THE INTERNATIONAL
OLYMPIC ACADEMY

THIRTEENTH SESSION
JULY 1973
OLYMPIA - GREECE

INTERNATIONAL OLYMPIC ACADEMY
THIRTEENTH SESSION
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REPORT
OF THE
THIRTEENTH SESSION
OF THE
INTERNATIONAL
OLYMPIC ACADEMY
AT
OLYMPIA

ATHENS
1973

«The INTERNATIONAL OLYMPIC ACADEMY, founded by our colleague Jean Ketseas and now presided over by Mr. Epaminondas Petralias, aims to instruct those who are to become the guides of the sporting youth of the world. It thus plays a leading part in its anxiety to spread the Olympic ideal and to teach the reason Pierre de Coubertin wanted to revive those Games in which the Greeks participated at Olympia more than 2500 years ago.»

Lord Killanin

President of the International Olympic Commitee
(Quotation from the Message read at the inaugural ceremony of the 13th Session)

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F O R E W O R D

Following the noble but tiresome and arduous path in which it has engaged itself since 1961, the International Olympic Academy has achieved some really effective work during the summer of 1973, its thirteenth year of activity.

In 1973, the Ephoria of the International Olympic Academy has, after a long preparation, held, very successfully as it believes, five sessions, with the assistance of the Hellenic Olympic Committee and the moral support of the International Olympic Committee and the IOC Commission for the IOA. Each separate session has scored a marked success which enables us to say that during its 13th year of operation, the IOA has successfully shown the possibility of enlarging its activity to the extent that it can cover the wider spiritual circles of Olympism.

Two special seminars and three sessions have been held during 1973 in the IOA facilities in Olympia, i.e. :

1. *June 23-30, 1973*
   International Seminar for Weightlifting Judges-Referees.
2. *July 1-6, 1973*
   International Seminar for Basketball Coaches
3. *July 13-29, 1973*
   13th Session of the International Olympic Academy.
4. *July 30 - August 6, 1973*
   1st International Session for Educationists.
5. *August 6-11, 1973*
   4th Session for Greek Educationists.

Probably, the non informed reader cannot easily evaluate the amount of preliminary work required for the preparation and organization of Seminars and Sessions. We could mention indicatively that the IOA office in the IOC building in Athens, operating with a limited staff, has fulfilled a considerable amount of work comprising : contacts and exchange of letters and documents with the IOC Commission for the IOA, with the National Olympic Committees, the Greek Ministry of National Education, the General Secretariat for Sports, the International Weigthtlifting Federation, the International Basketball Federation, the Sports Youth Center «Aghios Kosmas» and the relevant local authorities of the Elis Prefecture.

The IOA office has also published informatory brochures on the organization of IOA International Sessions and IOA rules and regulations. These brochures have been drafted in Greek, French and English and for-

warded to all National Olympic Committees. The IOA has, furthermore, sent invitations to the lecturers, collected the texts of addresses and lectures, proceeded to the translation and reproduction of these texts, printed the programs of sessions and seminars in three languages and distributed them to the participants. They have also printed attendance certificates for lectures and participants, have found the adequate assistants for the session, welcomed all foreigners and have taken care of their accommodation in their hotels, have organized the opening and closing ceremonies, as well as the comfortable transport of foreigners to Olympia, their return to Athens and to their foreign destinations.

The present report contains in detail the spiritual work achieved during the IOA 13th Session and the reader will have the opportunity to familiarize himself with it when reading the lectures, discussions and conclusions reached by the participants of the Session.

However, we deem it necessary for the readers who did not participate in the Session to give some characteristic data of the 13th Session as well as of the 1973 technical sessions.

The IOA 13th Session

Duration :	*July 13-29, 1973*	
Attendance :	*National Olympic Committees*	*34*
	Participants	*152*
	Lecturers	*16*
	Guests	*16*
	Total	*184*

The attendance of participants from 34 National Olympic Committees constitutes a record. The National Olympic Committees of the USSR, Bulgaria and Zaïr attended the IOA Sessions for the first time, a fact particularly rewarding.

18 lectures have been delivered during the 13th Session, covering the basic topics of Olympism, philosophy, history and Olympic Movement and the special subject «the contribution of the spiritual world to the Olympic Movement».

The high level of participants during this Session has been so impressive that it became apparent that the National Olympic Committees Sent their best representatives to the session. All participants have enthusiastically contributed to the discussions of languages groups and they undoubtedly will become ardent heralds of Olympic principles in their countries. The conclusions of discussions published have been drafted by the participants themselves and reflect their thoughts and convictions.

The prevailing spirit of cooperation and coexistence among participants, lecturers and guests has clearly indicated that a possibility of sincere cooperation under the banner and the symbols of Olympism is possible, for all peoples and races of the world.

As usual, the working program of the Session has been enriched with outdoor evening film projections on the Olympic Games, social evenings, guided tours to archaeological sites and museums, excursions to sea resorts, as well as with sport events.

The meetings of the Session were attended by Mr. Ivar Vind, President of the IOC Commission for the IOA, the General Secretaries of the National Committee of the USSR, Mr. Nikolai Kurdjukov, of Austria, Mr. Peter Pilsl, of Zaïr, Mr. X. Kabangabanga, the Vice-President of the Japanese Olympic Committee, Mr. Kenkchi Oshima, the Vice-President of FIFA and member of the Yugoslavian Olympic Committee, Professor Dr. Mihailo Andrejevic, Dr. Clifford Fagan, representative of the USA Olympic Committee, Mr. Alexander Gresko, representative of the Higher Sports Commission of the Soviet Union and others.

As is the custom, two distinguished Olympic winners took the floor at the 13th Session, Mrs Lia Manoliou, Olympic winner in disc-throwing and Vice-President of the Rumanian Olympic Committee and Mr Gergely Kulcsar, Hungarian Olympic winner in javelin-throwing. Their lectures impressed the participants.

The 1st International Session for Educationists

Duration : July 30 - August 6, 1973
Attendance : 21 countries
Participant : 56

This special session, which constitutes a truly praiseworthy initiative of the IOA, has been organized for the first time in order to acquaint the Educationists with the philosophy of Olympism and its educational aims. It was also aimed at consolidating the collaboration between Educationists and Olympic authorities for the benefit of Education and Olympism.

Fourteen lectures were organized as well as 3 discussions, 4 film projections, visits to archaeological sites and museums, opening and closing ceremonies.

Discussions and addresses delivered during the closing ceremony have shown that the objective of the Session has been achieved. The attending Educationists admitted that Olympic principles constitute an excellent educational means and that no effort should be spared in order to dissemi-

nate these principles among students. They have also expressed their wish to offer their services in order to spread genuine Olympic ideals.

A declaration has been drafted and signed by all participants for the consecration and celebration of the Olympic Day on a world level. Moreover, the participants have proposed the publication of a special Report on the proceedings of this Session, which would be sent to Educationists.

We believe that another International Session of this kind would draw much greater interest than this first tentative Session and will bring about very valuable results in favour of the Olympic Spirit. 4th Session for Greek Educationists.

4th Session for Greek Educationists

Duration : *August 6-11, 1973*

Attendance : *75 participants, among whom*
7 Specialized Inspectors and
68 Headmasters.

Eight lectures were organized as well as 2 discussions on special subjects, 5 film projections, visits to archaeological sites and museums, opening and closing ceremonies.

This Session was organized with the valuable assistance of the Ministry of National Education and Cults. A representative of the Ministry attended the working sessions.

The Session scored the usual success, since Educationists followed the meetings with enthusiasm, participated in them with sustained interest and expressed the wish to contribute to the dissemination of Olympic Ideals.

International Seminar for Weightlifting Judges-Referees

Duration : *June 25-30, 1973*

Attendance : *11 countries, i.e. : France, Switzerland, Morocco, Belgium, Turkey, Italy, Poland, England, Bulgaria, Hungary, Greece.*
34 persons.

The program of this seminar comprised the teaching of Olympic subjects and courses on technical subjects of weightlifting. The part on Olympic subjects involved : a) two lectures on «Olympic philosophy» by Mr Otto Szymiczek and «History of the Olympic Games» by Mr Cleantis Paleologos, b) visit to archaeological sites and museums of Olympia and c) visit to the Museum of Modern Olympic Games.

In the evenings, films were projected on Olympic Games and techniques of weightlifting.

The part on technical subjects was prepared by the International Weighthlifting Federation, which invited distinguished specialists of this sport as lecturers.

After the closing of the Session, both the International Weightlifting Federation through its General Secretary, Mr. Oscar State, and the participants voiced favourables comments on the organization, the IOA, the facilities and the staff.

International Seminar for Basketball Coaches

Duration : *July 1-6, 1973.*

Attendance : *16 countries, i.e. : Austria, Belgium, Spain, France, Hungary, Luxembourg, Holland, Poland, Egypt, Switzerland, Syria, Turkey, Yugoslavia, Italy, Zaïr, Greece. 53 persons.*

This seminar also comprised two series of subjects, one on the Olympic Movement and the other on technical subjects of basketball. Olympic subjects were covered by the same lecturers as for the previous seminar. Visits to archaeological sites and museums in Olympia and to the Museum of Modern Olympic Games were organized.

In the evenings, films on the Olympic Games were shown. The program on technical subjects was organized by the Greek and International Basketball Federations with the assistance of guests, specialists in this sport.

By organizing technical sessions (that is what the two above sessions are called) special officials and executives of Olympic sports get acquainted with Olympic principles and ideals in their birthplace which help in establishing a uniform interpretation of the principles of Olympic philosophy. The representatives of International Federations, who assisted in the organization of these seminars, have displayed sincere enthusiasm for the objectives attained and have proposed that technical sessions be extended to all Olympic sports.

IOA library

Participants of all Sessions had the opportunity to visit regularly the IOA library and to increase their knowledge from the very rich IOA Olympic library, which is every year enriched by 1000 or more volumes

in all languages of the world and on all subjects of sports and Olympism. The IOA appeal to all National Olympic Committees to send their publications to the IOA received a favourable reaction. We would, therefore, like to take this opportunity in order to convey our hearty thanks to all National Olympic Committees which sent us books. We would like to thank particularly the USA National Olympic Committee, which on the occasion of the 13th Session has donated 75 volumes of various publications to the IOA library.

IOA film library

Fim projections on summer and winter Olympic Games offer valuable services but pleasant hours and help to complete the Sessions' educational program. Participants follow the films with great interest and particular pleasure because they are taught and entertained at the same time.

The IOA film library has been enriched this year by : a) the film on the winter Olympic Games of Cortina d'Ampezzo, offered by the Italian Olympic Committee, b) the film on the Winter Olympic Games of Sapporo, offered by the Japanese Olympic Committee and c) the film «Invitation to the 1980 Olympic Games in Moscow», offered by the USSR Olympic Committee.

The. IOA wishes to express its heartiest thanks. Our ambition is to complete the IOA film library with all films concerning Olympic Games and the Olympic Movement.

The Museum of Modern Olympic Games

Participants of the Sessions have had a guided visit to the Museum of Modern Olympic Games, the gem of the IOA. The rare exhibits, unique reminders of Modern Olympic Games, arouse great interest among visitors and constitute the live history of modern sport. They are also documents for the remarkable growth of Olympism in our times. The Museum operates throughout the year and with its various exhibits, it promotes Olympism to thousands visitors.

The Hellenic Olympic Committee and the International Olympic Academy firmly believe that the work undertaken in the heart of international Olympism in Olympia is credited to the devoted and disinterested work of the IOC members, the IOA assistance, the support of the IOC Commission for the IOA, the members of the IOA Ephoria, the whole staff of the HOC, as well as to the National Olympic Committees and lecturers of the Sessions. The Committee and the Academy hope that this sincere cooperation will be pursued so that IOA remains the spiritual center of world Olympism.

