



INTERNATIONAL OLYMPIC ACADEMY



Olympic values in education

12th JOINT INTERNATIONAL SESSION
FOR PRESIDENTS OR DIRECTORS OF NATIONAL OLYMPIC ACADEMIES
AND OFFICIALS OF NATIONAL OLYMPIC COMMITTEES



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11-18 MAY 2014

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

ANCIENT OLYMPIA

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CONTENTS

Foreword

by the Honorary Dean of the International Olympic Academy

Prof. Konstantinos GEORGIADIS..... 17

OPENING CEREMONY

Ancient Olympia, 12th May 2014

Opening Address of the Session Proceedings

by the President of the International Olympic Academy

Isidoros KOUVELOU 21

PROCEEDINGS

Lectures

Sport, dignity and human rights

Assoc. Prof. Dr Emanuele ISIDORI (ITA) 31

The Olympic values in the educational reform proposed by Pierre de Coubertin (1889–1937): An education for peace, freedom and democracy

Dr Eugenia MARTÍNEZ-GORROÑO (ESP) 45

Ekecheiria as “educational idea” to develop a culture of peace

Alexandre Miguel MESTRE (POR) 61

Kalokagathia: Understanding Olympic ethics in terms of beautiful goodness

Prof. Dr Heather REID (USA) 76

<i>Teaching Olympic values: The idea of respect</i> Asst. Prof. Dr Sarah Jane TEETZEL (CAN)	87
<i>Diversity as a modern Olympic value in education</i> Dr Vassiliki TZACHRISTA (GRE)	100
<i>Olympic values: The Olympic Values Education Program (OVEP), an African context of hunhu/ubuntu</i> Eugenia CHIDHAKWA (ZIM).....	110
<i>Teaching Olympic and Paralympic values</i> Prof. Dr Heike TIEMANN (GER).....	120
<i>Social transformation through sport and Olympic values. Medellín – Colombia: a social transformation case study</i> Prof. Clemencia ANAYA MAYA (COL).....	126

Short presentations by the participants

<i>The Hellenic Olympic Academy (2013–2014)</i> Isidoros KOUVELOU (GRE)	150
<i>Activities of the AANO 2013–2014</i> Dr Ridha LAYOUNI (TUN).....	154
<i>2014 Argentine Olympic Academy Report</i> Prof. Silvia DALOTTO DE MARCÓ and Mario MOCCIA, BA (ARG).....	157
<i>Australian Olympic Education – “The Olympic Values in Education”</i> Gillian BREWSTER (AUS)	160
<i>Olympic values within the Belarusian National Education System</i> Iryna GUSLISTAVA (BLR).....	167
<i>Briefing on Olympic education in Chinese Taipei</i> Hsiu-Ying MAI and Frances Yuh-Fang WANG LEE (TPE).....	170
<i>Sport, culture and Olympic education: A powerful tool to achieve peace in Colombia</i> Carlos Eduardo VILLEGAS ESTRADA (COL).....	172

<i>Costa Rica National Olympic Academy</i> Laura MOREIRA LEÓN (CRC)	175
<i>Croatian Olympic Academy and promotion of Olympic values in education</i> Sasa CERAJ (CRO)	177
<i>Olympic values: The core in Olympic education at school and out-of-school sport settings</i> Prof. Antonin RYCHTECKÝ (CZE)	180
<i>Olympic education in the Estonian Olympic Academy</i> Merike KULL and Liis KAIBALD (EST)	185
<i>Ethiopian National Youth Sport Academy: Brief activity report</i> Dr Sirak Habtemariam KELELAW (ETH)	187
<i>Presentation of the French National Olympic Academy</i> Jean VINTZEL and Laurence MUNOZ (FRA)	193
<i>Guatemalan Olympic Committee: Transforming lives – Educating with values</i> Gerardo Rene AGUIRRE OESTMANN (GUA)	199
<i>National Olympic and Paralympic Academy of the Islamic Republic of Iran – Annual Report for 2013</i> Amir Reza BALZADEH (IRI)	203
<i>Activities of the NOA of Japan for 2013: Towards the Tokyo 2020 Olympic and Paralympic Games</i> Keiko ARAI (JPN)	205
<i>Lesotho National Olympic Academy activities</i> Letsatsi NTSIBOLANE (LES)	209
<i>Sports as education: The role of NOC and NOA in promoting and upholding Olympism and the Olympic values – The Malaysian model</i> Dr Siew Eng TAN (MAS)	211
<i>Women's empowerment in sports</i> Mohamed SAEED (MDV)	215
<i>Olympic values in developing countries: The case of Mauritius</i> Sanjaye GOBOODUN (MRI)	220

<i>National Olympic Academy of Nepal</i>	
Sujan Lal SHRESTHA (NEP)	223
<i>Me. You. We</i>	
Fabienne VAN LEEUWEN (NED)	225
<i>Growing Olympic leaders in New Zealand</i>	
Sue EMERSON (NZL)	228
<i>Establishing the Olympic Academy of Oman: Hindrances and enablers</i>	
Hisham Salim AL ADWANI (OMA)	232
<i>Qatar Olympic Academy: The Olympic Education Centre for Arabic-speaking NOCs</i>	
Ibrahim AL-JEFAIRI and Ghassan HADDAD (QAT)	236
<i>Cultural, sport and educational activities organized and promoted by the county branches of the Romanian Olympic Academy (ROA)</i>	
Maria OLARU and Mihai MILU (ROU)	240
<i>National Olympic Academy of Sri Lanka: Changing approaches</i>	
B. Laven Hemasiri PERERA (SRI)	245
<i>Activities of the Spanish Olympic Academy 2012–2013: Pierre de Coubertin and Olympic education</i>	
Xesús PENA (ESP)	248
<i>The National Olympic Academy of Sudan</i>	
Dr Ahmed ADAM AHMD (SUD)	253
<i>Report on the activities of the Zimbabwe Olympic Academy 2013</i>	
Tirivashe NHEWEYEMBWA (ZIM)	254
<i>U.S. Olympic Committee presentation paper</i>	
Katie CLOSSON and Vanessa ZINK (USA)	257
<i>The life of Maria Olaru</i>	
Maria OLARU (ROU)	263
<i>Activities of the Olympic Academy of Ukraine in 2013–2014</i>	
Prof. Maria BULATOVA (UKR)	269

CONCLUSIONS OF THE DISCUSSION GROUPS

<i>French-speaking discussion groups 1–2</i>	275
<i>English-speaking discussion groups 1–8.....</i>	291

CLOSING CEREMONY

Ancient Olympia, 16th May 2014

<i>Closing Address</i> <i>on behalf of the participants of the Session</i> by Gustavo MARCOS (POR)	319
<i>Closing Address</i> <i>on behalf of the lecturers of the Session</i> by Eugenia CHIDHAKWA (ZIM)	322
<i>Closing Address of the Session proceedings</i> <i>on behalf of the IOA President</i> by the IOA Honorary Dean, Prof. Konstantinos GEORGIADIS.....	324
List of participants	331

FOREWORD

The International Olympic Academy continues for yet another year its efforts to disseminate Olympism and the Olympic values, which are universal. It has started its activities for 2014 with the 12th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees (11–18 May). A few weeks before, the second semester of the IOA's International Master's Degree Program in Olympic Studies had started, in cooperation with the University of Peloponnese. The Session was held between 11 and 18 May 2014 in the facilities of the International Olympic Academy in Olympia. The main theme of the Session was "Olympic Values" and the special theme "Olympic Values in Education".

This Session is held with the support of the International Olympic Committee. Its importance lies in the fact that it offers an opportunity to the representatives of National Olympic Academies from all over the world to meet and obtain information from the most competent lecturers on Olympic education issues. Moreover, the representatives will be able to exchange views so that on their return to their respective countries they can adapt the new educational trends to the social, economic and cultural conditions of their country for the benefit of their youth and citizens. The distinguished lecturers approached these particular subjects either as academics and researchers in different universities around the world or through their involvement in professional sectors serving the Olympic Movement. Nine lecturers attended the Session, seven of whom were women, as well as delegations from 81 countries with a total of 106 representatives of National Olympic Academies and National Olympic Committees.

In their short presentations the representatives of National Olympic Academies highlighted the unrelenting efforts of most of them through their often innovative initiatives and their educational contribution to the Olympic

Movement. Moreover, the conclusions which participants presented to us at the end of the Session on questions they had selected themselves regarding the special and main theme of the Session, were extremely interesting. You will find them published in this edition.

Over and above all this, however, the Session's ultimate success will be to put into practice all the subjects that were discussed and presented during its course, not only for the diffusion of Olympism but, over time, for the consolidation of all-human Olympic values.

Prof. Konstantinos GEORGIADIS
*Dean, Faculty of Human Movement and Quality of Life Sciences,
University of Peloponnesse
IOA Honorary Dean*

A large group of approximately 100 people, including men, women, and two children, are posed in many rows on the stone steps of a building. Most are wearing formal attire like suits and dresses. The building in the background has arched windows and a tiled roof. A large tree is on the left. The text 'Opening Ceremony' is centered over the middle of the group.

Opening Ceremony

ANCIENT OLYMPIA, 12th MAY 2014



Commemorative photo at the main steps.

OPENING ADDRESS
of the Session Proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOS

Distinguished guests of the 12th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees,

I welcome all of you to the International Olympic Academy in Olympia and wish you a creative and pleasant stay here. This session marks the opening of the IOA's educational period and, as always, it is a pleasant challenge for us all to live together and cooperate in this place for a few days, a place with strong historic roots and a wonderful natural environment. Once again, the Academy is offering you the possibility of participating in joint activities and reflecting together on issues that concern the very existence of the Olympic Movement and its principles. Most of you have tasted this magic experience more than once and are therefore fully aware of the challenges it offers. The special theme of this year's Session focuses on the Olympic values and the ways they are disseminated in and through education.

Particularly, the value of "respect for diversity", one of the themes to be studied and analyzed thoroughly during this year's IOA Sessions and activities, is of great importance nowadays, especially because of the phenomenon of globalization.

The subject we chose for this year has a particularly complex content and will therefore give us the opportunity of analyzing, with our outstanding lecturers, both the theoretical and practical framework that surrounds it, but also the interpretations attempted at times. It is extremely important, may I add,



Laying of wreath at the Pierre de Coubertin stele (from left to right) by the ISOH President David Wallechinsky, the lecturers Eugenia Chidhakwa and Dr Clemencia Anaya Maya, and the IOA President Isidoros Kouvelos.



Laying of wreath at the Carl Diem and Ioannis Ketseas monument (from left to right) by Prof. Heather Reid, the ISOH Secretary General Anthony Bijkerk, Prof. Emanuele Isidori and Prof. Sarah Teetzel.

that the analysis of such a subject should be further processed by the educational systems in your countries of origin, as it is an essential teaching subject, at all levels of education. The objective of National Olympic Academies, with the support of the International Olympic Committee and the International Olympic Academy, is to organize and support educational programs that contribute to the dissemination and diffusion of Olympic values in education, so that all of us may contribute to the creation of a better and fairer world with sport and the Olympic Games as a vehicle.

As you all know, the Olympic Movement owes its educational and cultural identity to its creator, Pierre de Coubertin, who was aware, from the beginning, of the important role that the Olympic Games could play, at international level, for the development of international understanding, through their linking with education and culture. We owe the powerful identity of the modern Olympic Movement, which developed through time, to the actions of all those who believed in and worked for the dissemination of the Olympic ideals inside and outside stadiums. You are part of them, dear participants and, through your individual actions, you guide the new generations to understand the messages



Opening address by the IOA President, Isidoros Kouvelos.



Commemorative photo of all participants at the Pierre de Coubertin commemorative stele.

that the Olympic Movement encourages. The remarkable acceptance of Olympic Education Programs today, at international level, the efforts we all make in order to enhance them and the broad public debate on Olympic values, are indicative of their educational and social necessity.

Dear friends,

You all know very well that the IOA, since its inception and until now, owes its existence to the need to create the educational and intellectual centre, which Coubertin's descendants had envisioned.

The IOA is precisely that: the oldest and most important international educational centre for teaching and disseminating the Olympic values to the youth of the world. It is not simply a theoretical centre, distant from the implementation of these values. The IOA is the most vibrant institution of Olympism; it offers, through shared accommodation, living environment and education, what those who can still dream of an ideal world are anticipating: real, human and multicultural contact with history, beauty, natural loveliness and the Olympic ideals!

I thank you warmly and wish every success to your work.





The members of the International Society of Olympic Historians' Executive Committee with their wives.

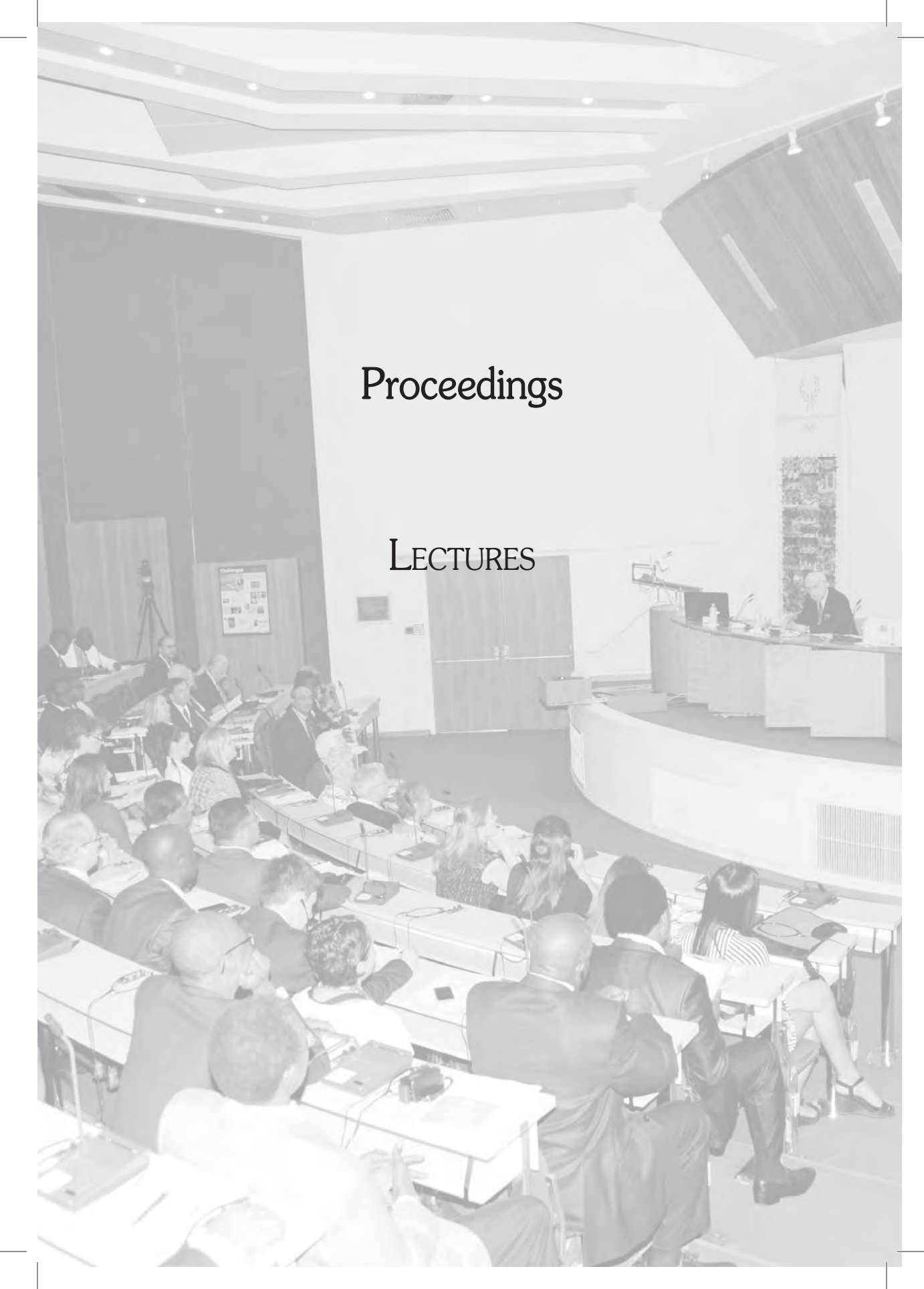


Guided tour at the archaeological site of ancient Olympia.



Guided tour at the archaeological site of ancient Olympia.





Proceedings

LECTURES

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

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

SPORT, DIGNITY AND HUMAN RIGHTS

Assoc. Prof. Dr Emanuele ISIDORI (ITA)

University of Rome Foro Italico, Italy



Introduction

I will discuss several issues that are central to the philosophy of sport education, which is a subfield of philosophy of sport. As an educationist who teaches pedagogy and philosophy of sport and Olympic education, I am convinced that philosophy of sport education can provide educators, teachers and all the people involved in sporting organizations with tools to critically analyze this human practice.

Critical thinking is a fundamental tool for sport educators and members of sport organizations, because it allows them to go beyond the dichotomy between mission and vision, which is found not only within sporting organizations, but also in the entire sport value system. Developing a critical thinking attitude in those involved in sport and promoting its values discourages the so-called “hidden curriculum” in the discourse that conceives sport as a human right linked to the concept of human dignity. This hidden curriculum transmits values, in a silent way, that contradict those declared in the official curriculum. Critical reflection is useful to rethink, from a social, real and active perspective, rather than a merely rhetorical one, the role that sport plays in contemporary human rights education.

In this paper, I will use the term “sport” in a broad sense; that is, sport will be referred to not just as a bodily game played within a competition or contest, but also as a synonym of a ludic physical activity whose main aim is to enhance



Discussion in the amphitheatre.

human life. This is an important task, since I am convinced that the discourse on sport as a human right is often a simple and ambiguous statement that hides both discrimination and social exclusion instead of inclusion.

Does sport really express human dignity?

The question “Does sport really express human dignity?” is linked to the question “What does dignity mean?” Dignity derives from the Latin word *dignus* which is linked to *decet*, a verb connected to the Greek term *prepon*, which means décor and honor. *Decet* is tied to the concept of *doxa*, which refers to fame, honorableness, and reputation. Reputation and honorableness are conferred when others respect and take us into consideration for our merits. These concepts are at the very basis of dignity and of the Roman term *potestas*.

The *dignitas* (which is the Latin word for dignity) as décor expressed physical beauty and moral dignity. In the ancient world, *dignus* was the one who gained respect, reputation, appreciation, excellence, esteem, fame (what the ancient Greeks called *doxa*) and honorableness by abiding by the moral rules of one’s society. For ancient Greeks, the word *axion* summed up this concept. This is important to remark, because we have inherited the concept of dignity as a category of ethics and aesthetics, which expresses both moral and social quality, from the ancient Greeks and Romans. For us, dignity is a quality that belongs to every person as a human being who lives in a democratic society.

Sport and human dignity are deeply interconnected. If we analyze and reflect upon the concept of dignity, we can argue that sport as such illustrates human dignity. Sport conceived of as a human practice expresses and sums up the aesthetic and moral values found in the concept of dignity, as can be seen in its educational and social function. Dignity cannot be thought of without sport and vice versa. To put it clearly, dignity is the point of departure and arrival of sport regarded as a social and pedagogical practice rooted in freedom.

As we have shown before, sport is linked to the concepts *prepon*, *doxa*, and *axion*, that is, to a set of ethical and aesthetic values that should always be conceived of as a whole. We, the moderns, still regard sport as a human

practice that relates to the beauty of both the body and our actions, when these become moral on the basis of respecting rules. Winning or participating in a competition (a value introduced by de Coubertin in his ethical account of sports) by respecting its rules gives the person *doxa*, honor, and glory; these constitute the main prize for the athlete. *Doxa* is gained if one abides by the rules through ethically and morally sound actions in games and competitions. *Doxa* is conferred by merit and by winning a competition according to the rules.

Sport makes us worthy of winning and deserving a prize, worthy of the freedom that we all have as human beings, as illustrated, for example, by the right to participate; it also makes us worthy of being considered honest, worthy of being trusted by others (who become “your people”, “your community”), and worthy of being considered as an example and a valuable entity. This is how dignity relates to the concept of sport as beauty, glory and merit. Dignity is, as I stated before, the starting point and the end of sport.

Axion is an ancient concept that sport shares with democracy (only the worthiest can take part in a competition, and have chance to win). Coubertin knew this. This is the reason why for him sport expressed and synthesized the concept of democracy. For de Coubertin, sport was an educational tool that promotes values which confer merit and social recognition. He dreamed about achieving a more just and equitable society through playing and competing under rules and sharing the common good expressed by sport as a human practice. This stands for the so-called “sports republic” society.

Following both ancient Greeks’ and De Coubertin’s thought, sport makes us worthy by providing us with a chance to be better. Sport, therefore, has the potential to promote human dignity. This possibility is open to everyone who is free. There is no dignity and no reason for conceiving sport as a human practice without freedom. Sport is a means by which we express our humanity, our aspiration to be more than a mere material body. Sport, as a possibility for human beings to express their essence, is both an inalienable right and prerogative of the person. Sport is a human right as well as a practice of freedom that political systems have to promote, develop and protect as a common and shared good of humanity.



In the amphitheatre.

Is sport a human right?

According to the Olympic Charter and many declarations and documents of the United Nations and the European Union, sport is a human right. Everybody has the right to health, social inclusion and leisure: this is the reason why the above-mentioned international organizations look at sport, which always implies both a healthy practice and ludic activity, as a key means to promote the fundamental rights of people as human beings and citizens.

As a human right, sport should be promoted and developed in such a way that most people can practice it in everyday life in the best possible way. The IOC, the United Nations and the European Commission always emphasize that sport is connected with the level of development of a society or a country.

As sport is a practice affected by culture and education, people's involvement in sport is an indicator of the level of social inclusion and well-being achieved in a given community. In order to attain a set of criteria to critically measure the communities' level of social development, humankind formulated the declaration of human rights, which can be divided into four different generations. This paper will defend that sport is a human practice belonging to what we call "the fourth generation of human rights".

Many European Union declarations and the Universal Declaration of Human Rights, for example, support this idea of sport as a human right. From all these documents, emerges the idea that sport is, in all respects, a human right. Some statements within the Universal Declaration of Human Rights, for instance, claim and recognize the right to rest, leisure, and leisure worldwide.

Sport is a human right that meets specific needs of the human beings who live within our contemporary and complex societies; it contributes to human beings' fulfillment as persons and citizens. From this point of view, we could say that sport as a right belongs to the fourth generation of human rights. Freedom belongs to the first generation of human rights (among which we find the civil and political ones). The second generation of rights is structured around the concept of equality (economic, cultural and social rights). Within the third generation of human rights there is solidarity (that is collective rights). This third generation of rights consists mostly of environmental rights (i.e. sustainable

development) and generally still takes the form of loosely binding laws, such as the Rio and Stockholm declarations.

Lastly, there is a fourth generation of human rights, which is positive and has yet to be defined from a philosophical point of view. The main purpose of these fourth-generation human rights is to put into practice the above-mentioned three other generations of rights.

The fourth-generation human rights meet the new needs and requirements dictated by current social changes (including the technological one) taking place in the contemporary world. Among these rights one should include, for example, the right to recreation, leisure and tourism.

Sport as a human practice, therefore, falls into this fourth-generation rights. Sport is a right; this should be the starting point of sport education. It should start from the philosophical assumption which states that sport is a human activity that sums up in itself all human rights. This is so because sport is, first of all, body, movement and play/game. Its nature implies a bodily dimension that is connected with health and well-being, as well as with the biological and psycho-social dimension of every human being.

Does sport really promote social inclusion?

Sport is a human activity related to health and wellness that, if properly developed, can inculcate bodily and psycho-social values (that is, habits) in people, by helping them improve their lives and existence as human beings and by allowing them to live a better social and communitarian life. This is the reason why sport is tied up with concepts like education, development and social inclusion: the three very concepts that structure the rights we have mentioned before. Education is a tool that helps sport promote its intrinsic values, which are global and public goods for the benefit of humanity. But sport in itself is nothing. I contend that sport is not positive in itself, but rather positive in “perspective”.

To explain this further, I will argue that it is the social context of sport (i.e. the social and educational agencies) which ensures that the mixed values of this practice do not degenerate into negative values, but rather turn into pure ones. The context determines the perception of the nature of sport in its different

forms should always be both pedagogical and educational, because these are aimed at the development of the person and his/her spiritual enrichment.

We could say that sport, *per se*, is not a pure value (i.e. it does not generate the values communitarian or social values) but a mixed one. It is always the educational perspective on this practice that makes it such a value and enables it to generate other fundamental values for human beings. To say that sport is a value and promotes values is only a rhetorical discourse which is meaningless from a philosophical and social standpoint.

From the philosophy of sport education point of view, the concept of sport is very similar to the Greek concept *phármakon*, whose several meanings range from “poison” to “remedy”, “antidote” and “cure”. To be clear, sport is a *phármakon* because it can be “good” or “bad” – and “good” and “evil” in sport always coexist (as the French philosopher Derrida has argued) – and its being “good” or “bad” depends upon the context within is interpreted (and promoted).

This means that the several meanings of sport can never be attributed *a priori*, but in the *hic et nunc* (here and now) of its context. Sport is, therefore, not a positive nor a negative concept as such (a healthy or an unhealthy practice, for example), but rather it can be positive or negative depending upon the context of its interpretation and of its being put into practice. Sport is always an ambivalent and ambiguous concept which always implies some risks (both physical and moral) for the person, and her/his own life and body.

This is the reason why the philosophy of sport education highlights not just the importance of educating people to be responsible in sport and taking notice of all the risks and benefits this practice always implies, but it also emphasizes the need for helping people decide, after careful evaluation, if being engaged in sport is “good” or “bad” (we could say “poisonous” or “remedial”) for them and their existence and life experience as human beings. Educators, physical education teachers, coaches and people working within sport organizations are those who promote sport as a set of human values. This promotion always implies responsibility and engagement. Conceiving of sport as a *phármakon* implies going beyond the mere rhetoric that often characterizes sport as a healthy and inclusive practice, able to promote human beings’ development.

How can sport become an inclusive practice?

From a philosophical point of view and in a critical perspective, we should reflect upon the relationship between sport and development, wondering what the meaning of “development” is in relation to sport in a global and capitalistic society. Philosophical analyses like these can help us identify and dismantle some ambiguous discourses and statements on sport, regarded as a human right and as an indicator of social development, defended by the above-mentioned agencies that try to promote sport as a healthy and inclusive human practice. Their discourse on sport as a human right, in fact, is often just a simple and ambiguous statement that hides, instead, the presence of a discourse that implies discrimination and exclusion rather than social inclusion.

From a philosophical and ethical point of view, the kind of sport promoted by sport organizations is neither inclusive nor healthy (under a bodily and psychological dimension). Sport, as promoted by international sport agencies and the educational system, should be hermeneutically and critically reconsidered, in order to weaken the ideologies, prejudices, stereotypes and forms of discrimination it implies.

Using philosophy as a hermeneutical tool we should rethink the fundamental structure of sport as conceived in contemporary society. I have identified here some points that should be critically analyzed, in order to change contemporary sport into an inclusive and healthy practice in accordance with the fundamental principles of human ethics, or the *ethics of person*.

1. Competitive sport should not be engaged in by nations. We have seen how concepts such as “homeland” and “nation”, born with the birth of our modern society, have no longer meaning in light of the postmodern and post-Enlightenment society within which we live. In the name of God, fatherland, and nation, men have fought, and are still fighting, the worst and most destructive and fratricidal wars, which have destroyed civilizations and perpetuated aberrant crimes and violence. These are the concepts that generate the worst violence among fans who perceive themselves as both adversaries and enemies. The idea of nations, still present in contemporary sport, brings us back to the big nationalistic

battles of the wars that have caused so much destruction in the history of Europe and of the world.

2. The concept of sport conceived of as a practice divided by gender, ethnicity, or race (or religion) should be rejected. Nowadays, sport can generate dangerous speeches about race and racism (through discourse about genetic predispositions to sporting success or failure of athletes based on their membership in certain ethnic groups). Sport is a physical and cultural practice influenced by numerous cultural, educational, social, psychological and historical factors; the differences among ethnic groups cannot be regarded as so influential in sport and physical activity as to justify any form of discrimination.
3. International sport agencies and organizations should recognize the diversity of cultures, of sports and of their intrinsic cultural value (all sports are an expression of human creativity and are equal in dignity), and use the multicultural nature of sport as a tool and resource for the inclusion of developing policies and plans to achieve this goal.
4. One should not have a contra-(op)positive conception of sport, but a confrontational one. The opponent is not an *ad-versus*, a person that is hostile and against me, but a *con-versus*, a friend, another human being with whom I converse and with whom I aspire to a common purpose, which is playing the same play/game and respecting the same rules.
5. One should be aware that violence in play and sport is always an expression of strong categories (the winning and the losing). The concept of victory is never to be conceived as an expression of power and destruction of the other person.
6. One should look at the pleasure of playing as the main essence of sport. In short, the “weak sport” that I am defending here is a sport without a winner and a loser. This kind of thinking does not deny the concept of sport both as play and game, or as a recreational activity characterized by the rules that can include the traditional idea of victory and defeat, but it tends to sum it up in the essence of a free play, an experience of creative and intrinsic satisfaction and pleasure.
7. One should think of sport not just as a physical experience, but as something which refers to more than a merely material and bodily

experience. We, for example, could refer sport to the religious dimension and intimate experience that every human being has as a manifestation and a gift from God and as an openness to the possibility of understanding other meanings of life.

I am convinced that sport, if it is not conceived in light of the above-mentioned principles and orientations, will never be a healthy and inclusive practice. The challenge of this pedagogical methodology consists of the following steps, which have to be put into practice through practical and concrete strategies proposed by educators and developed together with their students/athletes (this is just a suggestion to educators for a future possible application).

1. Recognise that sport is always based on a mutual acceptance of each side as “others” who are always given hospitality in the same home and share the same rules.
2. Show the importance of conceiving of sport as a collaborative practice in which the other is the challenge who makes the competing with ourselves possible. In this framework, educators have to show that the intention of sport conceived of as a game is not to defeat the other but to test our own possibilities and limits.
3. Show the importance of *difference*, that is, that the other can be, of course, a foreigner, a stranger, but he/she is always a player and an athlete – like me – who is a *presence* (a *gift*) that I always have to honour, and who comes as a friend and never as an enemy, in peace for playing with me. This *presence* provides me with an opportunity for testing my abilities and skills and makes me develop as a human being.
4. Teach the importance of the rules/norms in sport – and social life –, not regarded as an imposed system which is mandatory to respect, but as something that, being a combination of play and game, provides us not only with a better understanding of ourselves and the world through the experience of our limits, but also with a framework within which engaging and bonding with others, who are not the end, but the possibility of overcoming precisely these limits.

Sport agencies and their functions

The practice of sport is a human right. Every individual must have the opportunity to participate and engage in sport in accordance with her or his needs. If the practice of sport is a human right, then it cannot operate in isolation of other basic human rights. It is absurd to think so. Social development is a broad term that describes actions that are taken to build positive outcomes and prevent negative social outcomes which can adversely affect a community. These outcomes include issues ranging from crime, poverty, gang activity, school disengagement, addictions and substance abuse, obesity, and poor health.

The aim of social development is to improve the availability of support systems that prevent negative outcomes before they occur or buffer (lessen) their impact in the community. Sport, as a *phármakon*-concept, can have this power or not.

Good prevention starts with parents: this is the reason why the family should be the first to be educated as a sport agency. Family, first than school, should be the starting point of sport education and its values in our society.

Young people can learn to take greater control over their lives and be encouraged to become involved in social change through sport; sport provides the opportunity to work directly with vulnerable communities in an effort to improve lives. Ideas, attitudes, and beliefs are key to a social change that needs engaged people and organizations: there must be genuine and sincere interest and passion for change and for sport as a tool to make it all happen.

This change takes action. It takes dedication, commitment, and determination. It is not a utopia to achieve this by means of sport. There are communities that do not have any sporting facilities. There are children who do not get the opportunity to play. The first question for those who manage sport organizations should be: how can we find lasting solutions to issues such as poverty and injustice in sport?

The modern world of sport, of international sport organizations, of schools, of sport federations and the like, seem very far from being aware of these issues and thinking of them as their main goals these sport agencies. Very few policies have been developed and carried out in order to find lasting solutions to these issues.

In itself, sport does not educate; sport can teach but not transmit values. Social agencies (such as parents, educators, teachers, sport organizations, federations, clubs, the mass media, etc.) are those responsible for making this change, which can become a revolution.

So, can sport educate youth and help create a better, more peaceful world? No, I would answer, sport in itself cannot. But I say “we” (as educators, teachers, athletes, researchers, managers, supporters, journalists and so on) are those who can make this happen.

There is a need to change policies and practices that reinforce the interest in sport as an ethical and educational matter. Sport (be it competitive or not) must be conceived, first of all, as a means to promote education, dignity, and human rights. According to the Kantian ethics, the other as a person and the values in her/himself must always be the aim, goal, and purpose of your acting in sport. Without respect to this principle, there is no ethics or education through sport.

Conclusions

To conclude, I want to stress here that sport is, first of all (I repeat), an educational, ethical and social problem, neither a biological nor a medical one. De Coubertin stated that Olympism is a practical philosophy of life and a philosophy of education and human rights with an agenda that should be entrusted to philosophers and educators. Regarding himself foremost as an educator, De Coubertin criticized not medicine *per se*, but only certain tendencies in sport culture at that time which considered sport performance solely in terms of its bio-physiological aspects and excluded its spiritual dimensions.

For De Coubertin, winning a competition was a goal defined by a person's will, his state of mind, and motivation. Basically, for De Coubertin, sport performance was a problem of the mind-body relationship, a psychopedagogical problem of how to form a person's will and motivate it in the name of the pedagogical values expressed by sport.

I think that we must start from this view of de Coubertin, if we want to philosophically rethink sport as an inclusive and educational practice. A practice able to make the social change we have mentioned above possible, not just as

a mere utopia but as a real experience of dignity and rights lived by the coming generations of youth, by our daughters and sons.

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THE OLYMPIC VALUES IN THE EDUCATIONAL REFORM PROPOSED BY PIERRE DE COUBERTIN (1889–1937): AN EDUCATION FOR PEACE, FREEDOM AND DEMOCRACY

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1. Sport in schools: The educational guidance of Pierre de Fredy

Modern Olympism was born as a result of the social concerns of Pierre de Coubertin (1863–1937). Concerned about the problems of society at that time, he thought he could deal with them successfully by educating youth through sport, provided it was practised in accordance with his own ideology, as expressed in the foundation of the Olympic Movement.

The study of de Coubertin's path allows us to identify two different facets of his educational idea: on one hand, the education of society as a whole, starting with the creation of the Olympic Movement and the Olympic Games as its pinnacle event and, on the other, the education of young people, something he tried to change in schools.

This paper will focus on the second: the educational reform which Coubertin wanted to promote in schools by using physical education as an educational resource. The idea of changing the teaching methods was, from the beginning, one of his major concerns. There was already a written reference of this project in 1887, but it was only put into practice in 1889, at the College of Monge in Paris.

Coubertin's undertaking for the reform of teaching methods was an endeavour completely different from what he was able to achieve for the celebration

of the modern Olympic Games. The first step for disseminating, first of all, the need and then the ideology of this reform was the creation of the Committee for the Propagation of Physical Exercises in Education, in May 1888. With this Committee, Coubertin started his campaign “Rebronzer la France” through which he intended to reform the French educational system by introducing games and sports through physical education. To this end, he sent a letter to the members of the *Société d’économie sociale*, asking for their support:

*We must bring about social reform through education. We must not work with adults, but with children [...] using physical exercise as a counterweight to intellectual fatigue and try to integrate, through sport, new principles of discipline and responsibility.*¹

We can also see how Coubertin himself conceived this reform, which focused on education, in relation to his concern to revive the celebration of the Olympic Games. For example, in a letter dated 1924, sent to his friend Franz Reichel and written right after the Paris Games of 1924, Coubertin, who had relinquished the presidency of the International Olympic Committee, wrote:

*I will never lose my interest in Olympism and sports, but my sixty five years are involved in a struggle that requires considerable effort: the transformation of the foundations of teaching methods.*²

2. The starting point

The practice of physical exercises in their competitive form and educational function (Hernández Álvarez, J.L., 1996, 1997) was a potentiality that had already been used in Antiquity by different cultures, with a view to teaching and educating the youth. For Coubertin, it was a personal discovery through the analysis of the Anglo-Saxon educational system and his experience from his trips abroad, in order to learn about the various educational systems of other

1. Coubertin, P. (1889) “Lettre aux membres de la *Société d’économie sociale et des Unions de la paix sociale*”, in *La Réforme sociale* (1st September 1888), vol. 8, series 2, part 6, pp. 249–252. Reprinted in *L’Éducation anglaise en France*, Paris, Hachette, 1889, pp. 199–202, App. II.

2. *Le Figaro*, vol. 73, 8 July 1927, p. 3.



Lecture by Prof. Eugenia Martínez-Gorroño.

countries. As we all know, he began a battle in order to convince society of the usefulness of sports practice and introduce it as an educational resource in Continental Europe.

Pierre de Coubertin's biographers inform us that he studied Political Science at the Sorbonne. His university training was therefore not directed towards teaching. However, because of his social concern and his philanthropic calling, Coubertin says:

*I decided to give to my career a completely new direction wishing to associate my name with a major pedagogical reform.*³

Quite often, this social concern aimed at bringing a solution to the problems of the society in which he lived, leading him to state that the situation could only be remedied through education:

3. Vialar, P. (1962), *Pierre de Coubertin. The Man, The Games, The International Olympic Academy*, p. 16.

*Given the present condition of the world and Europe in particular, no change in the political, economic or social order could bear fruit without a previous change of pedagogy.*⁴

Coubertin's school reform, according to researchers, was driven by the fact that, in Continental Europe, education was mostly "intellectually-oriented", while physical education was neglected. Without refuting these affirmations, we believe that in Coubertin's educational reform, the prevailing social and political conditions had a decisive influence, despite the fact that they were not often mentioned.

3. The social and political circumstances of Coubertin's Europe leading to his proposal for peace education

The events in the torn Europe in which Coubertin lived conditioned, in a definitive way, the direction he wanted to give to the educational reform he wished to introduce in schools.

His brilliant mind denounced the excessive power of sectors which, without any moral criteria, manipulated ignorance and injustice, nationalist views and interests which went against human needs. We rediscover all this in the peaceful connotation, which is hidden in the educational reform and the contents that Coubertin proposed for it and which we are presently analyzing.

In all Continental Europe, physical education focused on gymnastics. The analytical, strict and authoritarian exercises aimed at hardening the body and character of boys. Moreover, a large number of states and authorities tried, without success, to manipulate the competition and rivalry that naturally arose amongst men regarding their physical abilities, during adolescence and youth, which are useful for their so-called manly self-assertion.

This kind of physical education responded to the criteria and trends chosen by the European governments of that period. Thus, in the France of Pierre de Coubertin, the *League of Physical Education*, for example, emerged. It was run by Pascal Grousset, who believed that boys should be introduced

4. Coubertin, P. (1933?), *Bulletin BIP*, no. 5, p. 3.

to physical education with a view to a military career from early on. These bellicose educational trends became more marked after the defeat of the French by the Germans in 1870. The government and several social sectors were supposedly trying to invest in the educational phase of the youth in order to prepare and encourage the spirit of revenge in the wider population with a view to taking back the lost territories of Alsace and Lorraine. These circumstances also led to the emergence of the *school brigades*, to which we shall be referring later.

This climate of “militarizing” educational content became stronger, stimulated by some republican senators such as E. Georges and B. Saint-Hilaire, who were stating that military preparations should start from the school where gymnastics and shooting should be compulsory for boys.

These bellicose educational trends, however, actually materialized in the school educational contents. In France, when Jules Ferry was Minister of Public Education and the Fine Arts, several laws were published, between 1880 and 1882, on the content of primary education. The Law of 28 March 1882 on compulsory primary education stipulated:

*Primary education includes: [...] Gymnastics; [...] for boys military exercises.*⁵

Gymnastics and shooting,⁶ as compulsory content of physical education, should be taught to the boys in state, departmental and municipal schools.

These laws made schools the first step to pre-military training. Referring to the objectives, the orientation and the precedents of this law, Pierre Arnaud declared:

The law of 1880 is mainly dictated by military and political purposes, the aim being to make School the antechamber of the barracks, with a view to preparing for Revenge. The law completes, from this point of view, the regulations of 1868 and 1872. It is also justified by a new conception

5. “Loi de 28 mars sur l’enseignement primaire obligatoire”. *Journal officiel de la République française*, pp. 1–2.

6. Shooting became part of school content and was also regulated by later decrees such as the decree of 27 July 1893, signed by Minister R. Poincaré, which introduced the establishment of a commission which would control the teaching of shooting in schools, as well as the preparation of a shooting regulation and the choice of the most appropriate weapon for schools.

*regarding general education initiated already since 1868 by Victor Duruy, Jules Simon and Octave Gréard.*⁷

Pierre de Coubertin was strongly opposed to the content of these laws:

*The present (educational) system is a source of physical exhaustion, often also of intellectual exhaustion and always of moral weakness [...] The project of militarising education and the fact that physical exercises operate as a counterweight [...] all this will lead to minds that are even less open and characters who are more and more insignificant; we already have enough idiots in our country, let us not increase their number, which would certainly happen if we were to combine two disciplines that are not at all similar: military and school discipline, which bring together two elements that have nothing in common, the soldier and the child.*⁸

Bellicose trends, however, were continuing to materialise. Teachers were giving lessons, the content of which had been established by the laws of 1880 and 1882 mentioned above, further strengthening the militarist approach to physical education that was taught in French schools. As there were no teachers for this new content, the task was usually assigned to sectors that were closely related to the army. In this way, the military opinions and approaches were more present for children and young people during their training.

*They are army men or ancient army volunteers who teach gymnastics, shooting and military training in primary schools, colleges and secondary schools. [...] Both the programs and those who apply them contribute to making gymnastics a crypto-military course where discipline and order exercises are prevalent. The inclusion of shooting [in 1881], followed by the school brigades [in 1882] will only accentuate this trend.*⁹

7. Arnaud, P. (1985a), "Les lois sur l'Enseignement de la gymnastique", in *La Mémoire du Sport*. Centre de Recherche et d'innovation sur le sport. U.E.R.E.P.S. Université Lyon 1, pp. 30–31, quotation: p. 30.

8. Coubertin, P. (1889), "Le remède au surmenage", in *L'Éducation anglaise en France*, Paris, Hachette, pp. 3–20.

9. Arnaud, P., *ibid.*, p. 30.

Bellicose trends continued to materialize, however, in other legal provisions. The decree of 6 July 1882, signed by Jules Grévy and Jules Ferry, legally introduced the *school brigades*. They were a para-school organization, which completed the teaching of gymnastics and operated as military training for children 10 to 12 years old. Very soon they would become a powerful force.

Each brigade should be composed of 300 pupils, selected from community schools. Regarding the explicit or implicit objective of these brigades, Pierre Arnaud stated:

*It is the symbol of youth patriotism, its will to conquer back the provinces that were lost in 1870.*¹⁰

The school brigades were being formed in different places as live witnesses of the republican fidelity of communities. For example, Lyon would very soon have two school brigades, thanks to the militant spirit of its mayor, Doctor Bailleton, and the municipal council. An important budget would be allocated to the pupils' equipment: uniform and weapon.

*The little soldiers of the Republic will not fail to parade on the day of the National Holiday [instituted in 1880] before the eyes of a crowd and in the presence of the military and political dignitaries.*¹¹

As an alternative to this rigid and static physical education of "submission", Pierre de Fredy proposed the introduction of sport in schools the English way. Sport was considered by Coubertin as a modernizing, liberating, motivating and pacifist educational resource, which would give to the teaching of physical education a completely new orientation as a school discipline in Continental Europe of the second half of the 19th century.

Coubertin denounced on several occasions the obvious manipulations of the authorities that directed teaching in schools.

The idea of an active military preparation, perfected by physical exercise is very old. In Chaldea, as in Egypt and the Far East, bellicose and conquering

10. Arnaud, P. (1985b), "Les débuts du mouvement sportif dans la région lyonnaise", in *La Mémoire du Sport*, Centre de Recherche et d'innovation sur le sport. U.E.R.E.P.S. Université Lyon 1, p. 32.

11. Ibid., p. 135.

*governments resorted to this system and it is probable that they would appeal to the sporting instinct in order to cooperate with their wishes.*¹²

Since the First World War, people were focusing on the stimulating effects of physical education that was manipulated by power-seeking States and which should be denounced and neutralized. We see here Coubertin's fears when he was confronted with the nationalist and bellicose Europe that surrounded him.

*Before the outbreak of the World War, we already knew that the revival of sport by cultivating individual energies had created national forces; the great tragedy of today has experienced it in a peremptory and bloody way. Sport, however, can do something more for us. It will provide assurance in the future and, if we know how to allow it, it will give us the essential good without which no permanent agreement can be reached: social peace.*¹³

Just like Coubertin, different democratic sectors were concerned about the fact that in European countries, important social groups were concerned that the foreign forces would profit from the so-called "physical weakness" or the absence of an aggressive military potential, in order to invade their territories. This argument justified the commitment to convince and prepare young boys so that they would be ready to defend their respective countries. This idea was linked to the hatred of the stranger, who was identified as the enemy; thus, it became a major duty for adult men who had to show who they were.

The European governments of the last decades of the century supported similar educational directions. Important sectors throughout Europe saw physical education as an ideal school subject in order to teach young boys a so-called "patriotism", under which interests related to armed confrontations were hidden, together with a strong desire for power and authority. They were inspired by this physical education and the roles and duties of men towards their fatherland. These men declared that they were lost, stating that they should be brought back and cultivated.

12. Coubertin, P. (1918), "Lo que podemos pedir ahora al deporte". Communication presented to the Association des Hellènes Libéraux de Lausanne of 24 February 1918. *Citius, Altius, Fortius. Humanismo, sociedad y deporte: Investigaciones y Ensayos*, vol. 2. Madrid, Spanish Olympic Committee – CEO of the Universidad Autónoma de Madrid. 2009, pp. 135–144, quotation: p. 125.

13. *Ibid.*, p. 135.

Pierre de Coubertin seemed to realize, within this climate, the circumstances that had led to the Second World War. We can clearly see, in his words, the fears and the famous announcements regarding the emergence of new wars.

*The times that are coming are serious for humanity. Plutocratic appetites and the thirst for domination, carried to the level of madness on the one hand and, on the other, the uprising against injustice that was suffered for so long, contribute to maintaining civilization under post-war threats, which could be worse than the war itself.*¹⁴

Likewise, in the *Bulletin of the International Bureau of Sport Pedagogy*, issued by the headquarters of the International Olympic Committee since 1928 and presented as the cultural and educational institution of the Olympic Movement,¹⁵ Coubertin *denounced* the use and the reach-out to sport of some governments which stimulated it, not for educational objectives but for bellicose and power claims. He wrote:

*Nowadays, it seems that certain governments, which are strongly involved in sport's organization, do it in order to satisfy their nationalist instincts rather than simply improving public health, just as there are international sports groups which find inspiration in ethnic or class concerns.*¹⁶

4. The proposals of Pierre de Fredy for school physical education, with a view to encouraging educational values such as solidarity, cooperation, universal cohabitation, peace and democracy

As we already said, the reform of the educational methods in schools was part of Pierre de Coubertin's first projects. In May 1888, he founded the Committee for

14. Ibid., p. 144.

15. Krüger, A. (2011), "Citius – Altius – Fortius? Armonía física o superación sin límites en las últimas obras of Pierre de Coubertin según el *Bulletin du Bureau International de Pédagogie Sportive*", in *Citius, Altius, Fortius. Humanismo, sociedad y deporte: Investigaciones y Ensayos*, Madrid. Spanish Olympic Committee – CEO Universidad Autónoma de Madrid, 2011, vol. 4, no. 2, pp. 119–135, quotation: p. 120.

16. Coubertin, P. (1933?), *Bulletin BIP*, no. 5, pp. 3–5, p. 3.

the propagation of physical exercises in education. In 1889, he supported the creation of the “Association for the reform of physical education in France” and became its secretary; he convened on 20 May of the same year the Congress for the propagation of physical exercises in education.

Wishing to look for peace and encourage freedom, Pierre de Coubertin insisted that schooling was a period of life that should allow the experience of freedom, whilst strengthening physical strength without suppressing bodily impulses: educate and guide children without manipulating them so that they could pay service to political ambitions and the wishes of power and authority. He therefore wrote:

*Education must be, I repeat it, the foreword of life. Man shall be free; children should also be free. They simply have to learn to use their freedom and understand its importance [...] Freedom for the body, freedom for the mind, freedom for the character, freedom everywhere.*¹⁷

And three years later:

*Restrictions are sometimes useful, but freedom should be the basis of all school institutions.*¹⁸

With respect to the legislative norms mentioned above, the school reform of Pierre de Coubertin proposed several concrete answers. Confronted with rigid and analytical gymnastics, which encouraged discipline, the games and sports, which were practiced during physical education courses, were based on unifying freedom and solidarity as an instrument for humanist education. This is the role which sport plays in English education because “*this role is physical, moral and social*”.¹⁹

As an alternative to former military men becoming physical education teachers in 1889, Coubertin, who was then responsible for the general secretariat of the

17. Coubertin, P. (1887), “L’éducation anglaise”. Paper presented to the Société d’économie sociale. Meeting of 18 April 1887. Published in *Les Études sociales*, no. 137, 1st semester. Paris, Publ. Société d’Économie et de Sciences sociales. 2003, pp. 125–144, quotation: p. 130.