INAUGURAL CEREMONY
OF THE 13TH SESSION
ON THE HILL OF THE PNYX
14 JULY, 1973

ADDRESS BY MR. EPAM. PETRALIAS

President of the International Olympic Academy

With deep emotion and joy I greet, in my capacity as President of the International Olympic Academy and on behalf of the Hellenic Olympic Committee, the guests, lecturers and participants of the 13th Session of the International Olympic Academy who attend this opening ceremony.

The International Olympic Academy which was founded in Greece, 1961, by the Hellenic Olympic Committee and which has been operating ever since without interruption under the patronage of the International Olympic Committee, has been a source of inspiration and an institution of major importance for Olympism. In the period elapsed since its foundation and during twelve consecutive sessions, the I.O.A. succeeded in realizing a brilliant and fruitful work and in becoming the cultural centre of world sports, entrusted with the task of spreading throughout the world, the lofty principles and humanistic ideals of the Olympic philosophy.

The task which has been undertaken by the Hellenic Olympic Committee is neither simple, nor limited, nor easy.

The Olympic principles and ideas however are an ancient cultural heritage for our people, they live in the mind and soul of the Greeks and are maintained unaltered, inspiring them in their long Odyssey through the centuries.

Greece with faith and dedication in the ideas which were bequeathed to her by divine Olympia, has undertaken this major task which it will carry through with the same faith, the same disinterestedness and dedication and with the increasing realization that she is fulfilling a noble mission.

I can say unreservedly that the work which is being accomplished in Ancient Olympia where the I.O.A. facilities are located, as you will soon realize, is almost unbearable for the financial possibilities of our small country. Nevertheless, the National Government, through the General Secretariate for Sports and the other state agencies has assumed the large expenses for the erection of adequate facilities and for the organization of Sessions and the traditional hospitality extended to our guests. Today, the International Olympic Academy has been firmly established in the conscience of the world which believes in Olympism and is now opening, under auspicious omens, its 13th Session.

In the premises of the International Olympic Academy the scientific

bases on which the large edifice of Ancient Greek education was supported are studied, the principles of the Olympic Movement are investigated and the best ways sought for disseminating and spreading the moral teachings of Olympism to the contemporary world, to the youth of our time, which is more and more turned away from idealism by the rapidly evolving technology.

The International Olympic Academy, with the warm support of the Greek Government, the high patronage of the International Olympic Committee and the indefatigable efforts of our Olympic Committee, will remain the unique centre of world sports where, notwhithstanding the rapid developments, it will be taught that wisdom and knowledge do not constitute by themselves human virtue. Virtue means the perfection of the body, the high level of the mind, the nobleness and goodness of the soul.

With these thoughts I greet all those who will attend the 13th Session of the International Olympic Academy, the guests, lecturers and participants, from Greece and abroad and I firmly believe that at the end of a fruitful period of work in Olympia they will return to their countries with excellent impressions of the hard-working hospitable and peaceful country which is called HELLAS.

MESSAGE BY LORD KILLANIN

President of the International Olympic Committee

Regretfully I am unable to be with you today on the Pnyx hill and extend to you in person the International Olympic Committee's message of welcome.

When I came to Olympia last year to attend the ceremony of the lighting of the flame, I did not at that stage know that my IOC colleagues would entrust me with the thorny task of presiding over the destiny of the Olympic Movement and taking on the difficult succession to Mr. Avery Brundage who had been firmly at the helm for 20 years.

The International Olympic Academy, founded by our colleague Jean Ketseas and now presided over by Mr. Epaminondas Petralias, aims to instruct those who are to become the guides of the sporting youth of the world. It thus plays a leading part in its anxiety to spread the Olympic Ideal and to teach the reason Pierre de Coubertin wanted to revive those Games in which the Greeks participated at Olympia more than 2000 years ago.

The IOC follows with great interest the continual development of this Academy, whose sessions, over the years, attract more and more participants and become richer and more varied in their contents.

I hope that, like this institution on which you are going to nourish, you in your turn will become ardent promoters of our ideal of athletic friendship, honesty, fair play and the aim to surpass one's own limitations. May you enjoy this fortnight spent in the cradle of the Olympic Games, may it be beneficial to you, but may it also be profitable for the Olympic Movement as a whole.

This movement is at an important turning point in its history. You know that a Congress, uniting the three protagonists — the IOC, the International Federations and the National Olympic Committees — will be held at Varna in a few weeks' time. This will be an opportunity for common reflection which will not only give a new orientation to the modern Olympic Games but to the sporting life in general, since, as I have already expressed my conviction of this many times before, our purpose is not purely to control the organisation of the Olympic Games once every four years, but to look after the youth of the world during this four-year period.

The time has come for our movement to meet realities and to keep up with them. This of course does not mean abandoning our ideal. It means that we will confront problems with complete sincerity.

The union of all the Olympic forces and the definition of a coherent line of conduct will be able to cope with the many traps on our path. It is also up to you to take time to reflect and lead those over whom you will be in charge on the course which is to be set.

To you all, the organisers of the Hellenic Olympic Committee, the Ephoria and Greek Sport, the lecturers and participants who have come from the most varied horizons, I wish fruitful days of work under the Elis sky.

ADDRESS BY Dr. HENRI POURET (France)

Member of the Academy of Sports. Laureate of the French Academy

If we recall the famous voices which spoke in this same place, we feel that our own voice was also heard here, on this hill overlooking Athens, the city with the glorious destiny, Athens which is still a source of light with the intelligence of its children, the genius of its artists and the achievements of its politicians for all men on this earth who are in quest of the causes and meaning of the human adventure.

After many centuries, everything here inspires men with serenity and reflection and forces their mind to create and reinvent, as though a fountain of mystical youth were offered here to mankind providing them, at any movement, with understandable explanations for their destiny.

Many were the pilgrims of the Acropolis who shouted for the whole world to know, the enthusiasm which filled them before so much beauty. The great poet himself who came to kneel on these eternal stones described, in an outburst of fervour, the Parthenon as being «the most perfect poem ever written with stone on the surface of this earth».

The monuments at which you are now looking resemble a body which lives, breathes and captures the mind. Or even better, these same monuments are blessed with a heart and feelings like a human being, an intelligent and well-balanced being and without any doubt the most beautiful of all those man has ever contemplated.

It is thanks to the Hellenic Government, the Hellenic Olympic Committee and the International Olympic Academy that we are all gathered here, having come from many different countries on order to attend the XIII Session, the theme of which is indeed fascinating since we have been invited to consider the contribution of the intellectual world to the Olympic Movement.

Our gratitude goes out to all these sons of Hellas who have preserved so successfully this magnificent heritage and who with celebrations such as this which we are now attending allow us older men and young participants alike to share an unforgettable moment since we are all gathered here in the country of the Gods.

Our feelings of appreciation are extended to the Hellenic Olympic Committee, the older of all National Olympic Committees, since it was the first to be set up for the organization of the Games of 1896. Our gratitude is also addressed to the International Olympic Academy, a unique organization in the world, headed by an able President, who cleverly directs our intellectual concerts.

We have witnessed the support granted by the Hellenic Government, in all circumstances, for the setting up of the facilities in Olympia and the successful organization of all our sessions.

We ask the statesmen of our «host country» to accept our heartfelt thanks for having helped us, in a concrete way, to proclaim here the universality of Olympism.

Ladies and Gentlemen, what we have discovered and learned here is a rather peculiar phenomenon in the history of human knowledge It concerns the remarkable invention of thinkers in Ancient Greece who have taught us that a purely muscular activity of man can take in an intellectual character and lead to the establishment of an educational system, a code of ethics or a philosophy which can guide the morals of a man and even of peoples.

Is it not an admirable thing that races, jumps, throws, have led men of quality to conceive from the elementary movements of the human body the basic elements of an adolescent's education and supply him with the necessary rules for his growing into a man together with spiritual food which will provide him with a code of ethics based on equilibrium and altruism.

I know that some people think that these methods are obsolete and of no interest in our contemporary world.

Nevertheless, if we reflect on recent events we will realize that the disequilibrium which prevails in modern societies arises from the conflict existing between the human body which needs the stability of its biological components and the rapid development of human inventions which disturb the feelings and thoughts of human beings.

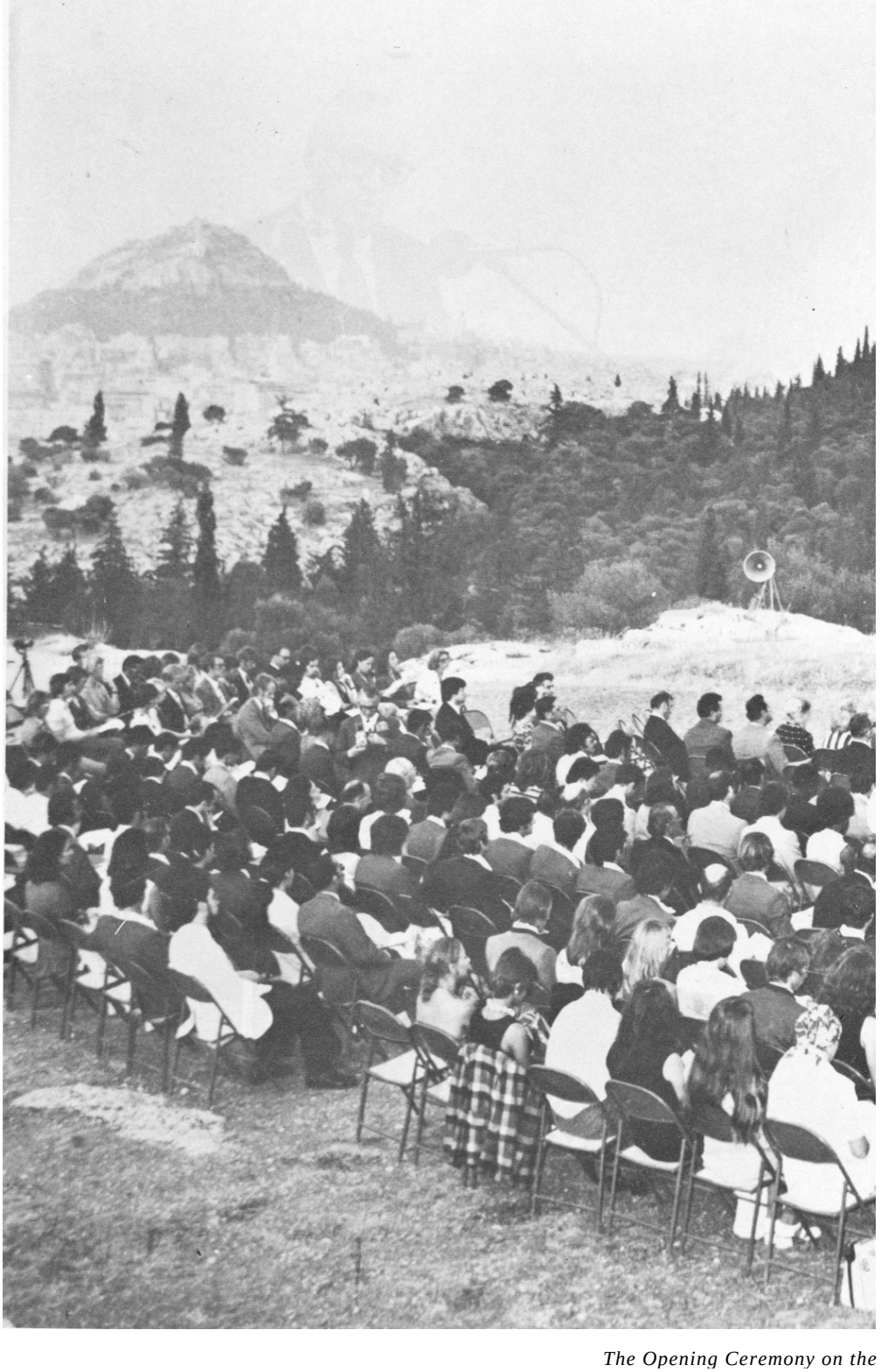
At thé beginning of the 20th century, my compatriot, Pierre de Coubertin, revived the Olympic Games.

He tried to find an answer, on the international level, to problems assailing the modern world. He therefore gave us the Olympic Games which in his mind were but the muscular part of an educational system aiming at shaping complete men, able to face the century of discoveries and mechanization. He could not foresee the speed of discoveries, and demographic explosion but he offered to the world the ideas of mutual respect, universal understanding, global fraternization which have conquered, one by one, all the countries of the world.

Those who were entrusted with the mission of heading the Olympic Movement have preserved these excellent principles, already 80 years old; now, however, science has placed at our disposal huge audiovisual media and sports technicians have increased the number of events and

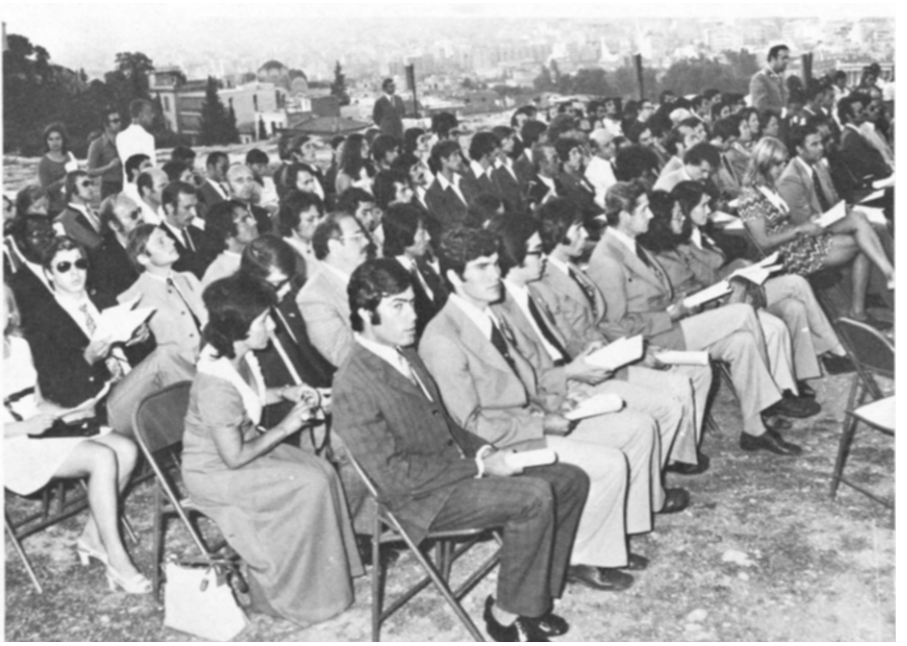
The President of the International Olympic Academy and Secretary General of the Hellenic Olympic Committee Mr. E. Petralias addressing the participants.

Dr. Henri Pouret (FRA) Laureate of the French Academy, delivering his speech at the Opening Ceremony on the Hill of the Pnyx.

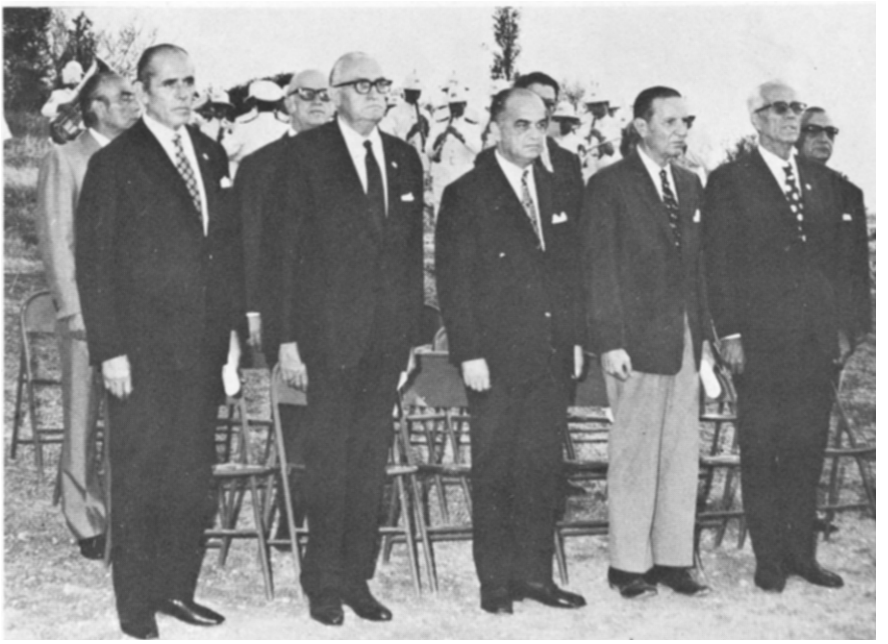


The Opening Ceremony on the
Hill Lycabettus

Pnyx. In the background: left, the Hill of the Acropolis.



Participants attending the opening ceremony.



Members of the Hellenic Olympic Committee.

regulations, thus turning the Olympic Games into the greatest show on earth and the most awesome international confrontation. Excess, the sickness of the adult age, has now invaded this quadrenial festival of human spring and now have reached a situation which was stigmatized by the great dramatist Aeschyles in this same place, 25 centuries ago, with the following words :

> «Excess when ripening produces the sar of error and the crop which is collected is solely made of tears.»

This is where we stand today.

I personally wish that the International Olympic Academy be inspired with enough courage in order to reconsider the question of Modern Olympic Games and with sufficient faith in order to affirm, from the Sacred Altis, that the great idea of Pierre de Coubertin will find its place, in all its purity, in our troubled world.

We must repeat and repeat again the elements of eurythmia which are necessary for the happiness of men, nations and the world as a whole.

We know from experience that it is dangerous to go against the current of a consumer civilization which subjugates men rather than serves them, but the green valley of the Alpheios on whose banks we will live for 15 days will stimulate our thinking and creative efforts and enable us to bring forth new ideas on the manner in which modern Olympic philosophy could be guided and oriented.

How lucky we are, Ladies and Gentlemen, to have been given this opportunity to spend some time in this wonderful country, so propitious to invention, where we will have 15 days of study and meditation in order to try and discover for and with our young people, the elements for a new quality of life.

Let us open wide our eyes and hearts, but let us not forget that in Greece what can be seen is a vision of the invisible ... Zito Hellas.

*

ADDRESS OF Mr. C. A. PANAYOTAKIS

Minister of Culture and Science

Listen to the sayings of Démocrates from the 5th century B.C. :

«Ὁ τὰ ψυχῆς ἀγαθὰ αἱρεόμενος τὰ θειότερα αἱρέεται· ὁ δὲ τὰ σκήνεος τὰ ἀνθρωπήϊα».

(He who chooses the values of the soul has chosen the most divine values ; he who chooses the values of the body has chosen merely human values).

«Οὔτε σώμασιν οὔτε χρήμασιν εὐδαιμονοῦσιν ἄνθρωποι, ἀλλ' ὀρθοσύνῃ καὶ πολυφροσύνῃ».

(It is neither with the body nor with money that man can attain happiness, but only with the correct way of thinking and manifold reflection).

(One should perform with zeal the acts and deeds of virtue and not merely listen to its advice).

«Πολυνοΐην οὗ πολυμαθίην ἀσκέεειν χρή».

(It is better to think than to accumulate knowledge).

One could say that these thoughts are a fourfold ray for the Because to see them accepted by society this man has wondered, and fought, and struggled, and been persecuted, and suffered and sometimes he was even condemned and had to sacrifice himself. The worker of thought did not have the material power to see them imposed, or the guarantee of recognition.

The hermitage, a small corner, the isolated laboratory were his arena and refuge. The lamp replaced the Olympic flame and conscience the tree were the wreath would come from. His course often reminded him of a way without hope, his daring was often mistaken for insolent challenge and contempt for the others. Anxiety, sweat, advance — an endless and difficult advance — for the attainment of a goal which was rarely identified to the horizon of life . . .

The man of spirit had of course his visions and his faith and awareness of his duty to keep him company — and the dialogue and persuasion as a means for controlling and exercising some influence. His fellowman however, an expert or a common man, opposed to the huge walls of customs and the status quo, his indefatigable invocation and against the tendency towards embellishment of oneself the perennial spring.

«Ἀμαρτίης αἰτίη ἡ ἀμαθίη τοῦ κρέσσονος».

(the cause of error is the ignorance of the better man).

These are the words which the man of spirit spoke, with indulgence and understanding, together with Démocrates.

«Ὁ ἀντιλεγεόμενος καὶ πολλὰ λεσχηνευόμενος ἀφυὴς ἐς μάθησιν ὢν χρή».

(he who does not agree and speaks much on many subjects will be unable to learn the essential things), replied, together with Démocrates, the man living in society. And this dialogue has been continued to this day. The common man is rising these days. He becomes both an intellectual and worker and a cultivator of feelings. And he begins to realize as he disappears in the crowd and anonymity, as he notices the rapid disappearance of the sources of material goods on this earth, as he sees that the indices of affluence no longer satisfy him, what the other is offering. And he embraces the expert and they both greet the intellectual pioneer.

Arenas of new, specialized Olympiads are built, subsidies and fellowships are planned and implemented and international and national prizes established. But the obstacles remain and echoes of the past, distrust, inertness, mockery, habits and many more, while on one of the greatest altars ever built by man one can read, on only one side, the inscription «The Rights of Man» while the inscription it bears on the other side, «The Duties of Man» is ignored.

This speaker is happy because, having been given for the second time the opportunity to address the participants of the Session of the International Olympic Academy, he can read to all of you a passage from a speech he delivered during the 17th General Assembly of Unesco : «The power of the message is great and the power of the teachers of man whom I invoke is even greater. He has long left behind borders and the shadow of «oneself»; he has born, with his sacrifices and privations, tangible and ample proof of the value of the saying «I am you» and he now advances, with a speed which leaves aside local conventions and ideological orientations or individual experience, on the way of «I am he», he who is unknown to both me and you. With indulgence and affection, with hope even, «the simple and common man» turns to our offices and laboratories, to our records and meetings, to our monuments and plans . . New dedicated and intensive efforts are required in order to draw up a Chart of the «duties of man». The first and fundamental article of this Chart will advocate of course respect of the «rights of man», but there will also be many others which will bring man closer to his fellowmen, and parents closer to their children and grandchildren, but also to the children and grandchildren of other men whom they do not know».

The Greece of today, eternal Greece, has officially and interna-

tionally reiterated the need to read the inscriptions on both sides of the altar. I hope that you, with the spirit of intellectual men, you who fight in one arena for a better tomorrow, will accept the words of Démocrates

> «Ἄνθρωποι τύχης εἴδωλον ἐπλάσαντο πρόφασιν ἰδίης ἀβουλίης, βαιὰ γὰρ φρονήσει τύχη μάχεται, τὰ δὲ πλεῖστα ἐν βίῳ εὐξύνετος ὀξυδερκείη κατιθύνει».

(Men have created chance in order to hide their lack of will because what coincidence opposes to wisdom is relatively insignificant, while most things in life are governed by a wise perspicacity). I wish you every success in your work.

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ADDRESS BY GENERAL (Rt.) SPYRIDON VELLIANITIS

President of the Hellenic Olympic Committee
at the Opening Ceremony of the 13th Session of the I.O.A.