18. Coubertin, P. (1890a), “Conclusions” in *Universités Transatlantiques*, Paris, Hachette, 1890, pp. 361–379.

19. Coubertin, P. (1887), p. 135.

“Association for the reform of school education in France”, introduced a new model for teaching physical education, composed of free and secular volunteers, far away from the principles of the Administration or ideological and religious constraints.

As an activity outside school hours, faced with the school brigades, he proposed “*the creation of small sports clubs to educate children in self-government*”, inspired by Thomas Arnold’s British Public Schools and seeking to educate through peaceful competition. Let us recall his statements:

*Sport can do something more for us. It will ensure our tomorrow, if we allow it, the essential good without which no permanent agreement is possible: social peace.*²⁰

Social reform arising from education was also one of Pierre de Coubertin’s intensions, who perceived education as an indispensable element in a society which should aim at democracy in this 19th century.

*How shall we prepare the working classes so that they can play their democratic role? Certainly not by choosing the constitutional or political path, but the educational direction, a formula that could substitute for ancient injustices without relying on new injustices.*²¹

Regarding the direction of educational reform based on democracy, which he encouraged, we can mention a number of references in Coubertin’s writings. For example, he noted in 1918:

Olympism [...] refuses to admit the existence of a luxury teaching, reserved only to the wealthy classes, which would not be accessible to the workers.

Coubertin had always denounced social inequalities. For him, this was always the germ for revolutions. The absence of educational opportunities was

20. Coubertin, P. (1918), “Lo que podemos pedir ahora al deporte”. Communication presented to the Association des Hellènes Libéraux de Lausanne, 24 February 1918. *Citius, Altius, Fortius. Humanismo, sociedad y deporte: Investigaciones y Ensayos*, vol. 2, no. 2. Madrid, Spanish Olympic Committee – CEO of the Universidad Autónoma de Madrid. 2009, pp. 135–144, quotation: p. 135.

21. Clastres, P. (2003b), “La décennie leplaysienne de Pierre de Coubertin. De la réforme des lycées aux Jeux olympiques (1883-1896)”. *Revue des Études sociales*, no. 137. 1st semester, quotation: p. 12.

an injustice that should be eliminated according to him and he was referring to equal opportunities for all social classes:

*Education [English] is free, as appropriate for an emancipated nation; it does not lead to downgrading, the scourge of our country and the cause of many revolutions.*²²

He therefore made numerous analyses on the need to educate all social classes, putting forward a number of arguments on the necessity of education in order to create a democratic society. He also used these arguments in order to promote other initiatives, such as the creation of a workers' university.

*Whether the working class shall take over power in a near future or simply participate, the subject of its preparation remains just as important.*²³

In multiple conferences and numerous writings, Coubertin argued abundantly on the need to reform the content and methods of education so that children and young people could prepare for democracy:

*In a democratic society, association is the origin of all useful power and the base for any logical effort [...] irrespective of the governments of a democracy, its institutions, its aspirations [...], it must resort to cooperation in order to survive and prosper [...] this cooperation should be learned and will be gaining a lot of ground if it already starts with the youth. This truth shall be imposed on democracy, which will be obliged to introduce cooperation in school life, with a view to preparing future citizens for their active life.*²⁴

It was precisely the need to build with all a democratic society in which everyone could participate, that convinced him of the advantages of an education that aimed at strengthening and enhancing effort, a society in which sport would be an element of education and an ideal and exemplary resource.

22. Coubertin, P. (1888), *L'Éducation en Angleterre. Collèges et Universités*. Paris, Hachette, 1888, pp. 1–23.

23. Coubertin, P. (1922), “Entre deux batailles. De l'Olympisme à L'Université ouvrière”, in *La Revue de la semaine*, 3rd year, 20 January 1922, no. 1, pp. 299–310.

24. Coubertin, P. (1901), *Notes sur l'Éducation publique*, chapter 13. Paris, Hachette, pp. 217–235.

The most useful citizen for democracy will be [...] the person who joins active life already trained for the collective effort, unconsciously prepared for the movements, the rhythm and the concentration which this effort requires; this person will not necessarily possess a theoretical, but only a practical training.²⁵ We expect from this transformed education citizens who shall not need to use such procedures (revolutions), active and determined citizens, with a motto [...] who love God, their homeland and freedom.²⁶

In short, we can affirm that Coubertin, as Clastres pointed out, declared:

A sixty-year cycle of a battle against the barracks-school, accessorially against the barracks-boarding school and against the Jacobin pedagogy.²⁷

He proposed a reform of education which encouraged values like peace, freedom and democracy in schools.

Coubertin provided clearly pacifist guidance answers to the problems of society in his time and the then bellicose direction of physical education; it was motivated by his fear of the growing reemergence of nationalism, the impact of the “races” power, the patriotic role wished to be imposed on men, for instance through the meaning of the duty of masculinity, as well as the manipulation of all its aspects. These were alternatives for a liberating, peaceful and democratic education, which responded to the needs of individuals as persons and not to the interests of the factual powers of those years.

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EKECHEIRIA AS “EDUCATIONAL IDEA” TO DEVELOP A CULTURE OF PEACE

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1. *Ekecheiria*: a transversal framework

*Ekecheiria*¹ is the Greek word that gave birth to what we know as the “Olympic Truce”, a concept sometimes also called the “Sacred Truce”, “Truce of God”² or “Truce of Classical Sport”.

Mythology tells us that the kings Lycurgus,³ Kleosthenes and Iphitos entered into an agreement in 884 BC, at the suggestion of Iphitos after he consulted the Oracle at Delphi, representing their respective states of Sparta, Pisa and Elis.

This agreement,⁴ known as the “Olympic Games Pact”, aimed to establish the terms below, to remain in force for the period of the truce:

- a) the suspension of hostilities, of all ongoing wars between the Greek city-states
- b) the suspension of the implementation of the death penalty
- c) the suspension of litigation to settle disputes

1. Literally this means holding and controlling one's hands.

2. This is the term used in the Middle Ages to denote a temporary suspension of hostilities.

3. Legendary law-giver and statesman.

4. This agreement was kept in Hera's temple in the sacred grove of Altis, which confirms its importance.

Elis⁵ made a solemn pledge to remain neutral in all disputes that might arise between the various kingdoms, and this neutrality was accepted by the other states. The Hellenic dignitaries who organised the ceremonies would send out *spondophoroi* – emissaries, ambassadors, heralds or official messengers who were religious officials employed by priests to announce the date of the start of the OG throughout the land and proclaim the Olympic Truce.⁶ That announcement meant that when the armies of the various kingdoms had to cross Elis to reach Olympia, they laid down their weapons and crossed the territory unarmed. Only later, when they left the territory, could they retrieve them. Therefore, under the public immunity or territorial immunity of Elis and subsequently the territory of Olympia, the soldiers who weeks earlier were fighting to the death, met together under the commitment of the truce to compete in compliance with the rules and socialised with one another in a spirit of healthy physical and mental rivalry.⁷

Though its origins are rooted in mythology, the Olympic Truce cannot be traced back to a legend; indeed, it is based on fact. This was borne out by the

5. Elis, the city where the Games were held, had the advantages that it was not a priority military target and was of little political and economic significance.

6. They wore olive wreaths and along special personnel – the *theoroi* (representatives from each city-state) who were chosen by notables from the city to protect them from soldiers and any travellers of a dubious character that they might meet along the way. The announcement was made with trumpets. Duly protected, they travelled to all points of the compass, through all the city-states so as to solemnly proclaim the date of the Games (which coincided with the second or third full moon after the summer solstice) and invite all Greek-speaking citizens to take part in them. The pilgrims who were afraid to travel long distances in times of war were reminded of the terms of the Truce. In each city-state there were *proxenoi*, official agents equivalent to today's consuls, who handled the legal, diplomatic and financial affairs of pilgrims, and *therodokoi*, who welcomed the foreign dignitaries with due honour. After the 8th century BC, when the OG were extended to all Greek cities, the number of *spondophoroi* was increased to three, from the original one. This number remained unchanged, with the task of announcing the start date of the OG and proclaiming the sacred truce originating from the will of the god of Olympus being shared out. One went north, crossing mainland Greece as far as the Propontide rivers and the Black Sea; another headed for the islands and then went south-west to Asia, Syria and Egypt; the third took the western route to Sicily, Italy, Gaul, the Pyrenees and Marseille.

7. We cannot categorically state that it was the Truce that led to an ideology of peace developing among the Greeks. At any rate, orators such as Gorgias, Lysias, and Isocrates made speeches in Olympia for peace and after the Persian Wars between 476 and 472 they set up an international court where the cities could settle their differences.

so-called "Iphitos' disc"⁸ – possibly the first official act relating to the history of the Olympic sanctuary, which bore an archaic concentric circular inscription of the rules of a "sacred truce" between peoples, as follows: "Olympia is a sacred place; whoever dares to tread this ground with their army will be condemned as a heretic. Equally wicked is the person who does not avenge a crime when he is able to do so".⁹

1.2. Goal

The purpose of the Olympic Truce was not to bring conflicts to an end, removing their causes and ensuring a lasting peace. Indeed, the goal was far less ambitious and more pragmatic: to enable the free movement of people taking part and interested in the OG,¹⁰ hold in Olympia, in safety, *asphaleia*.

In fact, it was intended to ensure that the OG, which would only take place on the assumption that the athletes first had to get to Olympia, could be held in the right conditions. In other words, the basic aim of the Olympic Truce was to ensure that the OG would run their course freely and that everyone who came to the sanctuary from every corner of Greece (mainland and colonies) would be safe. It was to make sure that war did not affect the normal course of the OG and that it would not be a cause or basis that prevented them from being held on the date fixed, or lead to them being interrupted.

The Truce was thus an excuse for and guarantee of the safe movement of the athletes. Thanks to this agreement, both the athletes and the pilgrims who wanted either to attend the Olympic Games (OG) held in Olympia, or to bring offerings to Zeus on this occasion, had their lives made easier. Indeed, the Truce forbade anyone from stopping an athlete or spectator on their journey to and from the OG, even if they were travelling through enemy or hostile territory. Basically, anyone who was heading to and from Olympia enjoyed freedom of movement and immunity.¹¹

8. It is a votive disc of gold and ivory, according to some, or of iron, according to others.

9. "The Olympic Truce is written on a disc", as the indefatigable traveller of antiquity Pausanias wrote in the 2nd century BC (V.20.1). Aristotle (4th century BC) and Plutarch (2nd century BC) also said they had seen the disc.

10. The agreement was signed 108 years before the first historic Olympiad, which corroborates the idea that there had been many Olympic festivals prior to the OG as such.

11. The goal of the free and safe movement of people who wanted to participate in the OG

Furthermore: the OG provided the context in which, in an oasis of calm, 40,000 people could fill the stadium, a rare and auspicious occasion for establishing diplomatic negotiations, discussing alliances and treaties in an unrivalled opportunity for social and intellectual interaction.

One thing is sure: the Olympics of Antiquity were devised with peace in mind, as the only way for the states to legally discontinue a permanent state of conflict. OG and Truce, then, were inseparable: one was not possible without the other. So peace worked as a precondition, a *sine qua non* for the staging of the OG. During a holy period – *hieromenia* – the *pax olimpica* became the cornerstone of the Olympic festival, making war seem like something trivial, mundane, secondary, at least in the “eyes” of the gods.¹²

1.3. Duration

It is undisputed that the period of peace – *eirene* – covered by the Olympic Truce was in fact restricted; it was not final or permanent – the period of time in question varied. The sources differ as to how long the Truce lasted, ranging from one month to three months. The majority view tends towards a period of one month, in principle. Later on, after the 5th century BC, when athletes and spectators started coming from places further afield, the period was three months, counting from the day the *spondophoroi* set off¹³ and covering the holy month of the OG, the preceding month and the month that followed. But others say that the Truce lasted 5 or even 10 months, because there had to be time to inform everyone.

either simply watching them or taking the chance for business and social and political alliances went hand-in-hand with the supreme significance of the games: as many as possible had to be present in a peaceful meeting, in the sacred place, and it was imperative to halt political and military conflicts and cease hostilities and atrocities that could ruin the event. It therefore became essential to set internal differences to one side and render them insignificant – they were actually ignored – in light of the supreme valued of the OG which always operated in a disciplined manner.

12. And thus we have the Olympic Truce, the ultimate expression of the political transcendence of the Panhellenic Games in general, and the OG in particular: tribute was thus paid to the OG that defused political strife and military confrontations.

13. The Truce naturally started on different dates from city to city, depending on when the *spondophoroi* arrived.

1.4. Significance and effects

We must restore the Olympic Truce to its true proportions.

It was not intended to end the war between Greeks and barbarians, not least because the Greeks were intrinsically lovers of war, which consumed them: they were born warriors and war was the natural state of their people, and they did not lack it. We only have to think of the myth of the wedding of Aphrodite and Ares, the gods of love and war, celebrated on the assumption that "Harmony" could arise from love and conflict, to the point that this was the name given to the daughter they bore.

Furthermore, this was a time when wars were the means that came most easily to hand to settle border disputes between neighbouring cities as well as the most serious issues between states.

Strictly speaking, the Olympic Truce is not an armistice,¹⁴ and it is certainly not permanent. It did not set out to be a permanent peace but peace in its most minimalist version: cessation of war in determined places and for certain periods of time. The Olympic Truce presumes the agreed discontinuation or suspension of war, i.e. it does not involve the agreement to definitively put an end to a dispute – in fact various conflicts ran their course during the OG.¹⁵

At any rate, the significance and effects of the Olympic Truce in Antiquity are remarkable. Let us look at them.

Athletes in the Olympic Games represented and honoured the city-state they came from, and so a personal victory meant a victory for their city-state. The Olympic Truce thus operated as a symbolic way of replacing conflicts between city-states with noble competition between their athletes, thereby lending a political and educational character to the Panhellenic world.

Furthermore, the Olympic Truce was undeniably an important instrument of unity of the Greeks, helping to unify the Greek states and colonies: the agreement

14. Etymologically, armistice means "stopping weapons". It is true that the Olympic Truce presumed this, but the concept of armistice, contrary to that of truce, does not assume a simple interval between two wars, an interval whose limits are known from the start. An armistice, even though it places the belligerents in a temporary, insecure situation, is renewed if necessary until a peace treaty that is intended to endure is signed.

15. Subject to proper proportions, we can trace a parallel with the fact that the celebration of religious festivals in Greek cities would require a temporary halt to public activities, including court sessions (a kind of "judicial vacation").

helped to forge a national unity. The finest young Greeks who came together in a peaceful competition were admired by the crowd and this instilled a spirit of national unity. Such national unity was not achieved at the level of territory, however, since this continued to be divided and exist in a warlike climate, but through a community of culture and values, via the OG, which even assumed a spiritual dimension of message and experience of a peaceful reconciliation.¹⁶

1.5. Sanctions for violation

The Truce assumed that endorsement was voluntary, that is, it was based on the rationale that sport does not impose peace but that it can inspire it (it did not promise peace but offered hope and inspiration). There was no guarantee that it would be respected, but in practice, given the severe punishments for breaching it and the ruthless way they were applied,¹⁷ it had considerable coercive force.

This explains why the Truce was only rarely broken in the twelve centuries of the Olympics in Antiquity (776 BC–AD 393). Here, too, the sources do not fully agree, but with two or five instances of breach, it can always be said that they were a rarity,¹⁸ even if some specious interpretations have viewed these breaches as a sign of decadence of the OG.

16. The Olympic Truce functioned as a way of putting into practice the rings of peace, friendship, social interaction of peoples and all the *polis*, without aggression, violence or any kind of tension: everyone mingled together, friends and enemies, without fear of violence in a form of human being inspired by the gods and in honour of them, their families and the land, being freed from their more violent instincts. Moreover, the Olympic Truce, proved to be an educational means of showing how disputes can be settled through dialogue, respect and democratic awareness.

17. It was in front of the temple of Zeus, where there was a large statue of Truce crowning Iphitos, that those who had had the audacity to fail to respect the Olympic Truce were judged.

18. The chronicles tell us that, during the Peloponnesian War (420 BC) – when reconciliation for peace was a popular theme in Olympic orations – Sparta was sentenced to a severe penalty of 2,000 *mnas* for having attacked Lepreum, a city in Elis, by means of the “Olympic law” (*Olympiakos nomos*). The Spartans refused to pay and were excluded from the games for several years. Later (348 BC) an Athenian athlete, a mercenary called Phrynon was captured by the Macedonians when he was getting ready to take part in the OG – and so the soldier guarding the king of Macedonia, Philip II, father of Alexander the Great, had to pay a deposit to be released, even though the king had said in that regard that his troops were ignoring the fact that the Truce had started, he apologised and paid the penalty. There is also mention of breaches in 748 BC (war between Elis and Pisa); 388 BC; 364 BC (Pisa invaded Olympia); 476 BC (the Persians broke the Olympic Truce), and AD 1, in the Roman era.

The Olympic Truce had an ethical, moral and religious significance, which lent it a powerful binding force and meant that any breach was regarded as sacrilege. The Olympic Truce was thus seen as a divine command and was surrounded with an aura of “glory” and a divine curse is even said to have existed for anyone who dared to break the peace of Zeus.¹⁹

The sources also indicate that until the guilty city paid the penalty, it could not consult the Oracle at Delphi. Furthermore, the offender was sentenced to serve in the Temple of Zeus. There is no confirmation of what some have ventured regarding a religious penalty of death or slavery for breaking the Olympic Truce.

2. *Ekecheiria* as “educational idea” to develop a culture of peace

*If we can have peace for sixteen days, then maybe, just maybe, we can have it forever.*²⁰

*The global reach of the Games means the Truce’s message can be transmitted to more than half the world’s population every two years, and the grassroots presence of sporting networks and practices across the world brings to life the role that sport can play in building cohesive communities on a daily basis.*²¹

This overview of *ekecheiria* allows us to say that for the Greeks the Olympic Truce worked in terms of participation in the OG, inasmuch as it was a sort of negative peace²² in the sense of a temporary absence of violence or war. It had this virtue, albeit restricted in time and space, of demonstrating that if mankind so wished, moved by sport and/or religion, it was possible for enemies to cease hostilities and make peace and enable the accomplishment of a sporting competition, a business deal or a political-diplomatic pact. This example both

19. According to the wise men and poets of antiquity, he was the administrator of peace and war.

20. George A. Papandreou, Vice-Chairman of the International Olympic Truce Foundation and the International Olympic Truce Centre.

21. Rachel Briggs, Helen McCarthy and Alexis Zorbas, *16 Days: The Role of the Olympic Truce in the Toolkit for Peace...*, p. 48.

22. Negative peace, in the sense of a temporary absence of violence or war – peace as an absence of war makes its definition dependent on what repudiates it.

can and must continue today, in the quest for a culture of peace. And for this purpose it is certainly important to bridge the gap of *ekecheiria* with the Olympic Truce in the Modern Era, which can be achieved by keeping the project and ideal of Pierre de Coubertin alive.

It is worth keeping this in mind: with the revival of the OG, Pierre de Coubertin gave a broader and more ambitious meaning to the Olympic Truce, retaining its moulds but making them permanent, not confined to the Olympic Games but linking them to something more global and immaterial: Olympism. The new garments of the Olympic Truce steer us to an OG²³ as an instrument to enforce peace as a universal value, no longer restricted in space and time, but in a structured way, day after day of each Olympiad, as part of a broad project for the education of humankind, the athletes and the different nations, a peace which is sown to be nurtured. Here, a kind of positive peace is endorsed, one where education for peace blossoms through the Olympic Movement and the OG where there is a constant demand for peace as a permanent state of peaceful resolutions.

Unlike *ekecheiria*, the modern Olympic Truce²⁴ of today is a sort of positive peace, where education for peace is nurtured through the Olympic Movement and where there is a sustained search for peaceful settlements in which there is a dream of a permanent state of peace. It can be said that today the Olympic Truce has become an expression of the aspiration of everyone to build a better world,

23. It was on 1 July 1952, that the Olympic Truce was first proclaimed in headquarters of the OG of the Modern Era. In the official report of the Organising Committee of the Helsinki Olympic Games there is one page called *Ekecheiria*. Four years later, when seven countries boycotted the 1957 Melbourne Olympics this led to the members of the IOC adopting a position by calling for the “updating” of the Olympic Truce: “The 53rd Session of the International Olympic Committee at its first meeting in Melbourne, November, 1956, points out that for almost 1200 years *EKECHEIRIA* (World Peace) was proclaimed during the Olympic Games in Ancient Greece. The promotion of this ideal is still one of our objectives, and the IOC on behalf of the tens of millions of supporters of the Olympic Movement throughout its 89 member countries, wishes to draw world attention to this fact, and also to the friendly atmosphere of good will which prevails among athletes, officials and spectators from more than three score different nations, some of which do not even maintain diplomatic connections, who are observing the amateur sport rules of fair play here in Australia during the Games of the XVI Olympiad” – in *The International Olympic Committee: One Hundred Years*, p. 176.

24. In the OG in the Modern Era the Olympic Truce comes into force on the seventh day before the event and ends on the seventh day after it.

one that is based on values that include *understanding, tolerance, mutual trust, (multicultural) dialogue, cooperation, diplomacy "by other means", peaceful coexistence between individuals and peoples, public spiritedness, reconciliation, honesty, humanism, healthy and fair competition, solidarity and justice.*

One of the great virtues of the Olympic Truce acclaimed by today's society, but which now seeks inspiration in Classical Antiquity, is precisely the ability to show more or less symbolically²⁵ that if states are willing and motivated, there are enough opportunities and ways to mutually cooperate and settle conflicts without having to go through war. The solution lies in peaceful dialogue and the search for lasting solutions to restore peace in all areas suffering conflict.

Mutatis mutandis, this reasoning works for relations between citizens. And here let me cite some words that I believe are very useful:

We want to point out that, unlike the traditional conception so often set out, the culture of peace is not a distant utopian model but a philosophy of life that entails an ethical commitment to humanising society starting from everyday social contexts: family, friends, work, community, etc. In other words, peace is not limited to national and international relations; it covers all areas of life, including the personal and interpersonal, and is therefore the responsibility of each and every one of us. The culture of peace is thus a continuous and accessible process where cooperation, understanding and trust at every level lay the foundations of interpersonal and intergroup relations and also people's interrelational relationships with the natural environment in which they develop.

The educational response to the philosophical conceptions of the culture of peace is what is being called education for peace. This can be defined as the continuous or permanent process of making individuals and society

25. The symbolism brings us to the message that the Olympic Truce conveys and to its own symbol, too, which is a dove of peace, representing one of the ideals and challenges of the IOC – to build a peaceful and better world through sport. Behind the dove, we can see the Olympic flame (composed of colourful effervescent elements), which brings all peoples the warmth of friendship through sharing and camaraderie, celebrating the human spirit. They are elements that symbolise the closeness between peoples, regardless of race, through respect for the Olympic Truce.

*aware that a new type of culture is tending to develop, the culture of peace, characterised by a triple harmony of human beings with themselves, with others and with the environment in which it they develop.*²⁶

So this is a quotation about a reality.²⁷

It is therefore vital to make human beings aware of the virtues of the Olympic Truce and encourage them to move away from a culture of war and draw nearer to the philosophy of life that is intrinsic to Olympism, which is based on an ethical commitment, and a humanised and peaceful society. People inculcated with this philosophy and educated for this context will have a different attitude, to be better both in their more “macro” role, that is, in the area of international relations, and at the more “micro”, but equally important, level of their day-to-day social contexts: their social posture with family, friends, workplace – all the different communities to which they belong (including as players or spectators of sports), that is, in all the different areas of their life, personal and interpersonal, which are the responsibility of each and every one of us.

Since education in the Olympic values associated with the Truce – from the *ekecheiria* to the Olympic Truce in the Modern Era – is not a neutral process it could be useful to clarify not only the values it upholds but those it condemns, too. In other words, it is not enough to advocate the values stated and emphasised above, and the spotlight should fall strongly on any active opposition to some very current negative issues, inside and outside sport, which revolve around violence in the broad sense of the word. This means war, domestic violence, bullying, racism, xenophobia, sexual harassment, homophobia, discrimination on the grounds of disability or lack of resources, and any other forms of social discrimination.

26. AAVV, *Juegos y actividades para la incorporación de valores en la Educación Física...*, pp. 37–38.

27. Coubertin saw human beings as active subjects who are greatly influenced by their surroundings, starting with their own bodies and including the historical context in which they find themselves. Sport is a vehicle for communication, understanding and peacefulness among peoples. The contact between athletes from different nations is a warranty of mutual knowledge (as opposed to ignorance) and cohabitation, mutual assistance, uniting. We can thus say that Coubertin saw physical education and sport establish and provide a constant intercultural lesson in pacifism.

Within their respective powers and competences, but often together, different entities have fruitfully disseminated the Olympic Truce in a strong commitment to its educational value. A special mention should be made in this regard to the role of the International Olympic Committee, the International Olympic Academy, the United Nations,²⁸ the International Olympic Truce Foundation, the International Olympic Truce Centre,²⁹ and the Olympic Games Organising Committees.³⁰ We would also like to praise the practical results seen in recent years, especially in years when the Olympic Games have been very heartening³¹ in the sense that

28. The relations between the IOC and the UN have been very close for decades. In the context of the Olympic Truce, it is emphasised that in 1993 the General Assembly of the UN adopted its first resolution calling for the observance of the Olympic Truce – Resolution 48/11 of 25 October 1993 – in which reference is made to knowing that the IOC intended to restore the ancient Greek tradition of the Olympic Truce for the sake of international understanding and the maintenance of peace. Right there, taking into account the spirit of brotherhood and understanding between peoples, the states were urged to take the initiative to individually and collectively observe the Truce and peacefully resolve all international conflicts, in accordance with the objectives and principles of the UN Charter – which in the year preceding the OG had adopted similar resolutions. These were the ones that received the most support or signatures in the history of the United Nations, as the voting figures show: 121 in 1993; 161 in 1995; 178 in 1997; 169 in 1999; 173 in 2001; 190 in 2003; 191 in 2005; 183 in 2007; 193 in 2011. It should also be noted that at the UN Millennium Summit (6–8 September 2000), which was attended by over 150 Heads of State and Government, the final Millennium Declaration that was adopted included a specific paragraph on respect for the Olympic Truce.

29. This Centre has drawn up a wide-ranging educational program with four main components: conferences; internet-based activities, forums and discussions; study trips; literature. The power of the media is also harnessed, and collaborations, affiliations and international contact networks are encouraged.

30. The OG Organising Committees draft specific work programs to spread the ideals of the Olympic Truce.

31. This is a chronological, but not comprehensive, list of some actions: (i) 1993: Recognising the Olympic Truce as a unique instrument that promotes global peace, the UN adopted landmark resolution in 1993 at the 48th session of the General Assembly, calling on all Member States to cease hostilities during the Olympic Games; (ii) 1994: On the occasion of the Olympic Games in Lillehammer, Norway, diplomatic efforts and the invocation of the Olympic Truce enabled an IOC delegation, headed by its President Juan Antonio Samaranch to visit Sarajevo, a city devastated by conflict that had staged the Winter Olympics ten months before. There was an appeal to permit the participation of athletes from the former Yugoslavia in the OG. That same year was proclaimed by the UN as the International Year of Sport and the Olympic Ideal; (iii) 1998: The Olympic Truce during the Nagano Winter Olympics in 1998 enabled the Secretary-General of the United Nations, Kofi Annan, participate in a mediation mission to find a diplomatic solution

observance of the Olympic Truce in its modern conception is not just a Utopia, and can indeed foster peace and understanding between peoples.

All of us, in our countries and different activities, must be able to create contexts for spreading the Olympic Truce, for educating through the Olympic Truce. And obviously each of us must individually lead by example.

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to the crisis in Iraq; this culminated in the signing of a memorandum of understanding between the UN and the Government of Iraq; (iv) 2000: During the opening ceremony of the Sydney OG, delegations from South Korea and North Korea marched together under one banner of the Korean Peninsula. The International Olympic Truce Centre was created that year; (v) 2004: Afghanistan and Iraq, both in a state of conflict, participated in the OG, and the UN Secretary-General, Kofi Annan appeared on video at the opening ceremony and acknowledged the contribution of Olympism and the Olympic Truce. These OG instituted the custom of international personalities signing the wall of the Olympic Truce; (vi) 2006: On the occasion of the Winter Olympic Games in Turin, the first time an OG Organising Committee developed a (broad) national program of activities and conferences on the theme of promoting peace through sport; (vii) 2011: The first meeting between the Olympic Committees of Israel and Palestine took place at the IOC headquarters to discuss topics related to sport, under the mediation of the President of the IOC, Jacques Rogge. Some successful diplomatic measures are also pointed out. By way of example, and on two opposite levels, East Timor participated in the Sydney 2000 OG with two athletes under the banner "Independent Olympic Athletes", while Afghanistan was suspended in 1999 and could not participate in those OG because of the Taliban rule that it forbade women to participate in OG.

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**KALOKAGATHIA:
UNDERSTANDING OLYMPIC ETHICS
IN TERMS OF BEAUTIFUL GOODNESS**

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The International Olympic Committee requires that International Federations, Local Organizing Committees, National Olympic Committees, as well as Olympic athletes and officials adopt in writing their official *Code of Ethics* in order to “restate their commitment” to the Fundamental Principles of the *Olympic Charter* and “affirm their loyalty to the Olympic ideal”.¹ It would be a mistake for anyone to believe, however, that Olympic ethics might amount to such written declarations, or even to strict abidance by the *Code’s* rules and principles. After all, the *Olympic Charter’s* Fundamental Principles say nothing about rules. Rather, they describe a “philosophy of life” which “exalts and combines in a balanced whole, the qualities of body, will and mind”.² They identify the values of “good example, social responsibility, and respect for universal fundamental ethical principles”. They ban all forms of discrimination, and they demand the adoption of an “Olympic Spirit”, characterized as “mutual understanding with a spirit of friendship, solidarity and fair play”.³

In short, Olympic ethics requires us to be certain kinds of persons – persons who play by the rules, to be sure, but more important, persons who strive to

1. IOC, *Code of Ethics*, 127.

2. IOC, *Olympic Charter*, 11.

3. IOC, *Olympic Charter*, 11.

exemplify an ideal set of personal, social, and aesthetic values. Rules, after all, merely express some higher conception of moral goodness and try to direct us toward it. To understand the Olympic conception of moral goodness, I think it is very helpful – as in so many Olympic matters – to return to the ideals of the ancient Greeks which originally inspired the Games. The ideal I have in mind for Olympic ethics is *kalokagathia* – a quality that unites the concepts of beauty and goodness. *Kalokagathia* appears frequently in ancient literature but is discussed most fully in Aristotle, where it emerges as the distinctive disposition of the *kalos k'agathos* – the morally good and beautiful person. It is closely related to the concept of *aretē* (virtue or excellence) much discussed in Olympic ethics, but *kalokagathia* is something more than virtue, something beyond social responsibility, something further than knowledge of and abidance by ethical codes. To answer the question whether *kalokagathia* can be an Olympic value today, we must understand its personal, social and aesthetic aspects, observe their connection to Olympic sport, and identify key obstacles. Olympic ethics requires more than a code, it requires a kind of moral understanding that is able to engage the beautiful.

Autotelicity versus instrumentalism

At the opening of *Eudemian Ethics* 8.15, Aristotle describes *kalokagathia* as “the excellence that arises from a combination of [excellences]”.⁴ At the end of the brief discussion, he concludes that *kalokagathia* is “perfect excellence”.⁵ This implies that the *kalos k'agathos* not only has *aretē*, but something more – a certain kind of disposition,⁶ a particular way of exercising one’s goodness, a kind of moral beauty.⁷ But where does this beauty come from? Aristotle describes virtuous actions as not only beautiful (*kalai*) in themselves, but also done for

4. *Eudemian Ethics* 1248b9–10.

5. *Eudemian Ethics* 1249a16–17.

6. *Nicomachean Ethics* 1105a29 “it does not suffice that [actions] themselves have the right qualities. Rather, the agent must also be in the right state when he does them”.

7. As Aristotle puts it, the *kalos k'agathos* not only acts beautifully, he “practices the beautiful (*kalon*)”. *Eudemian Ethics* 1248b35.

the sake of beauty (*to kalon*).⁸ In short, *to kalon* is both the beginning and the end of moral excellence.⁹ On the face of it, this seems circular, and indeed a good way to describe *kalokagathia* is as something autotelic – intrinsically rewarding; an end in itself. Autotelicity is important because it differentiates moral excellence from instrumentalism, or what Aristotle calls expedience, i.e. using virtues as means to acquire benefits such as wealth, health, honor, or power.¹⁰ Says Aristotle, “the man who thinks he ought to have excellences for the sake of external goods does deeds that are beautiful only by accident”.¹¹ The *kalos k’agathos*, by contrast, possesses beautiful things “for themselves” and he practices the beautiful “for its own sake”.¹²

The connection to Olympic ideals should be fairly obvious here. The first Fundamental Principle of Olympism celebrates “joy of effort” as a foundational Olympic value. The Olympic creed declares that “The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well”.¹³ Ontologically, autotelicity is characteristic of sport, art, and their common ancestor, play. Athletic competition may entail an effort to win, but it is only by adopting a *lusory* attitude – i.e. by seeing the game as an end in itself, that we are able to meaningfully participate in sports at all.¹⁴ Historically, autotelicity characterizes the realm of the divine – gods,

8. *Nicomachean Ethics* 1120a24. See also *Eudemian Ethics* 3.1230a27–34, “goodness makes a man choose everything for the sake of some object, and that object is what is [*kalon*]”.

9. In *Metaphysics* 5.1013a22, Aristotle declares that “the good and the beautiful are the origin both of knowledge and of the movement of many things”.

10. Although *kalokagathia* must be cultivated for its own sake and not for the purpose of achieving any further end – including pleasure and even happiness – such rewards were thought to supervene on its achievement. Says Aristotle, “the absolutely pleasant is also beautiful and the absolutely good is pleasant”. *Eudemian Ethics* 1249a18–21.

11. *Eudemian Ethics* 1249b14–15.

12. *Eudemian Ethics* 1248b34–35.

13. The Fundamental Principles of Olympism appear on page 11 of the 2013 *Olympic Charter*. The Olympic Creed does not appear in the *Olympic Charter* or on the current IOC website, but it is so frequently cited in discussions of Olympic history and ideals as to be considered part of Olympism.

14. For an explanation of the lusory attitude and its connection to an aesthetic sense of fairness, see “Deontology and Fairness”, chapter 9 of Reid, *Introduction to the Philosophy of Sport*.

who have no needs, are naturally playful and when humans act autotelically, we more closely resemble the divine. The ancient Olympic Games were staged to please the gods and the crowns of wild olive they awarded were regarded as more valuable than the lucrative prizes in the so-called money games, precisely because they lacked practical worth. The Modern Olympic Games continue this legacy of merely symbolic prizes and the participation of otherwise highly-paid professional athletes, like Lionel Messi and Rafael Nadal, only reinforces the idea that sport at its best is engaged in autotelically. The IOC's banning of commercial signs in the arena and continued focus on volunteerism are further evidence that autotelicity persists as an Olympic value.

There is also evidence, however, that instrumentalism may be taking over. The Olympic motto, "*citius, altius, fortius*" (faster, higher, stronger) is widely interpreted as opposing the creed by putting an emphasis on winning – which is inevitably associated with the kind of extrinsic rewards that Aristotle warned against: wealth, honor, and power. Meanwhile, the benefit of health is often left behind as athletes and nations pursue victory at all costs. The IOC itself is widely seen as a money-grubbing organization interested in marketing a sports-entertainment product in cooperation with amoral multi-national corporations. Insofar as organizations teach moral values through their actions rather than their words,¹⁵ all members of the Olympic Movement must strive to exhibit Olympic values through their actions. In this, they must oppose the pervasive instrumentalism of society and the expected instrumentalism of their corporate partners. The media's depiction of the Games and ceremonies plays a very important role here, as does discourse *within* the Olympic community. Attempts to legislate the Olympic spirit, however, are bound to fail. Aristotle was clear that *aretē* requires us to be "moved by *to kalon* and not compulsion".¹⁶ As the sad history of Olympic amateurism shows – attempts to ban instrumentalism with rules only exacerbate the problem. What must be promoted is a moral disposition that values goodness intrinsically; a disposition of moral beauty or *kalokagathia*.

15. Derek Bok (1996) has shown, moral behavior (good and bad) is learned more by observing an institution's behavior than from the teaching or professing of theories.

16. *Nicomachean Ethics* 1116b4–5.

Community responsibility versus liberal individualism

The social dimension of *kalokagathia* was obvious to the ancients but may be overlooked today. In contrast to modern Western moral ideas based on liberal individualism, in ancient Greek thought there is no distinguishing the morally excellent individual from his community. *Kalos k'agathos* is often translated as “nobleman” or “gentleman” in modern texts – a rendering which suggests that the quality is inherited rather than earned. But ancient Greek athletics and moral philosophy both emphasize demonstrated excellence over and against social hierarchy. Aristotle says that social goods like wealth, high birth, and power are “fitting” for the *kalos k'agathos*, not because he has them by reason of birth or social status – and certainly not because these privileges cause him to be *kalos k'agathos* – but rather because he uses such goods to benefit the community.¹⁷ The benefit may be direct and material, as when a wealthy man spends his money to build a public fountain (like the one Herodes Atticus financed at Olympia). Just as often it was indirect and spiritual, as when an Olympic athlete unifies and inspires his community with a beautifully excellent performance. Ancient Greek athletes saw themselves as community servants; it is for this reason that Socrates asks in the *Apology* to be rewarded as Olympic athletes are for his service to Athens.¹⁸ When Aristotle describes the *kalos k'agathos* as someone who “practices the beautiful”, he is thinking of someone who serves his community.¹⁹

This idea of social responsibility is very much a part of the Olympic ideal as well. In fact, “social responsibility” was recently enshrined alongside “the educational value of good example” and “respect for universal fundamental ethical principles” in the first Fundamental Principle of Olympism.²⁰ It is further attested by the goal of “placing sport at the service of the harmonious development of humankind [and] promoting a peaceful society concerned with the preservation of human dignity”.²¹ It is even part and parcel of the Olympic

17. *Eudemian Ethics* 1249a9–10.

18. Plato, *Apology* 36d.

19. *Eudemian Ethics* 1248b35.

20. As far as I can tell, it first appears in the 2011 version of the *Charter*.

21. Fundamental Principle #2, p. 11

spirit, defined in terms of mutual understanding, friendship, solidarity and fair play.²² I have argued elsewhere that the Olympics' peace-promoting heritage derives from certain aspects of sport itself: dedicated time and space, equality of opportunity, and respect for difference.²³ Those aspects of sport persist and thrive in the modern Games, as does their product, friendship, understood by Aristotle to be the virtue that binds communities together.²⁴ Modern Olympic athletes serve their own communities as well as the world community when they demonstrate not only athletic excellence, but teamwork, understanding and friendship that transcends national boundaries and individual interests. I daresay the most beautiful moments in the Olympic Games today are not just displays of athletic excellence, but also displays of social excellence: shared joy, sympathetic understanding, even selfless gestures of aid to competitors. It is instructive that we call these good sportsmanship; even today we can recognize moral beauty in sport that transcends rules and obligation.

Unfortunately, the community-building lessons of sport are regularly ignored and sometimes counteracted by competitive paradigms focused only on results. Individualism among athletes is one thing, but often it derives from the more insidious phenomenon of nationalism found within teams and NOCs, in what is supposed to be an international community. It may *seem* like nationalism (including sacrificing one's personal interests for the good of the team or nation) is just a form of community service, but more often it is simply a collectivizing of morally repugnant individualism – the attempt to gain an advantage unavailable to competitors. Take, for example, the controversy surrounding bobsled design at the recent Winter Games in Sochi. The super high-tech American sled was financed, researched and designed by the German company BMW to gain a competitive advantage over other countries' sleds; including team Germany, with whom BMW did not share the technology. Some may say that a country's technological advancement is legitimately part of Olympic competition (I disagree), but even this justification doesn't apply. Likewise, the rhetoric surrounding Lockheed Martin's development of a high-tech suit for American

22. Fundamental Principle #4, p. 11.

23. Reid, "Olympic Sport and its Lessons for Peace".

24. *Nicomachean Ethics* 1155a20–25.

speed skaters not only revealed the defense-contractor's warlike understanding of sport, it backfired by distracting athletes who performed below their potential. The social responsibility expected of athletes must also be demonstrated by officials, teams, federations, committees, and even sponsors. The beauty of the Olympic Games depends on the *kalokagathia* of the people in the Olympic community.

Fair play

The aesthetic dimension of *kalokagathia*, specifically its linking of morality and beauty, may seem the most foreign to us. In modern thought, morality and beauty are usually seen as independent concepts; ethics and aesthetics are considered separate sciences. This is because we now associate morality with pure rationality. Kant's moral theory begins in and aims for unadulterated reason, while major utilitarian theories are based on rational interests and calculations. The *kalos k'agathos*, by contrast, exercises a kind of moral aesthetic which enables him to recognize the beauty inherent in good actions and to perform them as an expression of the beauty he has cultivated within.²⁵ In this way, the morally good person functions more like an artist than a lawyer, but that is not to say that she abandons reason. According to Aristotle, it is through *logos* (conventionally translated as reason) that we discern moral beauty, and that discernment then moves us – perhaps effortlessly – to right action.²⁶ “Our aim is not to know what courage is but to be courageous”, says Aristotle,²⁷ explaining later that an apparently courageous act is actually shameful if done out of

25. The comparison between moral understanding and aesthetic taste need not suggest relativism or solipsism. The ancients believed that there was a truth about beauty – indeed truth is intimately connected to beauty on their view. It is possible, even common, to make mistakes about things' beauty – indeed the distinction between the beautifully good and merely good person is described this way. Expedient things like health, wealth, and honor appear beautiful to the merely good man, whereas the *kalos k'agathos* finds beauty in what is intrinsically good. *Eudemian Ethics* 1249a4–5.

26. *Eudemian Ethics* 3.1229a14.

27. *Eudemian Ethics* 1.1216b19–25.

ignorance or in pursuit of pleasure rather than beauty.²⁸ It is the performance of an act autotelically out of beauty and for the sake of beauty, that makes it morally beautiful and good.

If this concept of moral beauty seems foreign to Olympic ideals, it is because we have forgotten the aesthetic dimension of fairness. Fair play is not only a key component of the Olympic spirit, its prevalence is item number one on the *Olympic Charter's* description of the Mission and Role of the IOC.²⁹ Respect for the spirit of fair play is also listed as a key criterion for eligibility to participate in the Olympic Games.³⁰ Too often we understand fairness analytically in terms of adherence to written rules and principles. This neglects not only the aesthetic dimension of the English word (fair was once a synonym for beautiful), but also the metaphysical reality that rules and principles require some theoretical basis to be written and interpreted in the first place. Olympic Officials in particular must appeal to an aesthetic sense of justice to do their job well. This seems to be what happened at the London 2012 Games, when badminton officials disqualified eight players for “not using their best efforts” in preliminary matches in order to gain advantageous matches in the finals.³¹ The *Olympic Charter* consistently describes fair play as a “spirit” and the *IOC Code of Ethics* goes so far to describe it as “the spirit of sport”.³² The apparently circular idea that sport both begins and ends with fairness should remind us of the autotelicity of *to kalon* – and of sport’s very deep kinship with it.

Despite the renowned beauty of the Olympic Festival, ugliness is never completely absent. Not only do athletes sometimes display acts of violence or hatred, they can be quite adept at hiding morally repugnant acts like doping, bribery, and fraud. Meanwhile, affiliated corporations, organizing committees, and even national governments often engage in unfair, unjust, and sometimes belligerent acts before, after, and during the games. These also are frequently

28. *Eudemian Ethics* 3.1230a27–34.

29. *Olympic Charter*, 16: “to encourage and support the promotion of ethics and good governance in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned”.

30. *Olympic Charter*, 77.

31. British Broadcasting Company.

32. *Code of Ethics*, 194. (To be fair, the *Code of Ethics* also describes fair play as a principle, p. 198.)

ignored or covered up. I remember at the 2008 Beijing Games watching a destitute man emerge from a doorway hidden within a brightly-colored Olympic billboard. The billboard had been placed there to cover up the squalor of his neighborhood. Similar attempts to whitewash abuses are found at many other Games. The media has a responsibility to reveal such moral ugliness, but they are also capable of manufacturing it by fomenting fears of terror attacks or exaggerating political scandals. Even something so apparently innocuous as the daily Olympic medal count violates the principles of fair play, by inventing a competition in which teams do not enter willingly, have different numbers of contestants and compete in different disciplines. It may seem like a small thing, but how often are conventionally immoral tactics motivated by the desire to improve a country's ranking in the rigged-game of the medal count? Why not return to the poetic and artistic celebrations of Olympic excellence in ancient times? The spirit of fair play, like *kalokagathia*, demands that we focus on beauty.

Conclusion

Aristotle imagined virtuous competition aimed at beauty as part and parcel of his ethics. In fact, he said that that the virtuous man will give up all his worldly goods, including wealth, power, and even his life to secure beauty for himself; since "he would prefer an hour of rapture to a long period of mild enjoyment, a year of beautiful life to many years of ordinary existence, one great and glorious exploit to many small successes".³³ Something similar may be said about modern Olympic athletes – they give up a lot to try and achieve the rapture of glory. But for everyone involved, the value of Olympic glory depends on its beauty, and the beauty of Olympic glory depends on ethics – on morally beautiful activity. Olympic ethics is not just a matter of abiding by rules or codes, it is a matter of striving for moral beauty – for the Olympic ideal of *kalokagathia*.

33. *Nicomachean Ethics* 1169a.

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TEACHING OLYMPIC VALUES: THE IDEA OF RESPECT

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A common theme in educational programs developed and implemented by National Olympic Academies, teachers and educational consultants, prior to each Olympic Games, is the idea of respect. As an integral component of ethical sport, respect is a key component of many Olympic education programs. Yet the idea of respect is neither straightforward nor simple, as it includes an extremely broad category of attitudes, emotions and behaviours, ranging from self-respect to respect for persons, to respect for authority, the environment and the natural world. Ideas about respect are ubiquitous and intricately tied to discussions of “justice and equality, injustice and oppression, autonomy and agency, moral and political rights and duties, moral motivation and moral development, cultural diversity and toleration, punishment and political violence” (Dillon 2014, p. 2). An aim of the Youth Olympic Games is to “prepare a generation of young elite athletes to have an ethical approach to sport, with strong values (excellence, friendship and respect) and principles (universality, sustainability, no discrimination)” (IOC 2007, p. 5). Respect is clearly a focus of the Olympic values directed at young athletes.

But what are respect-based Olympic education programs actually promoting, and what forms of respect make the most sense to endorse as a component of the philosophy of Olympism? To tackle these questions, we must first examine the idea of respect in greater detail. Before designing

and implementing respect-based educational programs, it is important to think about and describe the scope and parameters of the concept of respect, particularly when the end goal is to develop programs applicable to young people from across the globe. To gain insight into teaching the Olympic value of respect, this paper: 1) examines the concept of respect from a philosophical perspective, 2) analyzes the idea of respect in the context of sport, and 3) addresses ways of teaching the Olympic value of respect in meaningful ways.

The concept of respect

As a component of analytical philosophy, the act of conceptual clarification draws our attention to how terms are used, and aids in establishing shared understanding of words to facilitate the exchange of intercultural ideas. By recognizing what terminology and practices mean in different contexts, we can gain clarity on how issues fit, or do not fit, within our own respective worldviews and the views of others. Taking the time to work through shared and often competing meanings of ideas can help ensure other people will understand what we are talking about and establish a common ground as a starting point for collaboration moving forward. Before attempting to optimize Olympic education programs, we need to ensure stakeholders possess a shared understanding of the concepts under deliberation.

The search for one specific, universal and cross-cultural definition of respect can be difficult and even ineffective; however, Olympic education programs can be strengthened from engaging in this pursuit. Distinguishing between concepts and conceptions can provide clarity on the different ways in which people understand and use the same words. In explaining how individuals or groups develop particular understandings of universal ideas included in the philosophy of Olympism, philosopher Jim Parry's (2006) distinction between concepts (general statements) and conceptions (specific interpretations) is very helpful to remember. Drawing on W. B. Gallie's (1956) philosophical ideas, Parry explains that many groups or individuals can (and do) hold myriad conceptions of any concept, including respect. Each person or group's current conception of the

concept of respect may be significantly different from other people's past or current understanding.

For millennia philosophers have debated how we ought to live together respectfully. Basic fundamental questions about how we should make ethical decisions, how we should apply ethical standards to concrete cases, and what constitutes the good life remain unresolved. Philosophers have concocted and defended many ethical theories to attempt to explain how we ought to live and what counts as good and as right. However, they have yet to agree on one universal theory of ethics as the supreme guiding theory. This is not surprising, if one considers the number of conflicts between people and their beliefs throughout history. Rejecting the idea of relativism (the position which holds that there are no universal values or perspectives) requires us to search for common understandings shared across cultures, times and places.