Mr. Secretary of State,

Ladies and Gentlemen,

I am addressing to you all who came here, inspired by the most noble ideals, and I wish you, on behalf of the Hellenic Olympic Committee, a hearty welcome.

Participants of the 13th Session, who represent almost the whole of the world,

Let the spiritual light which was transmitted to mankind from the Acropolis, which you are facing today, and the flame of eternal Olympia, where you will be going tomorrow, be the guide of your thoughts and deeds, so that the world, which you will create may become better, more honest, more creative, in harmony, self-respect, and above all peace.

As our guests, you will have all our attention and respect, so that your sojourn, during your stay in Greece, be as comfortable and pleasant as possible.

Wishing full success in your efforts, I declare the opening of the 13th Session of the International Olympic Academy.

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CLOSING CEREMONY
OF THE 13TH SESSION
ANCIENT OLYMPIA
27 JULY, 1973

ADDRESS BY Mr. EPAM. PETRALIAS

President of the International Olympic Academy

Ladies and Gentlemen,

In my capacity as President of the International Olympic Academy and on behalf of the Hellenic Olympic Committee, I would like to express to the distinguished members of the I.O.C., the I.O.C. Commission for the I.O.A. and National Olympic Committees, to the lecturers and participants, my satisfaction and joy for their eager and dedicated contribution to the success of this session which was one of the best sessions we ever had. Truly, the 13th Session had the greatest attendance than all previous sessions and the proceedings were held in an exemplary way.

I would like to emphasize here our pleasure for the presence here with us, for the first time during an I.O.A. session, of representatives of the Olympic Committees of Russia — which is a mighty Olympic power — Bulgaria, our friendly neighbour, and Zair, a new African Republic, and we sincerely hope that they will join us during all future sessions.

We have lived in the serene environment of Olympia for two weeks and have been studying the question of the contribution of intellectuals to the Olympic movement and I hope that we all feel satisfied with the achieved results.

We are no authority; we have no power to decide and legislate. We are free men and from a free rostrum we express our ideas, we discuss, and seek and aim at improvement. We maintain the flame of Olympism burning and try to spread its light to the people of the world, in order to win them to our cause and help them join the ranks of the faithful of the Olympic idea, the builders of its greatness. With your eager and enthusiastic cooperation we have come to the end of the 13th Session and we must all feel proud for the fruitful work we have carried out.

I extend my thanks and congratulations to all those who contributed to the success of this Session, the dean, the director, the deputy dean and all the members of the staff who worked closely with us and I wish you all good health and a happy return to your countries.

Your interesting ideas and proposals will be published in the annual report of the I.O.A. which you will receive in due course. The conclusions of your discussions will be submitted to the I.O.C. which is the only competent body to decide on the proposals which are related to its activity.

This however is not the only aspect of the important work which is

being done in the International Olympic Academy. There is something more which in my humble opinion is much more important :

You, my dear young friends, with your charming youth, your faces, your freedom of expression, your friendly young hearts and the true fraternal spirit which was shared by all during the fortnight of your stay here, the ties of friendship you have formed and which you will take with you as you go back to your beautiful countries and the happy memories of our peaceful country which will live in you and which have brought us closer.

The work of the International Olympic Academy is based on all this, my dear friends, on friendship, understanding and cooperation and we fervently hope that these friendly ties will be maintained, through the Academy, for the years to come, because in this way you will realize that the Olympic idea is a power which unites the whole world in the service of peace and fraternization.

I place these principles, these ideas, these feelings of friendship, fraternization and understanding, in your hands because you will be our successors and the staunch supporters of the I.O.A.'s future and therefore of the whole future of Olympism.

ADDRESS BY Prof. ALEXANDER YOUNG AT THE CLOSING CEREMONY OF THE 13TH SESSION ON BEHALF OF THE LECTURERS

Associate Prof. Coordinator of Graduate Studies and Research, Dalhousie University

In North America there is a song which is sung by a man returning after a long absence to his home, where he is not sure he is still welcome. He writes ahead explaining that he will pass his home at a specific time and if he is still welcome, those about whom he cares should tie a yellow ribbon on the old oaktree in front of his home. He explained that if he did not see the ribbon, he would continue his journey without stopping. After a long and anxious journey, he finally makes the turn which puts him in sight of the tree. The tree contained not one ribbon, but one hunfred. It is this «one hundred ribbon» welcome which we, the lecturers, have received from our hosts.

I have been asked by my learned colleagues to express their reactions to the warm friendships we have developed with each other. This I am happy to do. When I arrived in Athens, my fear was that I was perhaps too young to befriend the other officials and too old to do so with the participants. The prevailing Olympic spirit proved my fear was groundless. Instead of being part of neither group, I found I was welcome in both.

Too excited to sleep, I sat in front of the room late one night and discovered that I spoke all languages. At the Academy what the mouth cannot say can be said with gestures, with a smile and with the eyes Experience at the Academy range from the serious and profound lectures to one I heard discussed frequently at night, entitled, «The contribution of ouzo to the Olympic Movement».

The whole experience has been exciting, educational and in the words of my Turkish friends, COK GÜZEL (very beautiful).

My body leaves for Athens tonight, but, I'm sure I speak for my fellow lecturers when I say that our hearts too, remain in Olympia.

Efharisto

ADDRESS BY Mr. CLAUDE FLEURIDAS (France)

Mr. President,
Ladies and Gentlemen,
Dear Friends,

All participants of the 13th Session of the International Olympic Academy have made me the great honour of appointing me as their spokesman in order to speak these few words which I hope will not betray their thoughts and feelings on the adventure we have experienced here in Olympia.

We had come here from 34 different nations, motivated by the one common passion, sport, and ready to let ourselves be carried away by Olympism. And also by the strong curiosity to discover the cradle of the Olympic Games and this organization which has set as its goal to safeguard the spirit which was born here 27 centuries ago.

We all of course had come with a more or less greater knowledge of the Academy, its establishment, its work, its hopes, but reality often exceeds one's expectations and our senses are better judges when it comes to appreciate the spectacle. I would not wish to become excessively lyrical but who did not enjoy to the full the first night of our arrival with the full moon shining over Olympia, this calm, this atmosphere of incomparable sweetness.

The ruins of the stadium and the Sacred Altis which lie at our feet remind us that under this very sky where the Olympic Games of antiquity were celebrated we are going to purify our soul during a fortnight.

Accommodation seemed to satisfy everybody, notwithstanding the considerable number of participants, and in any case we were here to live like sportsmen and not like city people. The swimming pool was cooling and attractive; the stadium provided us with friendly competitions and social evenings with lots of fun, giving all of us the opportunity to express ourselves. The material environment seems to have been fully appreciated.

From the intellectual and cultural aspect, this has been a bath of Olympism, but this is what we were here for, to be informed, attracted and convinced. Because of the enthusiasm and quality of lecturers, lectures were attended with considerable interest by all participants, notwithstanding some language problems and the accumulating tiredness which made our attention wander from time to time. We would have liked to have had more time at our disposal in order to think and discuss, at greater length, the various subjects, because our thirst was often not satisfied.

Everyone benefited I think from this session, from the material, physical, intellectual, cultural aspect. This gathering of 135 young people, young at heart in any case, has also given us something else, something most important which helped us assimilate what we had been looking for. We have lived in a relaxed atmosphere, where people speaking many languages lived together, not always succeeding in crossing the language barrier, but this didn't really matter, because communication was made with a smile, a wink, a pat on the shoulder and this was enough to make ourselves understood, to participate. No ambition, no rancour, no rivarly, only laughter, joy, shouts; a happy spirit prevailed and the social evenings were a live example of this. Everything seemed to take place in a dream, in a world such as Coubertin would have dreamed it and I think that this is the most important thing of all. To live Olympism in order to better understand and appreciate it, in order to better propagate and help others live it. Because now that we have lived this wonderful adventure, we shall return to our countries, our cities, our villages, our schools, in order to convey the message we have received, with the strong hope that we shall be heard by our Olympic organizations so that our action will not have been in vain.

We will leave this Academy with sorrow in our heart, because in its environment contacts have been made, friendships born, human beings have gathered, attracted by a noble theme which they have lived and perhaps even loved.

Members of the International Olympic Academy, we thank you for your presence, your availability, your dedication, for having tried to make our task easier; thank you to all those who contributed to the success of this endeavour, the administration, the stewards who worked behind the shelves in order to serve us ; thank you to the lecturers who were able to transmit their knowledge and conviction, thanks to all of you, thanks to each and every one of you for having been here, for having conquered, in friendship, all nations present.

For this and even if it were only for this LONG LIVE THE INTERNATIONAL OLYMPIC ACADEMY.

ADDRESS BY Mr. IVAR VIND (Denmark)

Chairman of the I.O.C. Commission for the I.O.A

Mr. President, Ladies and
Gentlemen,

The 13th Session is about to finish. You have been here nearly two weeks and although it is limited what can be learned in such short time I feel convinced that you will return home more enriched by what you have learned and seen. The planning of this Session, which already started last year, has generally followed the pattern of previous Sessions, the basic subject, a special subject and finally the free subjects.

I regret very much not to have been able to attend the full Session but I have no doubt that your main interest has been very much concentrated about the questions and problems which the Olympic Movement has to face to-day. This is indeed most understandable but we shall not forget that the fundamental thoughts, the deep moral and ethical strengths of the Olympic Idea were born right here in Olympia many years ago. Those fundamental thoughts, ideals or belies which have succeeded to survive through the ages have been carried from generations to generations by men and women of vision and they are just as valid to-day as in the past.

Pierre de Coubertin understood the strength of those thoughts when he revived the Games in 1896. He did so not as a goal in itself but as a means by which he could implement the Olympic Ideology into practice. There have luckily been many carrying the torch since that time, — and I hope you will be the ones in the future.

In 1961 the International Olympic Committee held its General Assembly in Athens. It is well worth to remember the speech made by Mr. Avery Brundage, at the time President of the I.O.C., and in which he said :

«The objectives of the Olympic Movement as designed by Pierre de Coubertin are a broad and comprehensive development, in which sport, emphasizing grace, beauty and its moral qualities, play a part, but only a part. Games and competitions are not a career; they are incidental to symmetrical and harmonious physical, mental and spiritual development, a supplement and not a goal».

Those words, Ladies and Gentlemen, are simple but far reaching. The International Olympic Academy is a place of education and teaching to preserve the fundamental ideals of the Olympic Movement and I

think we all should extend our gratitude and thanks to the Hellenic Olympic Committee, its new elected President, the President of the I.O.A. and his colleagues for all the efforts and financial burden they have carried in making it possible for all of us to come here.

Thank you

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ADDRESS BY GENERAL (Rt.) SP. VELLIANITIS

President of the Hellenic Olympic Committee
during the closing ceremony of the 13th Session

It is encouraging to note that the call of Olympia has been answered by so many seekers of truth, who have gathered at the desks of the International Olympic Academy to discuss and come to useful conclusions on Olympism.

The presence of representatives from all the continents of the earth attests to the fact that people, young people in particular, will go anywhere to find the sources of possibilities for the realisation of their ideals.

I cannot tell whether the International Olympic Academy has given you what you expected in the two weeks of your stay. But I can assure you that everything within possibilities has been done to that effect.

However, regardless of any other contribution of which you are the only judges, the effort to provide an opportunity of life and work in common for young people from all over the world without regard to political affiliation, religion or language is, to my mind, quite promising in itself.

At the close of the meeting, I want to address the thanks of the Hellenic Olympic Committee to all those who have contributed to the creation and maintenance of this small international community — and that includes all those who attended this 13th Session. Our gratitude goes especially to the eminent lecturers, to the members of the I.O.C., who attended the session, and to all the participants.

Participants of the 13th Session : When you return to your several countries, I appeal to you to keep the Olympic Torch aflame. You must become the heralds of Olympic ideals. In your own fields of activity, you. must cultivate and propagate all or part of what you think ought to be the common property of your fellow-citizens.

Tell them that beyond material possessions and beyond Vanity, there are ideas and principles which, if properly cultivated, can elevate men and societies to spheres much superior to present levels of life.

With this advice, the Hellenic Olympic Committee and I personally wish you a happy return home and all the best for you and your families.

PROCEEDINGS
OF THE 13TH SESSION AT OLYMPIA

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

INTRODUCTORY TALK AT THE OPENING OF THE SESSION

By Mr. EPAM. PETRALIAS (Greece)
President of the I.O.A.

Ladies and Gentlemen,

We feel particularly happy and pleased to be able to welcome you here, in the headquarters of the International Olympic Academy, in order to open the proceedings of a new session, the 13th.

I thought it would be opportune to outline for you the role of the International Olympic Academy, its aims and pursuits. I will limit myself to some general statements because the various distinguished lecturers who will take the floor after me, will present the aims, pursuits and teachings of the I.O.A. in a more detailed way. I will simply give you an outline.

The task of the International Olympic Academy is the development and propagation of Olympic Ideals as these have been handed down to us by our ancestors and conceived by Pierre de Coubertin.

Coubertin had expressed, at an early stage, his opinion on the need of establishing and running a research center for sports where could be studied and discussed not only the technical aspects of sport, but also its philosophy, moral principles, social influence, its future evolution, its contribution to a better understanding between peoples and the creation of international friendship and mutual respect.

There exists a specific and historically proven precedent. The races which, in ancient times, have spread over the Mediterranean coasts were of course of Greek origin, but formed independent states, cities or regimes. And nevertheless, thanks to the spiritual power of sports the small states united and became Greece, Ancient Greece.

Unification was achieved in Olympia through the spiritual power of sports.

It is in this Greece of the Mediterranean, whose unification had been achieved in Olympia, during the Olympic Games held every four years, that the civilisation of the world developed and we can thus affirm that the world owes its civilisation to sports and the Olympic Idea.

Coubertin believed that the moral principles of sports could be propagated to the profit of the whole world and that they should be promoted by a joint effort based on scientific and cultural foundations.

Coubertin was seeking a new means for the propagation of his ideas, a permanent organisation whose mission would be to examine, to codify and to teach the major principles of Olympism with their social, cultural, pedagogical and philosophical implications.

During the 1936 Berlin Olympic Games, he had conceived the creation of an international Olympic institute which would promote his ideas and teach the principles of his philosophy. The International Olympic Academy has been created on the basis of this wish thanks to the thoughts, the collaboration and the action of John Ketseas and Carl Diem.

Thus, John Ketseas, with the approval of the Hellenic Olympic Committe, submitted a memorandum to the I.O.C. on the creation and operation of an International Olympic Academy in Ancient Olympia.

The foundation of this institution was decided by the I.O.C. on 28 April 1949 during its Rome Session and the Hellenic Olympic Committee's approval was unanimously accepted. John Ketseas, thanking the I.O.C. members for their unanimous decision *said,* amongst other things : «Greece, will do anything in its power, to ensure that this institution with the moral support of the I.O.C. and all National Olympic Committees, will bear fruitful results for sports and the Olympic Ideals».

In the realization of this aim, John Ketseas and the H.O.C. were greatly assisted by the German Carl Diem, then Director of the Higher Institute of Physical Education of Köln, who was one of the founders of this Academy.

Greece can feel proud today because it has indeed done anything in its power in order to organize and consolidate this institution in the conscience of world sports.

The International Olympic Academy is consecrated to the Olympic Movement and sports, and its task is to pave the way towards humanistic ideals which are enhanced through the practice of sports.

The main and fundamental aim of the I.O.A. is to strive in close cooperation with the I.O.C., the N.O.Cs,' International Sports Federations and the cultural institutions of the world, for the development and propagation but also the preservation of the Olympic Idea and the supremacy of the pure principles of sports.

The aim of the I.O.A. is to prepare faithful and devoted preachers of the athletic idea, inspired believers in the true Olympic spirit. The

main task of the I.O.A. is to find and educate the young who will continue this strenuous but noble effort which provides its followers with a simple victory, with no material value, and a factor of world peace.

You probably all wonder what the Olympic Idea really is. I will therefore try to describe its context.

The Olympic Idea is an original philosophy which, concurrently with the development of physical abilities, aims at the cultivation of intellectual pursuits, with, as final objective, the harmonious development of man and his improvement. The Olympic Idea also aims at the education of the individuals and the masses, who will form physically and spiritually harmonious human types, so that the concept of «Kalos Kagathos» of Ancient Greeks may be realized.

The Olympic Idea, from Coubertin's time, i.e. more than 75 years ago, until today, has gone through various evolution stages, following the rapidly and constantly increasing technological progress and the many social changes, which have occurred as a result of two world wars. Nevertheless, the fundamental idea has remained unaltered and is based on the antique model.

The Olympic Idea is closely connected to the Olympic Movement which is inseparably linked to the Olympic Games.

Let us exemine what is contained in the concept of the Olympic Movement.

The Olympic Movement is the glorification of physical and moral qualities which result from sports games, the games which gather every four years, the sports youth of the world and which create mutual respect and international friendship aiming at a better and more peaceful world.

The Olympic Movement is infinitely continued, at all times. It is addressed to the whole world. It preaches the principles of the Olympic spirit to the men of every age, sex and class, in order to help them embrace its ideas, practise sports and become worthy and perfect citizens. It has a public character it encompasses all sports and participation in it is voluntary and aims at no material benefits. It is addressed to all nations and has no part in any political, religious, class or race disputes. Its pursuits are purely pedagogical and based on the principle of honest amateurism, equality and justice. It strives in order to spread and develop the love for sports among the people and teach the young that participation in any sport is, above all, beneficial to themselves.

Our message has an international appeal, even among the young of today about whom it is wrongly believed, I think, that they lack ideals and think in a materialistic way. The contacts I have had during the few years I have been President of this Academy, have given me the firm

conviction that the young have faith in ideals, such as the Olympic ideals. Youth is perhaps going through a phase of investigation and doubt. Let us therefore try to convert it and I firmly believe that, sooner or later, we will have ample proof that our efforts were not in vain.

The Olympic Movement is headed by amateur officials who contribute their work as idealists.

The Olympic Games are a universal quadrennial festival, whose main purpose is to draw the attention of the world to the Olympic Movement. While Ancient Games were always held in Olympia, the modern Games are transferred from continent to continent, from city to city, in order to attract followers from all corners of the world and spread the principles of the Olympic spirit.

The Olympic Games should not be considered as an event during which only man's physical and muscular abilities are extolled. The Olympic Games are also impregnated with ethics and thoughts since each athlete who participates in the Games does not come only to affirm his muscular value but also in order to share with the other competitors a feeling of understanding, mutual respect, fraternity and friendship.

The day before yesterday, on the hill of the Pnyx, during the opening ceremony of the session, you heard the message of the new President of the I.O.C., Lord Killanin. A passage in particular drew my attention :

«The time has come for our movement to face realities and live in the century. This does not mean of course that we will renounce our ideal. It only means that we will confront problems in all sincerity. The union of all Olympic forces and the obstacles which have been strewn on oar way. You will have to take the time to reflect and guide those for whom you will be responsible in the way which will be opened».

I have tried, as briefly as possible, to present to you the aims of the International Olympic Academy and the spiritual principles on which they are based.

Here, we shall try to convey to you its noble ambitions. You are the Elite of the sports-loving youth of your country and that is why your country greatly depends on your cooperation, in order to build a better tomorrow.

We, the older men, are here to help you build for you and your compatriots a more united and fraternal society.

We, the older men, are here to help you build for you and your compatriots a more united and fraternal society.

But let us now come back to the Academy. It is true that during the first years we had to face the hesitation, doubt and reserve of Na-

tional Olympic Committees. Now however, we are happy to see that this hesitation has been erased and that the number of N.O.Cs which send representatives to the I.O.A's sessions is constantly increasing. The institution is fulfilling the hopes of its founders, it is imposed on the international level, consolidated, and the peace of Olympia and its lofty preaching, attract more and more pilgrims of the Olympic Ideal. Those of you who have attended previous sessions of the I.O.A. will realize the truth of my statement.

The I.O.A. will always be attached to ethics, i.e. the ethical rules which, through physical education, give its true meaning to life. This means that the I.O.A. will always strive for a better future for humanity. Ladies and Gentlemen,

I wish that the work of the 13th Session be crowned with success, to the glory of sports and hope that Olympia will inspire you with its pure and unsullied ideals, so that you can become the ardent preachers of these ideals when you return to your countries.

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ADDRESS

By GENERAL (Rt) SP. VELLIANITIS
at the Opening of the 13th Session of the I.O.A.
Ancient Olympia

Our hopes for a better future for mankind are revived when we see so many representative groups of world youth and some former champions gathered here today, under the blue sky of Greece, surrounded by the immortal ruins of Ancient Olympia.

In this international cultural centre of Sports we will be taught the principles of the Olympic spirit which it is imperative that are spread to all spheres of human activity, to the extent of course that they can be accepted by modern communities.

I personally believe firmly that if the propagation of Olympic ideas could become more generalized, starting from you who attend these sessions of the International Olympic Academy, a rational solution could be found to the problems which assail humanity.

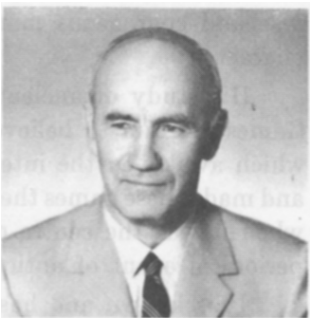
Although the International Olympic Academy has already acquired a 12-year old experience in this field, a lot has still to be done. And for this our hopes rest with you, the participants.

For this reason, although the principles of Olympism remain unchanged, we would like to listen to your views and opinions on the various subjects you will be discussing here, so that we can offer you something better, something more perfect, during the coming sessions.

Combining our efforts with those of the distinguished speakers, whom I would like to thank, with this opportunity, for their valuable contribution to the work of the International Olympic Academy, I want to assure you that we will do anything in our power to make your stay here fruitful and pleasant.

I wish you every success in your work.

THE OLYMPIC MOVEMENT AND THE OLYMPIC GAMES



By Mr. OTTO SZYMICZEK (Greece)

Technical Advisor of the H.O.C.
Curator of the I.O.A.
President of the International Track and Field Coaches Association

For twelve years now I have been trying from this rostrum to analyse the moral principles of Olympic Ideology and bring my audience closer to the simple but fundamental philosophy of Olympism such as it was conceived, in modern times, by the reviver of the Olympic Games, Pierre de Coubertin and his enlightened co-workers and successors of many years.

In my present lecture I wish to present a subject of primary importance and of great actuality.

It concerns the role, the work and the aims which are being pursued by the Olympic Movement and the Olympic Games.

I believe that this subject is of particular interest because no one has developed it until now and also because, as a result of the considerable spreading of the Olympic Games, it has now become essential that the major role played by the Olympic Movement as a whole be clearly defined.

It should not be felt that the presence of the French nobleman, pedagogue, historian and philosopher Pierre de Coubertin in the modern Olympic Movement was an accidental event.

Coubertin devoted his whole strength and all his thoughts to the task of reforming the educational methods of his country because he had realized that the way in which young people were educated and the means available for their formation and learning were not correct and did not conform to the needs of contemporary society.