As Green (2010) points out, the history of the political ideal of respect is steeped in exclusivity, as the "ancestral territory of respect was differential status. Vassals were to respect their lords, servants their masters, children their parents, and wives their husbands" (p. 212). Moreover, he adds, "the respect owed was not in response to features that all people share but to special features that distinguish some, and these differences were normally acknowledged by deference to those regarded as superior" (ibid.). Clearly, this conception of respect is not one that would be helpful in promoting the Olympic values.

Common modern uses of the word "respect" evoke ideas related to dignity, honour and the acceptance of differences (Langdon 2007). Actions people deem respectful can vary across cultures, but tend to revolve around the belief that other people have value (Grover 2014). Self-respect involves our assessments of our own worth, our self-confidence, our competence and our autonomy (Benditt 2008). As human beings, we need more than our own self-respect; we require the respect of others to lead fulfilling and meaningful lives (Bird 2008). Respect for persons (and, later, respect for autonomy) has been a cornerstone of Western bioethical thought for several decades (Lysaught 2004). Respect functions as a key foundation of many human rights documents, including the *Universal Declaration of Human Rights* (Moellendorf 2010). Drawing on these philosophers' work, we can see that respect is a valuable and important idea, which comes in many forms.

In philosophical terms, respecting a person means to “recognise her status as a moral agent” (Carter 2013, p. 197). But what does respecting a person as a rational agent require? According to Carter, it means giving a person the freedom to make his or her own rational choices and to make decisions without undue influence or interference from others. Many great contemporary philosophers have grappled with the question of what it means to treat others with respect. Bernard Williams, Harry Frankfurt, John Rawls and Ronald Dworkin are among the more widely-read philosophers who have posited ideas about humans’ intrinsic value and why we ought to respect other people’s autonomy and/or treat them with respect (Cureton 2013).

On the other hand, Fiocco (2012) argues that while respect is important, it is not a human right. In a provocative article entitled “Against respecting each others’ differences”, philosopher Balinta (2013) adds that “while there are several different ways of understanding respect – most of which focus on respecting persons – none seem capable of doing the work required for it to enable either the adequate or reasonable accommodation of diversity in a liberal society” (p. 254). Fiocco’s analysis highlight the complexities of respect and our tendency to oversimplify the concept. Respecting difference is fairly easy; what is more difficult is *accommodating* differences. As Balinta (2013) notes, “sometimes respect for difference will lead to its accommodation, sometimes it will not, and sometimes accommodation can occur with no accompanying respect” (p. 255). The two ideas are not always reciprocal. Policies promoting respect for difference need to be feasible, reasonable and include methods of accommodating difference; actions that are feasible and reasonable, neither unduly burden people nor clash with their conscience, rights, and freedoms (Balinta 2013). Often it is inadequate to merely *respect* difference without taking steps to *accommodate* difference.

Stephen Darwall’s (1977) distinction between appraisal respect and recognition respect has made a very large impact on the literature discussing respect, multiculturalism, tolerance and decency (Balinta 2013; Benditt 2008; Crouch 2010), and it is helpful in unpacking a conception of respect applicable for sport. Explaining Darwall’s ideas, Grover (2004) notes, “appraisal respect is the respect that one party has for the other due to some activity undertaken that represents human excellence” (p. 34). Appraisal respect acknowledges the

merits of a person, idea, action, or characteristic, such as being a skilled athlete or an accurate and trustworthy official. Demarcating features of appraisal respect include that it is attitudinal in nature and can be given in a range of degrees or as a result of comparisons (Benditt 2008); for example, you can respect one referee more than another, but still hold respect for the referee whose skills pale in comparison to the other.

In contrast, recognition respect is action oriented and is intricately tied to our actions towards others, based on our respect for them as persons or their particular positions or status. Recognition respect is non-comparative, and “reflects an attitude or belief about how people should be treated generally, and as such transcends the characteristics of the individual target of respect” (Grover 2004, p. 34). Inherent in the idea of recognition respect is that no human is worthy of more respect than others. Recognition respect involves our intentional actions stemming from our intentional decisions in order to demonstrate respect.

To distinguish Darwall’s two forms of respect, Balinta (2013) describes the difference between recognizing and supporting a person’s decision to be a vegetarian in theory (appraisal respect) and offering a vegetarian guest a meat-free alternative at a dinner party where the main course involves meat (recognition respect). He explains we can respect a person’s vegetarian lifestyle choice, but not accommodate that person’s beliefs through providing an alternative specifically for them. On the other hand, we can offer a meat-free option out of respect for the person, but consider their vegetarian choice irrational or non-meritorious, which would involve recognition respect without appraisal respect.

There is a concern that the *Olympic Charter*’s sixth fundamental principle of Olympism, which states “Any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement” (IOC 2013, p. 12), can function similarly. Because people “differ in terms of language, religion, ethnicity, culture, nationality, race, gender, sexual orientation, political ideology, moral outlook, ability and disability, and conception of the good life”, we should not be surprised that often “people disagree with one another, either profoundly or modestly, about the value, appropriateness or attractiveness of

different commitments or practices” (Macleod 2010, p. 9). Sport increasingly recognizes, but does not always accommodate, these differences that lead to disagreement. Respecting difference without taking action to accommodate it can “poorly serve those whose differences are commonly its object” (Balinta 2013, p. 257). Respect in theory, without action, can be problematic and lead to accusations of not “walking the talk”.

Respect in sport and in the organization of sport

Many scholars note the relationship between respect and fair play, connecting fair play to respect for persons, self-respect, and respect for the spirit of the game (Sheridan 2003, p. 169). Nikos Filaretos (2004) wrote that fair play is tantamount to “respect and a sense of responsibility towards the opponent and respect of the rule[s]. Even more, it is an attitude and act of human dignity” (p. 66). Another commonly cited view of fair play posits it is best understood as “respect for the game” (Butcher & Schneider 1998, p. 2), which involves more than following the rules included in the official rule book. As Warren Fraleigh (1998, p. 70) explains:

Understanding the distinction between and the functions of the letter and spirit of the rules is another foundation from which complete respect grows. The letter of a rule is what the rule states explicitly, or its legal sports substance [...] The spirit of a sports rule is not what the rule states, explicitly; rather, it is the reason why the rules makers made that particular rule a constitutive rule.

In this vein, respect for the game is inclusive of respecting and honouring the rules, the contract or agreement between participants, and the traditions of the sport as well as playing fairly.

Actions such as trash talking fail to respect one’s opponents and are morally indefensible, according to Dixon (2007), because doing so fails to treat opponents as ends in themselves, and instead treats them as objects. A similar rationale grounds our disdain for cheating in sport, as “When a person violates the rules which govern competition, he treats his opponents as means merely to his end of victory” (Delattre 1975, p. 136). Respect for the rules is needed in order to play the game at all; consequently, as Delattre explained, “cheating

is thus a paradigm case of failure to act with respect for the moral status of persons as ends” (p. 136). Analyzing the common disdain for cheating that most people experience, Simon (2004, p. 55) explains:

[...] cheaters make arbitrary exceptions of themselves to gain advantages and, in effect, treat others as mere means to their own well-being. Cheaters fail to respect their opponents as persons, as agents with purposes of their own, by violating the public system of rules that others may reasonably expect to govern the activity in question.

Cheating, in effect, amounts to an intentional lack of respect for one’s opponents and for the game itself.

Bruce Kidd (1996) adds that respect is present when competitors “treat each other not as enemies but as co-players who, while competing fiercely against each other, afford each other the respect due to comrades in the same endeavour” (p. 8). The recent Winter Olympic Games in Sochi included many examples of respectful behaviour exhibited by athletes, coaches and officials. These include tributes to deceased pioneering half-pipe skier Sarah Burke by freestyle skiing athletes and volunteers, cross-country ski coach Justin Wadsworth’s effort to provide Anton Gafarovski with a replacement ski so he could “finish his race with dignity” after his ski became too damaged to function, and cross-country skier Dario Cologna’s decision to wait 28 minutes after crossing the finish line of the men’s 15km race in first place to shake the hand and acknowledge the efforts of the last-placed competitor.

Beyond these heartwarming examples from Sochi, there are many counterexamples of a lack of recognition respect in sport. IOC members and the Olympic Movement as a whole face questions about the value of staging multi-billion dollar sports festivals, as well as accusations of exploiting athletes for financial gain, fostering national rivalries, participating in cronyism and failing to stop cheating and corruption (Barney, Martyn & Wenn 2002; Milton-Smith 2002). Despite espousing a respect for diversity and difference in the *Olympic Charter*, specific actions (or lack of actions) undermine the IOC’s commitment to accommodating difference. Examples such as scheduling the Olympic Games during Ramadan, not taking steps to intervene when International Federations prohibit athletes from wearing headscarves or attempt to keep athletes with

disabilities from competing in both the Paralympics and Olympic Games, endorsing the IAAF's controversial hyperandrogenism policy and approving an Olympic program offering 30 more gold medals for men in London (2012) and seven fewer gold medal from women in Sochi (2014) all raise questions about the IOC's dedication to *accommodating*, rather than merely *respecting*, the differences noted in principle 6.

Teaching the Olympic value of respect

Pierre de Coubertin's theory of Olympic internationalism included the recognition that "knowing others (their core beliefs, values, and forms of life) is the prerequisite to treating them with proper moral discernment and respect, to treating them as they ought to be treated" (Morgan 1994, p. 12). Emphasizing the promotion of ethical and educational values, Coubertin aspired to pass on to generations of students and young athletes not the glory that Olympic champions might attain, or even the importance of victory, but the joy of effort and the pursuit of moral excellence.

Summing up the positive values of sport, Papp and Prisztóka (1995) argue, "sport trains young people to become independent, self controlled, resolute, responsible, and communal in their outlook" and that competition at an international event, specifically, "provides an opportunity for different nationalities to come together and develop respect for different customs, cultures, and lifestyles around the world" (p. 375). The positive youth development literature demonstrates that sport can be an integral component in building character through the development of virtues, including respect, courage, dedication, perseverance, and preparation for life (Strachan et al. 2011). Yet sport does not automatically teach values, as "the moral milieu of many sport contexts includes the legitimization of violence, sanctioned rule bending, and a disassociation of self from others" (Duquin & Schroeder-Braun 1996, p. 352). Moreover, many of the so-called extreme sports, some of which appear on the program of the Olympic Winter Games, contain a high degree of risk and danger. However, these sports also develop in athletes the pursuit of honour as well as the development of courage and responsibility.

Olympic athletes are in a position to act as role models demonstrating respect, but function as only one piece in a larger puzzle. Physical education teachers and coaches are also in positions to act as role models for young people to emulate in attaining the ethical and educational potential of sport. Coubertin did not intend educators to teach students about Olympism simply through lecturing and assigned readings; instead, Coubertin envisioned Olympism as a living idea that people cultivate through practice and role modeling (Müller 2000). Emphasizing a lifelong orientation to personal development and moral excellence, Olympic education has tremendous potential to instill values in youth (Naul 2008). As Haydon notes, “teachers have to recognise, and bring their students to recognise, cultural difference without stereotyping” (Haydon 2006, p. 469). Developing lessons that challenge students to think comprehensively about the ways in which respect transitions from theory to action can help develop critical thinking skills.

Effective education about the Olympic values and Olympism need not take place in the classroom. Similarly to Plato’s Academy and Aristotle’s Lyceum, considerable learning and self-development occur outside of traditional classroom settings. Olympic education involves not just a transfer of knowledge, facts and theories from teachers to students, but requires time and space for students to try out, experience and live by these ideas. Physical education teachers and coaches are well suited to embodying the Olympic value of respect in their own interactions with young athletes, but this expectation puts a tremendous amount of faith in their behaviours and dispositions. A commitment to values-based sport motivates the majority of people involved in amateur sport, yet the numerous cases of child exploitation, burnout, doping, and abuse found in sport demonstrate that there is considerable work to be done in educating not only athletes, but members of their support staffs and entourages who can exert considerable pressures on their decisions.

In the context of education, we must remember that children are still developing, and on most accounts are not yet rational beings capable of making decisions in their own best interests (Giesinger 2012), which is why they need the guidance of teachers and coaches well-versed in ideas about respect and the philosophy of Olympism. Respect plays a key role in the student-teacher relationship and in the promotion of self-esteem. Goodman (2009, p. 4) points

out that children have fairly clear cut ideas about what respect and disrespect mean, as

being disrespected or “dissed” is a major insult amongst adolescents and even younger students, which are often the motive for violent acts. Understanding the meaning of respect, therefore, is not just a theoretical exercise but of practical import in guiding youth.

However, the nuances involved in discerning appraisal and recognition respect can be guided by educators through case studies and examples highlighting the different understandings of respect.

Langdon’s (2007) observation that “most researchers studying respect neglect to consider or embrace its complexity and assume a common understanding of the term” (p. 473) is likely true of Olympic education as well. In sport as well as in the classroom, respect can mean: 1) treating others with dignity (by not teasing or bullying weaker athletes); 2) enabling others to make autonomous decisions (by allowing athletes to select the drills they wish to practice); 3) promoting equality and treating others as equals (by giving everyone equal access to resources); and 4) following the directions of authority (by mandating it is time to stop one activity and start another). All four of these options can be described using the language of respect: 1) respecting dignity; 2) respecting autonomy; 3) respecting equality; and 4) respecting authority. Given the many ways of understanding “respect” Goodman (2009) argues, “the inconsistent meanings may produce conflict – what one person claims as respectful may be viewed as disrespectful by another. Under such circumstances the word deteriorates, becoming merely an exclamation or epithet” (p. 4). Consequently, Goodman suggests, “to preserve the significance of respect, while avoiding its overuse and ambiguities, we need to better articulate its dimensions” (ibid.). This is where Olympic education programs can help.

Respecting only the rules of a sport can lead to the attitude that as long as one does not break a rule one is playing fairly and morally. Views of this nature are insufficient and should be combatted in Olympic education programs. Athletes who obey rules in order to be rewarded, or from fear of being punished, fail to offer a sufficient amount of respect. This does not mean it is impossible to teach the Olympic value of respect. Effective

Olympic education includes an emphasis on the lifelong development of moral excellence, friendship, and respect, in line with the pursuit of the well-lived and flourishing life.

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DIVERSITY AS A MODERN OLYMPIC VALUE IN EDUCATION¹

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Introduction

“Our world today, is in need of peace, tolerance and brotherhood. By blending sport with culture and education, the Olympic values can deliver these to us” (Rogge 2007: 7). This phrase is attributed to the former President of the International Olympic Committee, Jacques Rogge, from his prologue in the IOC’s official textbook in 2007, entitled *Teaching Values: an Olympic Education Toolkit*. This issue expresses the IOC’s official educational policy and reflects the ideological and educational challenges of modern Olympic education.

In this Olympic textbook, ten out of its 134 pages refer to the value of diversity (“respect for others”), which is linked to human rights, freedom, peace, international understanding and multiculturalism. The other four values refer to the joy found in effort, fair play, trying to achieve excellence and a balanced mind and body. The section that refers to diversity is illustrated with six pictures of different size (five photographs and one children’s painting), which send the message of equal participation in sport, abolition of racial

1. This paper is based to a large extent on my Doctoral thesis, *Olympism and Olympic education through the International Olympic Academy and the “Athens 2004” Olympic Education Program*, University of Peloponnese – Department of Social and Educational Policy (Corinth), April 2013.

discrimination and racism and respect for human rights within society and the school community.

From the pictures that were selected in order to enhance the ideological content of the text, the biggest in size (approximately half of the page) are two black and white pictures, of particular importance, because of the historicity, the identification and the symbolisms of the three persons that are being depicted. These are Martin Luther King (1929–1968), the political activist and leader of the African Americans and the Olympic athletes of the Berlin Games (1936), African American Jesse Owens and German Luz Long. These figures are timeless international symbols of the fight against racism which the textbook has borrowed in order to create its own Olympic narrative. Similarly, in another section of the book, on page 23, a large photograph of Nelson Mandela, also world symbol for human rights, dominates the text with all the various semiological significations.

Within the general cultural framework, the imagery of the Olympic Movement is reproduced and operates as evidence and unquestionable witness of the diversity and polymorphism that characterize the value system of Olympism, in a constantly evolving world (Tzachrista 2013: 414). It is obvious that Olympism “as a concept is enlarged and integrates modern values that took form in particular after World War II. It represents as a whole a value system of the 20th century, which embraces Coubertin’s moral and educational principles, whilst adapting to new social demands” (Tzachrista 2013: 364).

Respect for diversity therefore, as shown by what was said above, does not operate as an autonomous value but arises in synergy with the social values that are deemed essential and necessary for peaceful coexistence and the survival of modern multicultural societies. Here, too, the role of education through the Olympic education programs is considered to be decisive for the teaching of values, the restriction and reversal of social stereotypes. These programs, in conjunction with the physical education lesson, are an ideal channel for communicating these values to the broader school community as they combine games, competitive spirit, joy and the effort to transcend one’s self through exercise, with a view to restricting egocentrism, developing positive behaviour, adopting democratic positions, cooperation and social coexistence based on respect for the “Other”.

What is different, I wonder? How can we define it? A first and generalized observation that immediately comes to our mind is that everything around us is different and all of us are different. Diversity as a concept has multiple readings, which concern nationality, race, religion, disability, gender equality, sexual orientation, social and political perceptions and beliefs, ideology, education, work, health, sport, etc. Diversity is the image that accompanies man from the day he is born and the greatest challenge which he will have to meet throughout his life. This challenge is stronger today because we have to accept, recognize and respect the pluralism and otherness of modern multicultural societies.

Olympic education programs

Let us now look at the way in which respect for diversity was defined and supported within the framework of Olympic education programs specifically in Greece, during the Olympic and post-Olympic period. The short-term programs of the Ministry of Education and Religious Affairs, “Olympic Education Athens 2005” and “Kallipateira: from sport to daily life: all different, all equal”, played a decisive role in teaching the ideals of universal humanism, based on Olympism and the Olympic Games. After the Games, the National Olympic Academy and the International Olympic Truce Centre were the main institutions that promoted Olympic values.

“Olympic education: Athens 2004”

The program “Olympic Education 2004”, that was implemented in 2000–2005, was designed on four axes, with distinct thematic objectives. The fourth axis was fully linked to the management of diversity and otherness and there were references to these values in the remaining axes, which shows the program’s deeper philosophy when it comes to fighting social discrimination. The title of this axis was, “Eliminating social exclusion and racial discrimination – multiculturalism”. The objective as described was “the awareness and involvement of the educational community on issues such as diversity,

multiculturalism and promotion of activities with a view to supporting a healthy, democratic, open and tolerant society. Its implementation aims at strengthening the dialogue of cultures and the promotion of social sensitivity on the issues of social exclusion, racism, xenophobia and violence, important parameters of the Olympic spirit and hence of Olympic education” (Tzachrista 2013: 129).

In the other axes, however, although their targets are different as we said before, we do find individual references that refer us to the promotion of the values of diversity and open society. Let us mention indicatively: Axis A – Culture: “The implementation of the Culture axis aims at making the educational community a hive of cultural creativity [and] enhancing culture as a bridge of friendship among people”. Axis B – Sport: “The implementation of the Sport axis aims at cultivating values such as respect for others, fair play, etc. The final objective is to promote citizenship, participation, solidarity, tolerance”. Axis C – Olympic Truce: “The implementation of the Truce axis aims at bringing together young people from different cultures and life styles and raising the awareness of the educational community, on peace and people’s cooperation issues etc.” (Tzachrista 2013: 128).

We find similar references in the Memorandum of Understanding concluded between the Ministry of Education and Religious Affairs, and the OCOG ATHENS 2004. In the Memorandum, “Olympic Tradition” is presented as the central subject of Olympic and Sport Education, which is defined as “the educational process and teaching power” that embraces a set of values, composed of the concepts of fraternity and friendship, which are defined as the “harmonious relations with man’s physical and intellectual nature, coexistence with other people in the world, with different cultural, social, economic, educational and other features in education” (Tzachrista 2013: 131).

The rhetoric that developed around the issues of open society, social pluralism and respect for diversity, became more intensive as the program developed since it was also connected to Non Governmental Organizations (NGOs) and supported by the publication of additional educational material by the Ministry of Education and Religious Affairs in cooperation with them. The program’s direction was also connected to the appointment at the Ministry, of Eleni Kourkoula, the Under-Secretary for Olympic Education of the ruling socialist party. During her interview, the Under-Secretary stated, at the beginning of 2003:

After I took over my duties, the program changed form and was enriched, becoming from a strictly athletic project a program that prepares a young citizen for the Olympic Games but also for the day after [...]. In collaboration with NGOs we are targeting primary school children with original programs, our objective being to make them understand that “I am the other”. Otherwise, we would never be able to reach a society, which will not be egocentric (Liatsou 2003, Tzachrista 2013: 130–134).

The Minister of the Education, Petros Efthymiou, stated in an interview of 2002 to the official journal of the Organizing Committee of the Olympic Games, *Athens 2004*:

Olympic education is a global direction, a fight against xenophobia and racism, a struggle for people’s understanding, peace and solidarity. It is also a struggle for understanding and respecting diversity, a message that we give, through the Paralympic Games, in order to teach to the young generation respect and understanding for people with disabilities and their equal right to life (Efthymiou 2002, Tzachrista ibid.).

The educational material that underpinned these policies included additional specialized issues, which completed the main core of the Olympic textbooks, which had already been published. Among them, we highlight the *European Convention on Human Rights*, which was published in cooperation with the Open Horizons Organization of the Council of Europe and the publication of Action Aid under the general title *Children of the World – Citizens of the World*. The first issue refers exclusively to human rights, “with a view to targeting the creative teaching of human rights in any educational activity, within the school environment and extra-curricular activities”, whilst the Action Aid publication offers a complex intercultural narrative, the aim being to

consolidate a global conscience in Greek pupils that will allow them to play the role of a responsible citizen of the world, linking the Olympic education program to issues of world interest in which Greece can and must play its own positive role for their settlement and to the main axes of the Olympic education program focusing, in particular, on eliminating social exclusion – multiculturalism and truce (Tzachrista 2013: 147–149).

International Olympic Truce Centre

The International Olympic Truce Centre followed the same ideological direction, at that time, but opted for a different approach, with two relevant publications under the title of *Operation Truce*. The back pages of the textbooks were adorned with quotes on Olympic truce by IOC President Jacques Rogge, the Secretary General of UNESCO, UN High Commissioner for Refugees and the General Director of UNICEF. This selection shows and highlights once again the value orientation of Olympic education in the area of social transnational values (Tzachrista 2013:150).

A few years later, for school year 2013–2014, the Truce Centre, as part of its educational programs, in cooperation with the Greek National Olympic Academy of Greece (ETHNOA) and the British Council, designed and implemented a nation-wide educational program on the value of diversity, for pupils aged from 10 to 15, under the auspices of the Ministry of Education and Religious Affairs. A nation-wide competition was held on “I respect diversity – We say ‘no’ to school intimidation”. The pupils were invited to create a video or a power point presentation, inspired by the following principles:

Recognizing diversity, we all have the right to be treated with respect and courtesy, equal opportunities, social inclusion, we all have the right to be recognized for what we are, we can all be friends together, settlement of disputes, we all have the right to solve our problems peacefully.

The Centre also published a relevant school textbook with the pertinent title of “respect for what is different”, which covers four thematic units: I recognize diversity, equal opportunities, social inclusion and settlement of disputes.

The Kallipateira post-Olympic program: from sport to everyday life: “all different – all equal”

The next Kallipateira post-Olympic program, which was linked to “Olympic Education Athens 2004” and seen as its continuation, was implemented during the two-year period 2006–2008 and its content was highly specialized,

focusing on social values. The program's thematic units covered the following: equal opportunities in education and society, human rights, interculturalism, dealing with xenophobia and racism, social inequalities and social exclusion. The objectives of the program were, "the active participation of boys and girls and of physical education – Olympic education teachers in modified exercise programs with a view to project and promote [...]" these values (Ministry of Education and Religious Affairs – Olympic Education Office [2006]: 4).

The program's more general objective was to focus exclusively on the contribution and impact of physical education for the dissemination of these ideas to the children through the experiential process of games and movement, thus making these values understandable and transfer them to their everyday life. Physical education is considered and interpreted as

the only cognitive subject in the school that requires from the pupils, through the game, cooperation, team spirit, mutual respect, mutual support and acceptance, irrespective of gender, origin, social and cultural provenance and operates as a particularly effective intercultural medium that facilitates the knowledge of other people's civilizations (ibid.).

In this theoretical and ideological framework of the Olympic programs, therefore, the value of respect for diversity is strongly promoted, as we can see. However, from the rhetoric regarding the value of recognizing otherness and respect for diversity to the acceptance of these values by social groups, we encounter grey areas. We shall be looking briefly at one of these areas as we analyze the concept of multiculturalism and its impact on the attempt to integrate these values in one of the intercultural schools of Athens, during the implementation of the Olympic education program.

Multiculturalism²

Multiculturalism as a social value was integrated in education because of the cultural and social changes in Western societies as a result of globalization; it is

2. The section on "multiculturalism" is, for the largest part, quoted from my dissertation (Tzachrista 2013: 389–393).

promoted, at international level, as one of the most important contemporary values of Olympism. In Greece, multicultural education is part of the Greek educational system, since the beginning of the nineties, as a result of the growing migration flows first from the Balkans and the countries of the former Soviet Union and later from Asian and African countries.

In the Olympic education program, multiculturalism, as was mentioned before, had a prominent position and was publicized as a value by all official institutions with theoretical references and educational practices in all Olympic education textbooks. In one of these, the teacher's theoretical textbook, *Olympic Games: References – Approaches*, in a relevant sub-section under the title "The Olympics: The Games of multiculturalism", the author examines the Games as a "model for the compatibility of maintaining cultural specificities with social cohesion and consent" and an "example of multicultural pluralism". At the same time, it attempts to approach these as an "environment for physical encounter, mutual trust and direct communication with the citizens of the world" and as a "model of the compatibility of maintaining cultural specificities with social cohesion and consent" (Tressou 2001: 354).

The Olympic Movement's multicultural dimension as a social value that contributes to the acceptance of diversity and mutual respect through the Olympic education program, proved to be inadequate for the elimination of xenophobia and racism phenomena, as shown in the case of the 132nd Primary School of Grava, in the Galatsi area in the northern part of the Municipality of Athens, with 75% of pupils from different nationalities in its classes who did not speak Greek. It showed, on the contrary, the ethnocentric character of Greek education. This school, under the direction of a pioneering teacher and principal, Stella Protonotoriou, in collaboration with two more primary schools of Athens (112th and 65th) submitted, in 2002, a series of proposals to the Olympic education program, related to social exclusion, which were funded and implemented in cooperation with the people in charge of the program.

The proposals involved lessons of Modern Greek for the immigrant parents, workshop meetings for teachers and parents, etc. The school's activities continued after the end of the Olympic education program, the result being that the school principal was prosecuted for illegal use of school premises and was not promoted because she allowed the use of classrooms for the teaching of

the mother tongue to pupils who spoke other languages outside the timetable in 2005–2007 and because she proposed to replace the morning prayer by a poem of Yannis Ritsos, with a view to ensuring the broader understanding and acceptance of all the pupils who did not belong to the same religion. It should also be noted that during the period 2005–2008, when the school principal was prosecuted, the Olympic education program was continuing through the “Kallipateira” program, as mentioned before, whose objective was to promote intercultural education!

She was thus replaced by another principal. The matter reached colossal proportions and roused a public outcry from the progressive educational community, questions were put to Parliament and the matter finally closed with the end of the trial in 2010 and the acquittal of Stella Protonotariou, who returned to her post as school principal, proving how difficult the teacher’s role can be in an intercultural school.

The case of the 132nd Primary School showed in practice that the Greek society and the educational system in the beginning of the 21st century were still distinguished by political and social immaturity and internal national dullness. It also showed that multicultural polysemy is not easily tolerated by the national collectiveness and the time required for its emotional rationalisation is longer than the implementation period of a medium-term Olympic education program which, despite its excellent educational intentions, was self-abolished in practice by the same ideological mechanism that nurtured it. Thus, as Constantinos Dimaras, one of the most important Greek scholars of neo-Hellenic Enlightenment aptly observed “peaceful nationalism, i.e. the ability to love without hate, is apparently difficult” (Dimaras, Svoronos 1995:63).

In conclusion, I believe that we have understood the importance of teaching respect for diversity in our time, when people are constantly moving and the social fabric shows intense urban changes. The effort of maintaining an open society, where diversity and the “Other” do not constitute an obstacle or risk for peaceful coexistence, concerns us all. And, in particular, we owe to those who are inspired by the Olympic values to keep these in mind as an antidote to any form of social discrimination, either obvious or hidden. The Olympic Movement not only proclaims respect for the “other’s” diversity, but proves, every four years, that in the stadiums the all-human gathering of people from all over the

world is taking place. The roots of hatred existed and will continue to exist in all societies, at all times. Armed with empathy and Olympic education, we can look again at our selves and the world in a friendly way. As William Sloane Coffin, the American peace activist, pointed out, “diversity is maybe the most difficult thing that exists in a society, but could be something more dangerous if it did not exist”.

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OLYMPIC VALUES: THE OLYMPIC VALUES EDUCATION PROGRAM (OVEP), AN AFRICAN CONTEXT OF *HUNHU/UBUNTU*

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Introduction

Most people would probably say that sport can and should make a positive contribution to the development of people and to the quality of life in their community. The personality of an individual, his or her needs, interests, physical and social ability, the culture into which one is born and a person's will and purpose in life also contribute immensely to their total well-being.

This presentation will focus on the Olympic Values Education Program (OVEP) and, specifically, on Olympic values, OVEP and its link with the African Culture.

The importance of sport to society

Though sport cannot solve all societal issues nor at times be a priority compared to life subsistence needs of disadvantaged communities, it can generate many positive effects and be a valuable tool for development. It is both a means and an end in itself.

Sport is able to unite different nations, religions, and cultures that are often divided. It can foster social integration and identity-building of minorities and

marginalised groups, minority ethnic groups or people living with HIV and AIDS. It can also fight discrimination and raise awareness of women's rights and issues, as well as build bridges between communities at loggerheads with each other. It helps in the process of healing and overcoming traumas, bringing joy to people.

Pierre de Coubertin highlights that physical activity and learning through movement contributes to mental, physical, social and emotional development as an integral part of education. It can be a useful platform for preventing illnesses in high risk groups. This is also supported by former IOC President Jacques Rogge, when he suggests that: "[...] while one cannot expect sports movements to succeed to address on their own the socio-economic problems that continually threaten world peace where social and political movements have failed, however, where sport can contribute, it shall strive to do so".

Understanding Olympism

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind, blending sport with culture and education. It seeks to create a way of life based on the joy of effort.

The three core Olympic values of the Olympic Movement which inspire individuals and organisations are: excellence, friendship and respect.

Excellence

This value stands for giving one's best on the field of play or in the professional arena. It is not only about winning but also participating; making progress against personal goals, striving to be and to do our best in our daily lives.

Friendship

This value encourages us to consider sport as a tool for mutual understanding among individuals and people all over the world. The Olympic Games inspire humanity to overcome political, economic, gender, racial, religious differences and forge friendships in spite of all these differences.

Respect

This value incorporates value for one's self, one's body, for others, for the rules and regulations, for sport and the environment. Respect stands for fair play and for the fight against doping or any other unethical behaviour.

The Olympic Values Education Program

Finding a shared ethical ground in a pluralistic, multicultural, global society is not optional, but crucial to our survival, both physically and morally. The challenge is to find consensus in diversity. It is through this challenge that the IOC decided to develop the OVEP. It is based on the notion that education is the key to development. Hence, since its creation in 2005, OVEP has used sport for values-based teaching and mainstreaming education. In the field of play, in the classroom and in life as a whole.

In life, each one of us has a "horizon" beyond which we cannot see and these horizons are framed by our preconceptions, our prejudices and our life experiences. The point where my horizon and your horizon meet is where understanding can occur (Gadamer 1989). The Olympic Values Education Program constitutes such a fusion of horizons. A meaningful values-based education program must be founded on information regarding local issues which, when addressed and dealt with, would enhance the lives of the people involved.

OVEP must impact on other people who, though not directly participating in the program, will gain knowledge by being in contact with those who are.

For OVEP to be a success, a one-size-fits-all approach will not be ideal. There is need for the people involved to conduct a situational analysis. It is important to identify key issues faced by the target group that you want to address. Involve the group in identifying some common issues they face in their daily lives – for example, bullying, match fixing, age cheating, harassment, stereotyping, racism or any other crucial issue which they would like to see being addressed. Green (1995) states that the sense of possibility – of what might be, what ought to be, what is not yet – seems to be essential in motivating the young to learn. They may be nurtured not only through art education as ordinarily understood, but

also through values-based education to awaken to the wonders of authentic appreciation.

Principles of Olympism

The principles of Olympism, described below, amplify the Olympic values and allow them to be expressed in a way that drives far-reaching social change and can be used in Olympic Values Education Programs.

Non discrimination: the Olympic Movement strives to ensure that sport is practised without any form of discrimination what so ever.

Humanism: the Olympic Movement's initiatives place human beings at the centre, ensuring that the practise of sport remains a human right.

Universality: sport belongs to everyone. In all its decisions and actions, the Olympic Movement takes into account the universal impact sport can have on individuals and society.

Alignment between sport, education and culture: the Olympic Movement is committed to promote the spirit of Olympism, which emerges at the convergence of sport, culture and education.

Fairplay: it is an attitude and also a sport concept. It pertains to issues such as harassment, sexual harassment, violence, environmental problems, sport for all and drug abuse.

Balance between body, will and mind: learning takes place in the whole body, not just in the mind. Physical movements contribute to the development of both moral and intellectual learning. This was the foundation of Pierre de Coubertin's interest in reviving the Olympic Games.

OVEP and the African values

African values could contribute much to the world consciousness, but people seem to misunderstand Africa for many reasons. According to Nussbaum (2003), Africa's traditional culture is inaccessible because most of it is oral rather than written, and lived rather than formally communicated in books or journals. Moreover, information about Africa through the media seems to be limited

and mostly negative; for example, a lot is being said about ethnic wars, famine and AIDS, while the potential positive contribution of African values is largely ignored. The writer feels that Africa has a lot to offer in the Olympic Values Education Program.

The power of *hunhu*, *ubuntu* in OVEP

Ubuntu is the capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a unified community. *“Ubuntu” is an ancient African worldview based on the primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community-life in the spirit of family* (Broodryk 2002: 56).

It is said “munhu, munhu pamusana pevanhu, umuntu, ngumuntu ngabantu” (literally: a person’s character is shaped by his community). Senghor, a West African philosopher, describes the dimension of *ubuntu* as “I feel the other, I dance the other, and therefore I am”. Mbigi (1997) suggests “I am because we are and since we are, therefore I am”. In Africa, a person is a person through other persons; hence, it is through others that one attains selfhood. Therefore, your pain becomes my pain and your salvation becomes mine as well. However, one would want to imagine the inclusion of *ubuntu* in Olympic Values Education Programs and how this union could help to bring about a holistic personality in the sporting world.

In an African context, a person cannot be described solely in terms of physical and psychological properties, but in reference to the community one comes from. *Ubuntu*, just like Olympic values, perceives community rather than self determination as the essential part of a person. People are able to identify, acknowledge and appreciate each other through cultural integration. In Zimbabwe, for the shona greeting in the morning, one says “mangwanani, marara sei” (good morning, did you sleep well?), and the response is “ndarara kana mararawo” (I slept well, if you also slept well). People are so connected, that if one did not sleep well, then this should be a cause of concern to the other. This greeting applies both between friends and strangers. Mazrui (1986) states

that what is distinctive about Africans is their short memory of hate. He goes on and suggests that they teach their children to communicate, reconcile, to let go of hatred and give them the skills to do so. By the same token, OVEP offers the platforms to strengthen such ties through various activities that enhance the Olympic values of friendship, respect and excellence.

In his autobiography, the late former South African president Nelson Mandela (1994) wrote:

[...] no one is born hating another person because of the colour of his skin, or his background or his religion [...]. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite [...] when I walked out of prison, my mission was to liberate the oppressed and the oppressor both [...] for to be free is not merely to cast off one's chain, but to live in a way that respects and enhances the freedom of others.

What would this world be like if *ubuntu* and Olympic values were infused in each and every community, workplace, at school, in the sporting world, in politics, in our marriages and in our day-to-day lives? However, this can only be possible if OVEP is introduced to people at a very young age.

Sharing is an important African value.

People have different qualities, talents and resources and these should be shared in a spirit of cooperativeness for positive living. Everyone will cooperate as sharing human beings and mutually fulfilling complements.

This is indicative of the importance of values like generosity and supportiveness in accordance with needs.

Needs, physical and spiritual, are established when the discussion is focusing on the interest of others.

Carnegie refers to the use of dialogue as a tool in this respect.

The challenge is to talk in terms of the other person's interests, thereby determining how one can strengthen others in their life challenges. The life-coping skill is to provide complementary assistance to others.

My neighbour's sorrow is my sorrow.

Sympathy is vital in *ubuntu* life and it is practiced especially in times of sorrow.

Sorrow is an obstacle in life and it is inevitable that it will appear from time to time in the form of death, sickness or other hurtful events. When sorrow strikes a neighbour, who is also a brother, one suffers from that sorrow and weeps with that brother, because it is due to such a brother that one is a brother to others too. It is realised that sorrow is temporary.

Empathy is the ability to put yourself in the place and situation of another.

The person that can master empathy successfully will also experience satisfaction derived from eventual overcoming the need of another, since it is through empathy that one realises the need of another. If one stands in the shoes of another, it may be shocking to realise what a great suffering it is for others to evaluate one (one may appear to be acting as being selfish, greedy or non-cooperative)!

Respect for other persons, their spiritual, religious, political, economical, cultural beliefs and customs, is of cardinal importance in all encounters of life.

Never is another person or community to be prescribed to or forced away from its own conventions. Africa has a long history of colonial oppression by Western countries, which included forced Western prescriptions of destinies for communities and persons. Africans were forced to adopt Western political, religious and economic dogmas, which were in direct contradiction to the beliefs of Africa itself.

Application of *ubuntu* values as life-coping skills

The challenge following from the above guidelines is to implement *ubuntu* values as life-coping skills and achieving results. Outcomes are the end products of exercises, and they are related to one's ability to cope with life. Outcomes are related to the achievement of mastering life coping skills, which can benefit one's personal life-environment and even community.

An outcome, in a psychological sense, is described (Broodryk, 2005) as the development of a person. It has, as such, the attraction of learned abilities.

The following personality values are of importance:

***Hunhu/Ubuntu* personality values**

- togetherness (*kubatana*)
- equality (*kuenzana*)

- sharing (*kugoverana*)
- sympathy (*kunzwirana tsitsi*)
- respect (*kuremekadzana*)
- tolerance (*yeka*)
- humanness (*hunhu*)
- harmony (*kugarisana zvakanaka*)
- obedience (*kuteerera*)
- happiness (*mufaro*)

The following OVEP and Ubuntu life-coping skills, flowing from these values, are consequently to be mastered: facilitating togetherness, implementing brotherhood, support equality, endorsing sharing, expressing sympathy, practising empathy, honouring compassion, maintaining respect, allowing tolerance, saluting humanness, propagating harmony, applying obedience, living happiness and loving wisdom.

The outcomes of applying the OVEP and Ubuntu life-coping skills are as follows:

- facilitating togetherness: improved teamwork, family atmosphere, moral support
- implementing brotherhood: experienced unity, *tirivamwe* (we are one), solidarity, commitment
- supporting equality: practised non-discrimination, acceptance by all
- endorsing sharing: create different responsibilities, happiness and sorrow-participation
- showing sympathy: applied listening, problem analysis, consolation
- practising empathy: established open-mindedness, understanding
- honouring compassion: valued peace, cohesion, warmth
- showing respect: structured order, discipline, dignity
- allowing tolerance: self-controlled calmness, coolness, forgiveness
- saluting humanness: lived softness, blissness, helpfulness
- propagating harmony: resulted steadiness, non-chaos, clarity of vision
- redistributing wealth (and knowledge): obtained sustainability, cooperation, capacity, empowerment
- applying obedience: justified relationship, convention, custom, values, norms
- living happiness: enjoyed spontaneity, long life, friendliness

- loving wisdom: executed resolution, decision, evaluation, happiness (Broodryk 2006)

The OVEP pedagogy

The shared values of the Olympic Movement are to contribute to building a peaceful and better world by educating the youth through sport practised in accordance with Olympism and its values (Olympic Charter).

For OVEP to be a success, a value-based curriculum needs to be implemented in member-states. This curriculum should cut across all educational levels up to tertiary institutions. The value-based curriculum should include activities which touch on emotions, that is activities in the affective and cognitive domains. These activities should stimulate the imagination through narratives, music, drama, role plays, creative projects and art work.

Various approaches can be used to implement OVEP. These are: knowledge-based approach, experience-centred approach, motor-skill based approach and life-centred approach. Naul (2008) states that the knowledge-based approach is used to convey a national and international view of the ancient and modern Olympic Games in terms of names, dates and facts as appropriate to the age of students. The experience-centred approach promotes the meeting of groups of children, sport and cultural events, games festivals and youth camps. Motor-skill based approach is linked to skill perfection as well as to the development of social values which relate to combative encounters with the opponent. Last but not least is the lifeworld-centred approach which combines Olympic principles with the social experience of young people in their daily lives. It understands Olympic ideals as a challenge to individual assignments in the overall context of cultivating social values in these young people's moral attitude and behaviour.

Conclusion

It is important that in all these approaches young people are encouraged to bring forward their own experience of the Olympics. J. MacAloon (2008)

argues that even where Olympic education efforts have remained true to the appropriate curriculum, young people often find the presentations so abstract and the curriculum so distant from their own concerns, that the formal program is simply boring to them. Hence it is important to start with young people's actual concerns and then turn them into Olympic educational opportunities at a very tender age.

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TEACHING OLYMPIC AND PARALYMPIC VALUES

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University of Education, Ludwigsburg



Introduction

Until now the question of teaching Olympic and in some cases Paralympic values has been discussed from different perspectives (e.g. Binder 2012; Chatziefstathiou 2012; Teetzel 2012; Naul, Geßmann & Wick 2008; Naul 2008). The aim of this paper is to add another perspective to the scientific debate on this topic, a perspective that has so far been rather neglected: More than 150 countries in the world have signed the United Nations Convention on the Rights of Persons with Disabilities. Among other aspects, the convention highlights the understanding of disability as a social construction and obliges the signatory states to ensure an inclusive education system at all levels. In inclusive settings, all children should be treated equally – irrespective of disability, gender, ethnic, indigenous or social origin, etc. Considering the equality of all children and looking at Olympic education, two questions arise: why is a differentiation made between Olympic and Paralympic values and why is there no such thing as an “Inclusive” Olympic Education Program? In the following, first the Olympic and Paralympic values will be introduced. In a second step, the interrelation between the values and the idea of inclusion will be critically examined. The final section will then conclude the results.

Values in the Olympic and the Paralympic Movement

The project of the International Olympic Committee “Teaching Values: An Olympic Education Toolkit” (Binder 2007) offers Olympics-related information providing a context for values-based teaching and learning opportunities. “The focus is on HOW to teach and learn the educational values of Olympism, not on the Olympic facts and information” (ibid., 10). This toolkit can also be seen as an important landmark helping to understand the IOC point of view on the educational values of Olympism. The project is based on the following definition of values: “A value is what is considered important in life; what makes life worth living. A value is also something that helps people decide what is right or wrong in moral terms” (ibid., 11). The International Olympic Committee has identified three Olympic values:

- *Excellence*: In the Olympic ideal, this value refers to giving one’s best, in the field of play or in life, without measuring oneself with others, but above all aiming at reaching one’s personal objectives with determination in the effort. It is not only about winning, but mainly about participating, making progress against personal goals, striving to be and to do our best in our daily lives and benefiting from the combination of a strong body, will and mind.
- *Friendship*: Men and women are at the center of the Olympic Movement’s focus encouraging the links and mutual understanding between people. This value broadly refers to building a peaceful and better world through solidarity, team spirit, joy and optimism in sport. The Olympic Games inspire humanity to overcome political, economic, gender, racial or religious differences and forge friendships in spite of those differences. The athletes express this value by forming life-long bonds with their team mates, as well as their opponents.
- *Respect*: In the Olympic ideal, this value represents the ethical principle that should inspire all who participate in the Olympic programs. It includes respect for oneself and one’s body, respect for one another, for rules and for the environment. It thus refers to the fair play that each athlete has to display in sport, as well as avoiding doping (The Olympic Museum 2013, 3).

The International Paralympic Committee, on the other hand, emphasizes four Paralympic Values which are explained as follows:

- *Courage*: It encompasses the unique spirit of the Paralympic athlete who seeks to accomplish what the general public deems unexpected, but what the athlete knows as a truth.
- *Determination*: The manifestation of the idea that Paralympic athletes push their physical ability to the absolute limit.
- *Inspiration*: When intense and personal affection is begotten from the stories and accomplishments of Paralympic athletes, and the effect is applying this spirit to one's personal life.
- *Equality*: Paralympic sport acts as an agent for change to break down social barriers of discrimination for persons with an impairment (International Paralympic Committee 2014).

Looking at the Olympic and Paralympic values and what they mean with respect to educational programs, it becomes obvious that there are similarities. Taking into account all seven values, it is apparent that pupils might not understand that there are different designations for similar meanings. The value "determination", for example, is a Paralympic-specific value. But why should only Paralympic athletes push their abilities "to the absolute limits" whereas an Olympic athlete should aim at "giving one's best" (Olympic value of "excellence")? Why even making a differentiation between the Paralympic value "determination" and the Olympic value "excellence" given the fact that their respective meanings are very similar or maybe even the same? Working with pupils in school and using both concepts – Olympic and Paralympic values –, teachers will have to anticipate queries on the part of the pupils which will be even stronger if this happens in an inclusive setting.

Teaching Olympic and Paralympic values in an inclusive society

The current discourse on inclusion is widely due to the United Nations Convention on the Rights of Persons with Disabilities, which was adopted in December 2006 and has been signed by more than 150 countries

worldwide until today (beginning of 2014). This convention is intended as a human rights instrument with an explicit social development dimension. It seeks to change attitudes and approaches towards people with disabilities. It can be seen as a change of paradigm: The perspective on persons with disabilities as “objects” of charity, medical treatment and social protection has moved towards viewing persons with disabilities as “subjects” with rights, who are capable of claiming those rights, making decisions for their lives as well as being active members of society. “It clarifies and qualifies how all categories of rights apply to persons with disabilities and identifies areas where adaptations have to be made for persons with disabilities to effectively exercise their rights” (United Nations 2014). One field where those adaptations are necessary in most of the signatory states is the field of education. The relevant article for education is article 24, where it is emphasized that signatory states shall ensure an inclusive education system at all levels and lifelong learning. It is explicitly stated that “persons with disabilities can access an inclusive, quality and free primary education and secondary education on an equal basis with others in the communities in which they live [...]” (Bundesgesetzblatt, Jahrgang 2008). This article means that in all countries that have ratified the convention, inclusive school settings have been or will be established. The change in perspectives on persons with disabilities and on diverse learners in school, which is accompanying the development, must be considered and must influence educational school programs like the Olympic Education Program. To understand disability as a social construction means that values cannot focus on disability as a functional limitation. They must be interpreted and worked with in a different and more general way on diversity. From this point of view, it would be, for example, not coherent to use the explanation of the Paralympic value “courage” mentioned above. The “unique spirit of the Paralympic athlete” has to be questioned – every elite Paralympics and Olympics athlete has a unique spirit. The personal history, the elite sport career or the personality of the athlete is crucial. In the context of these sport events, it is not *per se* a matter of disability. In the context of the 2012 Summer Games in London – especially in Great Britain –, some successful developments on programs of teaching Olympic and Paralympic values could be found. The Hampshire

County Council (2011), for example, described the Paralympic Values in the following way:

- *Determination*: Believing in yourself to continue to do the best you can even if things are difficult. Making or arriving at a decision with purpose.
- *Equality*: Everyone can be equal and receive the same treatment. This is the quality of being the same in quantity or measure, value or status. Ensuring fairness, equal treatment, opportunities, regardless of religion or race. *This should be without*:
 - discrimination
 - prejudice
 - bias
 - inequality
 - unfairness
- *Courage*: Being brave and confident enough to do what you believe is right. Courage, bravery, fortitude, will, and intrepidity, signify the ability to confront fear, pain, risk/danger, uncertainty or intimidation.
“Physical courage” is courage in the face of physical pain, hardship, death or threat of death. “Moral courage” is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement.
- *Inspiration*: Finding something that gives you ideas to complete a task or do something special (ibid., Theme 1, 7).

Conclusion

Taking into account the aspects discussed above, it seems necessary to develop Olympic education school programs with respect to inclusive settings. The explanation of the Paralympic values should be adapted in a way which is in accordance with the shifted perspective on disability. They should focus much more on diversity and include everyone.

Nevertheless, the overall question is if it is really necessary to have two “sets of values”. Would it not be much more consistent to have one set of “Olympic/Paralympic” values?

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SOCIAL TRANSFORMATION THROUGH SPORT AND OLYMPIC VALUES

Medellín – Colombia: a social transformation case study

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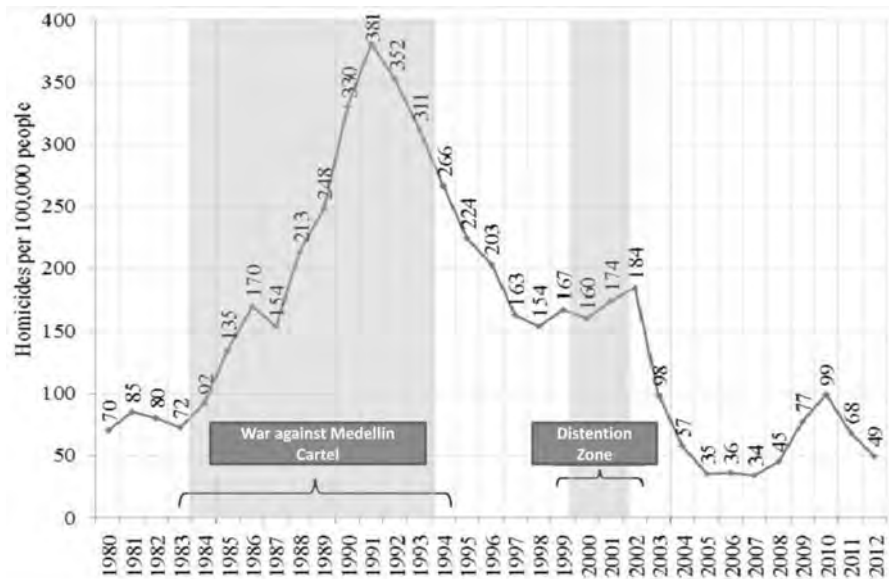


Nobody would believe that a city surviving, over decades, bombings, destruction and violence in the streets, losing its own identity and obtaining international recognition as the most dangerous place in the world, nobody would believe indeed that this city could be teaching society at large how to enhance its confidence and how to transform itself into a wonderful place to live. Medellín is an amazing city that currently shows its new face to the world which needs to hear stories of transformation and see the potential for a brighter future.

Medellín is known as the city of eternal spring, with ideal weather conditions for hosting competitions all year round. It sits in a beautiful green valley on the Andes Mountains; it is the second largest city of Colombia, a wonderful place to live, a modern city actually, proud to have just been recognized, by *The Wall Street Journal*, as the most innovative city in the world.

Yet, the world only knows of the nightmare that the city lived in between 1973 and 1993: two decades of terrorism, drug traffic, murder and tears. The table below shows the chaotic and mad situation Medellín lived in during these twenty years.

A total of 381 homicides per 100,000 inhabitants each year was an astonishing number indeed. The population was trying to survive, many people



left the city and the country, while more than 40,000 young people lost their lives during those twenty years...

The city was almost destroyed, citizens left without self-esteem and wholly terrified were living in the middle of a war. A population identified by the world as living in the worst place on the earth, a country essentially forbidden to visitors, a youth population without opportunities, a deep social crisis for politicians, both local and those belonging to the national government.

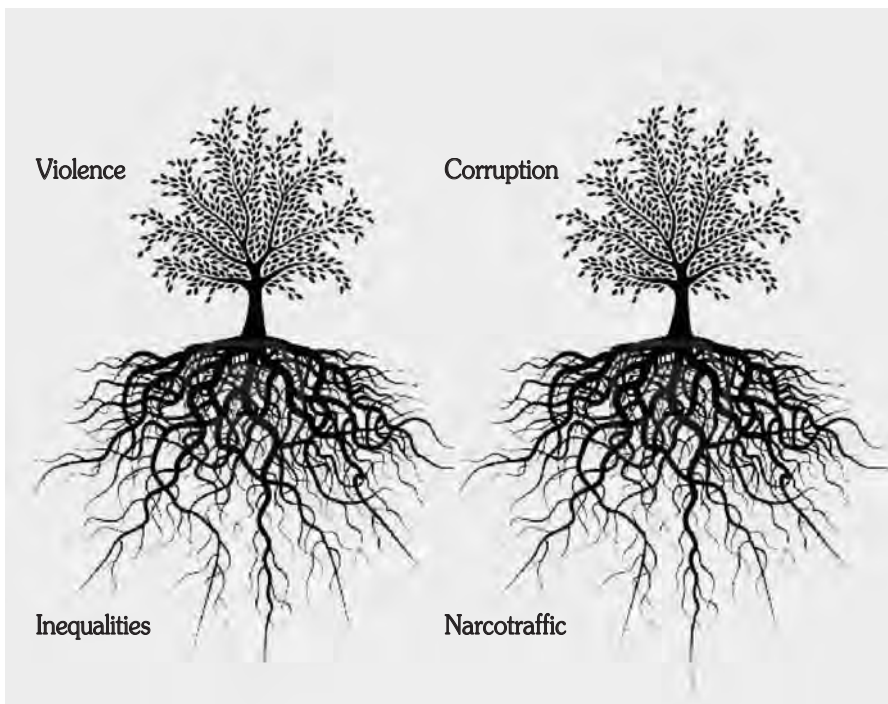
This was a real challenge for government leaders, at local and national level. At the end of 1993 the city took a breath; drug traffic and terrorism were reduced through a National Government Security Strategy. That was a difficult moment for the whole population. A few years later, a new city mayor took over, his name Sergio Fajardo.

A mathematics teacher, turned politician, Fajardo first decided to stop criticizing the way other leaders did or did not make changes in the city. Then, together with a team of young people, he promoted a wide-ranging agenda that linked education, culture, sports and community development with infrastructure. Major architectural projects, such as the Spanish Library, the Botanical Garden, Explora Park and a big sport venues cluster, called Atanasio Girardot Unit, were materialized then.

The argument was: if you build a beautiful library or sport facility in a poor neighbourhood, it gives people a sense of self-importance; it raises their dignity and gives them access to goods such as education, culture and sport. The slogan used by this politician in order to motivate the population was “from fear to hope”, his speeches being focused on people’s capacity to overcome difficulties all along human history. Factors that helped greatly to start a new way to improve and to turn weaknesses into opportunities were the geographical and strategic position of the city, as well as the high percentage of young people that wanted to change the awful national and international image of the city.

Citizens in Medellín were facing two main situations that we can understand better if we imagine two trees with big and strong roots that are every day advancing towards each other and getting stronger: inequalities and drug traffic.

Violence and corruption in developing countries are social weaknesses that together they become stronger and even more powerful, reducing dramatically the opportunities of low social levels. Using a simple example as in the drawings below you can understand this easily:



If you try to eliminate the tree by cutting it or pulling it, it is very difficult, if not impossible. The roots are underground and you do not see them. To eradicate these two trees (violence and corruption), you must do two things simultaneously: with one hand pull the trees as hard as you can, and with the other hand give new opportunities for the implicated communities.

I am here today in front of you as a witness to transmit to you a key message: it is about the significance of sport, education and culture acting together on behalf of human transformation, that is, for me, Olympism in action. It is about how the theory of an extraordinary philosophy of life, as written by Pierre de Coubertin in the Olympic Letter, can change people's lives in a real and adverse context.

In Medellín, the first step was taken by the Local Government focusing on the inequalities suffered by the poorest groups of the population, specifically children and youth. A master plan to build new sport venues, libraries, parks and schools in the poorest areas of the city was implemented. In the beginning it was not easy for the population to believe the city leaders' promises. But soon people started to watch how, by pulling the trees of Violence and Corruption, there appeared new opportunities for a better quality of life.

Transformation values

Values and behaviours such as respect, coexistence, security, cooperation, sportsmanship, inclusion, diversity, solidarity, governance, trust, transparency, friendship and excellence, among others, were the basis for the preparation and realization of the Games. The aim was to make this an optimal scenario for social order, one that could remain in citizens' minds.

The South American Games celebrated in 2010 at Medellín were indeed an important step in an incredible journey for the city. It is in this perspective that I want to assure you that we are a city transformed, a city that lives the passion of sport.

The whole population responded really positively to the public policy of sports in the city, where all citizens know that free access to sport venues is a reality and that they can practice any sport across the city integrating elite sport and leisure sport.

Medellín is a city where sport lives as part of citizen's lives and happiness.

Public policy of sport is a unique model that integrates elite and leisure sport. Public policy of sport is focused on youth: 26% of the city's population are young people between 0 and 19 years old.

This policy also includes hosting multi-sports events, such as the 2010 South American Games, where we welcomed over 3,800 athletes from fifteen countries.

During these Games, "Library – Athletes" activity was part of the cultural program. Each athlete, trainer and official brought a book from their home country, and those 900 books that were collected began an international connecting library for young local inhabitants. This a singular way to confirm Olympism in action, because athletes can get involved in it with social responsibility, they can contribute to changing a life. Each signed a book and wrote a sentence to encourage local kids and youth to learn about the other countries, sport and culture, leaving a message of peace and hope.

The Library is currently based where the Village was built at San Javier, one of the most violent communities of Medellín. This difficult decision was both controversial and amazing. Locals received it as an honour to host the best athletes of South America, with a high level of respect, after the project was presented to the community. The Games provided a wonderful opportunity for Medellín to co-ordinate the provision of a new South American Village with an urban housing development and parks legacy for the city. The urban development project generated urban balance within its location, providing new residential areas, public green spaces and recreation opportunities to complement a sector of the city that was in great need of revitalisation. More than 600 apartments used as the South American Village were then given to the poorest population, including the athletes' furniture, as part of the social legacy of the Games.

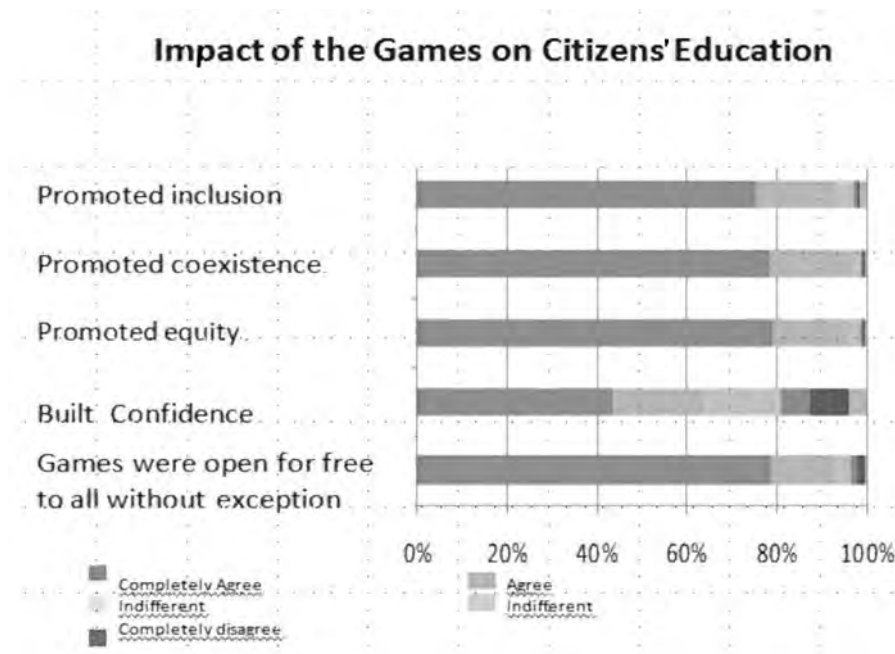
The impact of the Games on Citizens' Education and culture was:

- Promotion of inclusion, coexistence and equity amongst inhabitants
- Building of trust within the population
- The Games were open for free to all without exception
- So we have given sport top priority as a tool for social transformation

Promotion of the IX South American Games was oriented towards consolidating sport in the city as a social right, as a conventional integrator in building social tissue and civic education. Sport demonstrates its potential as an alternative to conflict mitigation, because, despite the persistence of a context of war and violence in Medellín, it promotes a culture of peace highlighting an imagined environment around sporting activities as a symbolic repertoire of the correct civic behaviour and attitude that should be demonstrated in and outside sports venues, during and after the Games.

Social inclusion was part of the strategy; it was delivered through main urban changes, leaving a legacy of better education, culture, happiness, and sport and development. A new modern city arose with low corruption levels, reduced violence, and with sport and culture as a new way to live and share respect, friendship and excellence.

This was the new scenario that came with the celebration of the IX South American Games Medellín 2010. After twenty years of living a real nightmare, citizens were part of a strong process of social transformation through sport, education and culture as a way to increase self-esteem and recover dignity for a



whole city. The Games were definitely the best stimulating massive way to give hope to a depressed society that wanted to change their way of life and recover confidence in their own capacity to achieve their goals.

After the Games, there appears a new point of view to consider in the social transformation process: the confirmation of how a city passed from fear to hope using Olympic values to enhance people's dignity, to show a good image of a city and to inspire young generations to continue leading change for a better future.

This result was possible using values such as respect, inclusion, participation, confidence and tolerance in every aspect of social coexistence in the city, reinforced through sport and fair play. We must remember that "our perception of the concept of Olympism depends on time, space and our culture. Olympism is a humanist philosophy that emphasizes the role of sport for youth's education, its social impact and its moral and peace mission."¹

In this case, the Games were an experience of life in which philosophy of Olympism contributed to highlight the event not only as multi-sport but as a bridge to overcome and reduce inequalities offering new opportunities to young people in the city.

Medellín is now a new city, one that dreams and smiles and thinks big. Medellín is a great example of what determination means, for this reason it decided to Bid for the Youth Olympic Games 2018. It is a story of how to overcome difficulties and work collectively to bring new hope to people's lives; we have done so by focusing on our youth with Sport as one of the pillars of the city's public policy, with Olympic values of sport taught in our schools.

When you come and visit Medellín, (I guess) you will be amazed at how many people are practicing sport in our city, 25% of the whole population.

The local Sport Agency INDER has 59 Sport Schools for 59,000 boys and girls learning to play more than 30 different sports for free.

London 2012 Olympic Games was one of the most amazing moments of the city. Mariana Pajon, a 20-year-old athlete, won for the first time ever for the city an Olympic gold medal. She's one of the young people who have lived through the social transformation.

1. Parry, J., 2004, pp. 91-94.

Sport programs, schools and facilities are all made available for free for citizens to practice sport. It was the sport environment there which allowed her to pursue her passion and let her fulfil an Olympic dream.

Values of sport are part of the education program; kids 1 to 5-years-old are involved in “Ludotecas” (a mummy-and-me hang-out spot for mums and kids). There are balls and mats, things to roll on and play, with an immersion in sports from the get-go. Respect, friendship, fair play and excellence are the main values in their education process.

Olympic Values Education Program started in 2009, previous to the celebration of the South American Games. Teachers were first engaged through a local seminar where they learned about the origins and got involved and inspired by the Olympic spirit. Children were so enthusiastic learning about the world flags and names of different countries, different cultures, music, and sports. They loved to draw, to practice their own opening and closing ceremonies; they played and enjoyed it with respect and friendship, imagining the cauldron.

Teachers were invited to be prepared to host the Youth Olympic Games Medellín 2018. For this reason there was a big challenge to overcome: the city had the need to breathe the Olympic spirit and teachers were selected as the best channel to reach that goal. They agreed with joy, they learned the best way to do it by spreading the Olympic spirit all over the city, under the direction of an Olympic values expert, Dr. Deanna Binder.

They recognized the challenge, but also the wonder tools as an added educational value. Deans of the faculties of Physical Education and Sport of the entire city made a decision to work together to reach the goal, to spread values as a positive way to change minds and attitudes.

Just one week before the election of the Host City of the Youth Olympic Games 2018 (23 June), we organised a 5km Olympic Day Run and had over 50,000 people running in the event, which just shows the level of passion for Olympism and our goals.

I stand here today to confirm to you that this city is a living example of the Olympic spirit; a city that truly lives sport and believes in Olympism as a tool to transform society in a positive way.

The city’s dynamic cultural, sport and Olympic values’ education philosophy is leading to a tremendous social change that represents a real testimony of the

power of sport as a tool for social transformation. Although the IOC granted Buenos Aires as the YOG City for 2018, Medellín continues moving ahead. It uses Olympism as a tool to integrate the educational process in their schools with the support of a local Sport Museum (the only one in the country) that tells about the regional sport history and highlights the most important athletes of the city. These include the IOC Member Andres Botero Phillipsbourne, whose family has been distinguished from the beginning of the 20th century till today as world class sportive and high level competitors.

The future success of Medellín and Colombia rests upon its talented youth. Medellín hopes to instil its future generations with the Olympic values of sharing, fair play, equality, friendship, excellence, and respect – these are the foundations on which the hopes and dreams of the Medellín community can be realised.

In recent years, Medellín has been transformed by a public policy aimed squarely at improving society, beginning with its youngest generation. Thanks to the alignment of efforts of city leaders and the citizens of Medellín, powerful, inclusive programs, built around the pillars of education, culture and sports, have brightened the future for its young generation.

SHORT PRESENTATIONS
BY THE PARTICIPANTS



OLYMPIC EDUCATION ACTIVITIES AROUND THE WORLD



AANOA



AUSTRALIA



ARGENTINA



BELARUS



CHINESE TAIPEI



COSTA RICA



CZECH REPUBLIC



MALAYSIA



ETHIOPIA



FRANCE



GREECE



ESTONIA



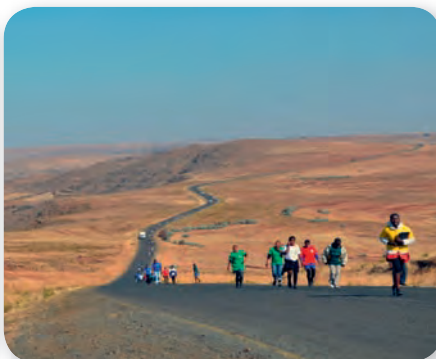
IRAN



GUATEMALA



JAPAN



LESOTHO





LATVIA



SRI LANKA





MALDIVES



QATAR



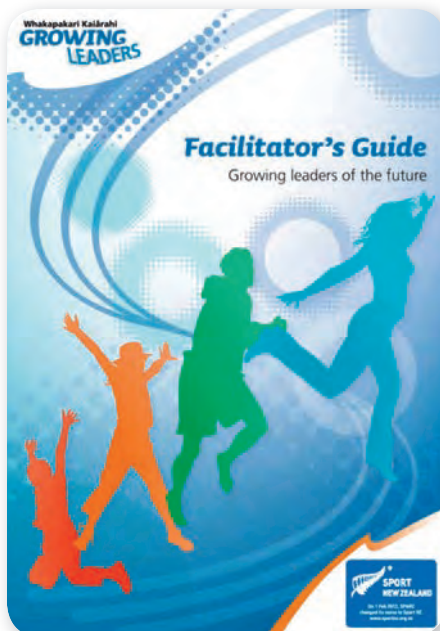
NEPAL



MAURITIUS



SUDAN



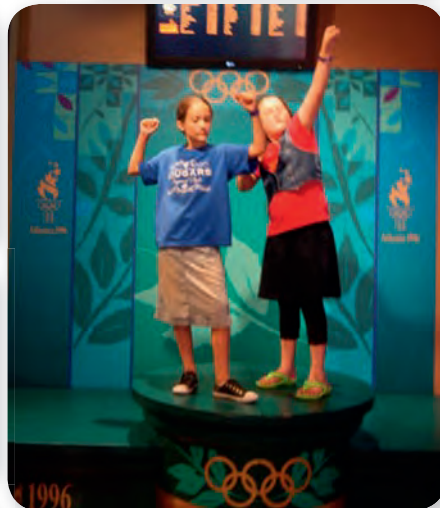
NEW ZEALAND



ZIMBABWE



SPAIN



USA



UKRAINE



THE HELLENIC OLYMPIC ACADEMY (2013–2014)

Isidoros KOUVELOS (GRE)

President, Hellenic Olympic Academy

President, International Olympic Academy

The Hellenic Olympic Academy (HOA) has implemented, for one more year, Olympic education programs with a view to teaching the Olympic values to the young people of Greece and conveying to children the messages which Olympic education contains, bringing them closer to sport and its virtues.

It is a great honor for me to be able today, in my capacity as President of the Hellenic Olympic Academy, to present the work we have carried out since May 2013 for our country's youth. The Hellenic Olympic Academy is practically the "continuator" of the Olympic education programs created for the Athens 2004 Olympic Games. However, the activity of the HOA actual began only five years ago.

Our work and activities always combine sport and education, focusing on the best ways to reach youth by promoting and strengthening the principles and values of Olympism.

So, with wise Academos as our mascot and the motto "Pame Psila" ("Higher we go") and with all the educational community responding to the Academy's Olympic education programs, we continue to "travel" all over Greece, thus completing a successful educational round of five years.

Our leading educational program and, at the same time, the largest ever gathering of school children in the world, was held, for the fourth consecutive year, on 11 April 2014, in the stadium where the modern Olympic Games were revived on 6th April 1896, the Panathenaic Stadium in Athens! The participation of pupils and teachers in the 4th Pan-Hellenic Program "Olympic Education Day" was, once again, beyond all expectation.

The all human and perennial messages for peace, cooperation, solidarity and fraternity among people were sent to the whole world by the 45,000 school children, participating in the program.

These messages were carried by a gigantic white dove of 3,000 square meters, created by children who used 280,000 white paper boats, breaking a Guinness world record. This year's "Olympic Education Day" was based on the triptych "I participate – I learn – I have fun" and was dedicated to the brave children who are fighting daily against cancer and who took part in the program, of course, accompanied by the new High Priestess in the Stadium.

One of the most important values of the Olympic Movement for the Academy, Respect for diversity, was also demonstrated at the same event, during which the children designed torches inspired by the 22nd Winter Olympic Games, using recyclable materials.

The activities of the Academy do not stop here. Our educational programs continue, giving top priority to "fair play". We are successfully carrying through the "Fair Play" Sport Days, we are promoting the principles of sport and the extracurricular physical education of young children. This particular program was designed on two axes, competition and education; in this way, we succeeded in encouraging all children to participate teaching them "fair play" as a way of life and daily behavior.

Until now, more than 85,000 children have participated in the program where the Olympic ideals and the Olympic principles were conveyed to them, in the most realistic way, as they learn different sports, which are not taught on the curriculum of Greek schools, such as fencing or archery. In the program we appoint as educators officials from the whole Sport and Olympic family: Olympic medallists, champions, coaches and physical education teachers.

So far, we have organized thirteen "Fair Play" Sport Days in thirteen different cities all over the country and tomorrow the program will be presented in Athens, at the "Karaiskaki Stadium", with the participation of 7,000 pupils.

Dear colleagues, 20 September 2013 was an important day for the Hellenic Olympic Academy. In consideration of the World Peace Day, we presented the educational book *Olympic Values! From Olympia... to the Whole World! A Magical Journey!* With this publication, which has impressed many educationists and international institutions, we have completed the planning of

a new educational program, entitled Olympic Legacy, which will begin in a few days. In our book, whose central heroes are Academos, Niki and Aristos, pupils will have the opportunity to learn Olympic history and the values of Olympism in the form of a fairy tale. The book's second part consists of the "Olympic Workshop", which includes games and papers on Olympic education. The book will be used in the Olympic education centres, which the Academy is currently setting up in several cities across the country.

Our wish is to create "Olympic Workshops" in every city, in every corner of Greece, which will be visited by pupils accompanied by their teachers. We were very pleased to receive comments by teachers who described HOA's publication as the "OlympiComix".

These days, we have also completed the digitalization of the exhibition "The Modern Olympic Games 1894–2012. The contribution of Greece to the Testimonies", which travelled to different cities of Greece as well as to Washington DC, USA. Its digital material is now available to all, through our website (www.hoa.org.gr), under "Exhibitions". This exhibition was our initiative in order to record the works and creations of Greek artists who were inspired by the Olympic Games, from their revival until 2012, thus strengthening the diffusion of Olympic ideals through promoting important testimonies, whilst enhancing Greece's contribution to the Olympic Movement. We are presenting 1,200 mementoes and works of art by 145 Greek artists. A total of 43 institutions and collectors worked together in order to collect the material, which covers 119 years of our Olympic history.

Dear friends, I would also like to refer to the worldwide recognition by the IOC of HOA's work, which won second place in the world competition "Sport and Environment" of the International Olympic Committee, hosted by Sochi, Russia, on 1 November 2013. This was an important international recognition that reflects the ongoing efforts of everybody the Hellenic Olympic Academy and their motivation to take action for the environment in the years to follow. The 3rd Pan-Hellenic Program "Sport and Environment" is already implemented in cities close to the borders of our country, through a final activity: building a permanent sport route, in a natural environment, for children and youth, under the name "Academos", with a view to identifying sport with nature, implemented in the city of Komotini, in the north of Greece.

At this point, concluding my presentation, I want to thank all my co-workers, who are supporting the Academy's work with their knowledge, huge efforts and faith, and of course, the volunteers of the newly created Volunteering Department of the Academy, who share our vision, since, as you all know, the success of any major event relies, to a large extent, on volunteer contributions.

Volunteering, effort, contribution, solidarity, all elements that lead with mathematic precision to Excellence, represent for the HOA concepts, that are applied daily; and I am proud of that!

I say "Good bye" to you with the video of the "Olympic Education Day – 2014", where 45,000 pupils from Greek schools, 1,150 teachers, 370 volunteers, 155 parents, 36 Olympic medallists and two Paralympic medallists created together the largest white dove of peace in the world!

ACTIVITIES OF THE AANO 2013–2014

Dr Ridha LAYOUNI (TUN)

President of the AANO

The activities of the AANO

In 2013–2014, the main objective was to strengthen the role of the AANO.

At structural level

Electoral General Assembly

The Ordinary Electoral General Assembly of the Association of African NOAs (AANO) was held on Saturday, 16 March 2013, in Tunis. The Commissary General Lassana Palenfo, President of the National Olympic Committees of Africa (ANOCA), enhanced with his presence the assembly which he presided.

The President and the members of the Governing Board of the Tunisian National Olympic Committee (TNOC), the members of the Governing Board of the AANO and the members who represented the National Olympic Academies (NOAs) of Africa affiliated to the AANO attended this assembly.

Activities

After some discussion it was decided to organize, starting from 2014, a central activity which would be an international annual Session of African NOAs, with a view to considering the main themes that are related to Olympism and the Olympic Movement in Africa.

Moreover, it was decided, with the help and support of President Palenfo, to seek the participation of NOCs and encourage them to strengthen the African

NOAs. This first Session will be held during autumn 2014 in Tunis, under the auspices of the ANOCA and with its support.

Election of the new Governing Board

Then followed the election of the new Governing Board of the AANOA for the next four years; the voting led to the election of the new Governing Board of the AANOA with the following composition:

President	Mr Ridha Layouni (Tunisia)
1st Vice-President	Mr James Mukura Chacha (Kenya)
2nd Vice-President	Mr Anicet-Clément Guiyama Massogo (Central African Republic)
3d Vice-President	Ms Aminata Maiga Keita (Mali)
Secretary General	Mr Danjaye Goboodun (Mauritius)
Deputy Secretary General	Mr Koffi Lucien Koukou (Ivory Coast)
General Treasurer	Mr Job Soulaymane Boun Daouda Diop (Senegal)
Deputy General Treasurer	Mr Job N'djerayan Ngarguinam (Chad)
Members	Mr Baba Sakko (Guinea) Mr Tharcisse Hazerimana (Burundi) Mr Mahmoud Elsir Taha (Sudan)

Facilities

Inauguration of the new headquarters of the AANOA and the TNOA by Commissary General Lassana Palenfo, President of the ANOCA, who was invited by the AANOA in Tunis on the occasion of the Electoral Ordinary General Assembly of 16 March 2013.

The inauguration ceremony of the new headquarters was held on 15 March 2013, the day before the General Assembly.

The new headquarters of the two Academies extend over three levels, thus becoming autonomous and able to meet the different requirements of the AANOA and the TNOA.

Degree Ceremony

At the end of the inauguration of the AANOAs headquarters, a ceremony was held during which medals and diplomas were given to Young Olympians, in honour of the participants who attended the training sessions that were held in 2012 and 2013. The ceremony was enhanced by the presence of the Presidents of the ANOCA and the TNOC, the members of the TNOC's and the AANOAs governing boards and the representatives of the NOAs of Africa.

NOA members at the AANOAs

Following the contacts that were made for this purpose, the Association of National Olympic Academies of Africa (AANOAs), which had sixteen members on the day before the Electoral General Assembly on 16 March 2013, now has twenty four (24) members: Algeria, Angola, Burundi, Cameroon, Central African Republic, Ivory Coast, Egypt, Ghana, Guinea, Kenya, Lesotho, Mali, Mauritius, Niger, São Tomé and Príncipe, Senegal, Seychelles, Sudan, Swaziland, Chad, Tunisia and Zambia. We expect that other NOAs will join our association.

Thanks

The AANOAs thanks the IOC, Olympic Solidarity and the TNOC for their moral and practical support. Our thanks also go to the IOA, who invited the AANOAs, represented by its President at the 12th International Joint Sessions for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees. It was an invitation filled with symbols, which highlighted the importance which the IOA attaches to our association, the idea of which was born in Olympia, on this land of inspiration, during one of the previous international Sessions of the IOA.

2014 ARGENTINE OLYMPIC ACADEMY REPORT¹

Prof. Silvia DALOTTO DE MARCÓ (ARG)

Executive Secretary, Argentine Olympic Academy

Mario MOCCIA, BA (ARG)

President, Argentine Olympic Academy

The Argentine Olympic Academy, which was founded in 1982, is a Commission that belongs to the Argentine Olympic Committee.

Since then, it has organized sessions for the young, which are attended by representatives of the different national federations and from different regions in the country.

Participants must be between 20 and 34 years of age. A maximum of 40 people attend these sessions; and after being evaluated, the representatives of the Argentine Olympic Academy are selected to attend the International Olympic Academy.

Our sessions last five days; the participants get together at a club with conference and sport facilities, very similar to those of the IOA. They attend the lectures in the morning and they join discussion groups and sport activities in the afternoon.

During the year 2013, the session was carried out between 15 and 19 October. We very much enjoyed the special presence of Prof. Otto Schantz, member of the Pierre de Coubertin International Committee, distinguished keynote speaker and researcher on the life of the restorer of the Games in the modern era.

In 2013, in order to commemorate the 150th Anniversary of Pierre de Coubertin's birth, apart from the background lectures that participants were

1. The report was presented by Prof. Silvia Dalotto.

supposed to attend, such as Philosophy, Symbols, Mission, Values of the Olympic Movement, doping, etc., the program laid emphasis on Pierre de Coubertin's work and legacy.

The session was very fruitful and Ms María Emilia Gomez and Mr Javier Carriqueo (the latter twice Olympic representative as an athlete) were selected to attend the 54th Session of the Young in Olympia in 2014.

The Argentine Olympic Academy has submitted to the International Olympic Academy the application for Javier Villareal Doldán, to attend the 21st Postgraduate Seminar on Olympic Studies. Javier Villareal Doldán works at Universidad Nacional del Litoral (one of the most important universities in Argentina) on education and sport training.

The Olympic Education Program, which stems from the Argentine Olympic Academy, continues with its ongoing training courses on Olympism.

A total of 16 courses were delivered in Entre Ríos province between 2011 and 2013, while 680 physical education teachers and 540 students from physical education training schools have followed/attended those Olympic Education courses.

Olympism training material has been updated after the Olympic Games in London and Sochi; furthermore, a new publication on Olympic Education is being prepared.

As Buenos Aires city has been appointed as the venue for the III Youth Olympic Games for 2018, the Argentine Olympic Academy is now working on the training schedule and activities that will take place in the city as part of the Olympic Education Program.

On 12 August 2013 the Argentine Olympic Committee, represented by its Secretary General and President of the Argentine Olympic Academy, Mario Moccia, and Tucumán National University signed a Cooperation and Exchange framework agreement as well as a Deed of Agreement by virtue of which both parties are bound to generate synergy in order to foster education and spread Olympism and its values.

The first Olympic Studies Centre in the country was created as of this important agreement. The creation of this OSC has, among others, the following targets:

- To encourage activities related to research, analysis, content creation and knowledge production
- To enable access to Olympism-related texts and audio-visual material
- To enable Olympism-related academic activities and to foster synergy and collaboration among Olympic Study Centres, researchers, scholars and specialists
- To foster Olympic education at school
- To spread Olympism and all its values at the social level

During 2013 and with the support of the Argentine Olympic Committee, the Argentine Pierre de Coubertin Committee continued spreading and communicating the life, work and ideas of the restorer of the Games in the modern era, under the presidency of Mr Daniel de la Cueva, former student of the AOA and IOA.

The AOA Participants Association has also continued with the promotion and communication of Olympism. This institution has become an important source of collaboration for the Argentine Olympic Academy, which was founded in 2000.

During the year 2014, apart from the Annual Session for the Young, that will be held in October, the Argentine Olympic Academy is working on the organisation of the III Session of the Itinerant Olympic Academy for people between 35 and 65 years who are active in sport and education in what refers to communicating the Olympic philosophy and who, for some reason, have not been able to attend the session for the young. This session is held every two years and it is another successful event with an aim to spread Olympic values.

Olympic Education and spreading the values of the Olympic Movement have become one of the management pillars for the Argentine Olympic Committee. In the Olympic Academy, we are striving to follow this direction with all our commitment and passion.

AUSTRALIAN OLYMPIC EDUCATION – “THE OLYMPIC VALUES IN EDUCATION”

Gillian BREWSTER (AUS)

Executive Director, Victorian Olympic Council

Australia’s Olympians and the Australian Olympic Committee (AOC) are represented in seven states and territories around Australia by State Olympic Councils (SOCs).

The Victorian Olympic Council (VOC) is considered by the AOC as a highly effective State Olympic Council. Education is a priority. The VOC established an Education Commission in November 1990. (The VOC celebrated its centenary in 2011). At this time, the commission was charged with the “primary responsibility of initiating and conducting an annual Victorian Olympic Academy and offering ongoing school-project resources to schools”. The current focus is to develop, undertake and present the:

- Annual Pierre de Coubertin Award Ceremony
- Annual Olympic Academy
- Active Youth Development Program

In addition, the VOC works closely with the Australian Olympic Committee’s education manager, Frances Cordaro, on the *a.s.p.i.r.e. school network*, which has continued to develop strongly, reaching more young Australians and encouraging them to lead healthy, active and value-rich lives.

The Annual Pierre de Coubertin Award Ceremony

Named after the founder of the modern Olympic Games, the Pierre de Coubertin Awards are organised by the VOC and funded by the State Government’s

Department of Education and Early Childhood Development. The award recognises students who demonstrate values which are consistent with the Olympic Movement through participation in sporting activities. Each year, approximately 200 Victorian students receive the award.

In order to be eligible, the student nominee must:

- Be enrolled in year 10, 11 or 12 and not have received the award on a previous occasion
- Have participated actively in the school physical education program with a consistently positive attitude
- Have demonstrated the attributes consistent with the fundamental aims of the Olympic Movement
- Have represented the school in at least one sport on the current Olympic program
- Have participated in at least two other sports (individual or team)
- Submit an artistic or literary piece depicting the chosen theme. The theme for the 2014 Pierre de Coubertin Awards is *Youth and the future of Olympism in a digital world*

More than 13,500 students have received the award nationally since 1993. Victoria's awards ceremony is conducted at the Melbourne Cricket Ground, home of the 1956 Olympic Games.

A total of 23 members of the 2012 Australian Olympic Team were recipients of the award.

The Annual Olympic Academy

The Academy precedes the Pierre de Coubertin Awards and is an opportunity for Pierre de Coubertin recipients and two additional sport leaders from each participating secondary school to further interact with Olympians. The mission of the Academy is to foster and encourage greater awareness and understanding about the Olympic Movement, its history, development and philosophy throughout the community. Four key-activities are undertaken over the course of four hours.

Rotation 1: Meet the Olympians – This session provides an opportunity for five Olympians to discuss with participants in a lecture-style set up:

- How they got into their sport
- Their current involvement in sport
- Their Olympic experiences including highlights and adversities faced
- Most treasured Olympic moments
- Their personal role models and who inspired/inspires them
- What they are doing careerwise

Students are able to engage with the Olympians and relate to them their own sporting experiences.

Rotation 2: Rings of debate – Students are divided into five groups and given five minutes to discuss each theme. An Olympian leads each group's discussion.

TOPIC AND BACKGROUND	QUESTION	DISCUSSION TIPS
SOCIAL MEDIA Today's reliance on social media isn't what it was during the Beijing Olympics. The London 2012 Olympic Games were the first "Socialympics". http://mashable.com/2012/07/11/london-olympic-games-social-media/	How will social media play an important role in Rio?	• Which form of social media do you prefer and why? • Did social media have a "bullying" impact on performances? • Was excessive use of social media detrimental to an athlete's performance?
RACISM "Racism. It stops with me" is a campaign which invites all Australians to reflect on what they can do to counter racism wherever it occurs. It is an initiative of the federal government's National Anti-Racism Strategy, which was launched in August 2012.	How will this campaign educate students about racism in sport and change their attitude?	• Educating clubs and individuals about sport "etiquette" and sportsmanship • Equal opportunities

The campaign aims to: 1. Ensure more Australians recognise that racism is unacceptable in our community 2. Give more Australians the tools and resources to take practical action against racism 3. Empower individuals and organisations to prevent and respond effectively to racism More than 100 organisations, including the Australian Olympic Team, now support the campaign. http://itstopswithme.humanrights.gov.au/	Can anyone think of a recent example when this issue was highlighted? (Adam Goodes)	
LONDON 2012 OLYMPIC GAMES 2013 Pierre de Coubertin literary/artistic piece theme	What can we learn from the London 2012 Olympic Games and how would you use these learnings in Rio 2016?	• Ask if PdC recipients could discuss what they wrote about in their piece in an open table discussion.
EQUALITY Robbie Rogers of Los Angeles Galaxy football team openly came out as the first gay professional men's soccer player. Roughly five weeks after NBA centre Jason Collins announced he is gay in a Sports Illustrated story, the Pacers' centre, Roy Hibbert, ignited a controversy when he uttered "no homo" toward the end	How does this example display the impact athletes as role models have on our younger generation?	• Name one of your sporting role models and how they positively impact the community. This does not need to be an elite athlete. It can be your coach, sport captain or a local athlete. • Is there an expectation that all elite athletes should be role models?

of an answer he was giving about defending LeBron James. Roy Hibbert was fined by the NBA for an anti-gay reference. His language shows that despite the recent coming out of Jason Collins, sports have a long way to go. http://www.nydailynews.com/sports/basketball/hibbert-anti-gay-comments-show-sports-long-article-1.1361327#ixzz2VCMxem44		
WOMEN IN SPORT Participation in the Ancient Olympic Games was limited to male athletes only. The only way women were able to take part was to enter horses in the equestrian events. Women were first allowed to compete in the 1900 Olympics in Paris where there were 19 women out of a total of 1,225 athletes.	How has women's participation in sport changed over the years and what improvements have yet to be implemented?	• Gender equality • Inequality in sport • The 2012 Team comprised 224 men and 186 women (55% male, 45% female). In 2008 Australian women won 58% of Australia's medals

Rotation 3: a.s.p.i.r.e and team building – An Olympian leads discussion about the a.s.p.i.r.e acronym and how it came to be.

a.s.p.i.r.e is the name of the Australian Olympic Team's set of values. The values were developed by the Australian Olympic Committee's Athletes Commission, headed by Stephen Moneghetti, for the Sydney 2000 Olympic Games and have remained an integral part of all Australian Olympic Teams since.

ATTITUDE – "My positive attitude is essential in overcoming obstacles to help me improve and give of my best. My positive attitude is a key ingredient to success and leadership."

SPORTSMANSHIP – "I recognise that sport is greater than the individual; that cheating reduces the stature of sport and all who love it. That class, race and creed are never factors in the attitude of true sports people and those who respect the virtues and values of sport."

PRIDE – “Pride drives me when the temptation is to settle for something less. I am proud to have been chosen to represent our country.”

INDIVIDUAL RESPONSIBILITY – “I alone am responsible for my performance but I will be generous in acknowledging the support of others.”

RESPECT – “I respect sport, the efforts of my competitors, my teammates and officials. I respect Australia, our Olympic past and the spirit of Olympism.”

EXPRESS YOURSELF – “I have an opinion and will express my view with thought and consideration to others. In showing my emotions I do so with individuality and, where possible, good humour.”

Students are then asked to talk about the goals they want to achieve and how the a.s.p.i.r.e. values will assist them in reaching their goals.

Rotation 4: Olympic Museum tour – Olympians are interviewed *in situ* about the objects they have on display in the Olympic Museum. Students complete a quiz which focuses on Olympic treasures, for example the olive branch and medals presented in 1896 to Australia’s first Olympic Champion, Edwin Flack.

The Active Youth Development Program

The Active Youth Development (AYDP) program is the most recent development of the Active Leadership Program and Active Olympian Role Models Program delivered by the VOC for many years. We have provided thousands of students with the opportunity to interact with Olympians in coaching clinics and hear first-hand the Olympians’ life stories, sporting experiences and sacrifices made.

This program is held throughout various regions of Victoria and aims to:

1. Connect Olympians with the community to inspire participation in sport
– more people, more active, more often
2. Connect schools and students with local clubs to foster an ongoing relationship
3. Increase participation in sport
4. Empower teachers with the tools needed to conduct the program with minimal support by the VOC

The program involves:

9.00am	Briefing
9.30am	a.s.p.i.r.e. Olympic values – The Master of Ceremonies, an Olympic medallist, interviews the 10 other Olympians about how they integrate the values in competition and everyday life.
10.30-12.00pm	Coaching clinic (each participant receives a special tip from Olympians) – a selection of five sports from athletics, badminton, basketball, boxing, football, gymnastics, hockey, rowing, swimming, table tennis and volleyball.
12.00-12.45pm	Lunch and (school) group photos with Olympians – Nutrition session – Discuss with the students lunch choices based on the federal government’s “Swap It Don’t Stop It” campaign.
1.00-3.00pm	Local clubs expo/tabloid sports. Olympians will combine with the local clubs to run a “Come and Try” session. Students rotate after 20 minutes.
3.00pm	Presentation of certificates and gift to school

The program is funded by the State Government of Victoria. In 2013 more than 1,500 students across Victoria participated in the program.

Conclusion

The VOC currently has 41 Olympians regularly involved in delivering values-based education to Victorian school students. We know from the evaluations we have undertaken that students (and their teachers) are inspired by their Olympic role models and heroes.

Olympians have demonstrated their power to instil values and inspire young Australians to lead active, healthy lifestyles.

OLYMPIC VALUES WITHIN THE BELARUSIAN NATIONAL EDUCATION SYSTEM¹

Iryna GUSLISTAVA (BLR)

President, NOA of Belarus

The humanistic orientation of the national education system in Belarus offers great opportunities for using Olympic ideas and values, aimed to combine sport, culture and education to build young human beings in accordance with the Olympic Charter.

The Olympic education in the Republic of Belarus is part of the national education system, represents a branch of pedagogical knowledge and is directed towards raising awareness, formation development of knowledge and skills in the Olympic Movement and sports. Olympic education carries out important social and pedagogical functions, acts as means of sports and humanistic education, provides youth with motivation to systematic sport activities, the establishment of a healthy lifestyle and, moreover, becomes a basis for launching training programs for specialists in physical culture and sport. It adds to the content of physical education an orientation for human and Olympic values and it supports peace and the spirit for rivalry, with mutual respect at the same time.

The main feature of national Olympic education in Belarus is its public and state character. It assumes realisation of the purposes and the content of Olympic education on all education levels. Each level possesses the characteristics that define the purposes, directions, forms and means of the Olympic education in the system of preschool and primary education, as well as in general basic and general secondary education, at Youth Sports Schools of Olympic Reserve and universities.

1. The paper was presented by the Director of the NOA of Belarus, Vitaly Ablam.

One of the main national Olympic education development objectives is to involve scientists and experts in the design of Olympic education methodological programs. Such an approach has allowed the establishment of the educational base for the Olympic education system.

Olympic education on preschool and elementary school level aimed at the general formation and development of the physical qualities of the child, as well as ideas for a healthy lifestyle and valuing physical culture, sport, and the Olympic Movement in it. The main forms and implementers of the purposes and contents of Olympic education at this level are conveyed by thematic classes, games, discussions, quizzes, contests, the organisation of festivals, sections, studios, child and parental clubs on Olympic topic, Olympic days. In addition, preschool education includes elements of the Olympic education in its subjects. In 2013 recommendations on teaching methods for teachers of preschool institutions, under the title “The First Steps in the Olympic Education” were published.

Knowledge system formation begins at the basic school level. It focuses on history of the Olympic Movement, Olympic philosophy, steady interest to the Olympic education and based on above saying, complete outlook of the personality are establishing. The content of subjects is optimized, basic Olympic topics and the principles and ideas of Olympism take root into educational process. On this level main forms of the Olympic education are carrying out local and national competitions within “The Olympic festivals”. Such an approach allows bringing up youth in the spirit of friendship and respect, focuses on aspiration to harmony of the body, soul and mind, which are the main dimensions of *kalokagathia*.

Besides the inclusion of different aspects of Olympic education into the educational system, the optional course “Bases of Olympic knowledge” was introduced. Much attention was paid to the organization of out-of-school and out-of-class work in the form of optional classes, meetings with famous athletes and champions, coaches, representatives of art celebrities involved in Olympic and sport projects.

In recent years, Belarusian Olympic Academy has been working thoroughly on ensuring methodical support for Olympic education development. Thereby, in 2013 the second edition of *Belarusian Olympic Handbook* was published.

The theoretical section “Olympic Movement” was included into the “Physical culture and health” teaching program on “Physical culture and health” for 1st to 11th school grades.

For 5th to 11th grades the schoolbook *The Olympic Movement, the Olympism, the Olympic Games* was published.

As a guide for physical education for teachers, a special chapter, “Olympic Education”, has been included into the manual *Basis of Knowledge*.

The tool-kit *10 Olympic Lessons* was published for secondary school teachers and can be useful in organising and carrying out the Olympic lessons.

Olympic education at High School level puts forward the goal of knowledge enhancement in relation to the Olympic Movement, the social, cultural and humanistic potential of sports, assumes the motivational and valuable student’s sphere extension focused on the humanistic aspects of sports and the Olympic Movement.

Receiving higher education also means specialising that aims at students’ acquisition of professional and social abilities.

In this regard, such events like trainings, scientific conferences, methodological seminars and practical lessons, “round tables”, special courses (e.g. “Civilization and Olympism”) play a crucial role in educational process. Wide implementation of innovative teaching technologies on carrying out classes, students’ and young scientists’ participation in domestic and international conferences also have a great impact.

The dynamic development of the Olympic education system in our country is possible through the successful coordination of the Belarusian Olympic Academy, the National Olympic Committee, the Ministry of Sports and Tourism and the Ministry of Education of the Republic of Belarus.

Thus, the Olympic values – friendship, perfection, respect – reflected through the organisational and methodical implementation of the concept of Olympic education in our country, are indeed in great demand and have already been put into practice.

BRIEFING ON OLYMPIC EDUCATION IN CHINESE TAIPEI

Hsiu-Ying MAI (TPE)

Delegate, NOC of Chinese Taipei

Frances Yuh-Fang WANG LEE (TPE)

Delegate, NOC of Chinese Taipei

Introduction of the Education Commission of the Chinese Taipei Olympic Committee

To promote Olympic Education, the Chinese Taipei Olympic Committee (CTOC) set up the Education Commission. The main role of the Commission is to oversee the educational program of the Chinese Taipei Olympic Committee.

Dr Tai-Ling Peng, Member and Chairman of the Education Commission of CTOC, is also the Deputy Director General of Sports Administration in Taiwan. In the 2004 Athens Games, under Dr Peng's leadership as the Director of Competition in Sports Division of Sports Affairs Council, the Chinese Taipei delegation won its first ever two Olympic Taekwondo Gold Medals in 72 years of participation in the Olympic Games. Under Dr Peng's leadership, the Education Commission collaborates with sport experts and specialists, businessmen, the media and the press, sportsmen and those who devote themselves to the Olympic Movement to promote Olympic Education in our domain.

Introduction of the 36th Session of the Chinese Taipei National Olympic Academy

The Chinese Taipei National Olympic Academy Session was initiated in 1978 by late Prof. Ming-Hsin Tang, former Secretary General of the Chinese Taipei

Olympic Committee and Chairman of the Education Commission, the fourth NOA founded in the world. With a view to promoting the fundamental principles and values of Olympism, and to be in line with the Olympic Charter, the Chinese Taipei NOC holds the National Olympic Academy Session annually. Its 36th edition of the Olympic Academy Session was held from 29th Aug. to 1st Sept. 2013. More than 130 participants in related fields gathered for the four-day event. The venue was the University of Taipei.

Two outstanding participants were chosen as representatives to the annual session of the International Olympic Academy held in Olympia, Greece.

The main theme of the Session was “Olympic Legacy”, with special sub-topics such as “The empowerment of Olympism through Youth”. CTOC President at that time, Thomas Tsai, presided over the opening session. Representatives from sports authorities were present to show their support for the Olympic Movement. Janet Lynn Paterson, Director of Olympic Relations of the British Olympic Association and Member of the Youth & Sport Commission of the European Olympic Committee, was the keynote speaker who shared her experience in the Olympic Movement and her notion of Olympic Education.

The Chinese Taipei Olympic Committee also took the opportunity to pay tribute and respect to the founder of the National Olympic Academy and the late Olympic Order recipient, Prof. Ming-Hsin Tang, also former Secretary General of the Chinese Taipei Olympic Committee, who passed away in 2013.