He wanted to introduce in his country a new, live and juicy education. He studied the various pedagogical systems of his time and visited England in order to study its new colleges. He studied the history of Ancient Greece. He was a fervent patriot and wished to see his young French compatriots growing not under the influence of the dry, pedantic teaching of classical teachers, but with the help of an educational system which would consolidate and elevate their morale and faith and form

wise and courageous men endowed with a strong body and a healthy character.

His study of ancient history and the love of the ancient Olympic Games led him to believe that there must have existed serious reasons which awakened the interest of all Mediterranean peoples in the Games and made these games the most important element of life in Ancient Greece when it was the centre of the antique world and the most magnificent periodical event of antiquity for one thousand and two hundred years.

It is known and has often been emphasized that physical exercise, sports and games were familiar to people of older civilizations who lived before the ancient Greeks. It was the Greeks however who, basing themselves on the biological phenomenon of competition and emulation, set up an educational system, because they succeeded in pinpointing the numerous pedagogical elements contained in exercise, i.e. in the studied and programmed movement and diagnosing that by cultivating movement the individual qualities of the athlete could be promoted and developed, together with his overall physical and intellectual properties, based on the need felt by every man to distinguish and assert himself in the Games. The objective aim of the ancient educational system was the formation of men «Kaloi Kagathoi», i.e. men with harmonious and symmetric development.

The ulterior aim pursued by means of the systematic and conscious development of the body, was physical virtue which was considered as part of human perfection.

Because physical virtue is accompanied by bravery and wisdom, constant effort towards self-assertion and honest struggle, i.e. all the elements of the educational ideal of a whole era which is summarized in the Homeric verse :

«Μύθων τε ρητῆρ' ἔμεναι
πρηκτῆρα τε ἔργων» (Iliad, I, 442)

and is the beginning and the end of every education, because it means : «thought and deed, soundness and action».

Plato considers that symmetry in physical and mental development and improvement is the exclusive aim of all education because those who. exercise excessively become more wild than is proper and, on the contrary, those who are interested only in learning become more soft than is right.

Any excess, according to Plato, in exercise or learning, is detrimental and *prevents the practice of virtue.*

The *fear of God* and the *knowledge of oneself* help us observe these rules of correct education.

Since physical properties and mental attributes are *gifts of God,* man should follow God's commandments because as Plato writes in Crito :

«οὐ τὸ ζῆν περὶ πλεῖστον ποιητέον,
ἀλλὰ τὸ εὖ ζῆν»,

i.e. our main purpose is not how to live but how to live correctly. The explanation of this precept is given by Aristoteles when he says that «among all goods, in the soul there is virtue and in the body health and beauty. The most perfect of all goods however is happiness which consists in living by virtue, i.e. to act and perform correctly.»

The great development of the ancient games contributed to the social recognition of this institution, because the Games contained some basic elements for the social education and training of young people whose life was mainly spent in the gymnasia and palaestras.

Athletes in the Games did not compete as mere individuals, but they represented the Gods of their country, their city, their community, their parents and relatives and with their victory they did not bring honour solely upon themselves but especially upon their country and its institutions.

The ancient games influenced the crowds in many ways because at the time of their celebration the works of philosophers and historians of that time were presented, magnificent masterpieces, and thus the Games also contributed to the development of the aesthetic spirit in both spectators and athletes.

Since the games, the Olympic Games in particular, were attended by large crowds from all the regions where Greek tribes lived, the gathering of so many people offered an opportunity for the exchange of thoughts and views, the tightening of relations, the development of bonds of friendship and cooperation, the presentation of intellectual works and thus the Games became the greater quadrennial Panhellenic festival through which the peaceful coexistence of peoples was cultivated (Truce 884 B.C.).

It should not be felt however that the main objective of ancient society was the organization and splendid celebration of Games. The main aim of the ancient city was to form good, honest, worthy citizens who would defend and serve it. This was achieved through education which for the whole population was centered in the gymnasium which men frequented from their early youth to old age. The Games gathered some select individuals from among the multitude and from these select few the better and strongest were crowned.

In order to become acquainted with the pursuits of Olympism we

should bear in mind the characteristic definition given by de Coubertin : «Olympism gathers in a shining beam all the principles which contribute to the betterment of man».

With this definition, Coubertin wanted to emphasize that the principles of the Olympic Movement are many and multiform, because the Olympic movement is not addressed to only one group or a class of people, or a special race or nation, but to all men of any social class and origin, race, colour, religion and country. The multiformity of Olympic principles and their humanistic and idealistic bases, present this striking feature : that they are addressed to all the people and that according to his idiosyncrasy, education, convictions, ideas and faith, each man can find his interests in Olympic, ideas and adapt himself to these ideas in a normal and unconstrained way.

We can say that without any doubt, this adaptation to Olympic principles, be it partial, bears very fruitful results. The disadvantage of the multiformity of Olympic principles lies in the fact a great number of people are given the opportunity to exploit a part of these principles by channelling them towards a direction which conforms with and is adapted to their particular aims and pursuits (of a political, commercial, racial, nationalistic or individual nature). In this way they isolate the principles of the Olympic Movement as a whole and prevent their balanced and harmonious application. It is true that often, the isolation and incorrect application of Olympic principles is due to ignorance and erroneous interpretation of the texts and very rarely to dishonest intentions.

It therefore arises from what has been stated so far, that the fundamental and essential task of the International Olympic Committee is to provide a uniform and explicit interpretation of Olympic principles, draft the pertinent regulations and ensure their strict observance.

«National Olympic Committees should encourage the development of Olympic spirit among the youth of their countries. They should promote a program of education for the public and the press on the philosophy of amateurism. There is a tendency to concentrate too much on performance and new records and not enough on the social, educational, aesthetic, ethical and spiritual values of amateur sports».

This is the fundamental and strenuous task undertaken by the International Olympic Academy which being the world centre of the modern Olympic Movement studies, investigates, teaches and tries to spread the pure and noble Olympic principles.

Some confusion prevails among international public opinion as to the objectives which are pursued both by the Olympic Games, held every

four years and the Olympic Movement. The texts which analyze Coubertin's thought do not always clearly show that his intention was to separate these two concepts. The investigator however can easily understand Coubertin's intention to distinguish between the role and aims which are pursued separately by the Olympic Games and the Olympic Movement. Coubertin frequently mentioned the term «Olympism» as a general term covering the manifestations of both these concepts. And he expects that Olympism as a whole will have a beneficial effect on the education of youth.

Coubertin knew that the pursuits and objectives which he wished to reach were very high and that a long time would be required for their attainment. It is well known that the improvement of an individual and of a society in general cannot be achieved from one moment to another, especially when the objective pursued does not refer merely to physical development but involves at the same time the intellectual, moral and social evolution of youth.

Coubertin thought of instituting the celebration of the Olympic Games in order to assert the aims he had attributed to Olympism, which Games would be used as a means of promoting the principles of Olympism. This arises quite clearly from the text of the first I.O.C. regulations where it is stated that :

«The Olympic Games were not revived by the Baron de Coubertin merely to give contestants a chance to win medals and to break records, nor to entertain the public, nor to provide for the participants a stepping-stone to a career in professional sport, nor certainly to demonstrate the superiority of one political system over another.

«His idea was that they would :

«1. bring to the attention of the world the fact that a national program of physical training and competitive sport will not only develop stronger and healthier boys and girls but also and perhaps more important will make better and happier citizens through the character building that follows participation in properly administrated amateur sport.

«2. demonstrate the principles of fair play and good sportsmanship, which could be adopted with great advantage in many other spheres of activity.

«3. stimulate interest in the fine arts through exhibitions and demonstrations, and thus contribute to a broader and more well rounded life.

«4. teach that sport is play for fun and enjoyment and not to make money, and, that with devotion to the task at hand, the reward will take

care of itself — the philosophy of the amateur as contrasted to that of materialism.

«5. create international amity and good will, thus leading to a happier and more peaceful world».

In the same I.O.C. regulations in Chapter 1, the two terms : a) Olympic Games and b) Olympic Movement are mentioned separately. Paragraph 1 reads :

«1. The Olympic Games are held every four years. They assemble amateurs of all nations in fair and equal competition.

«No discrimination in them is allowed against any country or person on grounds of race, religion or politics.»

In paragraph 3 it is stated :

«3. The aims of the Olympic Movement are to promote the development of those fine physical and moral qualities which are the basis of amateur sport and to bring together the athletes of the world in a great quadrennial festival of sports thereby creating international respect and goodwill and thus helping to construct a better and more peaceful world.

We might think that the fact that the Olympic Games are mentioned in par. 1 of the regulations and the Olympic Movement in par. 3 has given rise to the feeling that greater importance is given to the Olympic Games than to the fundamental role played by the Olympic Movement.

However in art. 3 of the Regulations on National Olympic Committees it is clearly stated that «the aim of the National Olympic Committees is the promotion and safeguard of the Olympic Movement and amateur sports.» And in the article entitled «Olympic Spirit» it is indicated that National Olympic Committees should encourage the development of Olympic spirit among the youth of their countries and promote the implementation of a programme of education for the public and the press for a better understanding of the philosophy of amateurism. Because, the article reads, there is a tendency to concentrate too much on performance and new records and not enough on the social, educational, aesthetic, ethical and spiritual values of amateur sports.

Following what was mentioned above, I think that we can analyze the term Olympism into two activities : The Olympic Movement and the Olympic Games. Although they serve the same principles these two activities differ radically between them.

The Olympic Movement is eternal, it is addressed to all ages, to all levels of athletic ability, to all social layers, to all men and includes all types of events and sports. The aim of the Olympic movement is to realize the pursuits of Olympism with as ultimate purpose the harmonious development and improvement of man.

It is a permanent school of chivalry and idealization of man, where Olympic Ideals are taught at the same time so that they become ingrained and follow man until the end of his life and are automatically applied to all other spheres of his social activity.

The school of the Olympic Movement is attended by the initiates and the faithful of Olympic Ideals who are taught and inspired by specialized and enlightened ideologists and educators so that they can achieve individual improvement.

All sports disciplines participate in the Olympic Movement because the basic principle of effort, fair play and distinction is inherent in all sports, on the condition that the fundamental pursuits of the Olympic Ideals be observed since they constitute an automatic barrier against any infringement or deviation.

The activities and special objectives of the Olympic Movement vary according to the age, sex, idiosyncrasy and preferences of the individual who practises sports. This is made necessary by purely biological and hygienic reasons because our foremost aim should be the interests of individuals. It could in no case be accepted that the bio-rhythm of growth, prime and the conservative period of life be disrupted.

I think that we should be a little more specific on this point.

The objective of the Olympic Movement is to create a perfect human type with a symmetrical development. During childhood the special objective is to develop the general abilities, initiate children in the technical details of the various sports, the recognition and intensification of abilities, but mainly to provide encouragement and motivation for the practice of sports.

In early and late adolescence, this special objective is now turned towards specialization and the testing of the competitive spirit.

In man's prime — a period of intense activity — this special objective now concerns the quest for harsh competition and the highest possible performances. The fully developed body can now undergo heavy trials which conform to the needs and satisfy individuals of that age.

During manhood, the special objective will be to preserve the abilities thus acquired for the longer possible length of time.

•In the whole period of the individuals' athletic activity, the Olympic Movement inspires athletes so that they become fully conscious of the aims of exercise and sports and it can be said that its mission has been entirely successful when, having become mature men and abandoning the stadia, fields and sports arenas, they enter the service of the Olympic Movement's principles and ideals.

The Olympic Games are a periodical event, held every four years. Participation in the Games is limited since only select athletes from all countries of the world can take part in them. During the Olympic Games, the element of distinction and promotion of the better athlete is strongly emphasized. They are a show of achievements, not only physical achievements but of the achievements of the Olympic Movement in its effort to create complete individuals.