Introducing the Olympic Youth Coordinator

Respect of young people’s imagination for the Olympics is a key factor for us in order to initiate the program of the Olympic Youth Coordinator, as only endless enthusiasm can help us get closer to our Olympic dream.

Therefore, we introduced the IOA Coordinator’s role in our session. The Coordinators were IOA participants. They stayed around the participants during the whole session to share their Olympic experience and led the groups as instructors, so that each group of young people would have easy access to the Olympic knowledge.

SPORT, CULTURE AND OLYMPIC EDUCATION: A POWERFUL TOOL TO ACHIEVE PEACE IN COLOMBIA

Carlos Eduardo VILLEGAS ESTRADA (COL)

Member, NOA of Colombia

Colombia is a wonderful country, full of contrasts; on one hand, we are considered the happiest country in the world, and on the other, we find ourselves close to the end of a fifty-year armed conflict, since dialogues of peace are currently being carried out in La Habana, Cuba, between the national government and the insurgent group The Revolutionary Armed Forces of Colombia (FARC).

On the sporting arena, Colombia has developed, in recent years, into a continental sports power; evidence of that is the ten medals obtained in the Olympic and Paralympic Games in London 2012, together with the successes in World Championships of cycling, swimming, roller skating, judo and multi-sport events such as Bolivarian, South American and Pan American Games. This is not the result of chance, but the product of a serious process led by the Colombian Olympic Committee (COC), based on three fundamental pillars: the innate talent of the athletes, good technical planning and the determined support of the National Government through Coldeportes, the biggest sport body in Colombia. No less important has been the achievement of the national football team (soccer is the national sport) in the World Championships in Brazil, ranking fifth place in the world, rising overwhelming passions and strengthening national identity. All of the above has contributed to sport generating more than 60% of the positive news in Colombia in 2013.

Colombian Olympic Academy (AOC), faithful to the principles of baron Pierre de Coubertin, has been working actively for the promotion of the values and the Olympic ideal in education, since 2005. That year, on the occasion

of the celebration of the International Year of Sport and Physical Education, promulgated by the Organization of the United Nations, in conjunction with the Colombian Olympic Committee, the support of the Ministry of Education and Culture, and the financial backing of Coldeportes, the book *Values of Sport: I Want to be Better!* was published, a tool for the initiation of Olympic education at school, “a guide to values of sport for parents, coaches, officials, sporting leaders and government officials concerned about the integral formation of our society”.

During the past two years, the AOC has consolidated its program of the Chair in Olympic and Sport Studies, of educational values inspired by the ideals of the Olympic Movement, in cooperation with seven institutions of higher education in different cities in Colombia: University of Environmental and Applied Sciences (UDCA, Bogotá), National Sports College (Cali), Military School of Cadets “José María Córdova” (Bogotá), Libre University (Pereira), Saint Thomas University (Bogotá), Pontifical Bolivarian University (Medellín), Polytechnic Jaime Isaza Cadavid (Medellín), also, in the process of evaluation: the Libre University (Bogotá) and the University of Córdoba (Montería).

The Chair in Olympic and Sport Studies, designed with the support of the Paniberian Association of Olympic Academies, aims to “foster in Colombian society the formation of a *Culture of Peace* through studies of the Olympic Movement and sport in general, as a privileged means to promote values, with the aim of “ensuring peaceful coexistence, the prevalence of the just order, the respect of human rights and the conservation of the environment, as fundamental precepts of the National Constitution”; thus decidedly contributing to the promotion of the Olympic sport and the formation of new generations of young Colombians.

Other activities promoted by the AOC included, the commemoration of the 150th anniversary of the birth of baron Pierre de Coubertin, between 3 and 6 June 2013, a full academic program, with the Honorable presence of M. Conrado Duránte, President of the Spanish Olympic Academy and the Paniberian Association of Olympic Academies. The events, which began with a floral offering to the headstone of Pierre de Coubertin at the facilities of the Colombian Olympic Committee, included an “Olympic Gathering (Tertulias)” with the participation of Conrado Duránte, accompanied by Carlos Villegas

(Member, then, of the COC's Commission of Olympic Values) and Fidel Mendoza, Honorary Member of the International Olympic Committee. The events concluded with academic ceremonies in three universities in the city of Bogotá in the context of the 2nd National Meeting of Chairs in Olympic and Sport Studies.

The AOC also continued with his program of "Olympic Gatherings", already reaching a number of 64 since its inauguration in 1993; the most recent topics covered were: Pierre de Coubertin: life, work, thought and legacy; Cali 2012 World Games, Olympic values: contributions to a culture of peace in Colombia; and Sport and Environment.

Philatelic exhibitions and postal emissions remain one of the main activities of the Academy; the most recent samples were carried out within the framework of the commemoration of the sesquicentennial of the birth of baron Pierre de Coubertin, the IX World Games held in the Colombian city of Cali, and on the occasion of the first edition of the South American Youth Games held in Lima, Peru.

The Colombian society, as well as the AOC, is committed to the search for the consolidation of that Culture of Peace that will allow us to achieve a permanent "truce" inspired by the Olympic spirit and the sacred truce or *Ekecheiria* of ancient Greece. To the extent that all parties involved in the conflict will dispose personal interests and put them to the service of the collective cause of peace, we will begin to build the new Colombia, where sport will have a leading role in the reconstruction of a social grid deteriorated by almost five decades of armed conflict.

As well expressed by the great Nelson Mandela, to whom we paid tribute in the year of his death: "Sport can create hope where before there was only despair; it is more powerful than Governments in breaking down racial barriers. Sport has the power to change the world".

COSTA RICA NATIONAL OLYMPIC ACADEMY

Laura MOREIRA LEÓN (CRC)

Delegate, NOC of Costa Rica

The Costa Rica National Olympic Academy, chaired by Mr Henry Nuñez Nájera, developed different projects during the past year (2013). The first project was realized during the process of preparation and organization of the Central American Games that were held in March in our city of San José. During this period, more than 800 athletes, coaches, National Federations Staff and volunteers, received an Olympic Educational lesson that included topics such as: the History of the Olympic Games in Ancient Greece, the revival of the Modern Olympic Philosophy developed by Pierre de Coubertin, and the Olympic Values that they as athletes, coaches and volunteers of the NOC, ought to promote and experience during the competitions.

Also, the NOA participated in the segment: “Be Healthy”, included in the agenda of the Global Youth Summit: BYND 2015, organized in our country by the International Telecommunications Union (ITU). In our presentation we introduced, along with dynamic activities realized in the National Stadium, the Olympic values to the 500 participants of different countries around the world. The Olympian Gabriela Traña, and the national teams of judo, taekwondo, fencing, archery and gymnastics represented and broadcasted the Olympic values to the Youth Summit participants by dramatizations that simulated their sports competition. The athletes also motivated them to include sports in their daily life by teaching some specific body movements that the participants can include in their technological jobs or studies routine.

Also, as local projects, we implemented Olympic Educational interventions such as lessons, lectures, presentations, dramatizations and videos, in national

schools, universities and different social-support groups. These interventions also target the national teams and Olympic athletes, because, as part of their preparation for international competitions, they receive oral and written material on Olympic Education Information and Education. In addition, in each Sports Administration Seminar organized by the NOC, participants attend an Olympic Education lecture.

Finally, we have the actual project of creating and publishing a set of educational booklets. The objective here is delivering to young athletes, kids, teachers and coaches, useful information and educational tools about Olympic Philosophy and Values and a way of understanding sport as a key for human and social development. We, as NOA, believe that Olympic Education is an essential topic in actual education; we work with passion, energy and team spirit in order to achieve each project.

CROATIAN OLYMPIC ACADEMY AND PROMOTION OF OLYMPIC VALUES IN EDUCATION

Sasa CERAJ (CRO)

Director, NOA of Croatia

Introduction

In its activities, the Croatian Olympic Academy pays special attention to the promotion of the Olympic values in sport and society. Besides promotion of the fundamental Olympic principles and Olympic education, and several programs dedicated to the promotion of Olympic values in society and education, the work of the Croatian Olympic Academy is also based on coaches training programs, to which an Olympic Education course has been introduced for the first time this year. Through this course, coaches will learn about Olympism, the Olympic Movement and Olympic values, especially those referring to education.

Promotion of Olympic Values through the Croatian Olympic Academy Program

The Croatian Olympic Academy has been the main organizer of Olympic Day celebrations at a national level for five consecutive years. In partnership with the Croatian Olympic Committee, the Croatian School Sports Association, the Croatian Olympians Club and the Croatian Sports Museum, the Croatian Olympic Academy implemented ten program activities marking Olympic Day in 2013. These included over 5,000 participants, especially children and youngsters. To that end, the Croatian Olympic Academy provided t-shirts with the Olympic Day logo, IOC diplomas and medals for the participants of the central

Olympic Day celebration. Also it had educational flyers printed with a special reference to Pierre de Coubertin's 150th anniversary. Within the Olympic Day celebrations, the 150th anniversary of Pierre de Coubertin's birth was specially marked by ten educational workshops for elementary and secondary school pupils held at the Croatian Sports Museum. In 2014, the Croatian Olympic Academy plans to implement several program activities to mark Olympic Day. To specially celebrate the 120th anniversary of the International Olympic Committee, the Croatian Olympic Academy, in cooperation with the Croatian Sports Museum, is preparing a philatelic exhibition on Olympism in June, as well as a dozen educational workshops on Olympism, the Olympic values and education. In cooperation with the Croatian School Sports Association, the Croatian Olympic Academy is implementing the project titled "School Sport and the Olympic Movement" for the third time in a row. It has a different topic each year. The goal of this project is promotion and stimulation of Olympic education, popularization of sport through spreading the Olympic spirit, as well as education of young persons through sport and the values that sport conveys. The basic concept of the project is a public contest, which all elementary and secondary schools in Croatia can apply for. The best three elementary and three secondary schools receive awards – rich packages of sports equipment, which each school chooses according to their needs. The basic idea of this project is for each school to include as many students and teachers as possible, while the Croatian Olympic Academy provides educational materials as a basis for the program activities.

Promotion of Olympic values in COA educational programs

Besides carrying out basic tasks of the National Olympic Academies, the Croatian Olympic Academy also holds coaches training programs, to which the Olympic Education course was introduced in 2013, for the first time ever. Its objective is additional education for coaches on the fundamental Olympic values. To that end, the Croatian Olympic Academy, in cooperation with the Olympic Museum in Lausanne, had the *Document Set – Teachers – The Main Olympic Topics* translated into Croatian and printed, as part of free training-

materials for all participants in the coaches training program. After the book *How Well Do You Know the Olympic Games?*, which the Croatian Olympic Academy – also in cooperation with the Olympic Museum in Lausanne – had translated into Croatian and printed in 2012, the *Document Set – Teachers – The Main Olympic Topics* is the second publication in a row that the Croatian Olympic Academy has published in Croatian, in order to promote the Olympic values and introduce the fundamental Olympic principles to as many participants of the sports movement as possible. The two books just mentioned are the result of excellent cooperation between the Croatian Olympic Academy and the Olympic Museum in Lausanne, and they constitute a very successful way to promote the fundamental principles of Olympism, the Olympic values, the history of the Olympic Movement and the Olympic Games, as well as other interesting topics regarding sport and modern society. Their target groups and stakeholder groups vary from children and youngsters to athletes, sports staff and all others interested in these topics.

Conclusion

In 2013, the Croatian Olympic Academy implemented 60 program activities regarding education in sport. Also participants in the implementation of these activities were 26 national sports associations, the “Sport for All” Croatian Sports Recreation Association, the Croatian Paralympic Committee, the Croatian Sports Psychologists Association and the Croatian Navy Training Headquarters. The Croatian Olympic Academy cooperated with 30 bodies in the above mentioned program activities, which involved 1,220 participants and 73 lecturers from Croatia and abroad. Within the planned programs, the Croatian Olympic Academy implemented a total of 74 program actions in 2013, which involved over 8,000 participants and cooperation with 33 institutions in Croatia, as well as other partners and institutions abroad.

OLYMPIC VALUES: THE CORE IN OLYMPIC EDUCATION AT SCHOOL AND OUT-OF-SCHOOL SPORT SETTINGS

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Due to the content, forms, approaches and teaching/learning methods, the Olympic values (OVs) are key factors in Olympic education (OE) as a specific kind of educational activity. OE is closely related to sport and promotes the basic ideals of humanitarian cultivation as well as personal self-realization. Its aim is to contribute to the identification and propagation of the principles, values and ideals of Olympism and their introduction into the conscience, needs and behavior of people in their sportive as well as non-sportive life. OE creates and optimizes the motivation to take part in sports and leads through an intra-individual aspect to continuous self-overcoming. Therefore it is an inseparable part of the training of sportsmen at all levels of their performance. But internalized OVs only, may represent the unity of consciousness; motivation and behavior (see Figure 1).

As was mentioned above, an important part of OE is participation of educated persons in sport. OVs, their content and scope can be entirely internalized in sport activities. Olympic values should be thought and internalized as:

- **Personal values:** *self-control, joy in effort, harmony of body and mind, pursuit of excellence, optimism, personal health, etc.*
- **Social values:** *mutual respect, obedience, broad mind, peace, solidarity, cooperation, fellowship, equity, ethnical tolerance, nationalism (in a positive sense)*

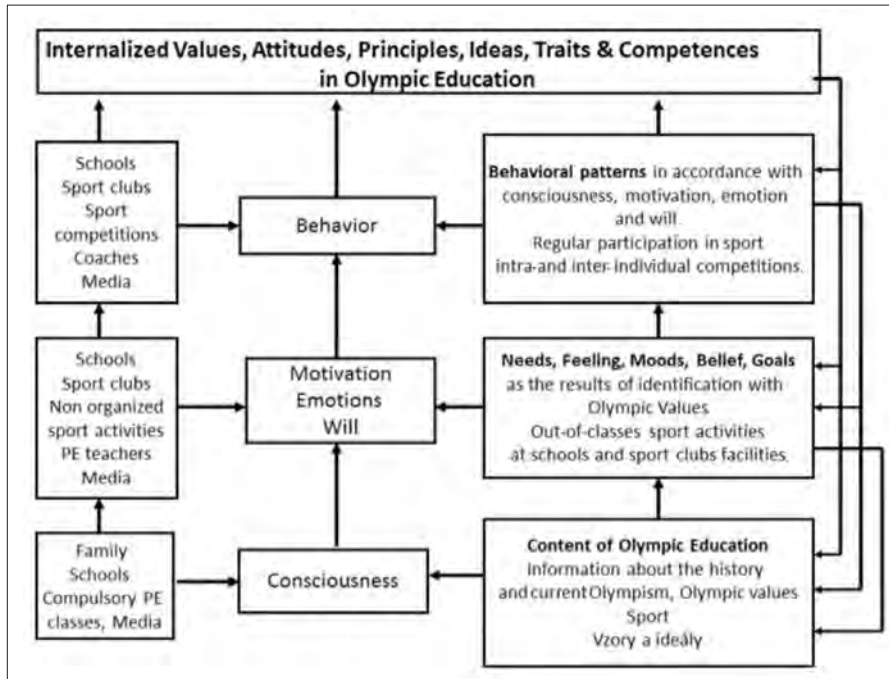


Figure 1. The process of Olympic Education: from knowledge, motivation and sport activities towards positive attitudes and internalization of Olympic values.

- **Moral values:** rejection of discrimination, gentlemanly behavior, modesty, virtue, sincerity, rejection of doping and drugs, respect of rules – in contrast to cheating
- **Competitive values:** the will to exert maximal individual efforts, physical fitness, will power, etc. (Rokeach, 1973; Telama, Naul, Nupponen, Rychtecký & Vuole, 2002)

The system of OE has structure, content, methods and teaching/learning approaches. These are influenced by the course of ontogenetic evolution and on other stimuli. OE begins in the family, continues in and out-of-classes at school, and ends with the participation of the individual in sport and sport competitions. The basis of OE should be the knowledge which reflects the relationship *Olympism – Sport – Education – Culture* and make these apparent in practical tasks. OV's are gradually transformed into motivation, emotional

embracement inward and will power to overcome obstacles. The climax should be identification with OV's and their incorporation into the behavioral patterns of individuals; not in sports and sport competitions only, but even beyond them in the cultural, social and other lifestyle activities.

The relationships between the levels of internalization of OV's are presented by arrows in Figure 1. The feedback between levels of OE are shown there also. The significant links between the behavioral patterns, contents and incentives indicate the level of internalization of OV's.

An aim of the empirical study was description and evaluation in order to answer the question: *Which Olympic values Czech adolescents (16 to 19 years old) and former Czech Olympians do associate with the Olympic Games?*

Table 1. Associations of Czech young people and Olympians with Olympic values in Olympic Games (%); M (males); F (females).

Categories / age groups / N and gender	16–17 263 M	16–17 266 F	18–19 151 M	18–19 165 F	Olympians 164 M	Olympians 48 F
Individual aspect	0.9	2.6	0.7	1.3	14.0	16.7
Social – emotional experience	6.8	5.3	7.5	8.0	32.9	39.6
Drugs, doping	4.5	4.0	11.9	4.0	6.7	6.3
Fair play	2.7	2.2	5.2	2.0	7.3	6.3
Peace	3.2	3.1	6.0	1.3	7.9	10.4
Participation is more than victory	0.9	0.9	0.0	0.7	9.1	2.1
Other moral values	4.5	1.8	4.5	1.3	12.2	14.6
International understanding	8.6	11.5	7.5	13.3	28.7	29.2
Historical roots	2.3	6.2	4.5	7.3	6.7	10.4
Olympic symbols	22.2	33.9	14.9	34.0	8.5	8.3
Competitions	29.4	32.6	39.6	51.3	22.0	20.8
Kind of sports /athletes	29.4	36.1	24.6	25.3	9.1	2.1
Commercialization / money	4.5	1.8	13.4	11.3	7.3	4.2
Commercialization / mass media	5.0	4.0	7.5	8.7	9.8	10.4

The results of this study, which are presented in Table 1, confirmed expectation that 16 to 19-year-old young people, more often than Olympians associate the OGs with Olympic winners and competitions in the different sports. The Olympians evaluate OGs as a socially emotional experience and associate them with other OV's like peace, fair play, Olympic symbolism, etc. On the contrary, young people often associate OGs, with sports and competitions, while limiting and reducing the other OV's.

An effort to strengthen the participation of adolescents in sport calls for enhancing the importance of extracurricular sports activities. The Czech

Olympic Committee (CzOC) and former Olympians contribute to them to a large extent. There are two successful projects in recent years: “Olympic Days in the Czech Republic” and “Versatility of Olympic Winners Badge”.

The first project, which started in 2003, alternates summer and winter Olympic Days of Czech Youth. (ODCY). The aims are to enable young people (6–18 years old) to enjoy sports and culture, to feel the noble Olympic symbols and values (lighting of the fire, ceremonies, atmosphere in competition, etc.) and to strengthen healthy activities and competitiveness among young people. ODCY is also a prestigious sports competition at the highest level in a given age group. The basis of the ODCY is sport days organized at school, both the regional and national level. Governmental and non-governmental institutions and organizations as well as former Olympians may give their patronage to the ODCY. The CzOC is the leading organization in this project. The Ministry of Education Youth and Sport and the CzOC financially support the organization of the national ODCY. About 2,500 and more young sportsmen from all the regions of the Czech Republic participate in this event and help to spread the Olympic ideals among their peers (www.olympic.cz).

The second project is a new one and for higher efficiency it uses the popularity of the Czech Olympic winners in the decathlon, Robert Zmelik (OG 1992) and Roman Sebrle (OG 2004), who try to fight against the growing inactivity and obesity in children by introducing the versatility training program “Versatility Olympic Winners Badge”. The other aim of this project is to increase personal physical activity in as many children and young people as possible. Since 2008, this project was implemented every year. Today, more than 2,000 schools throughout the Czech Republic participate in this program. Children at their schools train and compete in teams of eight of both sexes. Badge versatility has the following disciplines: four in athletics, one in swimming, one in gymnastics, one in game skills, two tests of explosive strength and three in dynamic strength tests. Every year, during March and April, the competitions are held in each class, thereafter in school, municipality and regional rounds. In September, the best participants attend the National finals on Prague’s Strahov Hill (<http://ovov.cz/>).

Conclusions

Research results show that the most important element in the infrastructure of OE in the Czech Republic is the media, then family, followed by the educational and sporting activities at school and out-of-school (Rychtecký, 2007; Rychtecký, Dovalil & Tilinger, 2009). The national reform of the educational concept in 2001 brings new content and approaches to school curricula. OVs like fair play, tolerance, ethics in competitions, anti-doping education and prevention, etc., as an integral part OE should be systematically stressed and stimulated not only in physical education classes but during sport activities. However, it should be noted that today's young people are well aware of the discrepancies and contradictions between ideals and practice, so often found in sport. The practical goals and tasks of OE and sports education should concentrate on: elaboration of the positive attitudes toward rivals, referees, officials, competitions, etc.; interpersonal relations (balance between competing and cooperating); team aims are more important than individual ones, etc.); creating adequate habits (daily regimen, way of living, hygiene, regeneration, etc.).

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OLYMPIC EDUCATION IN THE ESTONIAN OLYMPIC ACADEMY¹

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Board Member, Estonian Olympic Academy

The Estonian Olympic Academy (EOA) started its activities in 1989 as an independent organization registered by the Estonian Olympic Committee. At present (since 2009), the Estonian Olympic Academy continues its activities as an independent non-governmental organization and a member of the Estonian Olympic Committee.

The shortest way to express the mission of the EOA is to say that it strives to promote the Olympic Movement in Estonia mainly through dissemination of the general humanistic ideas of Olympism and completion of different Olympic education projects. The activities of the EOA are mainly aimed at children and young people, but initiation and promotion of academic discussion on significant issues of the Olympic Movement that interest different target groups is an inseparable part of this.

One of our main projects is School Olympic Games – an educational, encouraging and useful sports party that unites pupils, teachers and parents, and follows the principles of the Olympic Charter in its mentality, essence and rituals. According to the School Olympic Games idea proposed by the EOA, it is not simply sports competitions that are held under the Olympic Flag. A very important aspect of School Olympic Games is the relevance of the Olympic education period that precedes the competitions and during which, in different

1. The paper was presented by Liis Kaibald.

subject classes, children are given a different knowledge about the idea and history of the Olympic Movement and have a chance to use this knowledge in different contests. Naturally, no School Olympic program can be complete without a Sports Festival that observes the Olympic traditions and is structured in a similar way to the real Olympic Games. The EOA has listed certain elements that a School Olympic Games programs should contain. The program has been divided into two parts, comprising the Olympic Education Period and the Sports Festival. Every school should weigh up its capabilities when compiling its Olympics' program. The aim of School Olympic Games is to introduce the Olympic idea and popularize sports by making sports life in schools more colorful. At the same time, School Olympic Games is not a national event in which only the best that have been selected in previous competitions can participate. If that were the case, the main goal of School Olympic Games – bringing the Olympic Games to every pupil – would be unachievable.

The project that we started since 2011 is the Young Participants Sessions. It is inspired by the IOA young participant Session. Participating delegates are from all over Estonia. The main aim of this session is to empower the participants so they can start their own Olympic Education projects.

Our latest project is focused on a large target group – all who are interested in sport and the Olympic Movement. We developed the board game “Game of Sports”, which is based on the basic Olympic values: excellence, friendship and respect. The idea behind the game was to offer an educational and enjoyable method for educators, parents, youth trainers etc. to introduce the Olympic ideals, to increase knowledge about the Olympic Movement, to promote social skills, to understand meaning of sport and to promote discussions about sport and values.

ETHIOPIAN NATIONAL YOUTH SPORT ACADEMY: BRIEF ACTIVITY REPORT

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Director General, NOA of Ethiopia

Introduction

Ethiopia is one of the ancient countries of the world with a long history of independent statehood. The country is located on the north eastern side of the African Continent, with a population of 90.8 million.

Sports in Ethiopia include many fields, although the country is best known internationally for its middle-distance and long-distance runners. Ethiopian distance-runners including Abebe Bikila, Mamo Wolde, Miruts Yifter, Derartu Tulu, Haile Gebresilsse, Tirunesh Dibaba, Meseret Defar, Kenenisa Bekele and others, are Olympic heroes. Abebe Bikila, the first Olympic champion representing an African nation, won the Olympic Marathon in 1960 and 1964. He is well-known to this day for winning the 1960 Marathon in Rome while running barefoot. Derartu Tulu was the first woman from Africa to win an Olympic gold medal, doing so over 10,000 meters in Barcelona. Ethiopia's participation in the Olympics is organized by the Ethiopian Olympic Committee, founded in 1948 and recognized by the International Olympic Committee in 1954.

Sport Science is nowadays being developed in higher educational systems. Universities have responsibilities to fulfill sport professional human resource demands in the country. Currently 21 universities in undergraduate and six universities post-graduate programs offer sport science.

The establishment of the Ethiopian National Youth Sports Academy is the

result of this national demand. Accordingly, the Academy, which is the first of its kind in the country, is an indication, among others, that the Ethiopian government has given due attention to the development of national sport in which the mass population participates and thereby becomes beneficiaries. The Academy is the cradle of elite athletes and successful sport professionals produced by a modern and scientific training system.

The Academy, which is state-financed, is established in Addis Ababa, and inaugurated in May 2013. It has a branch centre named after the renowned track and field superstar and the all-time elite athlete, Tirunesh Dibaba. The centre is built in Asala town, 175 kilometers east of Addis Ababa. It is a full-time and fully residential center, which is accountable for the Ethiopian National Youth Sports Academy.

Mission of the Academy

To see the Academy as a standardized center of excellence of all-time blue-ribbon athletes and successful professionals in various sports in a long-standing pipeline.

Vision of the Academy

To offer a research-based scientific trainings to youngsters and sport professionals who have exceptional talent.

Values

- Excel
- Group work
- Quality
- Determination
- Transparency and Accountability
- Effectiveness

Objectives

The Academy aims to:

1. Produce physically and mentally competent and ethically sound young elites for national and international competitions.
2. Render capacity for building quality training for professionals in different sport fields.
3. Conduct research on various sports, thus contributing to the quality of different sport disciplines and disseminating the important results thereof.
4. Serve as a center of sport knowledge on different sport disciplines at the national level.

The Academy shall have the powers and duties to:

1. Develop sports occupational standards and training curriculum and implement these upon accreditation by the Ministry of Education.
2. Recruit, enroll and train trainees based on the demands of the Ethiopian Olympic Committee, the national sports federations and international best practices.
3. Recruit, enroll and train youth from the regions and produce highly qualified and competitive young sport persons who are physically, mentally and socially fit for national and international competitions, and award them certificates of competence upon successful completion of their training.
4. Facilitate trainees to continue and become effective in their regular education besides the sport training program.
5. Enable trainees to participate, in various ways, in the country's socio-economic development and democratization process.
6. Conduct research in different sport disciplines.
7. Provide consultancy and training services with or without charge.
8. Establish relations with the local and foreign sport training and research institutions and other organizations with similar objectives.
9. Provide short-term and continuous capacity for building training according to the established occupational standards in coaching, sport rules and

other sport-related fields and award certificates and diplomas for trainees who pass the assessment of competence.

10. Carry out such other-related activities that are necessary for the attainment of its objectives.

Organization of the Academy

The Academy has:

1. A Management Board
2. A Director General and
3. Academic Departments with Staff

A. Main Academic Department

1. Department of Sport Education, Training and Competition
2. Department of Sport Research

B. Supporting Department

1. Administration, Development and Supply Supporting Department
2. Internal Audit Supporting Department
3. Legal Affairs Department
4. Information Communication Department
5. Plan Preparation and Execution Follow Up Department

Expected strategic outcomes:

1. Champion elite athletes
2. Efficient and effective sport professionals
3. Problem-solving researches

Areas of training programs

It is assumed that the Academy's enrollment capacity will develop in the future and offer trainings for all modern/Olympic sports. At this point in time, the Academy starts training in nine disciplines for 172 young athletes. The sports

include football, athletics, basketball, volleyball, cycling, world taekwondo, table tennis, swimming and box sport. The Academy has the capacity to enroll 320 long-term trainers at a time in Addis Ababa and similar amount in Assala campus.

Facilities and services

There are many facilities in the Academy that would enable staff to execute the teaching-training process, research and sport community services. Some of these facilities are: Modern multipurpose indoor sports gymnasium, playing fields, sport courts, swimming pool, classrooms, lecture rooms, laboratories, library, IT center, dormitories, cafeteria, staff residences, medical center, shopping center, cinema hall, administrative buildings and garage etc.

Stakeholders of the Academy and work relationships

Stakeholders of the Academy are those who have work relations with the Academy and support it; they are beneficiaries of the service (in training youngsters and professionals) and provide sources for the Academy to recruit athletes and professionals. These include the Ethiopian Olympic Committee, National Sport Federations, regional states and city administrations, sport clubs, athletes, schools, universities, families of the trainees and the general public at large.

Accordingly, regional states and city administrations are the prime sources of naturally talented youngsters whom the academy recruits. In addition, regions and city administrations have youth talent development projects in which talented youngsters are being trained in various sports. The Academy selects the best youngsters from this project for further skill development training.

Sport professionals working in different areas in the project can also be selected for professional advancement. Because one of the Academy's duties is giving short-term capacity-building trainings for professionals to upgrade their capacities and enable them to be successful professionals in their career. They are also beneficiaries of the outcomes of Academy research.

Similarly, national sport associations and sport organizations are additional sources from which to recruit talented athletes and their coaches. Besides, they are beneficiaries of the services and results of research by the Academy.

Parents are also the prime stakeholders for the Academy, because it recruits youngsters on the consent of the families. They also play an active role in providing emotional and material support and positive feedback; on other hand, parents are beneficiaries in return, for their children will support them when they get their own income as professionals.

Undoubtedly, schools are one of the suppliers of talented athletes. So, the Academy uses schools as its sources to recruit youngsters; besides, there are schools where youth sport-talent development projects are underway. Efficient trainees from this project will be selected and enrolled in the Academy for advanced skill-development training.

PRESENTATION OF THE FRENCH NATIONAL OLYMPIC ACADEMY¹

Jean VINTZEL (FRA)

President, NOA of France

Laurence MUNOZ (FRA)

Vice-President, NOA of France

The French National Olympic Academy was created in 1994 in the form of an incorporated association. It is composed of natural persons, in particular those who are involved in Olympic issues and have participated in the different sessions of the International Olympic Academy (IOA).

All who have attended the Sessions of the IOA are members of the National Commission of Olympic Representatives (NCOR). The big family is thus expanding year by year and we hope to see more and more Olympians becoming involved when they return from the Session. This is, moreover, one of the required conditions for taking part in the great Greek adventure.

The members of the NCOR form the jury that selects the next participants each year. NCOR members who are regularly involved and express the wish, can submit their candidature for becoming members of the FNOA.

The FNOA is composed of several commissions.

The French Centre for Olympic Studies (FCOS) undertakes a number of missions. It is not linked to a specific university and carries out a number of activities, in an autonomous way, with the Olympic Committee. The Centre includes academics, PhDs and lecturers and sports officials; it is organized in three major sections:

- Four scholarships have been created on the model of the IOC's scholarships.

1. The presentation was made by Jean Vintzel.

The subjects that are selected each year focus on the issues of the Olympic world in relation to human and social sciences. The laureates present their work to a jury and obtain a grant, the amount of which is determined by the FNOA depending on its financial means.

- A second intervention area focuses on the limited French-speaking works on Olympism that have been identified by the IOC. The mission of the FCOS is also to create an inventory of all relevant publications and supply the IOC data bank, in cooperation with the FCOS.
- Finally, the FCOS maintains its historic mission, which is to enrich the collection of archival material for the National Archives of the Working World, which hosts the archives of the sporting world. Its mission is carried out in cooperation with the Ministers of Sports, Culture and Communication and the French National Olympic Committee. The collection of the testimonies of important leaders forms an audio library.

The National Commission of Olympic Representatives (NCOR) is responsible for the selection of the young students and educators who will attend the annual sessions. It has improved the existing questionnaire that makes it possible to select the candidates and set up a jury composed of all former participants. The laureates follow a training course before their departure, in order to be fully ready for their stay in terms of both content and form. The different commission members participate in the activities of the FNOA and are proposed, according to their contribution, for becoming full members of the FNOA and joining the Board.

The Communication Commission ensures the liaison with the different working groups by providing support in very close cooperation with the Olympic Committee's communication services.

The Territories Commission ensures the liaison with the different decentralized Olympic structures, in close cooperation with the Communication Commission; it will appoint ambassadors in the regions who will present the FNOA's missions.

The Olympic Values Commission (OVC) is in charge of cultural and educational issues and carries out many actions. Initiatives, taken continuously since 2006, made it possible to create Youth Olympic Camps. For one week, primary

school children live together and share sports activities, challenges, scientific workshops or exhibitions on the history of the Games. Before the opening of the camp, national education teachers work throughout the year to make sure that the pupils will make the best of this opportunity.

The content and the staging of the workshops are livened up to a large extent by the FNOA. Because of the great success of these sessions, the model's duplication at local level and the creation of a winter camp, this sector was taken over by the Olympic Committee and its Culture and Education Department. The Olympic Committee has signed an agreement with the French Ministry of Education with a view to establishing closer ties between the Olympic world and schools. The FNOA is proud of what it has accomplished in this area.

The Academy also presents the prizes that reward projects in the field of sport and Olympism. The Didon Prize, which was inactive for a period, rewards educational projects related to Olympism; it was revived in 2014–2015 and opened to communities (Town Halls) and leisure centres, neighbourhood houses, in addition to the traditional sports movement. We hope that it will thus achieve huge success.

The Jean Vives Prize rewards, during a biomechanics congress, research work that is being done in order to better understand human movement in physical and sports activities. It is held every two years. The Calvino Prize, which takes the name of the person who created the French Federation for People with Disabilities, rewards actions that support people with disabilities.

Finally, for the second year, the FNOA holds the Art and Sport Prize with a view to promoting the national stage for the competition that is organized by the IOC during each Olympiad. The first edition produced only a limited number of works. For 2014 and 2015, art schools in France are invited to submit works. The departmental, regional and territorial Olympic committees ensure the selection of the works that will be presented to the FNOA, within the framework of the national selection. The Olympic Committee and a jury of well-known artists are actively involved in the choice of the final works. A meeting is planned in 2016 for the international edition.

Apart from the Calvino Prize, which is funded by the Cooperative Credit Foundation, all other prizes are funded by the FNOA depending on its financial means.

The FNOA also produces educational tools. In addition to the folder that was issued in 2008, it supports the issuing of new formats. This year, a departmental committee imagined a board game, of a trivial pursuit type, accessible to children of 8 to 12 years of age. The edition was issued in 1,000 copies.

Two active members of the FNOA, who are university researchers, are also developing, with FNOA's support, the concept of "Science and Sport" Classes, which allow pupils to approach sciences through sports activities. The use of the video makes it possible to visualize the trajectory of a complex system (the body) and helps children understand how they can improve their performance starting from the analysis of the trajectories. The results delighted the teachers, who saw their students react differently and really enjoy scientific teaching. Olympism as a vehicle of culture and education is the leitmotiv of this approach, which has been embraced by national education.

The Internet site and the exhibitions are also important tools for disseminating knowledge through contents that are partly developed by the Academy members.

The production of knowledge at the service of the Olympic Committee remains the constant concern of FNOA members.

Finally, every two years the FNOA organizes workshops that are aimed at the sports movement and, on a broader scale, at the communities and teachers.

The workshop of 8 and 9 November 2011 focused on Olympism at the service of youth. Several round tables allowed participants to present their experience.

- The values of Olympism, educational values? (for pupils and academics)
- Olympism a vehicle of education (in agreement with the Ministry of National Education)
- Athletes, the first proponents of the Olympic values (for testimonies and ambassadors)
- An Olympic education project as a lever for the territories (for representatives of the communities involved)

On 15 October 2013, a workshop on Sport and Ethics was also held. Three round tables brought together approximately 120 participants. The workshop was opened by Denis Massiglia, President of the French National and Sport

Olympic Committee, followed by a video by Tony Estanguet, presently a member of the IOC's Athletes Commission, thus showing the importance of the subject.

The round tables focused on the athlete's protection, the training of the Olympic circle and the best practices for promotion and enhancement tools. Cooperation with state authorities, the Olympic and Sport Movement and universities made it possible to organize a beautiful event. The issuing of a best-practices guide dealing with sport ethics has been initiated and is presently under study.

The need to protect athletes

The necessary yet excessive demands in order to reach the highest level of performance may lead athletes to dangerous behaviours. Their progress should take into serious consideration their physical and mental attitude, with total respect for the various stages of their sports life, of course, but also for their professional, social and personal needs. In order to build men who stand on their own two feet, athletes should live in a safe environment.

For example, the presentations dealt with the measures taken by the rugby federation in order to protect "front liners". Other speakers underlined the importance of taking into consideration man as a whole hoping to reach the highest level. A multidisciplinary approach was presented for children under 6 years, in order to avoid precocious specialization and encourage the development of a balanced human being.

The festival initiatives made it possible to present experiences and major projects such as the publication of a book on sport ethics with over 80 contributors, the creation of an independent Ethics and Sport Committee as a communication tool for fighting discrimination. All these experiences will be presented in a best-practices guide.

Training and informing the athlete's circle

Internal balance, the family circle, the material and affective environment in general certainly contribute to the athletes' fulfilment. On the model of the IOC's

Olympic Circle Commission, the FNOA has presented a number of initiatives aiming at raising awareness and training close relatives.

The training of coaches in order to combat doping and build a trusting relationship has shown the importance of the relationship between coach and athlete. More original methods were also presented, which raise parents' awareness of the need to accompany their young champion and observe their behaviour as an accompanying adult and supporter.

Promotion and enhancement operations

Several initiatives already exist, some of which date back to a number of years. However, they must be known and disseminated and revitalized at times. New steps are therefore taken in order to deal with the new problems the sports movement faces. The actions of the Association for sport/sports without violence and for fair play, the Panathlon or the medical commission were all underlined; the most original were explained, in particular, the work with the media as partners. A first local case showed how ethics committees could be formed in the regions.

During these seminars, the FNOA efficiently performs its role in order to bring players around common subjects. It operates as a platform for sharing and disseminating best practices. It helps the sports movement to focus on issues that cannot always be brought to the forefront, given performance priorities. Performance, however, is not the only goal. At the FNOA, Man remains at the central focus.

GUATEMALAN OLYMPIC COMMITTEE: TRANSFORMING LIVES – EDUCATING WITH VALUES

Gerardo Rene AGUIRRE OESTMANN (GUA)

Director, NOA of Guatemala

“Transforming Lives – Educating with Values” is a project promoted since 2010 by the Guatemalan National Olympic Committee (GNOC) in collaboration with some national sport federations during the school year. It was created to re-install values in young children and focus on values in a society that often forgets to give them high priority. The program aims to promote the values of excellence, respect, friendship, happiness and humility through increasing sport practice amongst school children.

As part of the program, meetings were held with schools and National Sport Federations to analyze how to introduce Olympic sports that transmit values to the population and to create methodologies and resources adapted to age, gender and sport. In parallel, educators, coaches and sport leaders have been trained on Olympism.

Our key-target audience is children between 10 and 13 years of age.

Through the program, the GNOC provides tools to the youth, so that they can take part and enjoy physical activity while educating them on the Olympic values. Pupils are introduced to competitive sports in the schools and to activities such as Olympic Intramural Tournaments, Olympic Intercollegiate Tournaments, Physical Fitness Tests, Curricular Teaching Sports, Schools, Coach Training.

Objectives

1. Educate children at the schools, through sport practiced in accordance with Olympism and its values.

2. Promote active and healthy lifestyles as well as seeking sporting excellence.
3. Search and identify talented athletes.
4. Search the active participation of the National Sports Federations within the program.
5. Seek strategic alliances with institutions related to the program objective, seeking to achieve greater synergy in project scope.
6. Involve private companies, community, media, etc. to learn, support and promote the principles of Olympism.

Activities

- In order to encourage the active participation of the families in the development of values, activities are organized with the parents such as conferences about the importance of sports and physical activities in the lives of their children.
- During each activity, educational resources developed by the Committee and the IOC Teaching Values Toolkit are used.
- We have developed an Olympic Guide for Schools which promotes the Olympic values and teaches about the ancient Olympic Games, the modern Olympic Games, the values of Olympism, Olympics symbols, etc. The Olympic Guide was delivered to more than 10,000 children in schools (<http://www.cog.org.gt/noticias/2012/7/guia-ol%C3%ADmpica-para-escolares.aspx>).
- Also, on 15 August 2012, the Olympic Guide for schools appeared in one of the highest circulation newspapers of Guatemala, “Nuestro Diario”, with a circulation of 90,000 copies.
- From August to September 2012, the First Olympic Cup for Schools took place, in association with Evelyn Rogers Schools, with sports like basketball 3x3, soccer, volleyball, badminton, IAAF Kids’ Athletics events, etc. (http://www.evelynrogers.edu.gt/ver_noticias.php?cod=307).
- We have administered over 2,500 Physical Fitness Tests in schools to measure the physical fitness of children, and then we organized conferences on the importance of sports and physical activities in their lives.

- We have introduced Olympic sports in cooperation with the National Federation: badminton, field hockey, basketball 3x3, gymnastics, etc. National Federations are responsible for providing coaches and coaching education. We call this program Schools Sports Academy's.
- We have provided coaching education in field hockey, gymnastics, badminton, basketball 3x3 with IFBA and Long-Term Athlete Development, with Richard Way of Canadian Sport for Life.
- We are in the process of developing a curriculum guide nationwide aiming promote the Olympic Movement and its values in association with the Ministry of Education.

Partnership-building with:

- The Ministry of Education for implementing Curricula the Olympic Movement and its values in the National Education.
- Schools.
- The general direction of physical education in order to implement the Olympic Movement and its values in the Physical Education class.
- National Sports Federations.

Outcomes and lessons learned

- Since the program was launched, more than 9,000 students have participated in this activity so far.
- One of the most rewarding aspects of the program is the joy of children as they get the opportunity to participate in sports.
- It is crucial to work with schools to reach children and youth through sport.
- In order for the program to grow and have good coverage, it is necessary to get external financial support.
- This activity could be relatively easy to implement by other educators and adapted to different socio-cultural communities.
- It is important to build partnerships with national authorities, such as Ministries and City Halls, to reach more people.
- It is important to involve private companies, communities, media, etc. to teach, support and promote the principles of Olympism.

Risks, issues and challenges

- The hardest part of this activity is to break the habit of not being active and get pupils to make a lifestyle change.
- To change the way people think (National Federation, schools, children); doing something different for different results.
- The budget of the National Federation and the Olympic Committee is limited, so it is necessary to hire qualified coaches.
- Our main challenge is to make our program part of the National Education Curriculum.

Next steps – Activity plan for 2013–2014

- Our Plan for 2013 and 2014 is to get involved with Municipalities and communities, and use the power of the Olympic Truce for developing the Olympic values in schools, especially with low-income families.
- Build partnerships with non-governmental organization not just for developing values but for finding jobs, learning entrepreneurial skills, or re-entering the formal education system.
- Build the Olympic Guide for the National Education Curriculum.

NATIONAL OLYMPIC AND PARALYMPIC ACADEMY OF THE ISLAMIC REPUBLIC OF IRAN – ANNUAL REPORT FOR 2013

Amir Reza BALZADEH (IRI)

Director, NOC Olympic Solidarity Department

Since its inauguration on 20 June 2002, the National Olympic and Paralympic Academy of Iran has appeared as the educational and cultural arm of the National Olympic Committee.

The National Olympic and Paralympic Academy annually organizes educational training programs for athletes and coaches, and Olympic education courses to spread Olympic values within society, particularly the young generation.

This year, Olympic Day was held in several places of the country in close collaboration between the Iranian NOC, NOPA and the National Sport for All Federation. The program was divided into five sections, each held in different locations. The sections included:

Fishing Games: It was a very exciting initiative in which people happily competed with great enthusiasm.

Women's Run: The winner received an award in the closing ceremony.

Sport and Children's Games: A fantastic program for children organized in the Olympic Museum.

Family Walking: Many families attended and enjoyed this event.

Men's Run: The winner received an award in the closing ceremony.

Among other activities, Tree Day was held in some schools, in the presence of the Olympic Champion and officials of the National Olympic Committee and the Ministry of Education.

Besides the above-mentioned programs, according to NOPA mission, some 433 school students were taught Olympic values education over thirteen

courses. During these courses, they learned briefly about the history of ancient Olympic Games, modern Olympic Games, Olympic symbols and values.

In line with our mission, NOPA organized the following activities to promote training and coaching skills for athletes and coaches:

1. Conditioning Course for Coaches (116 women and men participants)
2. Biomechanics Workshop (25 participants)
3. Anti-doping Workshop (four workshops)
4. Sports Medicine Courses
5. Sports Injuries and Prevention Courses (eight courses)
6. Cryo Therapy Course (two courses)
7. Basic Life Support Course (one course)
8. Taping and Bracing Course (two courses)
9. Sports Nutrition Workshop
10. Sports Nutrition Seminar
11. Corrective Exercise Courses
12. Individual and Team Consultation Sessions (for athletes of national teams)
13. Relaxation Workshop for football teams
14. Sports Psychology Courses (two courses)

ACTIVITIES OF THE NOA OF JAPAN FOR 2013: TOWARDS THE TOKYO 2020 OLYMPIC AND PARALYMPIC GAMES

Keiko ARAI (JPN)

Director General, NOA of Japan

Introduction

The year 2013 was special for the JOA. We had three impressive events in this year. The first was that Tokyo was chosen to hold the 2020 Olympic and Paralympic Games at the General Assembly of the IOC in Buenos Aires. The second is that the JOA was awarded the memorial medal by the “Comité International Pierre de Coubertin” to celebrate the 150th year from his birth. The last one is that the JOA commemorated the 35th year since its establishment.

In this report I focus on the discussion during the “36th JOA Session in commemoration of the 35th Anniversary of the JOA” and describe the prospects for the Olympic Movement and education towards 2020 and thereafter.

The 36th JOA Session in commemoration of the 35th Anniversary of the JOA

Theme: “Prospects deriving from the Ideals of Pierre de Coubertin and the Legacy of the National Stadium”

After Tokyo was selected as the site for the 2020 Olympic and Paralympic Games, the JOA board members had a lot of discussions about the theme of the Session that was to be held in three months. Needless to say that the JOA always contributes a lot to promote the Olympic Movement, but the selection of

Tokyo as an Olympic city offered the impetus to discuss various plans regarding the Olympic ideals and spirit.

After many discussions, the Division of the JOA Session set up the theme presented above, projecting the legacy of 2020 Olympic Games as one aspect of the JOA's Olympic Movement.

Then, for the forthcoming Session, we decided to approach the legacy from two viewpoints. The first one concerned the National Stadium and the second the philosophy of Pierre de Coubertin.

Part 1: Prospect for the National Stadium

The present National Stadium (National Kasumigaoka Athletic Field) was constructed for the 1964 Tokyo Olympic Games and has kept its reputation as a sanctuary of various sports, for more than half a century. Based on the presentation by three symposium speakers, we reviewed the valuation of the National Stadium and its development as an Olympic legacy and discussed ways to utilize the new National Stadium as a legacy. Needless to say, our discussion was not about the National Stadium as a building itself but as a symbol for the development of Olympic and sports culture. The speakers were: Koji Murofushi, associate professor of Sports Science of Chukyo University and hammer-throwing gold medallist at the 2004 Athens Olympic Games; Mitsutaka Kurokawa, director general of Japan Sports Arts Association; and Yoshikazu Nango, full-time lecturer of Meiji University, majoring in City Studies and Architectural Technology.

Part 2: Commemorating the 150th Year from Pierre de Coubertin's Birth

This year is the 150th anniversary of Pierre de Coubertin's birth; the memorial medals were given to the JOA and to two persons selected by the JOA. This award is given to individuals or organizations which have established superior long-lasting records in the fields of sport, culture, and Olympism in accordance with Pierre de Coubertin's philosophy. In Part 2, we had the awarding

ceremony attended by Mr Antoine de Navacelle of Pierre de Coubertin's family. The medals were directly given to the winners by Mr Navacelle. His special speech gave us a chance to appreciate Pierre de Coubertin's ideals and to consider them in relation to selecting the idea for the 2020 Olympic Games and their legacy.

Summary: Towards the enlightenment of the Olympic values

Prior to the opening of the JOA Session, we gave special thanks to Mr Norio Fujisaki, who tailored the official blazers for the Japanese delegates back in the 1964 Tokyo Olympic Games, appreciating his kindness to offer the original blazers to the JOA.

Mr Koji Murofushi, an Olympian, shared with us the story about Mr Bungo Suzuki, who had constructed the Olympic chaldron of the National Stadium. Mr Suzuki had kept brushing the chaldron from 1964 until his death in 2008.

Mr Murofushi knew that the chaldron would then stay in the good hands of Mr Suzuki's son. Mr Murofushi, who assisted with the brushing, said, "The chaldron that was made and maintained by Mr Suzuki, is definitely a legacy of the Japanese spirit".

Both blazers and the chaldron seem to be mere objects, but it is clear that they are not so: they embody Olympism.

In the Olympic Games many people focus on the games. Of course, this is natural since games are beautiful performances given by athletes. What matters most in the Olympic Games, however, is not the number of medals but how the Olympic spirit underlies various events through the Olympic Games. In order to be selected for the 2020 Olympic Games, Tokyo strongly proposed excellence, friendship and respect as the core Olympic values. It is important for all of us to be aware of the existence and meaning of the Olympic values, in order to stretch the legacy beyond 2020. It is related to the embodiment of the Olympic spirit. To realize this, Olympic education is needed more than anything. This education is offered not only in schools but at various places. All of the JOA members will relay the Olympic values to children as well as adults on various occasions.

Additional note: Outline of the JOA

The Japan Olympic Academy, established in 1978, is a membership organization with approximately 220 members. Its board has fourteen directors and three auditors. The president is Mr Kazuya Kasahara, who succeeded Mr Chiharu Igaya, Vice-President of IOC, in 2011.

While many NOAs function as NOC branches or are affiliated with the NOC, the JOA is independent of the Japan Olympic Committee (JOC). In recent years, the relationship with the JOC has become more collaborative in terms of Olympic education. The activities of the JOA focus on promoting understanding of Olympism and participation in the Olympic Movement nationwide as well as promoting the Olympic spirit among JOA members.

LESOTHO NATIONAL OLYMPIC ACADEMY ACTIVITIES

Letsatsi NTSIBOLANE (LES)

Director, NOA of Lesotho

Background

2001: NOA is established in a dry Olympic-knowledge environment but in a culturally rich country.

- Lack of continuity and relay of knowledge hampers NOA to fully implement its planned activities
- Lesotho largely remains thirsty for Olympic values education

Vision

- To be a performance-oriented and fruitful NOA in the Mountain Kingdom.

Mission

- To exploit and harness the rich culture of Basotho to promote Olympic values to young people of the land and advocate for the inclusion of Physical Education (PE) in the school curriculum

Past activities

- August 2013: Joint Plenary Session by NOA and Culture and Education
- August 2013: Know-Your-LNOC Campaign during National Schools Sport Ball Games
- August 2013: Schools education prior and during Olympic Day

- March 2014: NOA and Culture and Education workshop on IOC objectives on Olympic values' promotion and programs thereof
- March to April 2014: Olympic values' promotion during Schools Sport Athletics Competitions

Challenges

- Lack of Physical Education in the National Curriculum
- Change in Boards results in lack of continuity
- Lack of a link between NOA and schools
- Lack of knowledge to exploit opportunities laid by Olympic Solidarity

Planned 2014 activities

- April to December: Seminars at Tertiary schools
- April to December: Roll out of OVEP at both Primary and Secondary Schools in four districts (out of ten)
- April to August: NOA Clubs' establishment in schools
- August: Youth Festival

SPORTS AS EDUCATION: THE ROLE OF NOC AND NOA IN PROMOTING AND UPHOLDING OLYMPISM AND THE OLYMPIC VALUES – THE MALAYSIAN MODEL

Dr Siew Eng TAN (MAS)
Director, NOA of Malaysia

Introduction

Sport has often been accredited as having important educative value, apart from the physiological, psychological, social and now economic benefits associated with it. However, in the pursuit of sporting excellence, the educative function of sport seems to have been pushed to the background. With greater concern for economic progress through industrialization and commercialization, it becomes more imperative now that sport should play a stronger educative role to provide balance and harmony in the lives of people. The focus of Olympism and the Olympic Movement has never strayed from its emphasis on excellence in human effort and education. Sports give many lessons to all of us, hence the saying “sports is education”. The legacies of sports are the ideals, principles and universal values that are portrayed by sportsmen, sportswomen and the Olympic community in their daily lives. It becomes especially important now for today’s youth to learn and experience the ideals of Olympism and practice the Olympic values to become wholesome and balanced individuals.

Olympism & Olympic values: the role of NOC in promoting and practicing them

The Olympic Council of Malaysia is itself on a continuous development path, through updated strategic plans, greater transparency and accountability in its

processes and greater appreciation of its members, partners and volunteers. The OCM itself is currently undertaking transformative processes to make it more efficient, effective and accountable. We may know where we want to go and what we want to be. But before we can realize that, we must know what we are and where we are now; that is, our “take-off point”. So we need to assess ourselves and be assessed by others. Of course, this could be intimidating to some, and uncomfortable and unsettling to others. However, to progress we must move out of our comfort zone. Without disequilibrium there is no motion, but this disequilibrium is necessary in order to reach a higher equilibrium. This is based on the Newtonian Law of Motion and Gesell’s Theory of Spiral Growth. Hence we are reviewing, refining and documenting our policies, procedures and practices. We are operationalizing our Strategic Plan now using the Blue Ocean Strategy. We have established Key Performance Indicators (KPI) and Key Result Areas (KRA) to measure our progress and achievements. I am proud to say that OCM does not just promote good governance and the Olympic spirit, values and effort, but also embodies them in our daily operations.

Sports as education: the role of youth sports-leaders in promoting and upholding Olympism and the Olympic values

We can also say confidently that the annual NOA Session for Young Participants in Malaysia is a program that encompasses the ideals, principles and values of Olympism with added-value elements that recognize, respect and fulfill the needs, aspirations and dreams of youths. In the true spirit and philosophy of education, we always ensure that there is much fun and enjoyment in the learning encounters. We continue to adhere to the Olympic motto of “Citius, Altius, Fortius” in the development and enhancement of our annual NOA Sessions for the young leaders. In the Malaysian model, we would retain much of the core and critical aspects directly relevant and beneficial to youth sports-leaders but the elective part would be changed and updated every year. Malaysian culture, geography and history are incorporated and integrated into the activities to give them the real Malaysian flavor.

This year, for the 17th NOA Session for Young Participants, we have added the educative factor into the program, as we believe that we become better learners when we teach/educate with the theme “Sports as education: the role of youth sports-leaders in promoting and upholding Olympism and the Olympic values”. The 2014 Session would focus on educative and principle-led leadership. This is most appropriate in the light of Olympian spirit, ideals and values and it is also in accordance with the theme “Sports is education”. The educative leader is like the great teacher or coach whose main focus is to make his pupils the best possible. So, the educative leader measures and lives his greatness through the success and greatness of the people he leads. We must realize that we do not lead by being only and always in the front. We can also lead when we are at the side; we can also lead by being at the back. A living proof of this is the organization of this NOA program. The NOA Director and the Principal Presenters lead in the front, the young facilitators lead by the side and the OCM Board of Executives and the Consultant Trainer lead from the back. What is most important is that we must know when and where we should be leading in different circumstances and situations. Most of all, we must realize that the important function of leadership is visioning, motivating, educating and inspiring and these functions must be underpinned by the conviction of principles, justice, fairness, integrity and sincerity.

We have planned for both the participants and the facilitators and administrators of the program to symbiotically become both teachers and learners, conjointly developing and enriching themselves in their interaction sessions. The young facilitators, comprising selected past best participants from the previous NOA sessions, are brought in and blended into the training team. They help to run the program as Masters of Ceremonies, runners, observers, rapporteurs. They also facilitate the sessions on group dynamics.

The activities planned would include actions, plans and reflections where the participants are made to realize their roles as educative leaders to promote Olympism and Olympic values in their respective organizations. The participants would have to re-evaluate their values in life and their resolutions; there is catharsis when they share their reflections at the end of the program. These sessions have enabled us to get a picture of their inner feelings and insights.

The 17th NOA of Malaysia Session 2014, to be held from 10 to 15 March 2014, was planned with the hope to provide the motivation and become a catalyst for youth sports-leaders to stride forward and play a more significant role in spreading and upholding the ideals of Olympism and the Olympic values. The aims of the Session were to enable youth sports-leaders to be educative and principle-led leaders and become exemplars of being wholesome and balanced individuals through sports; and to provide the arena for youth sports-leaders of Asia and beyond to interact, bond, network and be sporting ambassadors of their respective sports and countries.

The objectives of the Session are:

1. To identify and demonstrate the educative and principle-led leadership qualities of youths involved in sports.
2. To design and develop action plans to spread and emphasize the educative value of sports.
3. To spread the ideals and principles of Olympism, the Olympic values and the Olympic Movement through youth leaders' inspired activities.

I believe that the 17th NOA Session 2014 will become another milestone in our efforts to promote and practice the ideals of Olympism and embody the Olympic values. In this respect, the NOA of Malaysia has become a model of this continuous developmental process. The NOA of Malaysia continues to place emphasis on the development of youth sports-leaders, with particular emphasis on their educative role. This, I believe, can ensure the continued promotion and practice of the ideals and values of Olympism for the future generation.

I append herewith a copy of the 2014 NOA of Malaysia Session for young sports-leaders together with its schedule as evidence of our philosophy and processes.

WOMEN'S EMPOWERMENT IN SPORTS

Mohamed SAEED (MDV)
Delegate, NOC of Maldives

Introduction

Maldives Olympic Committee is an independent body re-formed under the Maldivian Constitution Law no. 1/2003 (governing NGOs & Associations) in 2009.

Under this law, Maldives Olympic Committee has the right and can obtain the necessary means to fully function as an independent body.

Mission

The mission of the Maldives Olympic Committee is to ensure that the Olympic Movement is developed, established, expanded and carried out in the Maldives, in accordance with the Olympic Charter.

Vision

It is the vision of the Maldives Olympic Committee to be recognized locally, regionally, continentally and globally as an organization which promotes and develops sports.

Motto

“Better life for the athletes through the spirit of Olympism”

Objectives

- To encourage, promote, organize, control and safeguard Olympism in the Republic of Maldives
- To promote the fundamental principles and values of Olympism in the Maldives, in particular, in the fields of sport and education
- To condemn and eradicate discrimination and racism from the arena of sport and penalize those who break the barrier

Background

Maldives are characterized by strong social divisions. Women are expected to stay at home and take care of the household, while men make all the major decisions and are the bread earners of the family. In today's society, women hold strong positions in government and business. A large percentage of government employees are women. The male/female ratio of enrolment and completion of education to secondary school standards remains equal. Women serve in the Cabinet and the Parliament.

As in a traditionally moderate Muslim nation, women's participation in sports has not been restricted by law, or widely discouraged in the Maldives.

Yet, while Maldives has taken steps to address gender equality, much work is still needed to boost women's participation in the field of sports, as the case is in administration and policy or decision-making. Furthermore, women athletes in the country still face social opposition.

Initially, society couldn't accept women playing sports at all and some people were advising women not to participate in active sports, stating they were more prone to injuries. To this day, many women athletes are trapped in the myth that balancing marriage or motherhood and a successful sports career is impossible.

Special moments

The 1992 Barcelona Olympics was Maldives' second Olympic Games, marking the beginning of Maldivian women's participation in the games.

In the 2008 Beijing Olympic Games, the Maldives' flag bearer was a teenage girl, Aminath Rouya Hussain.

Strategic plans and actions

1. Establish a women's commission
 - Find ways to get more female athletes to engage in sports, and help them be physically and mentally healthy and active
 - Create a safe and appropriate environment where female athletes can participate in all sports activities and trainings
 - Empower and encourage female athletes to continue their participation in the field of sports
2. Introduce guidelines for NA's to support female athletes and officials
3. Introduce a Women Sports Day
4. Conduct awareness seminars to concerned schools, sport associations and parents across the country
5. Conduct forums and seminars to train women for managerial positions in sports
6. Campaign on events promoting women in sports
7. Organize a symposium with policy makers to really voice out the challenges and create a platform towards the betterment of women's sports

Achievements

- Maldives participated in eleven international games between 2010 and 2012, with a 42% female participation rate
- In 2010, a women's basketball team represented Maldives for the first time internationally, the very next year bringing home a silver medal from the 3-on-3 basketball event at the South Asian Beach Games
- 200m, 400m and 800m Maldives records by women athletes during 2009–2011 in three different countries
- 21 female participants completed the women administrators' course held in 2011
- 13 scholarships were awarded to women athletes from 2009 to 2013

Targets

- Maintain a 33% participation by women
- Half of sports officials to be female

- At least one official for women's individual sports
- Chef De Mission or the Deputy Chef De Mission must also be a woman

Challenges

Uncovering the cover

- Maldives women's team quitted the FIBA Asia under 18 3-on-3 basketball tournament, after refusing to play without their headscarves
- According to FIBA, the head cannot be covered during the game
- The headgear ban is "a part of FIBA Rules, but not a policy. It has nothing to do with headscarves as such, but more with the regulations which stipulate that the playing gears of players has to be such that it may not cause any harm or hindrance to themselves or opponent players" (FIBA Asia)
- FIBA is currently reviewing the headscarf restriction

Making to believe

Another challenge is to make women believe that sports can also be a career opportunity, so we urge women to participate not only as players but also as coaches and referees, to name a few roles

Voices of women athletes

"With the right opportunities, there is a future for women's basketball in Maldives and there are also plans to introduce women's handball at a national level. There should be equal opportunities for women and, I think, these new measures introduced by the Olympic Committee are very encouraging. They will provide more opportunities for women athletes" (Shizna Rasheed – a silver medallist basketball team member).

"Being a girl does not stop you from playing sports – all you need is determination. I may not win it, but I want to see girls winning a gold medal in both athletics and football" (Aminath Nasheedha, National football team player).

Aishath Nazima, a volleyball player with twenty years of experience, expressed similar sentiments about the measures: “As it is, only a few women sports have the opportunity to participate in international sports, it is worse for team sports. But this can change. If there are games to look forward to, associations and players too will get more serious. A lot of players even quit due to lack of opportunities”.

The future

- By awarding a training scholarship we ensure there are at least two women for each sport
- Educating women that, even after retiring as an athlete, there are opportunities for women in coaching, as managers, referees, and doctors
- Inspire young women to continue “breaking the glass ceiling” in all spheres of life
- Achieve 50% women participation in sports within the next four years

OLYMPIC VALUES IN DEVELOPING COUNTRIES: THE CASE OF MAURITIUS

Sanjaye GOBOODUN (MRI)

President, NOA of Mauritius

Olympism is a universal philosophy whereby we are taught of values reminding us that the Olympic Games are not only a global event of truly great importance, but that they also allow the Olympic Movement to transmit messages of peace, friendship, solidarity, fair play and the right of all to participate in sport.

Likewise, the motto of the Beijing Olympic Games “One World, One Dream” reflects the essence and universal values of the Olympic spirit. We, NOAs of small developing countries, also believe in that dream. We are particularly thankful to the International Olympic Academy which left no stone unturned in order to encourage the creation of National Olympic Academies within all National Olympic Committees, especially those of developing countries.

The Olympic Games were once called by the late Avery Brundage, long-time President of the IOC, “the strongest moral force in today’s society”. There is more to the Olympic Games than good sportsmanship and fair play. The Olympic Games best demonstrate and promote the interaction between the peoples of the world without regard to race, colour, sex, or religious beliefs.

The IOC is putting utmost efforts and support to bridge the gap between “big” NOCs and “smaller” NOCs.

However, a clear line of demarcation still exists. This demarcation is also visible in the comparison between the actions of NOAs from developing nations and those of their colleagues from well-established NOAs in developed countries.

Despite that, we NOAs of smaller NOCs are proud to admit that we inculcate the teachings of Olympic education and promote Olympic values to the best of

our means and capabilities. It is not in our culture to sit back and say we do not have the means. Instead, we learn, we copy, we seek help, we adjust and we implement Olympic values to our environment for the benefit of our children.

This has been the case for the National Olympic Academy of Mauritius, founded in 1997 after my participation in the IOA Young Participants' Session. Ever since its foundation, we have been gathering resources in order for our NOA to succeed in its goals. With the help of our NOC, IOA and friends from already established NOAs in the world, we have constructed our path and edifice. Here, it is very important to mention the strong bond and support of the Olympic Solidarity which has always been backing us and providing us with the necessary funding to undertake our activities.

What have we achieved?

During the first five years of our existence, our actions concentrated on promoting Olympic values within our sporting realm. Various seminars and workshops were organized, both at national level and regional level, for sport administrators, coaches and athletes, in order to explain them the concept of Olympism. After that, we diversified our actions by getting in the communities, youth clubs, women's social groups, as well as NGOs that worked for those who are in need.

Five years ago, we started working closely with the educational institutions of the country. This collaboration allowed us to create "School Olympic Clubs" in various primary and secondary schools, and through these SOC's we are implementing the Olympic Values Education Program of the IOC. Moreover, all our Olympic educational activities, like the Olympic values essay competition, the Art competition with a theme on Olympic values, Intercollege sport and Olympic quiz competition and the Physical Education teachers' seminar on Olympic education, are fully integrated within the curriculum of activities of the Ministry of Education.

In brief, our actions for 2013:

- Regional seminar on Olympic values with youngsters of a local community
- National seminar on Olympic education with Physical Education teachers

- National intercollege quiz competition on sport and Olympic history
- Organisation of two Children's Olympic Fun Days in two different regions of the country
- Seminar on Olympic education in Rodrigues, another dependant island of Mauritius
- National literary competition for students in two categories:
 - Students aged 13–15 years
 - Students aged 16–17 years
- National art competition for students aged 14–16 years
- Various activities inherent in the School Olympic Clubs

Through all these actions, which attract favourable media reporting, the National Olympic Academy of Mauritius has become by now a respectable and known entity to all, be it at national, continental or intercontinental level.

To conclude, what we have achieved reflects the satisfaction we get in doing what we ought to be implementing. We never compare what other NOAs/ NOCs have as potential or means, but rather seek collaboration, sharing and mutual understanding. I am confident in saying that I have always been well received when looking for collaboration and support by my colleagues of other NOAs, as well as by the IOC, Olympic Solidarity and IOA. This is the true spirit of Olympism.

NATIONAL OLYMPIC ACADEMY OF NEPAL

Sujan Lal SHRESTHA (NEP)

Director, NOA of NEPAL

Introduction

Given the importance of Olympic education and in order to extend the Olympic Movement in Nepal, Nepal Olympic Committee formed in 2010 the National Olympic Academy of Nepal under the leadership of Mr Upendra Keshari Neupane (former Treasurer of NOC).

In order to exchange views and experiences regarding the Olympic Movement and know more about Olympism, the NOA Nepal has decided to be part of every activity of IOA (International Olympic Academy).

In this context, the NOA Nepal has participated in the:

- 10th International Session for the Directors of National Olympic Academies
- 12th International Session for the Directors of National Olympic Academies

Due to certain circumstances, the NOA Nepal was not able to launch any program or activity within the country. After four years, a new Board has been formed under the chairmanship of Mr Dhruva Bahadur Pradhan (President of NOC Nepal) to continue NOA's activities and the promotion of Olympism.

Activities

The new Board, consisting of seven members and one director, decided to conduct the Orientation Program "Know about Olympism".

The program was successfully held on 2 Feb. 2014, having as its target group the stakeholders of Nepal Olympic Committee (Affiliated National Associations). The purpose of the program was to educate about Olympism, Olympic Games and the Olympic Movement.

The program included:

1. Olympic Games and their historic events
2. Olympic Movement
3. About the NOC Nepal

The “Olympic Games and their historic events” was presented by Mr Ramesh Khanal (Member of NOA Nepal), an Overview of the Olympic Movement was presented by Mr Sujan Lal Shrestha (Director, NOA Nepal), while Mr Dhruba Bahadur Pradhan provided a summary about the Nepal Olympic Committee.

Altogether 30 representatives from National Associations attended the program. In order to measure results, pre-tests and post-tests were taken. Also, certificates were distributed to participants.

Conclusion

The program was praised and received positive feedback by the participants. This motivates us to organize similar awareness-programs in the near future. In the upcoming days, we will focus on educating journalists and school children about the Olympic Games and Olympism.

ME.YOU.WE

Fabienne VAN LEEUWEN (NED)

*Project Manager, NOC*NSF Olympic Education*

The Olympic Idea is more than just sport. It is a way of life. A state of mind. And everyone can join in. Moving forward, not backwards. Having fun. Enjoying the things you do. Making the most out of experiences. Having respect for each other. Learning from each other. Optimizing your talent. Proving yourself.

In the Netherlands we have built a campaign to communicate these Olympic values to the public. Our Olympic Committee chose to focus on three core values, based on the IOC campaign: Excellence, Respect and Friendship. All other Olympic values can be divided into these three value-categories. In order to project these values, it was imperative to define our interpretation of their content. For example, the term “Respect” has become a common and frequently used term and its meaning has lost some of its value. Within the Olympic context, we redefine the value of “Respect” and translate it to the experiences of young people strengthening its relevance.

The Olympic values “Friendship, Excellence and Respect” form the core of our communication strategy. Not only they perfectly summarize the communication message towards our target groups, but also comprise the content of the Olympic educational material. First and foremost is the aim to extend the turnover of these materials in order to realize the ultimate goals.

“Edutainment” is the key word in this communication strategy for – as our experience has shown – the combination of entertainment and education multiplies the impact of the message on the target groups. The primary target group (teachers in Dutch primary education) also acts as an intermediary towards pupils.

Communication material aimed at secondary education (children, youth and adults) requires segmentation according to age. Considering the large age differences, various age-related communication materials must be utilized serving different segments of the secondary education target group.

As described earlier, Olympic values are an important component of our communication strategy. However, the terms Friendship, Excellence and Respect will not provide a clear and comprehensive imagery for every segment of the target audience. These values also need to be immediately attractive to young audiences.

By taking this into account in our communication strategy, a lot of distractive static can be avoided without losing the important message of the three pillar-values.

The solution lies in a creative translation of three “complicated” terms in a way that triggers audiences. This creative translation is the campaign concept and the hook on which many communication materials are hung. All this aims to make the three Olympic values come alive into a relatable narrative for the target group. To do this, we opt for a more emotional tone of voice, instead of an informative and businesslike way of communicating.

As part of the communication strategy we have chosen an associative campaign concept. We make a connection between the educational materials (the products) and the Olympic values, but we also incorporate the core values which are so important for teachers.

Under the banner ME.YOU.WE, we illustrate the terms Excellence, Respect and Friendship in a clear construction to which we attach different communication materials.

ME.YOU.WE. did not fall from the sky. It is a well-known slogan in the education system: think of the conjugation of verbs. This familiar credo now has an Olympic charge. Besides, the concept offers possibilities to link the core goals for primary education within the domain of “citizenship” (orientation on your place in the world around you) and “active education”.

From a communication point of view, it is imperative that the campaign name sticks quickly, but also offers a glimpse into the content. It is open and stimulating. It offers ample opportunities for a broad application. Imagery is an important part of this as it shows emotion and requires no explanation. The input of (former) athletes is possible and, in this concept, even imperative!

ME

Being active in sports contributes to your physical and emotional development and sense of well-being. It enables you to get to know yourself better and make the most of your personal potential, discovering your boundaries and how to extend them in a responsible way.

(Former) athletes know this from first-hand experience. This makes them ideal role-models (the “I” figure). They know what it means to excel.

YOU

Role models are a source of inspiration. Especially for children and young people who depend on good role-models to look up to, compare themselves to and aspire to. These role models communicate such a message: “Make the most of yourself!”

“You can do that too! Discover your own boundaries; this will make you respect yourself.”

And those who respect themselves can then respect others.

WE

Friendships are formed through mutual respect and by undertaking things together. In addition, on a higher level, connections can also be made between different generations of people. In a friendly and informal manner, you can learn from others and others can learn from you. That way you can discover how to become even better in the things you do, whether in practising your sport or, more generally, in your daily life.

It all starts with a good example. You need the other just as much as that person needs you, in order to learn from each other.

GROWING OLYMPIC LEADERS IN NEW ZEALAND

Sue EMERSON (NZL)

We are all leaders, if only to lead ourselves

Leadership development is a “hot topic” globally. Leadership education is a significantly growing field in New Zealand and internationally across a variety of sociocultural contexts.

Theories, models and approaches to leadership are many and varied, with scholars referring often to the difficulty in defining leadership; there are as many definitions as there are researchers who have tried to define it. John Maxwell (2006) describes a leader as “one who knows the way, goes the way and shows the way”. This relates superbly to Olympism and the Olympic values.

Leadership begins with developing self-knowledge. Vince Lombardi, the internationally acclaimed coach, states (2003): “Self-knowledge is the basis of character [...] character is the root of integrity [...] integrity provides the foundation for leadership.” Lombardi believed that with these building blocks in place a person could lead. Self-knowledge includes a person’s understanding of their own abilities and qualities, including those of leadership. Olympic values have the potential to integrate well into this model of “people’s development”.

There is a long-running historical debate over whether leaders are made or born. Are the qualities of leadership innate and inborn or learned through life’s experiences? If we accept the more contemporary, modern view that leaders can be made, developed or grown, then education is a crucial factor in developing leadership skills. Olympic values could and arguably should play a significant part in leadership education in a sport context.

In New Zealand we have a Maori proverb: “He Tangata, He Tangata, He Tangata”. What is the most important thing in the world? “It is people, it is people, it is people”. The Olympic values are everyday values that we would like to see in our neighbours, our workmates and our children. It seems sensible to link these to “people’s development” through leadership education.

Five Olympic values form a platform for the New Zealand Olympic Values Education Strategy:

- Respect for others
- Fair play
- Joy of effort
- Pursuit of excellence
- Balance of mind, body and character

It could be argued that these are also the core values of effective leadership. These Olympic values are often more succinctly categorised as: Excellence, Friendship and Respect.

Leading with Olympic values would indeed be an effective framework for leadership. Covey (2004) describes leadership as being a combination of character and competence, an intertwining of who you are with what you can do.

All young people have within them glitter, sparkle and potential. They just need to be connected and glued together by passion coupled with purpose. Passion with purpose beautifully describes the Olympic pursuit of excellence.

The NZOC five Olympic values can provide a framework for mentoring and growing leadership in New Zealand. The New Zealand Olympic Committee and Sport NZ, the government agency for sport in New Zealand, plan to collaboratively do just that: launch a leadership program based on the Olympic values.

The NZ Olympic Education Commission has as its purpose “To provide opportunities, activities and incentives for youth to: explore, engage with, model and celebrate the Olympic values through sport”. Leadership provides an ideal context for this.

In 2009 I was privileged to write a Youth Leadership program for Sport NZ, called Growing Leaders. The aim of the Growing Leaders program is to develop leadership potential in young people, primarily through sport and recreation.

In 2011, I was the key writer for the Sport NZ Growing Coaches program. Growing Coaches is a coach leadership program intended to encourage secondary school students to step up and lead through coaching. It is also connected to our Growing Leaders program.

This year (2014) the New Zealand Olympic Committee and Sport NZ are joining together to develop the Growing Olympic Leaders. This program will be connected to both the Growing Leaders and Growing Coaches programs and will encourage young people to lead through setting a platform of Olympic values. Learning will be based on each Olympic value as a component of the young person's own leadership profile and of the leadership qualities encouraged in his/her group of young people.

How do these young people demonstrate leadership with Olympic values as captains, coaches, administrators, referees, or event managers in their chosen sport and beyond? Or how can a young person, with none of these formal qualities, display leadership just by the way they behave and act through Olympic values? This is the core of growing leadership.

In Growing Olympic Leaders the Olympic values are set on the platform of the first Olympic value "Respect for others", where young people show how they respect others and encourage the value in young people, including fair play.

The next two values of higher order are the "rocket thrusters"; the "leadership drivers" in pursuit of excellence and joy of effort. There can be utter joy in doing your best and also leading others to do their best through pursuit of excellence. These values drive change for both the leader and those being led.

From this values-based philosophy of leadership comes the aim to develop an approach of excellence based on equality and friendship focusing on growing people as a result of strong values-based leadership.

Finally, the highest order Olympic value in the Growing Olympic Leaders program is balance of mind, body and character. The balance, inspiration, glitter and sparkle of "who you are" which you bring to those you lead.

Leadership is essentially an act of service to others. Growing Olympic Leaders will take this concept and ask young people to do an act of service for someone else or a group of people, based on the Olympic values.

The Olympic values are a superb platform for developing values-based leadership through sport. They are congruent in New Zealand with our New

Zealand Education Curriculum in schools and the broad values that this school curriculum encourages. The Olympic values will, we think, easily be used to develop leadership in our young people in New Zealand schools and beyond. Growing Olympic Leaders will be a new concept in growing leadership potential in New Zealand.

Pierre de Coubertin explained in what has, as we know, become the creed of the Olympic Games: “The important thing in life is not the triumph, but the fight; the essential thing is not to have won, but to have fought well.” “The fight” and developing character for the fight is how we learn as human beings; if a component of this character is developed through service to others, then we can truly say we have contributed in making people better through sport.

Thank you for the opportunity. And in Maori:

Tena Kotoe

Tena Kotoe

Tena Kotoe Katoa

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ESTABLISHING THE OLYMPIC ACADEMY OF OMAN: HINDRANCES AND ENABLERS

Hisham Salim AL ADWANI (OMA)

Delegate, NOC of Oman

Introduction

Oman is located in south-west Asia on the south-east coast of the Arabian Peninsula. It is an IOC Member since 1982 and participates in the Olympic Games since 1984. However, despite the fact that Oman is an active member of the Olympic Movement, there is no Olympic Academy in the country to promote Olympism. The main aim of this paper is to present the hindrances and the enablers in the process of establishing the Oman Olympic Academy. The methodology employed is qualitative (i.e. interviews with a variety of local sports and Olympics specialists). The results of this study: a) reflect the current attitudes in Oman regarding the establishment of an Olympic Academy, b) allow comparison with other Olympic Academies in Asia, c) lead to a greater understanding of the challenges in establishing the National Olympic Academy in Oman and d) lead to suggestions towards establishing an Olympic Academy in Oman.

Paper aims

The purpose of this research is to investigate the current challenges facing the establishment of Oman Olympic Academy. Part of the goal is to identify the obstacles and possible proposals suggested by international and local sports

specialists in Olympic organizations. However, the results obtained from this study can further facilitate the overall research and contributions aiming to create an Oman Olympic Academy. It is important to discover which enablers may be used to establish an Olympic Academy in Oman.

This particular study is a great contribution toward raising awareness regarding the Olympic Movement. All the participants who took part in this research are directly involved in sport as government officials, OOC members, SFs members, PE instructors, coaches and journalists. Furthermore, the research covers the main issues and obstacles facing the establishment of NOA in Oman, such as sports regulations, the lack of an Olympic strategy, the lack of Olympic awareness, the financial support and quality of staff and officials. On the other hand, this study identifies the enablers that can facilitate the OOA establishment; for instance, the existing sport facilities, youth activities supported by Oman government and the OOC statute, all assured the NOA establishment in Oman. The interview method has been used to generate reliable information. The sports specialists' wealth of experience in the area motivated them to really get involved in the interview and provide valuable responses.

The experiences of fifteen participants in the interviews were remarkable. The participants were government officials, coaches and sports leaders in MOSA, OOC, SFs, universities and media institutions. Also, the interviews with government officials have provided important information and a proposal for the future that will be useful in tackling the enormous challenges facing the OOA establishment. The government officials' responses and suggestions were very much in line with the data collected. As the researcher mentioned earlier, all participants having observed the main obstacles, drew a good plan for sport's future. After the analysis of the statistics from all the interviews, the following conclusions were drawn:

- Oman lacks Olympic awareness due to the absence of Olympic education in schools and Olympic programs. Furthermore, the OOC has not organized many Olympic activities that could promote the Olympic Movement, such as mini-Olympics, seminars and exhibitions.
- There is a lack of Omani studies in the field of Olympics. However, there are some descriptive reports which mention the participations and activities of the OOC.

- Oman can benefit from other NOAs like the Qatar Olympic Academy, the Iran Olympic and Paralympic Academy and the Malaysia Olympic Academy. Management and operation between NOAs differ. Therefore, the researcher has written about those NOAs to be used as examples for the decision makers.
- The programs and activities presented by any NOA help to instill the Olympic principles and values among people in their respective countries. Moreover, establishing the NOA will enrich the sport-research field. Also, through NOA's library and museum, the introduction of the history and philosophy of Olympic Games can be supported.
- There is no strategic plan for the OOC and its structure is not clear. Most interviewees were not satisfied with OOC's approach and work. In this case, the OOC must design a strategy in order to create an image consistent with the new era.
- Providing a budget is an essential condition for establishing the NOA in Oman. According to GIL (2010, 240), "Financial performance is among the top goals of any facility owner and that is why budgeting plays such an important role in the facility". Moreover, Oman government supports any activities targeting the youth. Therefore, the OOC should prepare the OOA project in a professional way in order to convince the government to fund the project.
- Sports media has played a major role in improving sports in the world. "Sports and media interaction is more than collaboration" (Andre and Gerd, 2010, 116). For example, it has increased public interest in sports culture and attracted private companies as sponsors by covering Olympic events. The OOC officials need to draw a suitable plan in coordination with the Ministry of Media (MOA) and newspapers to cover all Olympic events. However, Al-Reiamey (2010, 73) claimed that "sports journalists need specialist technical courses to develop their abilities in technical analysis".
- The OOA establishment does not need a lot of facilities. According to various opinions of the interviewees, the existing sport facilities in Oman suffice to organize the OOA activities. Furthermore, the OOC building is designed to meet the basic needs of the OOA.

- The OOC statutes assured the establishment of the OOA. Particularly, statutes of OOC (article 3–10, 2012) states that OOC “works towards implementing such projects as the Oman Olympic Academy and Oman Olympic Museum with the aim of encouraging Olympic education and training and preparing culture bulletins associated with the Olympic Movement”.
- The existence of PE departments in some public and private universities will support the OOA operation. The OOA can create a partnership with universities to benefit from their lecturers and physiological laboratories.
- Oman has only a few Olympic specialists due to the lack of Olympic programs and courses. The OOC should prepare and qualify Olympic specialists through courses and programs dedicated to the Olympic field. Consequently, these programs will enhance the level of coaches, administrators, players and PE teachers technically and scientifically in Olympism.

QATAR OLYMPIC ACADEMY: THE OLYMPIC EDUCATION CENTRE FOR ARABIC-SPEAKING NOCs

Ibrahim AL-JEFAIRI (QAT)

Executive Director, Qatar Olympic Academy

Ghassan HADDAD (QAT)

Technical Expert, Qatar Olympic Committee

The Qatar Olympic Academy (QOA) recently completed a business plan titled “Qatar Olympic Academy: A Business Plan Projecting the Qatar National Vision 2030”. The key purpose of the business plan was to align the financial and educational strategies of Olympic education in Qatar while upholding the mission of the International Olympic Academy (IOA) and the development objectives of the State of Qatar as outlined in the Qatar National Vision 2030.

The QOA was founded in March 2006. In April 2008 it launched the first edition of the Advanced Sports Management Program in coordination with Olympic Solidarity (OS), using the textbook *Management of Olympic Sports Organisations* and local and international guest lecturers. Although small at first, the course proved popular and was regionalized in 2010 in its third edition, eventually attracting students from the Olympic sport organizations of the United Arab Emirates, Oman, Kuwait, Saudi Arabia, and Palestine. Building on these successes, and seeking to eliminate some less productive offerings, the QOA launched its business planning process to integrate all of its efforts across management, coaching, Olympic values, national sports promotion, and research. The QOA shared its plan with the European Olympic Academies gathering (“Olympic Education in Europe: National Experience – International Perspectives”) in Wiesbaden in October 2012, began the design of a new headquarters in January 2013, launched its new plan internationally at

SportAccord in May 2012 in Saint Petersburg, and dedicated its new building in the Al Gharrafa Sports Club precinct in May 2014. The QOA is now officially implementing its business plan in a phased manner, with full implementation expected by the end of the 2013–2016 Olympic Quadrennial.

The vision of the Qatar Olympic Academy is to become a leading academy for sports and Olympic education nationally, in the Arabic-speaking region and within the international Olympic Movement. It seeks to achieve this through its position statement to plant seeds (through practical sports education), develop roots (through theoretical sports education), and grow trees (through promoting specialization in sports education). Its didactical model has three roles/mechanisms to deliver upon its three objectives. First, the QOA seeks to be the educational knowledge hub for the Middle East North Africa (MENA) region. Coursework under this category is longer-term in nature, more academic, and currently focuses on areas of management, coaching, and Olympic values. Second, the QOA intends to be the superlative promoter of sport and Olympism in Qatar. The QOA will work closely with the Qatar Olympic Committee (QOC) to achieve this objective through a range of tiered “multiplier” coursework/offerings targeted at sport and educational professionals. Third, the QOA intends to function as the (MENA) regional think tank through the Qatar Olympic Research Centre (QORC). This centre intends to bring together knowledge leaders from the MENA region with those from other regions globally to elevate and increase the number of peer-reviewed publications from MENA researchers on sport and Olympic subjects through a number of formats including conferences, working groups, journal publication, and special research grants. See figure 1 for more details.

The QOA has been able to articulate this plan of action because it benefits from the strongest type of support possible. The President of QOC also happens to be the Emir of the State of Qatar, H.H. Sheikh Tamim Bin Hamad Al-Thani, who is also a member of the International Olympic Committee (IOC). The support of this senior authority allows for a fluid communication between all national and international stakeholders in this project, including the IOC, QOC, relevant governmental authorities in the State of Qatar (through the Council of Ministers) such as the Ministries of Youth & Sport and the Supreme Educational Council, as well as other educational and cultural institutions such as the Qatar

Olympic Sports Museum, Qatar University, and Hamad Bin Khalifa University at the campus of Education City.

As part of the QOA's Business Plan, a provisional course calendar has been compiled through 2018 that is now being phased in. All of these activities feed into the QOA's Financial Model, which articulates the personnel requirements, revenues stream, main cost drivers, and even allows for stress testing. See figure 2 for more details.

The new QOA headquarters consists of a three-storey building. The ground floor accommodates offices for 18 staff, a fully-equipped Executive lecture hall (fixed seating), mixed-gender and female only cafeteria spaces, a fully functional kitchen space (outsourced), and separate prayer halls, ablution facilities, and lavatories for men and women. On the second floor there is an electronic library and two large lecture halls (with infinitely variable seating arrangements) for up-to-seventy persons, each of which can be subdivided for a total of four lecture halls (each with a capacity of 35 persons). Each of these halls is also fully equipped with the most recent technology and, as is the case with the Executive

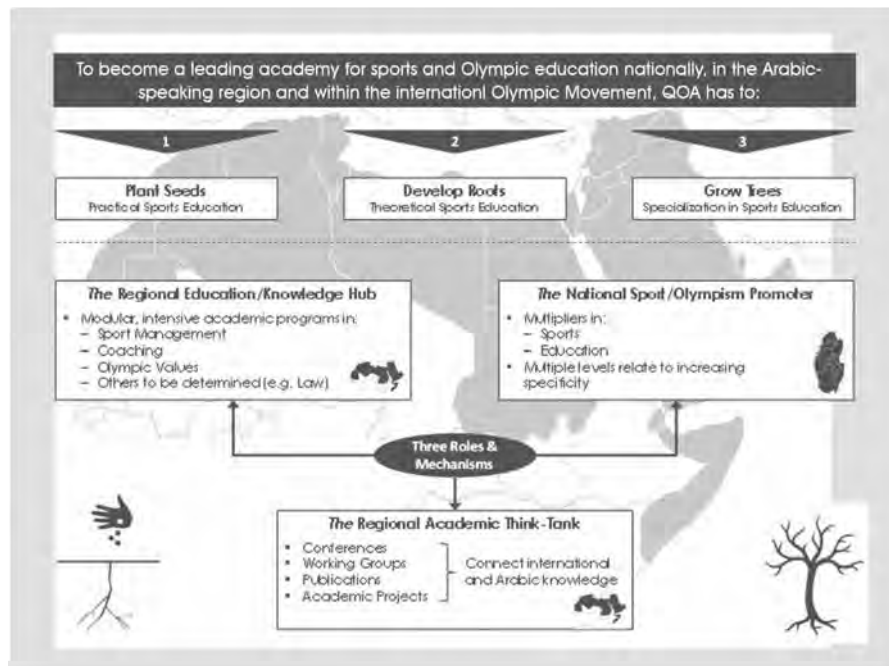


Figure 1. QOA vision, positioning, and didactical model.

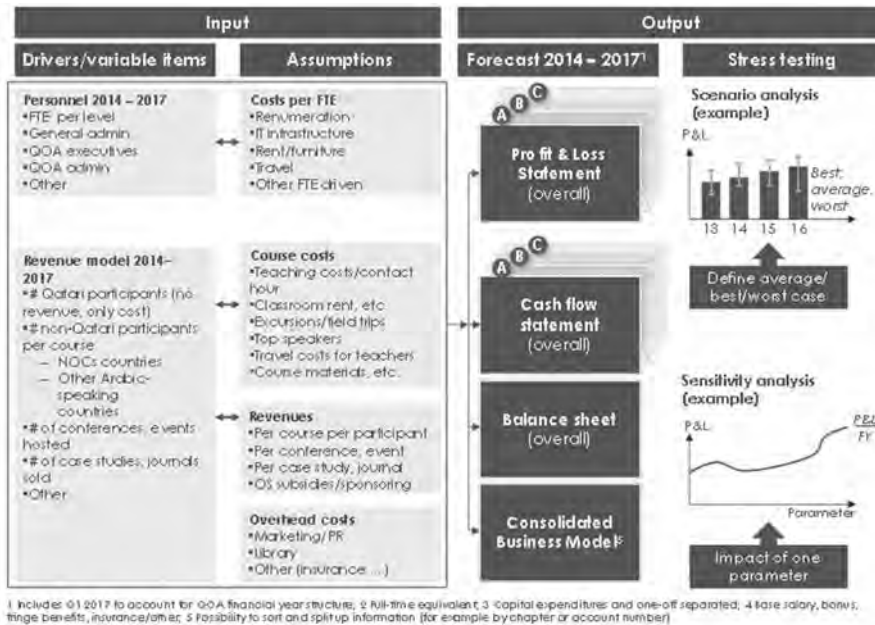


Figure 2. Overview of QOA financial model.

set-up on the ground floor, it can host courses via telepresence. The second floor also includes additional lavatories and office spaces. On the third floor there is space for the new Olympic Library, which includes an audio-visual space and some additional work-rooms.

In summary, the QOA is positioned to achieve its vision and objectives. In the future it will be known for quality executive management training, coursework in coaching that stresses Olympic and sport values, integrating Olympic values into physical education and physical activity through close cooperation with physical educators, high-quality research, and international cooperation.

**CULTURAL, SPORT AND EDUCATIONAL ACTIVITIES
ORGANIZED AND PROMOTED BY THE COUNTY BRANCHES
OF THE ROMANIAN OLYMPIC ACADEMY
(ROA)**

Maria OLARU (ROU)

Member, NOC of Romania

Mihai MILU (ROU)

Director, NOA of Romania

The Romanian Olympic Academy is an institution of the Romanian Olympic and Sporting Committee that was established on 21 March 1991. It operates without legal status under the COSR status, with its own statute and rules of organization and functioning. The Romanian Olympic Academy is an educational, cultural, sporting, social, humanitarian, non-profit, non-political and non-confessional institution, bringing together through voluntary adhesion teachers, coaches, sports leaders, sports personalities, sports-performance specialists, but also professionals from other areas of activities which contribute to sport science. The goals of the Romanian Olympic Academy are: to protect sports and athletes from any actions that run against Olympic principles and sports ethics, to contribute to the training of specialists in the spirit of Olympic ideals in physical education and sport, and to encourage the study, research and artistic creation within the Olympic theme.

ROA Dolj and ROA Timis are branches of the Romanian Olympic Academy founded in 1994. Both institutions implement Olympism and promote the Olympic spirit to young people of different socio-cultural backgrounds in the counties of Dolj and Timis.

The Romanian Olympic Academy – Dolj branch

ROA Dolj conducts its activity through the 29 Olympic circles existing in schools in Dolj.

The main projects of 2013 were dedicated to Olympism, to promoting exercise and sporting values among children and young people. Thus, the event entitled “The Olympic Cross”, the 2013 edition, took place on 1 June last year and has occasioned, right at the opening, the launching of the “Non-Violence Ambassadors Gala” project. At the opening ceremony, the Arts High School Orchestra “Marin Sorescu” from Craiova was present as a guest of honor, the Olympic anthem was played on this occasion along with the masting of the Olympic Flag. The award ceremony was another occasion for celebration of performance, carried out by the participating athletes at the Olympic Games, helped by the young ambassadors of nonviolence.

The two cultural competitions in Dolj county were also memorable. They included the drawing contest “The Olympic Games in the eyes of children” and the literature contest “A pen called Fair Play”, which took place from February to May 2013. Their aim was to familiarize the students with the Olympic values and assimilate them through fine arts and literature, following the model of the Greek Olympics where culture and muses were equally participating in sporting competitions celebrating the human spirit.

Another important project, this time with a direct involvement in the sporting future of the talented athletes, was called “Sport Perspectives” and aimed at developing the basis of selection by identifying children with special physical skills for their orientation towards performance sport activities. At the final stage, the Dolj County was represented by the National College Fratii Buzesti team which also earned a well-deserved first place.

In October the time came for MOVE WEEK, a project which aimed at promoting a healthy lifestyle through movement. In Dolj County, it was held in two locations, namely Craiova and Leu.

Also in October, sports fans in Craiova had the pleasure to attend the inauguration of the new headquarters of the Dolj Sport Museum in the Polyvalent Hall (Sala Polivalenta) in Craiova. In the opening day, on October 9 2013, an opening ceremony was organized involving representative athletes and coaches

of the county, participants in various renowned competitions relevant to the world of professional sports: Olympic Games, World Championships and European Championships.

By far, the most important project of the Romanian Olympic Academy – Dolj branch was the “Non-Violence Ambassadors Gala”, a project funded by the European Commission through the program “Youth in Action”. The goal of the project was to promote models of good practice for preventing and controlling youth violence and presenting alternatives to violent behavior by young ambassadors with outstanding results in sport and arts. The project took place between 1 May and 31 December 2013 in five locations of the counties of Oltenia Region: Craïova, Sacelu, Targu-Jiu, Drobeta Turnu Severin and Caracal.

The Romanian Olympic Academy – Timis branch

The activities in 2013 started on 20 February with the handing of the baton of ROA leadership (Timis branch). Thus, the old staff, represented by lecturer Dr Doina Mot, Olympic personality figure, after 18 years full of beautiful Olympism-promoting activities, handed the leadership baton of the Romanian Olympic Academy (Timis branch) to Maria Olaru, Olympic and world champion in gymnastics. The changing of the leadership baton did not mean the reduction of activities, but their continuance in a rapid pace; as a result, in 2013 many specific events were held.

Among these, the Swimming Masters Timisoara reawakened the passion for swimming in the people of Timisoara. In this project, 60 passionate swimmers swam over 427km within 24 hours, during 23–24 March 2013, a true performance for Timisoara Municipality.

ROA Timis has given special importance to book publications on the Olympic values and sports achievements. Among the books released by AOR (ROA) Timis, worth mentioning is the work of Prof. Dr Doina Mot *Olympic values* (26 September 2013) and the volume signed by Stefan Doncea *The First Romanian Judoka Poet who Conquered the Country of the Rising Sun. The Travel and World Premier in Japan* (24 May 2013).

The event “Fair play in sport and life”, dated 30 May 2013, was composed of a comprehensive program dedicated to school and pre-school children in order to control dangerous and harmful behaviors as well as encourage healthy activities, recreational and educational. The program included a seminar on prevention of tobacco smoking and of substances with psychotropic effects (ethnobotanical); also, awards for the winning county-phase students of Olympic specific competitions: “A pen called Fair Play” – a sport literature and journalism contest and “The Olympic Games in children’s imagination” – an international art contest. In the same event, sports activities and a drawing contest for preschool children took place, the latter called “I want to be a champion!”

A special event took place on 31 May 2013, on the occasion of celebrating the 65 years of school sports in Timisoara; the activities within it were dedicated to the celebration through sporting and cultural events of the six and a half decades of school sports. These events were attended by personalities of Romanian sport and Timisoara culture. The key moments in the development of sport in this county have been included in the booklet *65 Years of Sports School in Timisoara*.

In the summertime between 10 and 17 July 2013, ROA Timis organized “Summer Sports Camp – 2013”, second edition – sports initiation camp for children in the town of Lugoj, in the Camp of Duceștii Noi. Participants discovered the secrets of sports such as swimming, tennis, badminton, table tennis, basketball, water polo. The children participated in various relay races, driving and skill games, collective and knowledge games; also, they had the opportunity to learn the German language or to watch films and documentaries.

Furthermore, ROA Timis participates in projects as a partner such as in the one entitled “Away from parents... close to school”, which aims to monitor, assist and advise students in the boarding school, as well as students whose parents are abroad. The project is organized by the School of Sports “Banat” in Timisoara and is open to students from V–VIII grade of the boarding school.

Within the project, the Romanian Olympic Academy, Timis branch organized the volunteering activities and meetings with personalities from the world of sports. The project started on 18 October 2013 and will run until June 2014.

The Student Scientific Session, the VII edition of the Faculty of Physical Education and Sport in partnership with the Romanian Olympic Academy

Timis branch, was held on 17 May 2013. In this session they discussed topical issues in the field of kinesiology and physical education and sports, the event being attended by a total number of 40 students and masters.

The most important project of ROA Timis branch has been the one dedicated to the collaboration and communication between generations based on Olympic values. "Olympic Values – Bridge Between Generations", a project financed by the European Commission through Comenius Regio, aimed at strengthening the link between generations and family ties through sport and art. To achieve this noble goal several cultural and sports activities were organized that have resulted in a dialogue of generations, that is children, parents and grandparents.