The Olympic Games gather the flower of international youth in a truly admirable noble competition. The young man who will enter the Olympic arena will be vested with the highest honour of representing his country and facing the best athletes of all nations. To reach this glorious moment however he has had to attend studiously the school of the Olympic Movement and complete a period of hard work in order to be eligible for selection by his country to participate in the Olympic Games.

Since however the element of hard competition is actively present in these large games — something which is natural — it is understandable that some deviations from the noble principles of Olympism do occur. This had been foreseen by Coubertin and for this reason regulations now in force include some restrictive provisions.

It is known that the principles, pursuits and values of Olympism cover educational, social, aesthetic, hygienic, ethical and spiritual fields. These values are varied and manifold. It would be wrong to attribute the task of attaining these aims solely to the Olympic Games, notwithstanding the fact that some of the principles and values of Olympism can be expressed in a more striking way during the Olympic Games.

Individuals during their long involvement in the Olympic Movement are taught the value of effort, the desire for distinction, the «know thyself», honesty towards themselves and their fellowmen, politeness, chivarly, fair play, altruism, self-discipline, idealism, disinterestedness, endurance, voluntary participation in a given cause, a more healthy and clean life, rejection of fanaticism. Generally, the individual will learn how to enjoy athletic effort, he will seek the constant improvement of his abilities, he will form a good character and he will truly become a man «Kalos Kagathos», useful to society.

The Olympic Games, the great peaceful festival of the Olympic Spirit, are attended by numerous athletes, the chosen few of all nations, who wish to demonstrate their physical performance and their moral and spiritual attributes.

Following a long period of intense effort and hardships they have at last entered the grandiose Olympic arena in order to claim the first place,

Laying of wreath at the stele commemorating J. Ketseas and C. Diem, pioneers of the Academy.

Participants attending the Opening Ceremony.

The 13th Session

lecturers and participants.

The President of the International Olympic Academy congratulating Mrs. M. Berlioux, Director of the International Olympic Committee, for her lecture.

The President of the I.O.C. Commission for the I.O.A. Mr. I. Vind (DEN) in a chat with Mr. V. Morgan, Vice-President of the British Olympic Association and Mr. N. Kurdjukov, Secretary General of the USSR Olympic Committee.

on equal terms, without discrimination, under the objective eyes of the judges and the stimulating enthusiasm of the crowds.

The values which are enhanced by the Olympic Games are the peaceful relations between athletes coming from states and nations of different mentality, religion, educational background etc. Understanding and contact between the youth of the world. Fraternisation and reasonable internationalism. The demonstration of the noble athletic ethics. The elimination of discrimination between social levels.

It would have been impossible to realize and promote these moral values without the long, laborious and dedicated efforts of the Olympic movement and its work of enlightenment.

The combination of the work of the Olympic Movement on the one hand and the Olympic Games on the other ensure the realization of the lofty ideals of Olympism.

The Olympic Movement and the Olympic Games form a uniform and indivisible whole. They cannot have effect separately, the Olympic Games could not have been held if the Olympic Movement had not existed as a permanent activity* The International Olympic Committee and the National Olympic Committees have to extend considerable efforts in order to serve these two institutions in a balanced way.

Pierre de Coubertin worked very hard in order to impose the Olympic Games to the world, knowing that the accomplishment of the second and main part of his humanistic mission would then become possible.

This second part concerned the consolidation of the principles of the Olympic Movement on which his whole education edifice rested.

The former president of the I.O.C., Mr. Brundage, said in a speech delivered on the occasion of the 100th anniversary of Coubertin's birth in 1964 : «It has not yet been generally recognised that the revival of the Olympic Games was only a first stage in Coubertin's plans. The Games were intended to create sufficient interest to induce governments, educators and the general public to demand the establishment of national programmes for physical éducation and amateur competitive sport. These programmes would help eliminate social injustice, counteract the rampant materialism of our day and offset the adverse consequences of industrialisation and urban life. By extending the ancient Greek concept which was strictly national, the Games were further intended to create and develop international friendship and good will. . . The outstanding success of the Games allows us now to concentrate on the broader and more important stages of Coubertin's dream.»

It is true that we have now successfully completed what Coubertin regarded as the first stage of our efforts. The Olympic Games have been

firmly established in the conscience of nations as an institution of universally accepted validity. We must now proceed, with courage and determination, to the second phase of our efforts. This second phase includes an increased awareness of the principles of the Olympic Movement, and the propagation and prevalence of the Olympic Ideals—without compromise of deviation. We are firmly convinced that we serve a right and eternal philosophy, a philosophy that combines thought and action and proposes to produce a better human type in the interests of the universal human community.

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THE LOFTY TEACHING OF SYMMETRY IN THE WORK OF ANCIENT GREEK PHILOSOPHERS

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«Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἀθάνατοι·
ὅρθιος δὲ οἶμος καὶ τραχὺς τὸ πρῶτον, ραϊδίη δ' ἔπειτα πέλει» [1]

Hesiod

In a lecture presented during the 8th Session of the International Olympic Academy in 1968 I developed the subject : «Competition and Education in Ancient Greece» and I said at the beginning of my lecture that the Greek Nation had contributed much to the evolution of human civilization and that its fundamental and major contribution was achieved through the acceptance of physical exercise and sports as an educational and teaching tool. I will try to prove that no exaggeration is contained in this statement and I will briefly present my thoughts on the subject so as to help, with the little I have at my disposal, in the investigation of the main theme of the present Session which, as you all know, is «the contribution and offer of intellectuals to the modern Olympic movement.»

I believe that pedagogical concepts with which we still try to bridge the ideological gap created by modern developments, have been handed down to us from remote antiquity.

In Ancient Greece, competition performance of young people was considered important not only for the athletic and overall development of the citizen's body, but also for the harmonious formation of the human being as a whole. The palaestra and gymnasium were the major centres of this wise educational system.

Athletics and gymnastics, i.e. the careful and detailed preparation for important games, gave joy and pleasure to children, young people and men alike, provided them with the opportunity of living outdoors,

[1] With toil and sweat immortal gods have always demanded the conquest of virtue; the road is steep and abrupt at the beginning but then everything becomes smooth and easy.

guish themselves and excel, submitted their bodies and movements to rules taught by experience with the measure of propriety and finally contributed to the achievement of the desired harmony both in physical and mental and intellectual properties. It is moreover well known that satisfaction derived from physical harmony and fulfilment becomes a natural phenomenon and that, from the coordinated efforts of a group, the traits of character of the individuals forming this group come out. Because during a game every individual is conscious, to a greater or lesser extent, of the effort of the group, he shows initiative for asserting himself or supporting the group, is forced or not to discipline his contribution, he learns order and exactitude, with a word the way is now open for shaping his character.

In this way, the greater the share of athletics in overall education, the more its cultural effects become evident and the level of education rises. In order to accept this we must go back to antiquity and prove that at that timé sports were the basic tool for the physical, intellectual and moral development of the people.

From very ancient times, the application of competition had given tangible results as far as the health and good physical condition of athletes was concerned and had also shown that it could greatly affect the customs, good habits and morals of young people. In the two original legislations of Lycurgus of Sparta and Solon of Athens, competition is a major educational element and just about the only occupation of young people. The wise men and archons of ancient cities had imposed exercise on children, boys and men because they recognized that it contributed to the harmony and symmetry of education and development of citizens.

For this reason they promoted the games with much attention and careful study and a victory in major competitions offered glory and supreme honour to the victor and to his city. The victor was the elect of the gods and he was honoured and worshipped as a hero with statues erected in his honour, hymns dedicated to him by poets and public distinctions granted to him by his country.

This general conception on the influence of competition on man's development and its contribution to the cultivation of perfect health, beauty, wisdom, courage and all other moral virtues, led philosophers and physicians of those times to study the effects of this method and express their views and it was on these views that city legislators and archons

«μάλιστα δὲ καὶ ἐξάπαντος τοῦτο προνοοῦσιν,
ὅπως οἱ πολῖται ἀγαθοὶ μὲν τὰς ψυχάς,
ἰσχυροὶ δὲ τὰ σώματα γίγνονται...»

(Lucian Eik. 288)

(the city's main concern, is to form honest, noble and good citizens in the soul and strong in body).

It is well known that the intellectual world of antiquity has handed down to us a wealth of ideas, opinions and conclusions in the texts which have been preserved and which today strengthen our views and encourage us to ask for the assistance and eager support of the intellectual leaders of modern society in the ideological task which is being pursued by the Olympic Movement.

I will mention the main philosophers and cultural representatives of ancient times who express in their writings, knowingly and succinctly, the need for the development of sports and physical exercise in forming the perfect man.

Plato in his dialogues, and in particular in the Republic, the Laws, Protagoras, Lachis, Phaedo, Timaeus, all works of political philosophy and education, recognized that the main concern of the city should be to ensure the education of youth and that education must be one and the same for all citizens.

Plato believed that the human body is not a synthesis of two independent elementsj i.e. the soul and the body, but a complete entity, an indivisible whole. The soul is the expression of the body and the body the expression of the spirit. The soul needs plastic matter, the body, for its fulfilment. The development of the body means a motorial differentiation, a rhythmic order, a motorial logic. This is the uniform whole. Competition and the Verb.

Plato accepts that the body and physical passions greatly affect the soul. The body is the soul's mortal envelope (Phaedo) which is improved through healthy exercises, but is destroyed by morbid habits in the same way as the soul is injured by wrong and benefits from right and just. Thus, right is compared to health and wrong to sickness. The former is an expression of mental health; while the latter represents a morbid condition of the soul (Grito).

The purpose of exercise is to achieve health which breeds beauty and strength. Consequently, the love of physical exercises is a good which we should pursue. But, just as great knowledge is no philosophy, in the same way, excessive effort is no true love of exercise and only rational effort combined with the necessary moral and intellectual knowledge, can create perfect citizens. He who cultivates his mind, through intensive study, must give back to his body the physical movement which it missed and he who builds up his body with perseverance and heavy

toil, should enrich it with the knowledge of music and philosophy (learning), in order to be able to pride himself of being Kalos Kagathos (Timaeus).

God, so that people could attain the high aim of Kalokagathia gave them two means, two arts, two sciences : learning and education which should not be used separately, one for the soul and the other for the body, but both together, in combination. With these two insuperable forces it is possible to create men of excellence and perfection, men of virtue. Cities need these men (Republic C, 18).

Plato never considered physical education to be inferior to intellectual learning. On the contrary he always speaks of both as though they are indivisibly linked to one another and inseparable from the overall education and formation of man.

«μετὰ δὴ μουσικήν, γυμναστικῇ θρεπτέοι οἱ νεανίαι»

(Republic C)

(following learning young men should exercise by means of gymnastics). And this because we are not simply concerned with how they will live but with how they will live as perfect men.

«οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν»

(Crito)

Good living is obtained with the cultivation and practice of virtue, the quest for which is the primary aim of correct education.

Education begins from a very early age and lasts as long as man lives.

«ἐκ παίδων σμικρῶν ἀρξάμενοι μέχρις οὗ περ ἂν ζῶσιν»

(Protagoras IE)

When Cleinias from Crete asks Plato with wonder, if physical exercise should be practised from an early age, the master replies that «movement should be given to man not from infancy but already from the period of intra-uterine life»

(Euthyphr. Z)

Plato summarizes, in a remarkable way, the aim of gymnastics and exercise.

«ἡ ὑπὸ χρηστὴν διάνοιαν ὑπαγωγὴ τῶν διὰ τῆς σωματικῆς ἐπιμελείας βελτιουμένων σωμάτων»

(Protagoras IE)

Because the man who exercises his body is both virtuous and brave.