In this project, the book by Prof. Dr Doina Mot came out *Gymnastics for All* – a program involving children, young people, parents and grandparents, all having the opportunity to experience a unique model of sportsmanship, *Gymnastics for the third age* as well as the *Spring Ball*, a dialogue through movement, music and dance between then and now.

NATIONAL OLYMPIC ACADEMY OF SRI LANKA: CHANGING APPROACHES

B. Laven Hemasiri PERERA (SRI)

Director, Academic Programs of NOCSL

Director, National Olympic Academy of Sri Lanka

Introduction

The 10th anniversary of the NOA Session was held in 2010 and so far thirteen Sessions have been organized in Sri Lanka. The journey of the National Olympic Academy in Sri Lanka, which began just over a decade ago, has achieved milestones in terms of changes and adopting new ideas. At its very inception, the NOA Sri Lanka was a meeting place for young undergraduates interested in sports at university level. It was an opportunity for undergraduates to gather, learn and interact, based on Olympic principles. This segment of young population is the cream of intellectuals selected for higher education in our country, through very competitive entrance examinations, and upon the completion of their studies they will hold high posts in society. Hence, NOA SL prudently targets this group of young intellectuals to promote Olympism, as they are those who could make a real impact in society (NOCSL: 14). This mindset of young undergraduates along with the socio-economical changes in Sri Lanka have taken a new turn. Chandula Abewickrema (2014), guest columnist of *Independent FT*, talks about a “digital generation – that’s the newest word to describe today’s youth” in general. The growing challenge within the youth population in Sri Lanka today is that it is more interested in the economic success rather than values based on life success. The situation has led to many new epidemics within youth: growth of non-communicable diseases at

very early life, use of drugs, disturbance in family life and becoming a follower rather than a “leader” in our society. There was no remedy, through youth understanding on both sides, of the conflict faced by Sri Lanka for over three decades. Our sport is at a very critical juncture, simply due to the failure of trust among governing bodies in sports; therefore NOA needs an overall change in its approach, i.e. broader concepts, selecting targets and programming revision.

Empowering youth through Olympic values

The government’s main task is to extend support to youth who try to overcome each hurdle and find employment. However, the vast majority of energetic youth are on the lookout for opportunities for economic empowerment. The organizational structures are considerably less focused on the quality of youth development for a better, a meaningful future for our youth. The NOA of Sri Lanka as a social stakeholder recognizing the critical role and the urgency of acting swiftly on this matter, has taken key conceptual measures to prevent the decline of social values, with responsibility and accountability. The NOA of a nation is part of a bigger system which prepares athletes for the physical endeavor of the Olympic Games held every four years, but the much greater responsibilities of NOA address the hearts and minds of villagers and ordinary people trying to raise their living in communities, in ethnic groups, in primary education, but not on a selected segment.

In a rural village in Sri Lanka rubber cultivation provides the key economic means, just 45–50km the commercial capital, Colombo. Most members of a family work for some major multinational cultivation company to earn their living; still, the local school endorses “Respect others”, displayed on a poorly constructed wall-plate, not a silver one, but marking this on the mind of those entering the school premises. NOCSL has now changed its approach in a productive manner in order to establish connections through NOA to establish inter-connections then feeding inter-dependency.

The selection of participants for the Annual NOASL Sessions has changed from one-segment to multi-segment approach. Olympic philosophy is now the key-focus on new initiatives and strategies for the application of Olympic

values in our communities rather than gathering a set of youth to a location and providing them with ideas, the “philosophies” of Olympism. Thus, the contribution is greater by addressing national issues through NOASL and through Olympism, thereby NOCSL projecting its growth as a partner of a larger system and achieving quality of life.

NOASL is in a journey to create social awareness and value practice through projects of action initiated with meaningful experience to selected youth; in turn, they are to act as torch bearers up to the level of “cultured gentlemen” (*kalokagathia*), ideal physical and moral beauty. Plato believed that which is beautiful can only be good, and vice versa. Plotinus followed Plato’s ideas and said that “beauty is that which irradiates symmetry rather than symmetry itself” (Marija-Ana Dürriegl: 2003). Today there is a general consensus that people’s ability to influence factors that have an impact on their future prospects does not depend on material resources alone. Yet, in the present context, a youth in Sri Lanka is under great pressure towards material success by his own society, parents, and neighbors.

ACTIVITIES OF THE SPANISH OLYMPIC ACADEMY 2012–2013: PIERRE DE COUBERTIN AND OLYMPIC EDUCATION

Xesús PENA (ESP)
Delegate, NOA of Spain

Since the last presentation at the 11th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees, the Spanish Olympic Academy (SOA) has organized many activities for the disclosure of Olympic Education and the promotion of the Olympic Movement. Due to space limitations, we only highlight here those that we have considered most important, but we invite all stakeholders to expand their knowledge by visiting our renewed website “Olimpismo” which can be found on the webpage of the Spanish Olympic Committee (www.coe.es). The renewal of our website is part of a strong commitment by the SOA to increase the visibility of our activities and improve our presence in social networks.

It could not be otherwise, we must begin this summary with our annual event: the celebration, in February 2013, of the XLV Session of the Spanish Olympic Academy. This time, the meeting was organized by the Olympic Studies Centre of the University of Navarra.

Some of the lectures delivered at the XLV Session of SOA:

XLV Session of the Spanish Olympic Academy	
Conrado Duránte	“Pierre de Coubertin and the Olympic Philosophy” “The Olympic heroes and the ambition of power”
Javier Elizalde Blasco	“The Legend of Miguel Indurain”
Rafael Alvira	“The sense of sport”
Fernando García Romero	“Women in Ancient Olympia”
Gerardo Castillo	“Sport as a source of values”
Manuel Vitoria	“The Olympic philosophy in current sport and its positive and negative aspects”
Ricardo Leiva	“Spanish sport in London 2012”

I should also emphasize the participation of the Spanish representatives in the IOA International Session for Young Participants (2012): Mayte Calle Molina, Iris Gonzalez Gordillo, Carla Belén Gutiérrez Sánchez and Augusto Jimenez de la Fuente, in a roundtable discussion titled “Olympia Experiences”.

The big event of the year 2013, and the nexus between all SOA activities, was surely the celebration of the 150th Anniversary of the Birth of Pierre de Coubertin, Founder of the Olympic Movement. One of the main activities was the organization (in collaboration with the Centre of Olympic Studies of the University of Santiago de Compostela) of a lecture series in schools in order to present the personality of the French humanist as well as the symbols and values that characterize the Olympic Movement.

The lectures were entitled: “The Olympic Symbols and Values: 150 Years of Pierre de Coubertin” and were given by the President of the SOA, Conrado Durántez Corral; they could also be followed by the main social networks: Twitter (@Olimpismo) and Facebook (www.facebook.com/estudiosolimpicos).

Six high schools were selected for these presentations from among over twenty applicants, with an audience of approximately one thousand students.

This event was also framed within a larger and more ambitious project. The Galician Centre wants to know what values or qualities are associated with sports by students. To do this, at present, the OSC is assessing more than one thousand surveys from schools throughout Galicia (northwest of Spain).

Extraordinary Congress of the Pan-Iberian Association of Olympic Academies (APAO)

At the request of Fernando Beltranena, an Extraordinary Congress of the APAO (XV) was held in the city of Guatemala based on the figure of Pierre de Coubertin. During the Sessions, each and every one of the participants presented the activities that were held in their respective countries, whether commemoratives or alluding to the historical figure of the famous French humanist: streets, statues, monuments, books, videos, etc.

50th Anniversary of the Spanish Federation of Philatelic Societies (FESOFI)

The Casa de la Moneda Museum hosted the commemoration of the 50th Anniversary of the Spanish Federation of Philatelic Societies (FESOFI). The event was attended by prominent figures from the Ministry of Development, the National Federation of Postal and Stamp Services and the National Post Service. For this reason, the promoters of philately were awarded with the “50th Anniversary” medals. Furthermore, Pablo Galán and Conrado Duránte as Secretary and President, respectively, of the Spanish Union of Olympic Philately (UEFO) received their distinctions.

Documentary film about Pierre de Coubertin

Conrado Duránte, in agreement with Norbert Müller, President of the International Pierre de Coubertin Committee (CIPC), and with the IOC economic partnership, hosted by President Rogge, travelled to Germany to participate in the Spanish version of the documentary about the life of Pierre de Coubertin, edited by CIPC, which only existed in English, French and German. In collaboration with Daniel Poyan, they recorded a new version in Spanish that is being forwarded to all Latin American Olympic Academies and to all Olympic Studies Centres and Universities in Spain.

International Conferences

3–6 June, Bogotá, Colombia

Invited by the Colombian Olympic Committee, Conrado Duránte travelled to Bogota to take part in a range of activities organized by this Committee and the National Olympic Academy, enthusiastically addressed by its ex-President, General Manuel Bonett. The activities focused on the commemoration of the 150th Anniversary of the Birth of Pierre de Coubertin.

18–24 September, Lima, Peru

Invited by the Organizing Committee of the I South America Youth Games and its

President, José Quiñones, Conrado Durántez visited Lima to direct the Cultural Project of the Games. With this purpose, an iconographic exhibition of Pierre de Coubertin was transferred to Lima from the Spanish Olympic Academy. Furthermore, a “quadriptych” entitled “Pierre de Coubertin, an Olympic humanist” was printed and the book *Pierre de Coubertin, Creed and Olympic Symbols* was published. Both were written by Conrado Durántez.

1–5 October, University of Aguascalientes, Mexico

Conrado Durántez, invited by the University in order to commemorate the anniversary of Pierre de Coubertin’s birth, travelled to Aguascalientes to participate as a speaker in a series of lectures organized by the Mexican Olympic Academy led by Carlos Hernandez Schäffler. The President of the SOA presented the following topics: “Pierre de Coubertin and the modern Olympic Movement” and “Pierre de Coubertin and the Olympism philosophy”.

8–13 October, Toronto, Canada

Invited by Mario Vazquez Raña, President of PASO (Pan-American Sport Organization), Conrado Durántez attended the Assembly of this Association defending “Olympic education” and proposing the writing and editing of a text on Olympism that could be used by the Spanish-speaking universities.

IV Congress of Spanish Centres of Olympic Studies

Between 17 and 18 October 2013 in Noja, Cantabria, the IV Congress of Spanish Centres of Olympic Studies took place. The meeting was attended by a large representation of the 30 existing centres. During the conference, representatives from the OSCs discussed the Olympic disclosure developed in the previous biennium. In addition, they discussed about the facilities and difficulties encountered in their pedagogical and Olympic mission. We should note here, among others, the presentation of the IOC Olympic Studies Centre by Nuria Puig and Maria Bogner. During the Congress, and due to the Pierre de Coubertin Anniversary, we proceeded to uncover a statue of the famous French humanist by the sculptor Luis Fuentes Ghilain.

Lectures on Pierre de Coubertin

The President of the Olympic Studies Centre of the Autonomous University of Madrid and Member of the Olympic Academy, Maria Eugenia Martínez-Gorroño, organized a seminar as part of a contemporary humanities circle focused on the historical figure of Pierre de Coubertin. We highlight the lectures given by Conrado Durántez “Pierre de Coubertin, a life of Olympic humanism” and Roberto Vazquez “Coubertin and sport today”. Among others in the lecture series, was Kostas Georgiadis, Dean of the International Olympic Academy.

During this time, the corresponding issues of *Citius, Altius, Fortius* were also published, thus continuing the work to reach among the best benchmarks that measure the quality of scientific publications.

THE NATIONAL OLYMPIC ACADEMY OF SUDAN

Dr Ahmed ADAM AHMD (SUD)

Director, NOA of Sudan

The National Olympic Academy of Sudan was established in 1993. So far, it has implemented a number of activities such as: training courses, lectures, seminars, workshops (a total of 30) with the participation of sports federations, schools, universities and sports institutions.

More specifically, NOA of Sudan activities include:

- A seminar on doping (d. Police Brigade Awad Ahmed al-Jamal, April 2009)
- A seminar on the Olympic Movement
- Creation of an Olympic library on cultural, sports and social subjects
- Formation of Friends of the Academy
- Athletics courses for children (rowing, volleyball, tennis)
- Olympic karate course
- Training course for hockey
- Lectures on the Olympic Movement
- Lecture for students at school
- Lecture for students in British schools

REPORT ON THE ACTIVITIES OF THE ZIMBABWE OLYMPIC ACADEMY 2013

Tirivashe NHEWEYEMBWA (ZIM)

Member, NOA of Zimbabwe

Introduction

Zimbabwe Olympic Academy is the agent of the Zimbabwe Olympic Committee for the promotion of Olympic values in Zimbabwe and it is the mandate of the Academy to ensure that the values are spread across the country. The Academy works with a range of stakeholders in order to achieve this.

The year 2013 has been quite busy for the Academy with activities organized by the stakeholders or even the Academy itself. This year has led to an upward appreciation of what the Olympic values are and how they can be applied. This report seeks to provide a chronology of the activities performed by the Academy in 2013 and the challenges thereof.

Stakeholder engagement

The Academy is happy to report that during the year 2013 it managed to cement its relationships with its stakeholders; this was achieved through meetings and by planning together a number of activities. Some of the stakeholders that worked with the Academy are the following:

- Ministry of Education, Sport, Arts and Culture; now Ministry of Sport, Arts and Culture
- Sports and Recreation Commission

- National sport associations
- Schools, colleges and universities

It is necessary to continuously engage all the National sports stakeholders, so that we tap their resources and networks

Inclusion of Olympism in Coach and Sport Administrator Education

One of the critical milestones that the Academy managed to achieve during the course of the year was the inclusion of Olympism in the Coach and Sport Administrator Education. This came as a result of the cordial relations that the Academy enjoys with its stakeholders listed above. The following courses and degrees have incorporated Olympism modules in their educational programs:

- Advanced Diploma in Sports Organization and Management – ZOC
- BSc Honours in Sport Science and Management – Bindura University of Science Education
- Executive Diploma in Sports Management – ZIM & SRC
- Diploma in Teacher Training – University of Zimbabwe
- Coaching Theory – SRC
- Sports Administration – SRC
- Community Sport Leader

Zimbabwe National Youth Games

The Zimbabwe National Youth Games are the biggest youth sport competition. They are held on an annual basis with an aim to identify and select talented athletes for further training and competition.

The Games attract approximately 4,000 athletes and officials. The Zimbabwe Olympic Academy also participated in the Games, as the event concerns not only sports, but includes an educational program, parallel to the Games.

The theme of the Games was “Promoting Friendship, Peace Unity and Development through the Games”. This concept fitted very well with the ideals of the Academy, as one of the Olympic values is indeed Friendship.

During the course of the Games a Youth Leadership Camp was organized and the Academy was given two different slots in which it made presentations on Olympic values to 40 Youth Leaders.

Olympism Trophies were also introduced during the course of the Games. Participating teams were adjudicated on how they upheld the application and practice of Olympic values. Bulawayo Province came first, followed by Mashonaland East and Manicaland provinces.

National YES Festival

The National Youth Education through the Sport (YES) Festival brings together almost 600 athletes and officials who participate in sport, peer education and community projects.

During the course of the festival there were presentations on a range of topics and the Academy made presentations on the use of Olympic values in modern life.

Athletes and officials appreciated the role of Olympic values and how they can change people's lives.

Conclusion

Olympic values play a pivotal role in shaping people's lives, hence the need to continue reaching out to as many people as possible.

The Olympic Academy shall strive to continue to make a positive difference in the lives of people through the Olympic values, which transcend sport.

The Academy shall engage all the National Sport Associations to ensure they promote Olympic-values-based sporting programs.

U.S. OLYMPIC COMMITTEE PRESENTATION PAPER

Katie CLOSSON (USA)

Delegate, NOA of USA

Vanessa ZINK (USA)

Delegate, NOA of USA

U.S. Olympic and Paralympic athletes serve as the greatest representatives and most effective ambassadors of the Olympic Movement in the United States. Recognizing this, the United States Olympic Committee supports programs that further develop the Olympic values in these elite athlete role models, seeking to enhance their performance both on and off the field of play. Additionally, the USOC actively shares the inspirational stories of U.S. athletes in order to inspire others to seek the highest levels of excellence and to have respect for all, thereby cultivating and growing Olympism in the United States.

There are several ways in which the USOC commits to this end, including celebration of Olympic Day, the Team for Tomorrow humanitarian program, the Team USA Ambassador Program and the Team USA Media Summit.

U.S. Olympic Academy (pilot program)

In addition, the USOC is partnering with the LA84 Foundation to host a pilot U.S. Olympic Academy this spring in Los Angeles, Calif. On April 15, the conference will bring together scholars and students, athletes and administrators, business experts and media authorities, to discuss Olympism and Olympic issues.

Much like the International Olympic Academy, the objective of the USOA is to create a national forum for the exchange of ideas and advancement of the

educational and social principles of Olympism. The theme for this year's pilot session is athlete development – a multi-faceted topic that intersects with all levels of sport. The agenda for the one day, invitation-only program includes topics such as: The U.S. Olympic Foundation & Athlete Development: A 30-Year Perspective, Theories of Athlete Development, and Positive Youth Sports, as well as a case study and athlete panel. Speakers include IOC Executive Member Anita DeFrantz, USOC CEO Scott Blackmun, sports scholars, Olympic and Paralympic athletes.

This one-time academy will serve as a pilot to examine the feasibility of making the conference a regular occurrence, possibly taking place every-other-year in various U.S. locations.

Olympic Day

Olympic Day in the United States represents the pinnacle event to educate youth on the values of Olympism by coordinating all leaders within the U.S. Olympic and Paralympic family. All constituencies work in tandem to spread the message of Olympism and plant seeds among youth about entering the athlete pipeline and pursuing their Olympic and Paralympic dreams.

U.S. Olympic Day celebrations on a national scale occurred for the first time in 2009 thanks to the support of Chicago 2016 and the U.S. Conference of Mayors, in conjunction with the USOC. In each subsequent year, the U.S. Olympic and Paralympic family has increased the reach of Olympic Day through greater participation among the National Federations, Athletes' Advisory Council, Multi-Sport Organizations, current athletes, athlete alumni and more.

At these events, athletes have led discussions with youth about the Olympic values of excellence, friendship and respect, as well as the Olympic Day pillars of move, learn and discover. Sport demonstrations, fun runs and festivals have helped introduce young people to Olympic and Paralympic sport.

The USOC has designed a turnkey program that assists communities across the nation in celebrating Olympic Day. The organization creates a team of account managers who work directly with a portfolio of communities to provide assistance in preparing for the events. In addition, an online toolkit is available for each event, consisting of:

- Olympic education materials for one of the following topics: fair play, respect, perseverance or sportsmanship
- Recommended Olympic Day agenda
- U.S. Olympic Flag
- Certificate of participation
- Olympic Day mayoral proclamation template
- News release templates
- Team USA logo and guidelines
- Social media suggestions

The account manager also works with the more than 6,000 Olympians and Paralympians currently living in the United States, endeavoring to have an athlete present at each Olympic Day celebration to share their experiences and the role the Olympic ideals have played in their lives.

Olympic Day has grown tremendously over the years. In 2012, Olympic Day growth continued thanks to increased participation from partners and an interest in the London 2012 Olympic and Paralympic Games. Then, in 2013, the level of interest remained high and, again, reached new levels in the U.S., including 832 events, 690 participating cities across the United States, 632 participating Olympians, Paralympians, hopefuls and coaches, and 214,500 total participants.

Thanks to the support of all participating organizations, Olympic Day is on the verge of appearing in every community across America within the next several years while continuing to expand partnerships among the U.S. Olympic and Paralympic family. Olympic Day has become an effective and powerful mechanism to share and promote Olympic and Paralympic values to a diverse audience in the United States.

Team for Tomorrow

The USOC has found that U.S. Olympians and Paralympians have a deep interest in humanitarianism and are looking for ways to make a difference in the world outside of sport. Therefore, in partnership with U.S. Olympians and Paralympians, the USOC launched Team for Tomorrow in 2008. This program provides a vehicle through which U.S. athletes offer their assistance and support

to those in need around the world, demonstrating that the Olympic Movement is bigger than sport alone.

Team for Tomorrow Athlete Ambassadors – a select group chosen before each Games – have served in various ways, volunteering for Habitat Humanity and making visits to children’s hospitals, schools and youth sport organizations like the YMCA and Boy’s and Girl’s Clubs of America. At these visits, athlete ambassadors share their stories of perseverance, commitment, and hard work with the next generation of Olympians and Paralympians.

The program also supports U.S. Olympians who want to show their support for communities struck by natural disasters. For instance, Team for Tomorrow donated 1,000 relief tents to survivors of the 2008 earthquake in China’s Sichuan Province and more than 25,000 items of athletic apparel and equipment were donated on behalf of the program to youth in Afghanistan, Guinea, Kenya, Uganda and Zambia, giving impoverished children the opportunity to use sport and play to aide their health and development.

Team USA Ambassador Program

First implemented before the Beijing 2008 Olympic Games, the goal of the Team USA Ambassador Program is to expose U.S. Olympians, Paralympians and hopefuls to the expectations, roles and responsibilities of representing the United States and the entire Olympic Movement at the Olympic and Paralympic Games. This extensive program educates athletes on being ambassadors for their sport and country, embracing and maximizing their position as a role model, and creating a lasting legacy.

The multi-phase program includes presentations, inspirational speakers and an online course that covers what it means to be an Olympian/Paralympian; an athlete’s role as an ambassador; Olympic Ideals and why they matter; interview and media preparedness; leadership; legacy through sport and Olympism; and challenges faced by all Olympians and Paralympians.

In an effort to deliver the greatest impact, the 2014 program – which reached 500+ U.S. Olympians, Paralympians and hopefuls – was implemented in two parts.

Part 1: Online Course. A 40-minute online course that athletes completed prior to the in-person session was designed to be flexible with athlete training schedules, allowing them to take part on their own time and in multiple sessions. It introduced topics that would be further discussed during the in-person session through videos and interactive scenarios.

Part 2: In-Person Session. A mandatory two-hour session that was conducted around the country – a total of 17 sessions were held in 13 different cities, based on National Federation availability. The in-person program allowed for comprehensive discussions on program objectives, including panel discussions and interactive elements, which were primarily delivered by iconic U.S. Olympians and Paralympians who have demonstrated sportsmanship and perseverance on and off the field of play in their own careers, such as wrestler Brandon Slay and moguls skier Shannon Bahrke Happe.

Since implementing the Team USA Ambassador Program, the vast majority of U.S. athletes have handled themselves with grace, composure and awareness, and the overall feedback from the American public has been pride in the athletes' performances on the field of play, but also in their conduct off the field as good representatives of the U.S. and members of the Olympic Movement. This indicates that Americans have been inspired by the Olympic values demonstrated by Team USA athletes, thanks in part to the Team USA Ambassador Program which reinforces these values.

Team USA Media Summit

The Team USA Media Summit presented by the USOC provides an opportunity for print, broadcast, online and photo journalists to conduct interviews and photo sessions with America's top Olympic and Paralympic hopefuls roughly four months prior to the Opening Ceremony of each Games. At the event, reporters are able to conduct interviews during press conferences, roundtables, sports demonstrations and television/radio interview sessions, and photographers have the opportunity to photograph the athletes in special sessions.

The event is truly a unique opportunity to share the stories of Team USA in advance of the Games, and both athlete and media attendance has boomed at it. Prior to the Sochi 2014 Winter Games, 103 athletes participated and 301 journalists registered to attend. Prior to the London 2012 Games, 119 athletes – including swimming legend Michael Phelps – and 365 journalists took part.

In conclusion, the USOC directs Olympic education in the United States by positioning U.S. Olympic and Paralympic athletes as ambassadors of Olympism. This is achieved through a variety of programs that 1) highlight the inspirational feats of athletes, and 2) reinforce the Olympic Ideals in these athlete ambassadors. The values of the Olympic Movement are demonstrated through this approach, which aims to inspire all Americans.

THE LIFE OF MARIA OLARU

Maria OLARU (ROU)

Olympic Medallist

Member, NOA of Romania

Dear reader, I suggest we start by getting acquainted. I am Maria. Maria Olaru, the gymnast. If you wish to know me better, Maria the sportswoman and the person, you must be patient. My life can not be rendered in 27 lines, as many years I am. So many things have happened to me in these 27 years, as in a whole lifetime. Hence, I will tell you my story.

How I came to being a gymnast. It was purely accidental and I will tell you why in the following. I was born on June 4th, 1982, in northern Romania, the region of Bucovina, in Fălticeni. I have two elder sisters and, being the family youngest, I used to cry a lot as I resented staying home alone. My mother was working from dawn to dusk and my father died when I was three. Thus, I used to beg my sisters to take me with them, be it at school or at their training sessions. They both practiced sports, volleyball and athletics respectively. That is how I first entered a sports hall. As I was a restless child, I would roll around on mattresses, playing and trying to do as many gymnastics exercises as possible. After one year of playing, I was advised to go to a special school, since they considered that I was talented, and I did. At the frail age of 7, I set foot with joy and trust, without hesitation, in the courtyard of the largest gymnastics center in the world, at Deva, a town that was 500km away from my home town. I entered the courtyard holding the hand of my mother, who did not want to let me go so far from her and so young among strangers, but my wish was so ardent and, for that, I am grateful to the day that she did not disregard it. The first impact with the gymnastics hall, with its specific apparatus, a yard crowded with children

that were playing gymnastics even on their spare time, imitating the world's champions, but also the fact that all of a sudden I was not facing the loneliness back home, made me fall in love with this sport for the rest of my life. The great advantage in our motivation as young beginners was the fact that our national gymnastics team was training in the same yard. Back then, we would watch our champions on television in the great competitions and also have them close to us every day, and the latter motivated me and helped me develop even more the wish to be like them. This is how my long journey began, without being aware at that early age of what would be in store for me. The separation from my family took place rather easily, their absence sank in later, as I grew. I entered the dance floor and had to dance, wanting to prove to my family they were not wrong in allowing me to practice gymnastics.

Years went by and with them thousands of hours of uninterrupted work, perspiration, tears and sacrifices. When I was 11, I was selected to be part of the national team. The transfer was made quickly as the national team was on the same premises. Hence, my dream started to be contoured. The gymnasts that I admired in the school yard, as they came to practice, and on television were now my colleagues. Although I was 11, I could easily deal with the physical effort, similarly to the girls that were 17–18 years old. After 7 months, the progress was visible and surprising for everybody. Even for me.

In 1996, I could not participate in the Olympic Games in Atlanta. I was only 14 and the age of seniority in gymnastics is 16. Romania was on the podium at several trials, won the World Championships in 1997 and the European Championships, while I was still participating in front of the television set and the junior competitions where, true enough, I would win everything. These 2 years to the age of the seniority, when I had to be patient, were very good for me, as by the time I stepped in the arena of great competitions as a senior, I was already holding the title of junior European champion, had a lot of competitions behind, the experience, the trust in my own strength, the psychical resilience and self control required by tensed moments. When I turned 16, passing from the juniors to the seniors was simple, but the responsibility and involvement were higher and I had to meet the expectations. The tough part was barely starting.

In 1998, at the European Championships in Saint Petersburg, Russia, I won the gold medal with the team and the silver in vaults. It was a good result as

a senior, but below my potential. I had been spared as I was suffering from backaches. In my first year as a senior, other competitions followed and at the end of the year I injured my knee.

One step away from renouncing gymnastics. At a training session with the representatives of the Federation, I injured my knee during a floor exercise. I felt that the sky fell on me, a serious pain in my knee and an even greater worry as I realized the consequences of the accident: pause, recovery and losses from all points of view. Shortly after my meniscus operation, recovery followed. In gymnastics, a one-week break is recovered in one month and this accident kept me away from the training sessions and competitions for three months. Months in which I went completely out of shape; I grew by 7 centimeters, I gained 8 kilos, and I lost muscular mass. Medically, I was able to make efforts and there followed the stage of recovering what I had lost regarding the training. As I was no longer in agreement with the requirements of the training, it was almost impossible to recuperate the lost time and, as I was not managing to get back to my original shape, I was told it might be better to withdraw from gymnastics. The trainers were right and I was realistic, but I have never accepted, not even for a second that my dream should be shattered, my wings cut before having an attempt at that chance to which we are all entitled. Since I am not the person to give in easily, unless I have very strong arguments, I asked them to give me the opportunity of training alone at the potential I showed back then. The fact that I was suggested so nonchalantly to give up, after all those years of work, really motivated me. It had been a long, thorny and hard road. The recovery period had just begun and I felt that I stood a fairly good chance to recuperate after the knee injury, but a short while after I thought everything was coming back to normal, we were subjected to a set of analyses, a routine check-up, and I was shocked to learn that I had hepatitis B. That was a disease with which a sports person could not pursue their career. As it did not seem to manifest in any way, I was apparently only the carrier of a virus that I may have contacted in the hospital when I had the knee surgery. For two weeks I was tested by various specialists and I got their approval, but also wrote a declaration where I was taking responsibility to continue in this sport. That was a crisis moment in my sports life, I was well aware of what hepatitis B meant. It was the first time I realized that, due to my health, I could lose everything I had acquired during

the past years. But I went on! In the seven months after the knee accident and finding out I had hepatitis, I was back to my initial shape, once again competing. Nine months after my accident, at the 1999 World Championships in China (Tianjin), I was becoming a full world champion, won a bronze medal with my team, bronze in vaults and fourth position at the balance beam. I was returning with three medals from China, victorious as I had managed to prove they had been wrong when they wanted to take me out of the team, and happy to have made my dream come true. I had triumphed on two fronts.

And I will make another confession. I knew I would win. I do not know whether it was intuition, a tremendous trust I had in my strengths or anything else. I was only certain that the full champion title would be mine. I had not slept at all the night before the competition; I was playing in my mind over and over the exercises. I was well trained and I knew that I had to do what I was normally doing in the training hall. And I also had to smile nicely from the podium when I was going to hear the Romanian anthem. I had even prepared a small notebook, was I not able to cope with the waves of admirers. I was both mentally and physically prepared to become a champion. And I did.

One step away from renouncing gymnastics once more. In 2000, an Olympic year, the European Championships took place in Paris, where I could not participate. Fate was playing tricks on me once more. I injured my ankle and this time it was me who wanted to part with gymnastics. It was difficult for me to accept the idea of not being able to take part in the European Championships. I went there as a mere spectator and upon my return from Paris, I decided to end my career four months before the Olympic Games in Sydney. I left the training camp for one week, analyzed the situation and at the same time assessed the possibility of recovering my ankle, and the chances were there. I consulted with my family and decided to go back, not to give up the fight for the Olympic Games. After the team competition, where we had won the gold medal, at the Olympic Games, there followed the individual all-around, where three gymnasts from the same country were allowed to participate. Romania entered the competition with 3 gymnasts who qualified out of the total of 36 gymnasts in the world and who practically competed only for the gold, silver and bronze. At the warm-up before the competition, I told my two other colleagues, who were also going to be in the competition, that I had a feeling we would all three be on

the podium. And it happened. Romania seemed to be at the national gymnastics championships and not the Olympic Games. Thus, I returned from Sydney once again victorious (even though as a perfectionist, I was not completely satisfied with my own performance), with a gold medal for the team and a silver one at the individual all-around. Inarguably, the key to the success of the Romanian team was the fact that we were very united and we fought one for the other and for one scope; the team spirit and the fair play would prevail in our team, and when we were on the podium, we would forget about all the difficulties and sacrifices made because this way our work was rewarded. After Sydney, I had a few more Grand Prix competitions where I qualified and had to participate, but at the beginning of 2001 I decided to end my gymnast career, for really well argued reasons. I considered it was the best time to withdraw in glory.

There have been moments along my career when I wanted to give up gymnastics; I have only told you about the most important ones. My story is much sadder, but I do not want to sadden you too, so I will only try to narrate what I have lived, the obstacles that I had to overcome and how I tried not to give up in this fight. Hence, time had come to say goodbye to the high performance sport. I had given up my first love – gymnastics – but I had not renounced the struggle with myself and life. The story went on, closer to sport. The activity of a sports person cannot continue along the trajectory of its existence. And the shift from the status of a champion to the one of a common person represents at the same time an end and a beginning, as any necessary process of a natural metamorphosis.

Life after gymnastics. After having ended my activity, I graduated from the Faculty of Physical Education and Sports in the western part of Romania – Timișoara, and then I attend a master program in Economics, specialization of sports management. During the years of study, on vacation I would go train gymnasts abroad. I was privileged to be the guest of Nadia Comăneci and her husband Bart Conner's at their Gymnastics Academy in the United States, where I stayed for one month. I also trained in Austria for a month. I am a member of the Romanian National Olympic Committee and a director at the Romanian Olympic Academy, Timișoara branch, where I am in charge of promoting Olympics as a volunteer. I have participated and still participate whenever necessary in campaigns for endorsing sports, anti-doping campaigns,

in motivating and determining the future performance sports persons, but also for the mass sports. I have had courses and specialized myself as a gymnastics trainer, because it is not a general rule that a good sports person is also a good trainer. Subsequently, to be even closer to the sport that made me famous, I have become a national referee and shortly afterwards an international referee, having my examination in Egypt. During the grand prix competitions, until I started to referee, I have been a commentator for the televisions in Romania and I used to write for the most important sports newspapers, both about the Olympic Games in Athens and the ones in Beijing. I must admit that I am also attracted to journalism, so that I collaborated at times with the television. Within a broadcast realized for the public television in Timișoara, for a few years I have had brief interventions on sport exercises of recreation and staying into shape designed for people who had nothing to do with the world of sports. Between 2007 and 2008, I presented the sports news at one of the most important television stations in Romania. It was a unique and beautiful experience from which I learned a lot. After graduating from the faculty in 2004, I also became an assistant at the university, and this remains my main profession which I take pleasure in practicing. I wish to reach the same level I had as a sports woman in my current profession as well. For the future, I wish to earn a PhD degree in sports. I have had two years of doctorate in economics-marketing, but I dropped it as I did not consider it suitable for me.

Sports formed me and prepared me for the rest of my life, substantially contributing to my integration in the society and conferring me in this regard with indispensable qualities. As a former sports person, I am accustomed to discipline, a rigorous schedule, mentally hardened by the numerous training sessions and competitions, knowing at the same time the sweet taste of triumph, of victory and the bitter one of defeat, of failure. Sports have consecrated me and everything I have today I owe to sports.

This is who I am, this is my story.

Signed: with love,
Maria Olaru.

ACTIVITIES OF THE OLYMPIC ACADEMY OF UKRAINE IN 2013–2014

Prof. Maria BULATOVA, D.Sc., Pedagogy (UKR)

President, NOA of Ukraine

The dynamism inherent in modern culture, the increase of social mobility and the role of personality require new approaches to the development of a methodology of education, modern technology of education and training, the formation of educational space as the guarantor of personal development.

Modern education in Ukraine is aimed at creating conditions for development and self-realization of every individual, nurturing generations able to create and develop the values of society, keeping them physically and mentally, and spiritually healthy. Olympic education is one of the main targets in forming a harmonious development of active members of society in Ukraine.

For the years of independence in Ukraine there has been formed a fundamental system of Olympic education, the implementation of which is carried out in two relatively independent directions: educational and general ones.

The first direction is intended for training professionals able to implement in future the Olympic education, through the development of training programs for the teaching the discipline “Olympic sport”, which is regarded today as a separate branch of science and promising practices.

Preparation of highly qualified professionals on the specialty “Olympic sport” begun in 1992. In 2014, the first masters graduated from the Department of History of Olympic Sport and Olympic Movement, which was established in 2012 at the National University of Ukraine on Physical Education and Sport.

An important moment in the formation of a system of Olympic education in Ukraine has become a long-term fruitful cooperation between the Olympic Aca-

demy of Ukraine and the National University of Ukraine on Physical Education and Sport. The result of this collaboration was the creation in 1992 of the Centre of Olympic Studies and Olympic Education, which on 23 May 2013 was granted international status.

The Olympic Academy coordinates the subjects of research. The experts of the OAU received a grant by the Ministry of Education to develop a fundamental theme: “Historical, organizational, methodological and legal bases for the implementation of Olympic education in Ukraine”.

For students, undergraduates, graduate students and young scientists in 2013 there were held the following events:

- the Scientific Conference of the II tour of the All-Ukrainian contest for student research papers in the sphere “Physical education and sport”
- the All-Ukrainian Olympiad in foreign languages “Student and Olympic sport”
- the International Conference “Young sports science of Ukraine”
- the All-Ukrainian Olympiad in “Olympic and professional sport”
- the International Conference “Olympic sport: past and present”, dedicated to the 100th anniversary of the first Russian Olympiad (1913 in Kiev)
- the Ceremonial Meeting of the Academy, dedicated to the 140th anniversary of the birth of Ivan Bobersky

The Academy was an active participant of the exposition forum “Bring a child to the sport. Sport and sports industry”.

A philosophical-pedagogical component of the concept of Olympism allows through sports activity to influence effectively the development of a system of value orientations in a child, his/her spiritual world and real life. With this in mind, in 2008 the Olympic Academy initiated the creation of a network of schools of Olympic education, which today counts 171 secondary schools in all regions of Ukraine. During scientific and practical seminars conducted for the teachers of these schools, guidance is provided as well as provision of didactic materials prepared by the Academy.

The run of annual traditional Olympic days, Olympic lessons, contests (“Children – Olympic Hope of Ukraine”, “Game of Champions”, “Olympic Stork Chics”, “Kid Olympics”) give children the opportunity to join a healthy lifestyle, have a sense of spiritual satisfaction, achieved through the efforts of fair play competition.

Such events as “Olympic Corner” and “Olympic Book”, conducted by the mutual efforts of NOC and the Olympic Academy of Ukraine, have become a good tradition, whereby Olympic literature and Olympic sports equipment are granted free of charge to all schools of Ukraine.

In 2013 there was held the All-Ukrainian Art contest of children’s drawings, “Olympic postcard” and “Olympic Easter egg”.

The schoolchildren of the Gymnasium “Potential” in Kyiv were adequately represented in the cultural and educational program “Twin Schools” in the context of the II Youth Olympic Games.

Publishing activities are one of the priority areas of the Academy. So, in 2013 there was issued a trilogy *The Cultural Heritage of Ancient Greece and the Olympic Games* (M. Bulatova, S. Bubka), *Olympic Games. 1896–1972; Olympic Games. 1976–2012* (M. Bulatova, S. Bubka, V. Platonov) in Russian and English; Kyiv – 1913. *The First Russian Olympiad* (M. Bulatova, S. Bubka) in Ukrainian, Russian, English; and a handbook for university students *Olympic Sport* (V. Platonov).

Manuals: *The II Youth Olympic Games. Nanjing 2014* and *The XXII Winter Olympic Games. Sochi 2014*, together with the Olympic series of literature for children and youth, containing materials both for information and practical activities.

The Academy is actively involved in conducting international forums. So, in 2013, members of the Academy participated in:

- Sessions and seminars of the IOA (Olympia, Greece)
- IOA Master Program “Olympic studies, Olympic education, management of sports events” (Olympia, Greece)
- XVII International Scientific Congress “Olympic sport and sport for all” (Beijing, China)
- International scientific conference “The evolution of the Olympic Movement in the Baltic States” (Vilnius, Lithuania)
- VI International Congress “Sport. People. Health” (Saint Petersburg, Russia)
- Activities devoted to launching the flagship educational program “Master of sports administration” and the opening ceremony of the Russian Olympic University (Sochi, Russia)

The activities of the Olympic Academy of Ukraine jointly with the National Olympic Committee of Ukraine, the Ministry of Education and Science, the National University of Ukraine on Physical Education and Sport, the International Centre for Olympic Studies and Olympic Education, in collaboration with international organizations, have made it possible to create a system of Olympic education in Ukraine, to formulate a methodology for developing efficient forms for its implementation.

CONCLUSIONS
OF THE DISCUSSION GROUPS



Presentation of the conclusions derived from the discussion groups.

FRENCH-SPEAKING DISCUSSION GROUP 1

A. Introduction

Referring to the main theme of the 12th Joint International Session for Presidents and Directors of NOAs, “Olympic Values in Education”, and considering the principles of the Olympic Charter that remind us that sport is a human right which must contribute to the harmonious development of man and the preservation of his dignity, the participants of the 1st French-Speaking Group decided to focus on the following themes:

1. “How can we develop a humanist pedagogy regarding Olympic values in education, and what are the resources for its implementation?”
2. “How can we teach the Olympic values in education to young athletes and their environment?”

B. Theme 1: “How can we develop a humanist pedagogy on Olympic values in Education, and what are the resources for its implementation?”

Participants discussed this theme giving priority to the importance of physical and sport education at school as a human capital that contributes to the promotion of human values.

Physical and sport education is a factor of self-fulfilment, unity and human progress. It is also one of the disciplines it embraces in its daily practice; other values are: fair play, respect for the rules, respect for one’s self and the others, which we call the Olympic values today.

Next to the values that have just been mentioned, the value of “honesty”

in physical education and sport is essential. This value or quality that we call “honesty” aims, above all, at the persons who are responsible for the education of young people, the parents, the teachers, the coaches, the officials of clubs and associations, and others. These are the people who should be considered, through their behaviour, as role models by the young people whom they are training daily. This could reduce the violence and cheating that we see in sport.

C. Theme 2: “How can we instil education and the Olympic values in the young athletes and their environment?”

The athlete’s role in teaching the Olympic values should not be forgotten. As Pierre de Coubertin said so well, the athlete is a living sculpture “which should inspire future generations”.

Specific Olympic education programs aimed at athletes should be developed and integrated in the activities of National Olympic Committees, National Federations and other sports organizations.

Let us take the example of the French National Olympic Academy, which considers sport as a vehicle for Culture and Olympism, as well as Education. Indeed, the teaching of the Olympic values should not dissociate technical skills and education. But how can we pass these values on to the young athletes?

These values can be passed on by the coach who spends a lot of time with the athlete, by the doctor who takes care of his health, by the club officials and the people in charge, without forgetting the family circle that plays a very important role in a child’s education.

NOCs also play a role in awareness raising and the promotion and dissemination of the Olympic values in sport. They need to develop a communication strategy between sports officials, technicians, athletes and the media.

To that end, the IOC, the NOCs, the IOA and the NOAs must intensify their training sessions in Olympic education aimed at sport journalists and media who play an essential role in disseminating the Olympic values.

D. Difficulties in implementing the teaching of Olympic values:

1. Insufficient financial resources: the teaching and dissemination of the Olympic values are not a priority for some countries.
2. The shortage of qualified teachers capable of running and managing the programs.
3. The absence of educational policy and programs as well as promotion of the Olympic values in some NOCs.
4. The absence, in some cases, of media-driven communication and an awareness-raising strategy for the promotion and dissemination of the Olympic values.
5. The social and political environment which prevents in some countries the establishment or development of the teaching of Olympic values (conflict areas and instability of political regimes).
6. National education systems which do not allow, in some countries, the inclusion of Olympic education in the school curriculum.

E. Recommendations:

1. To the IOC and the NOCs, increase the budget allocated to programs for the teaching of Olympic values.
2. Increase the number of training courses in Olympic education aimed at educators, federation officials and technical staff.
3. Raise the NOCs awareness to the need of setting up a strategy for teaching the Olympic values through education, culture and sport practice.
4. Assist and contribute to the implementation of Olympic education programs by the NOCs in regions facing socio-political crisis and post-conflict conditions.
5. Give media coverage and promote, more broadly, the activities of the NOAs and the IOA in order to make them known to the public at large.
6. Wish for the addition of Spanish to the three languages (Greek, English and French) used during all the Sessions organized by the IOA in Olympia, Greece.





Activities of the NOAs

CONGO

The activities

Fraternity within the movement funded by the NOC, organization of Olympic days, the activities of the Olympafrica Centre, part of which is devoted to Olympism, the dissemination of Olympic values through the ceremonies organized by the NOCs (GA), the organization of lectures and debates in universities, defence of graduate studies for a number of students of the National Administration School and the NOA's contribution to the staging of the 2015 African Games of Brazzaville.

The difficulties

The NOA does not have its own budget for organizing a maximum number of activities and what is also missing is a platform for the exchange of ideas or experiences.

PARAGUAY

The activities

Organizing lectures with athletes before the competitions, holding of regular meetings on a monthly basis with a view to evaluating the activities carried out and presenting the program to be implemented, a novel context on values, participation in the teaching of Olympic values during the staging of the YOGs in Peru, exchange meetings in cooperation with two international Spanish-American organizations and a distinction introduced by the NOA, which is awarded to the best journalist every four years.

The difficulties encountered

The NOA does not have its own budget; it has sponsors but lacks teachers and professors who specialize in Olympic education.

URUGUAY

The activities

The NOA plays a part in secondary education and universities, and gives the best prizes to personalities, technicians and other people who contribute

significantly to the dissemination of the Olympic values; it establishes contacts between young people and champions who talk to them about their experience and organizes Olympic Days throughout the country.

The problems encountered

The financial problems that do not allow the NOA to expand its activities; the NOA needs skilled staff and finds it difficult to integrate the teaching of Olympic values in the school environment because of the “autonomous education” system, which does not require schools to change their educational system.

CHAD

The activities

NOA’s activities are managed by a scientific committee composed of delegates from different partners, which organizes courses for officials, teachers, coaches, journalists and students of physical education and sport. A training course for young Olympians will be organized shortly.

The difficulties encountered

The problems are the awareness raising and the commitment of the Olympic Movement’s officials to promote Olympic values in Chad; the funds allocated by Olympic Solidarity are limited and do not allow for the diffusion of the Olympic values by the media. The NOA needs qualified teachers and staff, but infiltration and political instability slow down its activities (change of officials at top positions in ministries and partner organizations).

BURUNDI

The activities

The Olympic values education is achieved through the following projects: “Sport and Peace”, within the framework of national reconciliation, the Social Development through Sport program, implemented by the Olympafrica Centre, the Gihanga Youth Centre and the Regional Centre of Gatumba, situated on the border with the DRC, the OVEP, which is operational throughout the territory, Olympic Solidarity and IOC programs (Workshops, Olympic Days and Sport for All).

The difficulties encountered

The complex socio-political situation that does not always allow the implementation of programs in conflict-affected or risk areas; the NOA needs skilled teachers, the funds provided for NOA programs are not sufficient and because of the lack of educational material, activities cannot be implemented throughout the territory.

TUNISIA

The activities

The Tunisian NOA collaborates with a number of university institutions within the framework of Olympic Solidarity programs: courses for officials and an advanced course in sport management. It is associated with the Youth Observatory, which works with UNESCO. The NOA has several projects: the decentralisation of the Youth Camp activities in all the territory, the implementation of scientific studies on sport, in collaboration with university professors and researchers and the management of sport and cultural events in order to raise funds that will allow the institution to carry out all its programs.

The difficulties encountered

The NOA has great difficulty in convincing partners and sport organizations to actively participate in the Olympic Values Education Program.

FRANCE

The activities

The activities and the organization of the French NOA were presented during the Session on Wednesday, May 14.

The difficulties encountered

The limited interest and small financial contribution of the French National Olympic and Sport Committee.

FRENCH-SPEAKING DISCUSSION GROUP 2

The group had three meetings. The first time, the *tour de table* focused on the initiatives related to Olympic Values Education Programs in the different countries. This first exchange made it possible to highlight several problem areas. During the second session, each member of the group would propose two questions which they considered important. We therefore found ourselves dealing with fifteen or so questions. We filed them under three main chapters, which represent the titles of this report. At the end of the second meeting we succeeded in agreeing on three questions.

For the third meeting, each of us had to prepare answers and we collected the answers and tried to sort them out in this document in order of priority.

In this report we will present only the answers that we formulated, leaving aside the first paragraphs of each question, which deal with the rephrasing of the questions and the underlying issues. Finally, we should note the outstanding participation of all the members of this group and wish a speedy recovery to Jean from Cameroon who does not appear on the photo.

I. INSTITUTIONAL/POLITICAL/LEGAL

How can we convince people of the usefulness and legitimacy of Olympic Values Education Programs?

How can we persuade the officials? What is the level of responsibility of those concerned when it comes to implementing the strategies? Is the IOA's position towards the IOC clearly defined and regulated? How could we persuade the NOC of the validity of this sector? To facilitate the recognition of the Academies' contribution, couldn't we standardize the legal forms of the NOAs around the world?

Why do we put this question? What are the underlying issues?

The Academy's position within the NOC is not always comfortable, either because the NOC concentrates its actions and resources on the search for performances and medals, or because the NOC organizes its own cultural and educational activities, making it difficult for the Academy to play a role. Therefore, priority is not always given to NOA activities.

Which are the answers that we can formulate?

What are we already capable of doing?

FORMALIZE OUR ARGUMENTS

- We need to convince people that creating “men who can stand on their feet” and not just “winning machines” may be a great pride for a nation.
- Explain what working on Olympic values education means. Use the Rules of the Olympic Charter in order to convince the NOC.
- Remind people that OVEP is a global program, implemented around the world and that there is a multitude of actions that can contribute to solving problems not only in sport, but in fields not related to sport as well (sport as a tool at the service of the city).

CHOOSE COMMUNICATION INSTRUMENTS

- Think of press conferences, synchronized with national and local radio.
- Dare to investigate different media. Values also get a good press. It is our responsibility to communicate internally and externally in order to explain what we are doing.

DETERMINE THE RIGHT MOMENTS FOR RAISING AWARENESS, INFORMING

- Organize Game Days during which the Olympic values are highlighted, with politicians, Ministers of youth, sport, culture, education and NOCs invited to attend.

BE SURROUNDED BY CREDIBLE PEOPLE

- The involvement of different, specialized and competent professional groups must guarantee the projects' credibility in the eyes of NOCs. University professors, secondary school teachers, doctors, officials, and social activity leaders...

PRESENT TENABLE PROPOSALS TO THE NOC

- The participation of partners, obtaining a contract [...] allows the NOC to validate the project more easily.
- Success can only be achieved if each and everyone take a share of responsibility, which means that both the NOAs and the NOCs participate in this effort.

ENSURE THE COMMITMENT OF THE NOC

- It is important to give to the NOAs a codified legal personality in the statutes of the IOC, the IOA and the NOCs with a view to ensuring maximum efficiency.
- Make a political statement that shall be voted by the Board of the NOCs.
- We need a diagnosis shared with the different decision-makers, who must be convinced of the necessity to be involved. The Academies should therefore use their talent in order to show, based on valid arguments, the importance of the Olympic Values Education project. The structuring and creation of a network of responsible agents is therefore essential.

What other questions/issues we would like to put to the International Olympic Academy?

- How independent are the Academies when it comes to looking for funding, searching for partners, having access to foundations and other calls for projects from European funds (for example, Erasmus)?
- Regarding the presence of the NOAs within the NOCs, we should move from a recommendation to an injunction in the Olympic Charter (or at least a stronger incentive).
- The IOA should also settle its accounts with the IOC in order to ensure its efficiency (What does it do with all the reports, the recommendations...? Also, more IOA members should participate in the IOC's commissions).

II. PHILOSOPHICAL/EDUCATIONAL

How can we enhance a common value-base acceptable by all, which could apply everywhere, taking the environment into consideration?

Other areas to be explored

The mediums proposed in the OVEP allow the teaching of the Olympic values. Are they sufficiently clear for all the people of the world? Would a global program have meaning? Will there be a common base that mankind could share and use as support? Which one? How can the exogenous Western values be perceived, and is it not high time for the Africans to show that these values correspond just as well to the references of their Continent (*hunhu/ubuntu*)?

Why do we ask the question? What are the underlying issues?

When the OVEP is applied in countries at war, how can we explain the values to children, using the same terms as in the case of a country in peace? How can agents intervene when they carry their own identity and are concerned by identity issues, whilst representing themselves, for example, as a form of cultural diversity?

What are the answers that we can formulate? What are we already capable of doing?

GET TO KNOW ONE ANOTHER, COMMUNICATE, EXCHANGE

We need to create conditions for coming closer, exchange ideas and see whether we can develop a shared culture from which a specific approach can be adopted.





PUT THINGS INTO PERSPECTIVE

The common base “Excellence, Friendship, Respect” is shared, but we need to adapt it to the culture and reality of each country. Values are combined. The OVEP is a tool that allows each NOA to take reality into account and develop adapted programs and projects.

What are the answers we are still looking for, which we would wish to put to the International Olympic Academy?

Maybe the IOA should work with experts in order to deal with specific situations, such as adapting OVEP to countries at war. Another possibility would be to integrate in OVEP other variants in conflict-affected countries. However, this adaptation/appropriation work should be developed in close contact with local people.

III. EDUCATIONAL

How can we ensure the efficiency and success of the Olympic values education?

Other areas to be explored

What leads to the success of an Olympic Values Education Program? How can we ensure that something will remain beyond the educational experience? How can we measure success? What are the signs?

Why do we ask the question? What are the underlying issues?

It appears that the process of handing down the Olympic values may take different forms. When we speak of education, we must clarify that the objective is to instruct, teach or educate. Make sure that the values are really handed down. How can we know? How can we ensure the success of this process? Are there tools for measuring the influence of the OVEPs?

What questions can we formulate? What are we already capable of doing?

SURROUND OURSELVES WITH COMPETENT AND MILITANT PEOPLE

The intervention of professionals appears to be a credibility guarantee. We have to rely on men and women with strong convictions. The testimonies

of former or present Olympic medallists are a source of competition and enlightenment.

CREATE THE PILLARS OF THIS EDUCATION

The training of trainers is an indispensable step for the diffusion of the Olympic values education. At the Youth institute where PE teachers are trained, it is easier to pass on the message.

PUTTING INTO PRACTICE

The values are expressed in sport practice and other activities. Children should contribute something to their Olympic experience in order to feel that they are living with the times and that this experience will fill them with substantial knowledge. Through sport, they embrace values that are rooted in their flesh and spirit. This does not necessarily involve great speeches. They must practice sport and live this experience of Olympism.

REGISTER ONE'S ACTIONS WITH CONSISTENCY AS A LIFE PRINCIPLE

Through periodical contests in schools, cultural dance competitions, games with symbolic prizes, discovering other riches than money (for example, a photo of Mandela with a dedication).

CONVERGING DISSEMINATION SOURCE

Use communication vehicles such as television or the Internet to ensure that Olympic values education has a global meaning in their life and leads to a convergence between what they experience, see and learn in the curriculum. The use of these values must be transferred outside the classrooms and sport fields in everyday life, including parents and families (we must make sure that they will not be confined in the classrooms or sports venues, but become something very important in life).

HAVE A MEANING

When the values are taught, children should be able to refer to their own life environment for the presentation to have a meaning. Olympic values education should go beyond the strict sporting framework, in order to facilitate the reinvestment and help understand that one's attitude in the sporting environment is not different from anywhere else.

MEASURE THE IMPACT

- These indicators can be imagined, but it is difficult to evaluate the impact of education: it becomes obvious through their behaviour when, for example, children assume responsibilities, express their opinion or spontaneously act according to the principles of fair play.
- Each NOC/NOA should be able to develop a project with concrete actions, set objectives and define evaluation criteria in order to look at the final results and their impact on daily life.
- When the children of the whole world will change their behaviour having learned the Olympic values for a better world, the efficiency of this education will be confirmed.

ENGLISH-SPEAKING DISCUSSION GROUP 1

Promoting the Olympic Ideals: Current situation – Challenges – Recommendations

The Olympic Charter was the starting point of our discussion. The Olympic Charter stresses the point that spreading the Olympic Idea is the main task of IOC, NOCs and the International Sport Federations. In particular, for the NOCs it is their obligation.

Rule 27

“The role of the NOCs is [...]:

2.1 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 programs at all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic education, such as National Olympic Academies, Olympic Museums and other programs, including cultural ones, related to the Olympic Movement”.

The working group was unanimously of the opinion that the establishment and the financial support of the National Olympic Academies as instruments of promotion of the Olympic Idea should be compulsory.

Then we dealt with the most crucial challenges the Olympic Movement is facing currently:

1. The main dangers for the future of the Olympic Movement as a whole are doping and corruption. The IOC, NOCs and IFs should intensify their fight against these phenomena according to the principles of good governance and transparency.

2. There is a gap between the Olympic idea and the social problems in the everyday life of millions of people worldwide. The economic differences between the 204 countries belonging to the Olympic Movement are so great that many of them cannot fulfil the demands of the Charter and the principles of Olympism. Moreover, the cultural differences and traditions in many countries are obstacles for women to be part of the Olympic Movement. So the question arises: Can values be really universal?
3. The contradiction between “Olympic Idea” and “Olympic Reality”. It is important that the institutions of the Olympic Movement and their representatives regain credibility; otherwise, people will not accept the Olympic Games and therefore the Olympic Idea any more. In this context, the responsibility of the media was underlined.

Recommendations

All 204 National Olympic Committees should establish National Olympic Academies. This should be compulsory; according to the problems Olympic Academies face, each President should be a member of the Executive Board of the respective National Olympic Committee.

International federations are responsible for doping tests. We encourage the National Olympic Committees to organize anti-doping courses for athletes and coaches. There should be a leading role by the International Olympic Committee in this process.

The gap between the Olympic Idea and the socio-economic problems in many countries is one of the most important issues. More human issues should be included in activities in order to close the gap. Cultural and environmentally-related activities can raise common-man awareness regarding the Olympic Movement. It is namely important to pass the message that Olympism represents a way of life that can be embraced by anyone at any age. This differs from the general opinion associating Olympism with elite class athletes only. Olympism aims at testing the human limits but goes well beyond that. In this process, media participation is absolutely fundamental as it represents a direct and massive vehicle of information.

Do physical education teachers have a sufficient knowledge of Olympic education? Changing the focus group is important. Until now, Olympic education was mostly directed to school children. But we must include wider circles and other target groups of the population. In this context, we believe that, as far as adults are concerned, we should not speak about Olympic education, but about the promotion of the Olympic Idea instead.

In addition, we discussed several other topics and problems:

- The IOC should set up “economic guidelines” for Olympic Games Organizing Committees in order to reduce bidding and organizing costs.
- The IOC, the NOCs and the IFs should be obliged to spend only 1% of revenues by sponsors for the work of their National Academies and for cultural activities.
- The IOC and the NOCs should try to get reliable feedback on the real opinion of people on the Olympic Games and the image of the Olympic Institutions. This could be done by polls in selected countries on the basis of scientific methods.

ENGLISH-SPEAKING DISCUSSION GROUP 2

Abstract

This paper – based on discussions amongst sport and education administrators from eleven countries at the International Olympic Academy – is focused on Olympic education. Since all participants entered the discussion with varying worldviews and systems for implementing Olympic education, a number of outcomes were determined in response to two main questions raised by the group. The first question is focused on how to reach the perceived target audience of Olympic sport and education administrators, defined as children and young people, with Olympic education initiatives. The second question dives deeper into integrating Olympic education in schools.

First and foremost, it is important to begin this paper by recognizing that the group was in full agreement and understanding that while Olympic education has a clear definition – which in this context is teaching a set of social virtues and moral values based on Olympism – the educational principles of operating differently in each country based on inherent cultural characteristics. Accordingly, the recommendations laid forth may not be applicable across all cultures, but just represent the opinions of this group.

As a side note on the overall topic of Olympic education, the group discussed at length the role and responsibility of Olympic sponsors in presenting Olympic values to children. While this issue is not further outlined in this paper, it is an interesting side and for many countries – and even the IOC – which rely on sponsorship dollars to implement programs, but must also make a decision on whether or not these companies are, in and of themselves, good ambassadors of Olympism.

1. Inspiring children and young people through Olympic education

In order to have an impact children and young people through Olympic education, there are three main groups which should be influenced in order for Olympic education to deliver the greatest impact: parents, teachers and the media. If Olympic education can be delivered to and tailored for these agents, there is a better chance for, young people to be more greatly affected by Olympism.

While all three of these groups are important, it was determined that parents exercise the greatest influence on children, particularly young children. Some tactics discussed for reaching parents included:

- Olympic family workshops for both children and parents that involve theory and activity
- Competitions and/or physical activities for entire families that put children and parents on the same team
- Utilizing social media and websites to spread messages of stories and examples of Olympism

In addition to parents, children also spend a lot of time with teachers through various school programs. Therefore, it is important for teachers to have a good understanding of Olympic education and to be provided with ways of integrating its values into their everyday curriculum.

In today's society, media have a greater influence on children than perhaps ever before. Because of this, National Olympic Academies and National Olympic Committees should focus on telling and spreading the story of Olympism through these various channels. This starts with educating the media on what Olympism and Olympic education means and how it can positively affect change in society; this occurs often when members of the media learn the inspiring story of an Olympic or Paralympic athlete. Utilizing athletes as an example and spokesperson of Olympism is a starting point for educating members of the media on Olympic education, which can eventually have a positive effect on children's perception of Olympic education.

2. Integrating Olympic education in schools

While the opinion of the majority of the group is to institute mandatory Olympic

education in schools, it is important to keep in mind that the reality of Olympic education is different for every country.

With that, here are some broad recommendations for integrating Olympic education in schools:

- Integrate through existing physical education programs in schools. Since Olympic education is rooted in sport, it is practical to make this a starting point for integration. Note: physical education, in this context, is defined as teaching neuromuscular development, fitness development, perceptual-motor development, and the development of wise use of leisure time.
- Provide resources for physical education (PE) teachers to integrate Olympic education in their existing programs, including an Olympic education program for them.
- Be creative. Since it may be difficult to implement obligatory Olympic education programs through government and/or education ministries, start with private schools, which may be more open to including Olympic education programs. Once instituted, these private school programs can provide a model for public school administrators. An example of this occurred in Mauritius whose public school administrators have shown great interest in including Olympic education into public school curricula after seeing the great success of Olympic education programs initiated in various private schools.
- Implement throughout all curricula, not only through a physical education course. There is value in integrating through mathematics, science, literature and other academic areas beyond merely physical education. However, it may be easiest to start with physical education.
- Host countries of the Olympic Games have a unique advantage and, we believe, a responsibility to utilize the Games to spread Olympic education, starting with a sustainable program in schools. The Organizing Committee should work with the respective NOA to implement a sustainable program that takes advantage of this opportunity before, during and, especially, after the Games are held. This can become a great legacy for the Olympic Games in various host countries around the world.

ENGLISH-SPEAKING DISCUSSION GROUP 3

Global perspectives of Olympic values in education

Discussion Group 3 decided to explore how Olympic education is delivered in each of our countries. We established what is unique and what is common to them, then we explored the challenges we face and brainstormed opportunities and solutions. Our group represents eleven countries across five regions.

1. How is Olympic education delivered?

AUSTRALIA

- The Annual Pierre De Coubertin Award Ceremony (National)
- Chat to a Champ
- Talk With a Champ
- The Annual Olympic Academy (State-based)
- A mix of online, forums, coaching clinics, lectures etc.

BOTSWANA

In the context of Botswana, the three Olympic values find their place in the local cultural values. Diverse as they are, Botswana finds a common ground in that there has to be *kagisano* (social harmony) amongst the citizens. To achieve this, the educational system draws from cultural practices and norms and teaches children to achieve the following:

- self-reliance (*boipelego*)
- development (*ditlhabololo*)
- humility (*botho*)
- unity (*popagano*)
- democracy (*puso ya batho ka batho*)

ECUADOR

- The general public is not aware of the values promoted by the Olympic Movement
- PE teachers are not instructed on Olympic education
- Olympism is not mandatory in the curriculum of PE teachers
- Media is rather focused on bad aspects of the Games
- Poor relationship with Sports Minister

FINLAND

- Theme years for kindergardens, schools, sport institutes and every community (still working about material for sport clubs → for athletes and coaches)
- We created material and ideas together with Paralympic Committee, Finnish Sport Confederation, Finnish School on the Move program (Finnish National Board of Education, Ministry of Education and Culture) and with the help of National Sport Federations
 - Why this co-operation? All of these groups and organizations are doing the same work (trying to activate especially the young people). So why not do it together rather than separately?
- Through the Fair Play → Respect and Tolerance → Sportsmanship and Friendship

NEW ZEALAND

Four key strategic-focus areas

- Olympic education in Schools (living the Olympic values resources, Games-specific resources)
- Role Modelling of the Olympic values (Olympic Ambassador Program, Olympic Leaders Program)
- Olympic Legacy (celebration of our participation in the Olympic Games)
- Sustainability through Partnerships (tertiary institutions, regional sports trusts, sponsors)

PERU

- Seminars for trainers and athletes
- Olympic Day

- Special program for a group of schools in Lima
- Olympic Museum and Library

SLOVENIA

Organizing of Olympic values education events:

- Olympic hour: program for primary schools and kindergardens. Olympionics (Olympians who have won medals) visiting kids and presenting Olympic values
- Miniolympics: sport activity with Olympic values protocol and introducing Olympic symbols
- Weekly TV show on national TV devoted to Olympism and Olympic values
- Adoption a new national sport program in 2014 – including the Olympic Values Education in the curriculum

SPAIN

- 17 Programs
- 33 Study Centres for Olympic education
- Social Networks, developing material for school projects

ZAMBIA

- National Olympic Academy Centre for athletes. Centre offers education for sport to talented children (who may not have the opportunity to go to school any other way)
- Telling about Olympic values in schools at the time and after the 2008 Beijing Olympics, the education Torch went through Zambia

2. Common challenges

- Bureaucracy
- Funding
- Professional development of teachers in Olympic values
- Visibility of NOAs

3. Common opportunities

- Involvement of athletes in the dissemination of Olympic values and programs

- Inclusion of Olympic values education in the PE curriculum
- Maximizing cultural heritage
- Use social media/website effectively
- Utilize NOCs to assist with promotion
- Use local media to promote good news stories
- Get Olympic values education included in the Official education curriculum
- Encourage more volunteer engagement to overcome limited funding

4. Unique features by country

In conclusion, each member identified one thing about their country's delivery of Olympic education that they wanted IOA members to take with them from the session:

- Australia: Olympians are the heart and soul of everything we do.
- Botswana: premises itself on the concept of Botho (humility), a value that can be easily understood in the context of the Olympic values.
- Ecuador: Introduce Olympic Values Education into the formal PE curriculum so that teachers will be aware of its importance and can teach it through their PE classes.
- Finland: Similar values are already included in the curriculum; also, there is co-operation with other organizations struggling with the same issues (especially Paralympic Committee, Finnish Sport Confederation and Board of Education).
- New Zealand: Olympic values are aligned to the education curriculum values and the youth are encouraged to live the Olympic values through the positive role modeling of Olympians and the celebration of the Olympic Games.
- Peru: Physical Education will become mandatory in schools next year and the National Olympic Academy will be working to convince teachers to include Olympic values in this new curriculum.
- Slovenia: The Olympic values are included in the curriculum.
- Spain: It has established 33 Study Centers in conjunction with universities to continue the study of Olympic matters.
- Ukraine: Olympic education is not a dream, it's a practice.

- USA: Major challenge is to provide the country's youth with knowledge of Olympic values so that they realize that the Olympic Movement (Olympism) is more than just a quadrennial sports festival.
- Zambia: The utilisation of the multi-functional Olympic Youth Development Centre which can assist to promote Olympic values through education.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Question 1: How do you make the Olympic values more attractive and accessible to all?

Olympic values made accessible in pursuit of a better world.

In order to make the Olympic values more attractive, we must take a targeted approach. A strategy should be developed that outlines a focused educational plan, such as the OVEP.

Below are some examples of how values can be transmitted at different levels:

- In kindergarten, children would be encouraged to play games that integrate the values and put them into action alongside with parents present so they are educated at the same time.
- Community action:
 - Organize sport charity events
 - Create friendly competitions between other communities
 - Use NGOs
- Sports institutions, such as clubs, should organize activities and incorporate the values in practice.
- College scholarships can be given to athletes to demonstrate the interrelation between sport and education.
- Game applications can be made to get the youth active and spread Olympism.
- Social media can be used to educate teenagers.
- TV/radio stations that broadcast sport should spread the Olympic values in addition to sporting events.

Olympic values come into play in every field of life. In order to incorporate them in all aspects, they should be addressed on all levels. We must not limit

ourselves to one method of education. Programs should be customized and adapted to better reach the target market and several tools should be created to cater to different ages, social and cultural backgrounds.

Question 2: Athletes as role models: What knowledge do they need?

Once an athlete has reached the Olympic level, they become a role model, whether or not they want to be one. It is our job as the NOA/NOC to make our athletes aware of this responsibility and help them to understand what it means to be a role model. While we cannot force them to be good role models, we can educate them on what it means to be a positive role model. Athletes should be advised in the following areas:

Behavioral Impact	Athletes need to understand the impact their behavior has both on and off the field of play. People will always be watching them, so we must educate them on the negative and positive impacts their behavior might have. It would be helpful for athletes to see examples of good and bad behavior and its effects.
Media Interaction	Members of the media are always looking for stories and they will do whatever it takes to get one, even at the expense of the athlete. Athletes should be educated on how to address the questions that are asked and made aware of the ramifications that may come with their answers, good or bad. Social media has also become increasingly popular, so athletes should be taught what social media applications exist and how to use them. Athletes should be advised on how to take advantage of social media to promote their brand, as well as made aware of bad examples of what not to do.
Sensitive Issues	Political or not, there are always issues going on in the world that athletes should be aware of before traveling for competitions or appearances. Having this knowledge will

	help athletes prepare themselves for questions they might get asked.
Culture	Athletes travel all over the world for competitions, so it is important they have a general understanding of the places they are going to be traveling to, in addition to their own goals. This might include language, religion, customs, traditions, etc.
Their Future	Athletes will not be competing in sport forever. They often feel “lost” when the time comes to retire, because they have dedicated so many years to training that they never really gave much thought to what would come next. While you do not want to distract the athletes from focusing on sport performance, they can be educated on their options and made aware of any resources that are available to help with the transition in order to keep their spirits high. This will also help them see how the Olympic values can translate into life outside of sport competition.
Creating a Legacy	It is important for athletes to think about what they want to be remembered for, once they retire from sport. Do they want to leave a positive legacy? Do they want to continue being an ambassador for their sport and their country? Is there a cause that they are passionate about that they want to actively support? Do they want to continue spreading Olympism? These are all questions that the athletes should start to consider before they retire because they should begin creating their legacy now.

The delivery of this information may vary and the actual content will need to be customized for each athlete, team, and country, but the general themes can remain the same. Educating athletes on the topics above will help them become better ambassadors for the Olympic Movement, their country and their sports, while embracing and maximizing their positions as role models and creating a lasting legacy.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Group no. 5 during the meetings discussed two topics related to the sustainability of NOA operational activities; first, the importance of adequate funding as a *sine qua non* for the successful implementation of NOA missions and second, the importance of knowledge creation, management and sharing amongst NOAs to increase the effectiveness of their missions.

Each topic was framed by four key influencers (or mediators) of NOA performance:

1. The Executive function, whether that be at the level of the IOC, NOC, or NOA
2. The Structural function; that is, the structural relationships between organizations
3. The Statutory function; that is, the enabling or limiting aspects of the statutory juridical documents determining the activities of the NOA
4. The Discretionary function; that is, the degree to which NOAs actually have control over the execution of their activities

For the Executive function, the Group discussed involvement of NOC Board members or personnel in NOA governance and planning, the merits and limitations of autonomy from the NOC *vis-à-vis* autonomy of the financial structure, collaborative partnerships as a fiscal multiplier, the dynamic priorities of other key entities as a threat to financial focus (and, therefore, sustainability), and the direct relationship between government awareness and fiscal supply (lower awareness = lower investment, higher awareness = higher investment).

For the Structural function, the group discussed the pros and cons of a range of structural approaches including being a NOC Department or Commission or adopting an independent structural model, the fiscal structure (cost and revenue

drivers), the benefits of low-cost/high-yield activities, the role and benefits of institutional affiliation (e.g. sport university vs. sport institution vs. private sector affiliation), the collaboration with stakeholders as a fiscal multiplier, and the importance of the diversification of revenue streams.

For the Statutory function, the group discussed the importance of adopting the proper statutory framework to maximize fiscal investments from external entities. The Group also discussed the central function of the NOA as an intrinsic requirement of a National Olympic Mission.

For the Discretionary function, the group discussed the necessity of establishing an understanding of NOAs' discretion *vis-à-vis* their work functions across eight main domains of discretion as described by Caza (2012):

1. Effort	5. Support
2. Goal	a. General
3. Technical	b. Supervisory
a. Method	6. Interpersonal Style
b. Scheduling	7. Civic Virtue
c. Materials	8. Buffering
4. Staffing	

Following the discussion of these four key influencers of NOA performance, the Group proposed the creation of Regional Olympic Academies to encompass NOAs or NOCs that shared similar languages. Although fundable by the Continental Associations (perhaps even more than one), the intention is to promote knowledge-sharing across language groups rather than by exclusively geographical criteria. One possible benefit of this approach would be to mitigate the isolation of some very small NOCs and even to promote Olympic educational activities in small or underfunded NOCs that do not have NOAs.

Consequently, the Group discussed specific action steps for each function that might help promote dialogue around the subject and present concrete actions in this direction:

The Executive function:

- IOC Committee for Culture and Olympic Education can formally commission a study on the proposal.

- NOC Relations Department of the IOC can encourage NOC Presidents and SGs to participate actively in NOA governance and management.

The Structural function:

- Involve NFs in NOA activity through (a type) of sub-committee that strategizes NOA-NF cooperation for leverage.
- Consider formally linking all NOCs and all NOAs through their respective websites.
- The power of “Partnerships”.

The Legal function:

- Establish requirements for NOA activity within or in cooperation with NOCs.

The Discretionary function:

- Conduct a scientific study on the discretion of NOAs to make evidence-based decisions towards action plans.

ENGLISH-SPEAKING DISCUSSION GROUP 6

Following the usual protocol, the coordinators and members of the grouping formally introduced themselves and identified their roles in their various Olympic Academies. From these introductions, it was recognized that the grouping consisted of vastly experienced and knowledgeable persons, which the coordinators suggested will redound to healthy and entertaining discussions. From among the grouping Mr Cameron Burke volunteered to be the secretary and Ms Lyn Reid to make the presentation on behalf of the group to the Forum.

Having announced the aims and objectives of the exercise, the following questions for discussion and eventual presentation to the full forum were identified.

Several topics were brought by the group; however, it was agreed that the following four questions were identified as relevant to the lecture session.

1. How do the Olympic Games serve the cause of Olympic unity?

In answering the first question, it was unanimously agreed that the Olympics play a major role in bringing athletes, officials, volunteers and the general public from all five continents of the world together in one place.

Numerous examples were highlighted to emphasize this point:

- Opening and closing ceremonies of the games, where athletes interact with each other in conversation and exchanging memorabilia.
- Volunteers get the opportunity to meet the international athletes they see regularly in the press and in electronic media.
- Exchange programs between participating nations and local schools.

- Continuous use of international volunteers at various games.
- Exposure of general public to games villages thus affording the opportunity to interact. Picture taking, autographs, memorabilia.
- Role of the media in promoting the games, the athletes, the countries and their core values. Also a medium for the exchange of knowledge and expertise.
- Use of technology. Development of an application for smartphones.
- Use of the athletes as role models. It was noted that in Jamaica, where the crime rate is high, survey results reveal that during major games, when athletes from this country are participating, there is a fall in the crime rate, as all Jamaicans come together to watch and cheer for their athletes.

2. What processes should be used to develop an Olympic educator?

To enhance the quality of dissemination of Olympic values among children and youth, we think that NOCs and NOAs should ensure that persons be given the tools to achieve the stated goals. These structures should include but not be limited to:

- Preparation of skill sets
- Competencies of educator
- Training opportunities – Olympic Solidarity programs
- Olympic Academy programs
- Target group
- Coaches
- Athletes
- Peer teaching peer athletes (sharing information with youth)
- Exchange of teaching staff will lead to more creativity
- Creating a database
- Profiling educators
- Positive role models
- Use of technology

3. How does one personalize the Olympic truce?

Group members have reservations of true interpretation of the Olympic truce and it was further recognized that many athletes share a similar view themselves. Its meaning and how it should be implemented remains unclear. However, as to its relevance to today's sporting world, research suggests the following initiatives:

- Mobilize youth for the promotion of the Olympic ideals
- Use sport to establish contacts between communities in conflict
- Offer humanitarian support in countries at war
- Create a window of opportunities for dialogue and reconciliation

Against this backdrop however, the group is recommending that the basic Olympic values be inculcated in the primary school pupils, with continuous reminders to coaches who often had a controlling interest in their athletes. It should be emphasized that this approach will not bear immediate success but the real benefits will be more long-term. The grouping agreed that the advent of the Youth Olympics was an excellent vehicle to showcase these values.

4. How can we make Olympic Athletes youth ambassadors in their own countries?

Numerous suggestions were advanced to meet this challenge. These were as follows:

- Use of the Athletes Commission
- Mentoring programs
- Seminars
- Visits to schools
- Use of Olympic solidarity programs
- Legacy initiatives – Special Olympics named after outstanding athletes
 - Documented evidence of the athletes' achievements
 - Streets and schools named after athletes

ENGLISH-SPEAKING DISCUSSION GROUP 7

Question 1

What is the role of Olympic values in modern day sport?

Sub-questions

- If we did not teach Olympic values, would sport change?
- Are Olympic values the “missing link” in modern-day sport?

Possible Answers

- Values shape or influence the behaviour of people
- Values assist in developing a harmonious world
- Values assist people to co-exist
- Sport becomes enjoyable because participants learn to respect the rules of the game and their environment
- People are unified because of the values that they hold or cherish
- Sport will be ungovernable without values

“Fair or temple – sportsmen must make their choice; they cannot expect to frequent both one and the other... let them choose.” P. de Coubertin, Speech at the Opening of the Olympic Congress at the City Hall of Prague (May 29, 1925).

Question 2

What are the measures we should take to protect/promote Olympic values in sport?

Possible Answers

- Promotion of educational programs through the International and National Sport Federations, Athletes, Schools, Media
- Introduce a prize or a form of recognition in the media, reporting on the practice of Olympic values at the Olympic Games
- Encourage inclusion programs
- Encourage the use of code of ethics and Olympic values by International and National Sport Federations
- Promote the application of Olympic values through the media
- Encourage the teaching of Olympic values as part of the Physical Education and Sport lessons
- Use Olympians as role models where possible
- Explore the possibility of introducing Olympism prizes at the Olympic Games or Sport Specific competitions to the teams

ENGLISH-SPEAKING DISCUSSION GROUP 8

TOPIC: Challenges of Olympic values in modern society

1.

The team of the VIII group 8 held a fruitful discussion with an honest and open exchange of ideas and assessments, inspired by the wonderful atmosphere of the Academy as a spiritual center bearing the message of ancient athletics. During our meetings the discussions, united and stressed several important ideas and concepts reflecting the perceptions, experiences and attitudes towards the challenges of modern sport as part of the Olympic family, we are responsible for the implementation, development and spread of Olympic values/ideals.

2.

The importance of sport as a social phenomenon requires comprehensive study, taking into account the main philosophical and socio-cultural values, through development as a building component of social life in modern civilization. These values are concentrated in the Olympics as a system of ideals and practices, which is the main mission of the Olympic Movement created by Coubertin.

3.

The discussion of issues related to the Olympic values contributes significantly to the preparation of leaders who are called to disseminate the Olympic Movement. The inadequate understanding and ineffective implementation of the Olympic values and principles in the sports movement represents a significant factor of erosion, which frustrates the achievement of youth education, particularly of the athletes through the universal values of modern Olympics.

4.

The values of Olympism are a synthesis of universal and universally recognized human values that go beyond their use in various religious, racial or class lines. The synthesis between the values of antiquity – *kalokagathia* and *ekecheiria* – and moral values defines humanity. Coubertin builds a complex set of ideas and moral standards that makes sport a powerful medium of humanity: striving for excellence, equality, and respect for diversity, fair play, and harmonious development.

We would like to emphasize the importance of aspiration and the presence of justice, the latter being one of the strengths of sport as a social example of humanity and a moral source of education.

5.

According to our experiences and exchange of ideas, we accept as one of the important factors for the development of the Olympic spirit the need for the implementation of Olympic education in a competitive environment – the *agon*, which we consider a specific phenomenon featuring sports from other social spheres of life. *Agon* or race should be linked to the mechanisms of Olympic education to build moral and spiritual immunity in the athlete who will become the victor of the moral principles of Olympism. This means that Olympic education is a continuous process of educational impact, one which requires the introduction of a system of pedagogical education as envisioned by Coubertin.

Therefore, our mission requires a focus on the preparation of teachers by promoting Olympic educational programs in universities, expanding the research and implementing of joint training programs for coaches and physical education teachers.

6.

An important step for Olympic education in society is taking a set of administrative measures affecting initiatives relating to national legislation, cooperation and partnerships with educational institutions. The inclusion of the media to the challenges of Olympic education and the creation of spiritual values with corresponding attitudes is paramount.

We are all united in the opinion that, based on evidence presented in the lecture program and information from the activity of individual NOA's, there are significant differences in the level and scope of activities related to the implementation of Olympic education. We are united in the fact that despite all efforts, there are still significant challenges in the education of youth and athletes in the spirit of Olympism.

7.

What is needed, in our view, is the development of teaching materials, methods and programs for specific pedagogical work aimed at the benefit of educators and their distribution and accessibility through technology. It is important to implement a methodology to measure the effectiveness of these programs.

In this regard, we believe that forums such as this session are vital for rethinking of the mission of the NOA by adopting a new model of cooperation both between academia and the expansion of interaction between the NOAs and the IOA. This would provide significant support for the activities of each educator and activist in the specific activity of the local Olympic structures and initiatives. We see this issue as an important challenge to the mission of the IOA that, as a key institution and spiritual center, has the right and responsibility to initiate discussion on this issue i.e. urging the structures of the IOC to establish the status of the IOA and the NOAs at the local level by supporting specific projects and programs.

8.

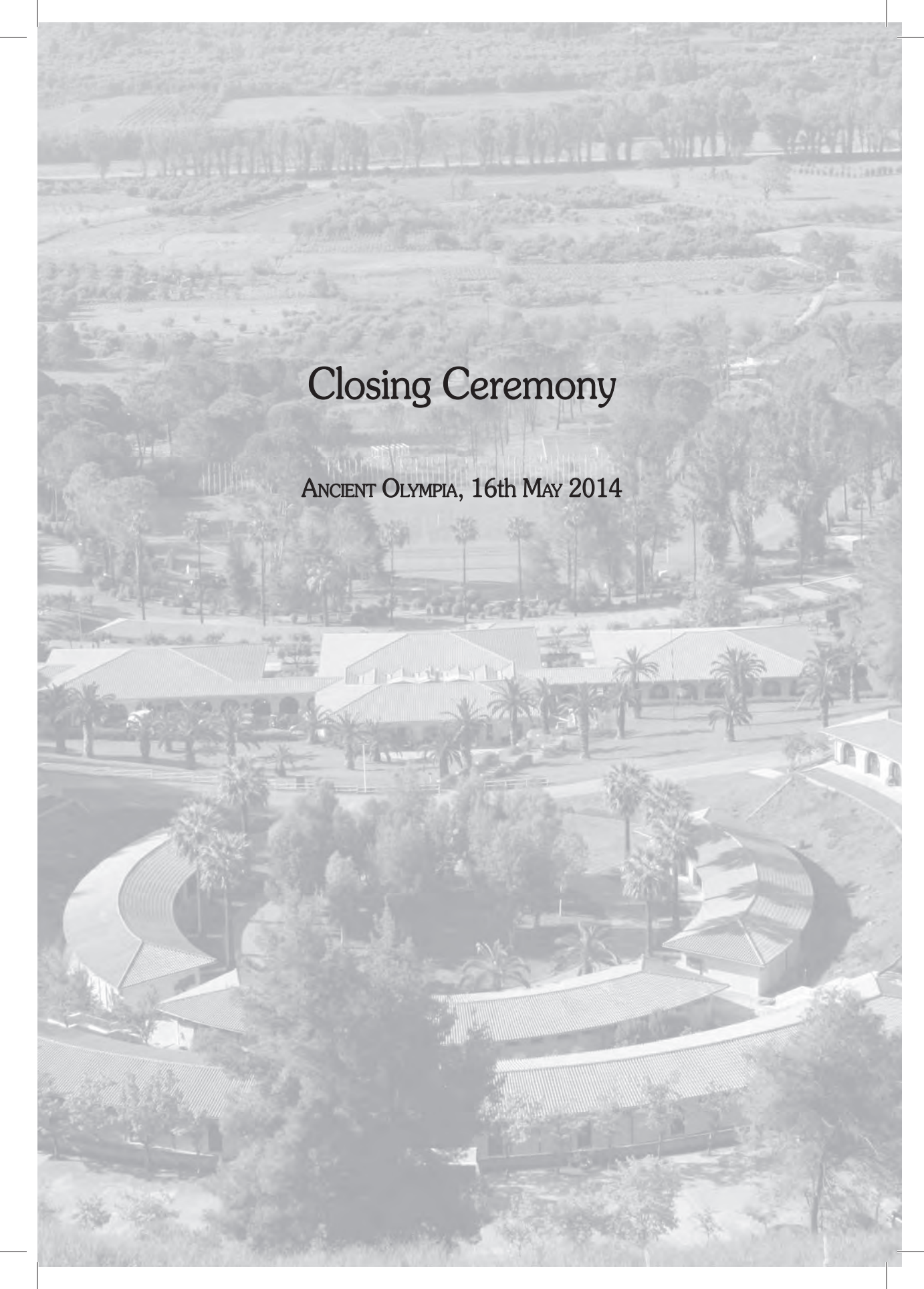
IOC undoubtedly stand the challenge to take practical and organizational measures by which to validate the status of the MOA and the NOA in the Olympic family; this will create new prospects for fundamental meaning in the Olympic Movement, according to the Olympic Charter.

Our specific proposals to the International Olympic Academy are the following:

- The IOA should define Olympic values and principles referring back to the Coubertin ideas (*since today we have so many different definitions*).
- The IOA should lead the actions in Olympic education (*since at the International Olympic Committee are so many departments working*

separately on the same subject: Olympic Solidarity, Department of International Cooperation, Education Commission, etc.).

- The IOA should guide the NOAs core function and activities (*since some Academies confuse their role of spreading Olympism with technical courses and programs of Olympic Solidarity*).

An aerial photograph of the Ancient Olympia archaeological site. In the center, a large, semi-circular stadium with a corrugated metal roof is visible. Surrounding the stadium are several other buildings with similar roofs, some of which are also semi-circular. The site is surrounded by lush greenery, including many palm trees and other tropical plants. In the background, there are more trees and a line of hills.

Closing Ceremony

ANCIENT OLYMPIA, 16th MAY 2014



NOAs' and NOCs' delegates (Maha Zaoui above and Maria Olaru below) receiving their participation diplomas by the IOA Honorary Dean, Prof. Konstantinos Georgiadis.



CLOSING ADDRESS
on behalf of the participants of the Session
by Gustavo MARCOS (POR)

To be here, in the International Olympic Academy, it's a dream come true. An inspiring dream that reminds us of the mission we have all embraced and for which we have chosen to devote our strength, will and spirit.

To come here means to be welcome by the world and respond with the best there is, in each one of us!

A very personal and emotional experience, teaching that people from very different backgrounds, cultures and places can easily become One!

People usually do follow good examples. Yet this is nothing compared to a highly superior value that can drive humans to perform better than they ever thought they would: Inspiration!

And inspiration is exactly what we got from the amazing lecturers and presentations of all countries!

On behalf of all participants, thank you very much for helping us grow. Through your inspiring testimonials, we are set to make a difference at home, when it comes to spreading the Olympic Idea!

But inspiration was also what we got from each other. Sharing our personal experiences, struggles and hopes. In fact, even though we cover the globe, we all share the same feelings!

That happens because we are all humans and, therefore, as an old African saying goes, we are all brothers!

But you know, sometimes brothers disagree. Being human means we are not perfect creations. Sometimes, negative thoughts can emerge, leading ultimately to misunderstanding and prejudice, awaking the inner fears that always stand behind aggressive behavior.

That's why we need education! That's why we need Olympism! That's why we need its always valid philosophy of peace, with the human being always at top priority!

Dear Friends, the Olympic Movement has to change its focus!

As guardian of a humanist ideal, the Olympic Movement has to go back to the human level, placing sport at the service of Man by giving him back his holistic development, helping him to answer day to day challenges and doubts and establishing itself as a common cause, worth fighting for!

Olympism knows very well that, in most cases, Man's life is not and will not be an easy one!

How many of us are free of problems, issues, challenges, during our daily lives?

And unfortunately, it doesn't matter how strong we think we are because life will punch us, and will keep punching, over and over again, until it seems we can't hold on any more!

Olympism, however, is a master in this turnaround, for it teaches the support of defeat, without disposing dignity!

Through sport, the Olympic spirit feeds Man's will, the joy of effort and the lasting appeal of trying one more time. It teaches that, only through effort and dedication, we can gain wings, empowering us to compete, to try, to dare!

Dear Friends, in order to win we must lose. Lose one time, two times, three times and perhaps a lot more!

We have all lost at least once, and we will perhaps lose again during our lifetime. But when we take a risk, we also qualify for greatness! Because losing is also to have the opportunity to improve and progress, always enduring along with our brothers, in a common path to become better human beings!

Olympism is a cause that inspires us to fight our deepest fears. A cause that helps us endure life's most challenging situations. Also, even when it seems impossible, it helps us succeed!

This is what we've learned by coming here! This is the lasting message we will take home!

Thank you, International Olympic Academy, for lighting and strengthening the fire within, the flame that we shall carry and share among our nations!

Thank you, International Olympic Academy, for keeping Coubertin's dream alive!

Thank you, International Olympic Academy, for making us part of this constructive, integrative and empowering process!

Regarding ourselves, you can always be sure that Coubertin's dreams are very much alive in our hearts, for they are also vivid in our dreams, guiding us in this long march for world peace...

Always!



Awarding of their Master's diploma to Liis Kaibald and Natasa Jankovic.

CLOSING ADDRESS
on behalf of the lecturers of the Session
by Eugenia CHIDHAKWA (ZIM)

On behalf of my colleagues I would like to acknowledge the honour that was accorded to us to present lectures at such a special Session. Special in the sense that the Academy is practising its ideals and values. This is the first gathering in which we have witnessed 80% of the lecturers being women. This indeed serves to demonstrate that IOA is not just an organization that advocates for the teaching and inculcation of the Olympic values education but rather it stands for what it believes in and it practices what it preaches. I also want to appreciate the theme of the session which focused on Olympic values and Olympic values education; this was not only a topic for discussion but rather it was a litmus test for all the National Academies in that it challenged their work.

In his opening remarks, the IOA president Isidoros Kouvelos highlighted the need to ensure that Olympic values become part of the mainstream education system and that all people have access to it. In the same vein, there is need to also ensure that we engage all the other stakeholders outside the education system so that we reach out to everyone. This approach will see us realising a better society, one which is more tolerant of each other's views and perceptions.

Lessons learnt from the discussions are that we need a more practical and robust approach if we are to make Olympic values education a living reality. It is now time to move away from theory to more practical approaches and this calls for NOAs to find a common balance. A paradigm shift is needed, a new look is required.

I would like to express the lecturers' appreciation for the participants, without whom the Session would not have been a success, and to the IOA: we are forever indebted to your support; we were humbled by your invitation.

I would also like to take this opportunity to thank the organizers and all the staff that work for the IOA for the wonderful job they are doing. This indeed was a very successful Session; the interpreters also, we thank you. Our dear friend, Mr Vangelis, keeps running up and down, that motivates us, Alexandra and your team, you make us proud as women.

In conclusion, the effectiveness of this Session will be tested by the results we are going to produce back home. According to one school of thought, if you think you are too small to be effective, then you have never been in bed with a mosquito. Travel safely and keep the Olympic Movement alive!



*The women lecturers of the Session with the IOA Honorary Dean,
Prof. Konstantinos Georgiadis.*

CLOSING ADDRESS
of the Session proceedings
on behalf of the IOA President
by the IOA Honorary Dean, Prof. Konstantinos GEORGIADIS

Dear friends,

At the closing of the 12th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees, I would like, first of all, to express to you my absolute satisfaction for the quality and level of the Session's proceedings.

The object of the Session is to enrich our knowledge and experience, exchange ideas and inspire one another through dialogue, by thinking of and creating new, better ideas that will be forever embedded in our efforts for the diffusion of the Olympic ideal.

Each of you in this room operates as a multiplier of these ideas, as a teacher who will disseminate the new knowledge and teach it to others when you return to your countries.

This knowledge, however, as a theoretical base, will not be enough if it does not evolve from a theoretical formulation into action, if the ideas do not materialize.

The National Olympic Academies can strengthen their efforts, in cooperation with the ministries of education, educational institutions, physical education institutions and university researchers. We really need the support of all educational institutions in order to reach more target groups.

Already, several National Olympic Academies have developed outstanding educational tools (publications, films and programs), supported by qualified scientists in order to create educational material.

The messages we receive are positive. The International Physical Education Associations now include Olympic education in the conferences they organize. Moreover, Olympic education constitutes a cognitive subject at university level and this will help us create better quality educational programs.

During this year's Session, our lecturers contributed, through their high-level presentations, to an intense and fruitful dialogue on sport's potential, the Olympic values and their ideological base. They also analysed and deconstructed, in an impressive way, the principles and concepts of the truce, *kalokagathia*, respect and diversity, as well as the relationship of the Paralympics with the Olympic principles.

Moreover, the presentations of National Olympic Academies have shown that they are doing an excellent job and have reduced the disparities, which existed in the past, among National Olympic Academies. This Session has contributed to our learning from one another.

On behalf of the President and the Ephoria of the IOA, I want to thank all the Presidents, Directors and Deans, as well as the officials of National Olympic Academies for your excellent work, which you presented during the Session in 36 NOA presentations.





The Master's degree students attended the closing ceremony of the Session and presented their experience.



I also wish to warmly thank the working-group coordinators, the secretaries and all of you who worked hard in order to formulate and present the conclusions, which are part of the Session's report.

Please allow me also to warmly thank the colleagues from the International Society of Olympic Historians, President Wallechinsky and Secretary General Bijkerk, who chose once again the IOA for their annual meeting.

Finally, I want to thank the members of the Ephoria of the IOA, the staff of the IOA and the Hellenic Olympic Committee and, of course, our interpreters without whose contribution we would not have been able to hold this Session.

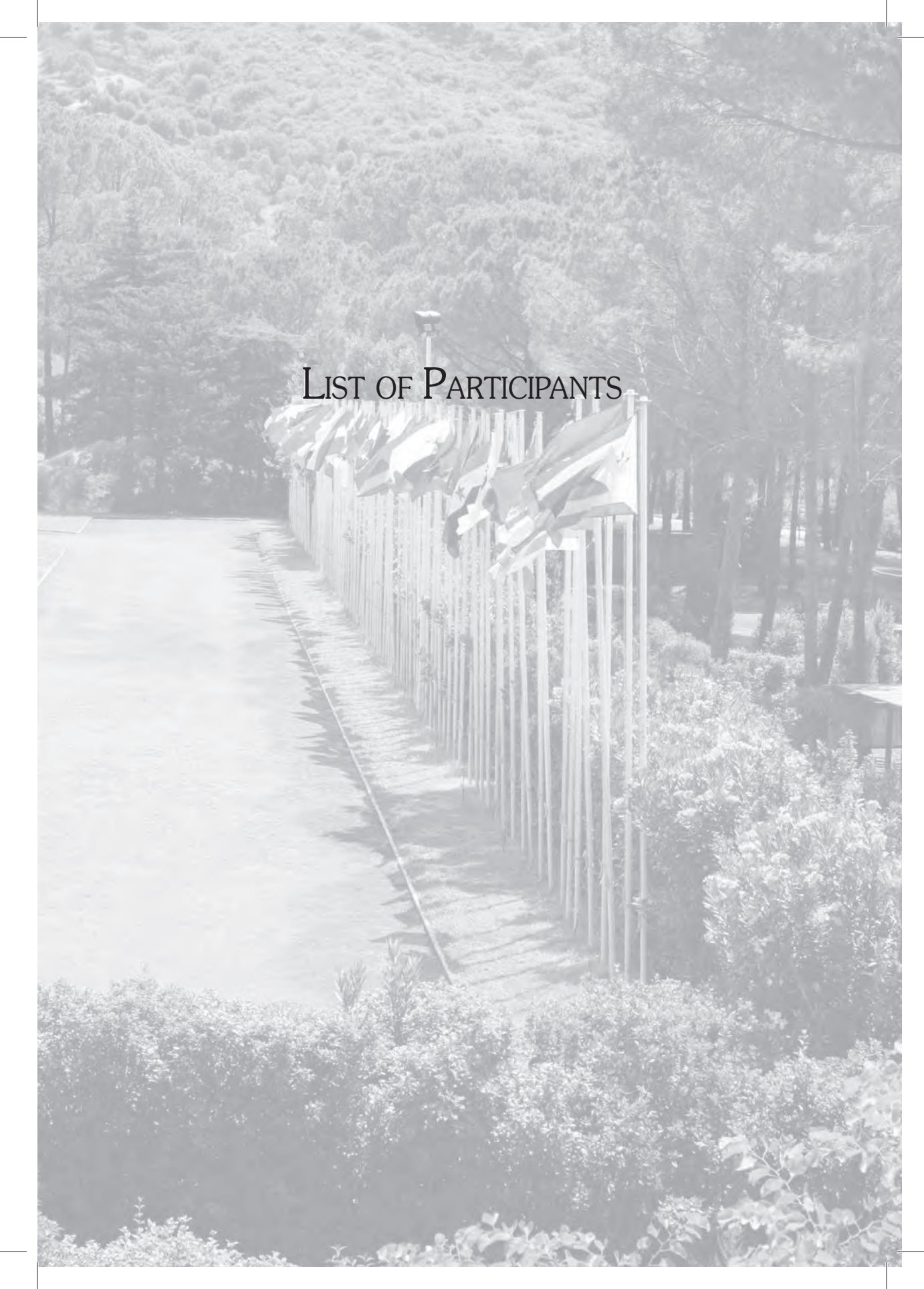
Ladies and Gentlemen,

With several of you who are here in this room and many others who are not here today, we continue the work and legacy left to us by Pierre de Coubertin and the pioneers of the IOA for the development of Olympic education and the diffusion of the principles of the Olympic Movement, principles and ideas that contribute not only to the Movement's unity, but also to the unity and concord of the global community.

I wish you a safe journey home.



Closing of the proceedings with the Olympic anthem.

A black and white photograph showing a long, straight row of flagpoles extending from the foreground into the distance. Each pole has a flag flying from it. The flags are positioned on the right side of a calm body of water, which occupies the left half of the image. The background is a dense, lush forest covering a hillside. The overall scene is peaceful and formal.

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