Bravery is different from courage, juet as physical strength and bravery are not the same thing. Because strength might be engendered by wrath and passion while bravery is thé result of appropriate exercise, agility of body and moral strength. Brave men are always courageous, while impudent men are not often brave.

The personality of the Athenian sage was most remarkable. He was a philosopher, an artist, a mathematician. These magnificent intellectual properties were associated with an excellent physical condition. His name, the name of his grandfather, was Aristocles. Plato was a nickname given to him by the paedotribe Aristion from Argos because his chest and forehead were broad. It was said that he had taken part in the Pythian Games and won.

Other sages of ancient Greece who had expressed views on the need of cultivating the mind through the body and who had proved with their own deeds and works the correctness of their assertions were :

Plato's pupil, Aristotle, Hippocrates, the father of Medicine, Philostratus, a philosopher from Lemnos, Galen, physician and philosopher, Xenophon, general and historian, Plutarch the historian, Oreibasius, a physician from Pergamum, Antillus the physician, Athenaeus, a philosopher from Egypt, Arrianus, a philosopher from Nicomedea and others.

We will select small extracts from the opinions of these representatives of Hellenic culture which we will present in summary form.

Hippocrates in his works does not only lay the foundations of the science of gymnastics and outline the purposes of physical education, but describes with clarity their mode of application. Hippocrates attached much importance to gymnastics and athletic training and proved that apart from physical beauty, power, strength, competitive spirit, custom and order, discipline and health, citizens through exercise can also achieve perfection. And this according to the great majority of physicians and philosophers of antiquity, was the supreme aim of individuals and states.

Aristoteles advocated that, above all, the legislator's task is to ensure that all men will become virtuous and perfect. In his treaty on the soul (A, 4, 408a) Aristoteles calls health «harmony» and considers that gymnastics which develop this harmony are a science. Harmony is made of *health, strength* and *beauty.*

«τέχναι καὶ φρονήσεις εἰσὶν ἡ ἰατρικὴ καὶ γυμναστική· ταύτας γὰρ ἡμεῖς ἐπιστήμας τίθεμεν».

(medicine and gymnastics are art and knowledge and we consider them both to be sciences).

He defines all virtues, i.e. health, beauty, power and competitive strength as parts on human happiness (Ηθικ. Νικομ. A, 1360, b) and this happiness depends on physical properties and mental wealth which is made up on wisdom, bravery and laboriousness.

Philostratus considers the art of training a wisdom and science.

«Περὶ δὲ τῆς γυμναστικῆς, σοφίαν λέγομεν οὐδεμιᾶς ἐλάττῳ τέχνης, ὥστε ἐς ὑπομνήματα ξυνθεῖναι τοῖς βουλομένοις γυμνάζειν».

(Gymn. 1)

(As for gymnastics, I consider them the equal of all other arts, a true wisdom which is divided in parts so as to train those wishing to exercise for a special purpose).

Xenophon, Socrates' pupil preaches the same principles and convictions as Plato. Like all Greek philosophers, he attaches great importance, to *nation, nature* and *education.* He criticizes the cities which do not show enough concern for their citizens' education and thinks that parents who do not observe the State's laws for the education of their children should be punished. He considers that *education is the study of obedience,* a constant increase of physical endurance and exercises of the soul so that it does not submit to the lusts and desires of the body.

Galen says that just as beauty is composed of symmetry, fleshiness, suntan, plasticity, agility and intellectuality, the fitness of the body is made of health, vigour and beauty. And one could say that health is the basic good which results in beauty and energy or that energy is the primary physical good and health a cause of it (Hygien, id').

Even in the period of the decline of athletics and decadence of Olympia, exercise is still considered as one of the basic elements of education.

The historian Polybius (3rd century AD) believes that the formation of people should be based on «education from childhood». In his view the major elements of education are the family, school and the natural and social environment. Finally, he defines as the aim of education, the development of men not only of words but of action because work and deeds.are the factors which evaluate and reveal human value (Hist. XII, 28, a, 5).

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The well-being and the love of physical exercise which characterized the greatest philosophers of antiquity is advanced as the greater proof of the correctness of the principle that education should be symmetrical. These men set the best possible example to their young pupils and the

frequenters of gymnasia, because they stood before then like live statues, filled with well-being and strength, and wisdom, men who did not limit themselves to words and dry teaching but proved the correctness of the system they taught with their own achievements and example.

Lucian underlines the absolute need for education with exercises and lessons (Eik. 283) :

> «οὐ γὰρ ἱκανὸν ἡμῖν ἔδοξε τὸ μόνον φῦναι ὡς ἔφυ ἕκαστος ἤτοι κατὰ τὸ σῶμα ἢ κατὰ τὴν ψυχήν, ἀλλὰ παιδεύσεως καὶ μαθημάτων ἀπ' αὐτοὺς δεόμεθα».

(because I do not think it is sufficient and correct to leave every individual as he was born, to develop his body and soul alone, but we believe that education and lessons are required to this end).

All this shows that competition, in the long period of Hellenic antiquity, was closely associated with the education of youth, with the usages and customs of the citizens of ancient cities and that with the encouragement and assistance of philosophers, archons and legislators, competition was systematically developed and became the primary means for human improvement.

Ancient philosophers with their teaching and their example laid the bases for the physical perfection of natural man and the intellectual development of the symmetrical and perfect man, that which has since remained the most beautiful ideal for the human race.

I will not tire you much longer.

I will conclude this lecture with a few historical examples.

Diogenes Laertius (Vladis, Venice 1798) mentions the philosopher Menedemus, the founder of the Eretrian School.

> «Κατά τε τὴν ἕξιν τὴν σωματικὴν ἤδη καὶ πρεσβύτερος ὑπάρχειν οὐδὲν ἧττον ἀθλητοῦ στερεός τε καὶ ἐπικεκαυμένος τὸ εἶδος· πίων τε καὶ τετριμμένος, τὸ δὲ μέγεθος σύμμετρος».

(As far as his physical condition was concerned, though he was an old man, he was strong as an athlete and suntanned; well-built and always fit, symmetrical in every respect).

The Pythagorean philosopher Embedocles from Agrigentum of Sicily was the son of an Olympic winner, he himself had won an Olympic victory in the equestrian events and was the father of the stadium runner Exaenetus, twice Olympic victor (91st and 92nd Olympiad of 416 and 412 B.C.). When his son won the second victory Embedocles roasted meat in Olympia and invited at the meal all the spectators who were watching the games. On their return to their city the enthusiasm was so great

that the citizens of Agrigentum rushed out of the city to meet them and three hundred chariots, each drawn by two white horses, accompanied them back to the city with joy and songs.

Democritus from Abdera, a famous philosopher, the first who formulated the philosophic ideas on the atom, was a pentathlon athlete and well versed in the art of arms.

Aeschines, the famous Athenian rhetor, is described as «ερρωμένος τω σώματι περί τά γυμνάσια επόνει» (Plut. Biographies of ten orators, 839, 50) (i.e. he was well-built, strong and brave because he tired, trained his body with physical exercise).

Isocrates, another famous Athenian orator, excelled in exercises and ball games. His bronze statue had been erected in the grounds of the Arrephores (Plut. ibid. 852, 11).

Philosophical schools also flourished in the Athens gymnasia and palaestras. The School of lyric philosophers was founded at Gynosarges by Antisthenes, the Peripatetic school in the Academy by Aristoteles. Philosophers frequented the gymnasia and palaestras where they exercised, conversed, taught. Plato taught in the Lyceum, a palaestra which had been built by the Athenean orator Lycurgus (Plut. Biog. of Orators, Z. Paus. I, 19, 16). The philosopher Prodicus from Geos (Plato, Eryxias 12) was a student at the Lyceum. Socrates taught at the palaestra of Taureus. Taureus might have been a Gymnast who gave his name to the palaestra. Plato's dialogue, Euthydemus, takes place in the Lyceum, his dialogue Lysis in Mikkos' palaestra and Harmides in the palaestra of Taureus.

The philosopher Carneadus was expelled from the Gymnasium on the order of the Gymnast because he shouted (Diog. L. Δ. θ.).

Crates from Thebes, a Cynic philosopher and student of Diogenes, was whipped by the gymnast because he infringed the regulations.

Socrates was an habitué of several gymnasia. He exercised, bathed and was much admired for his endurance and well-being (Diog. L. B, 5).

Chrysippus, a famous Stoic philosopher from Cilicia, a student of Cleanthes, was a dolichus runner (Diog. L. B, 7). Pythagoras was a pugilist. He participated in the 48th Olympiad (588 B.C.). He was disqualified for the boys' events and jeered at by the crowd; he then registered for the men's events and won (Diog. L. B. 2). (This information provided by Diogenes Laertius does not seem to be true. He might be referring to another athlete called Pythagoras).

The sage Periander from Corinth was fond of riding. He had won the quadriga race at the Olympic Games (ibid. A, 7).

One of the seven sages, Cleobulus from Lindos was a remarkable athlete and quite strong (ibid. A. 6).

Thaïes of Miletus, also one of the seven sages, died in the stadium from tiredness and thirst while watching the games (ibid. A, 1).

Another of the seven sages Chilon of Sparta also died in Olympia the moment he was embracing his son who had won an Olympic victory in the boxing event «υπερβολή τε χαράς καί ασθενίας πολυετίας» (from emotion caused by the great joy and exhaustion from old age).

Dear friends,

Man should aim at perfection, since he is a being created «in God's likeness». But whereas God is perfect and omnipotent, men are weak. For this reason, God in his great mercy has endowed men with a mind and left them free to see, search, judge and progress, following his commands, improving themselves and continuously sharpening their force, until they reach virtue.

In my last book, entitled «From the legends of Olympia» which came out in Athens at the beginning of 1973, in the chapter on «Philinus from Cos», the young athlete Philinus asks his master, the philosopher Nicandrus, what is virtue. And Nicandrus answers :

«The body, Philinus, is cultivated with gymnastics, the soul with music, the mind with knowledge. This is the only way to achieve beauty. In beauty you can enclose the idea of man. Man is not only a being possessing a strong body but he who, at the same time, has a beautiful soul and mind. Beauty therefore is the expression of this completion and this perfection is virtue. He who possesses virtue is perfect.» Dear friends,

I hope you will realize, during your stay here, in the peaceful environment of sacred Olympia, that the International Olympic Academy tries to inspire you with the moral teachings of Ancient Olympia and teach you virtue.

THE MODERN OLYMPIC MOVEMENT

By Mrs. MONIQUE BERLIOUX (France)

Director of the International Olympic Committee

This is the fifth consecutive year I am present here in Olympia, to explain to you not only the functioning of the IOC, the supreme world sport organisation, but to talk also about the workings of the Olympic Movement.

Let me first express my warmest thanks to those who make it possible for us to meet here today.

We can now come to the heart of the matter. First, what is the Olympic Movement ? It is the world organisation for the promotion of Olympism, the union of every force, every association working for Olympism.

What is Olympism ? It is a resurrection of the ideals that reached their peak of perfection at the four-yearly festivals at Olympia.

Here are these ancient principles of harmony : the cultivation of the mind, moral conscience and the body; beauty, equilibrium of values, forces and faculties; ability to assimilate all civilisations and to be a decisive factor of progress within them — and those of today : a complete and continual adaptation to industrial, scientific and social revolutions.

Olympism belongs to a tradition recognizing that man has always had, and always will have the same needs and the same aspirations. The Olympic Games were abolished for nearly 15 centuries, but not the ideal that inspired them, that gave them life. We find this ideal again down through the ages, only under other names. In Charlemagne's day, there was the attempt to strike a balance between sport and the mind; later we have the vigil of arms before entering the order of knighthood which, in many ways resembled the one the Greek athletes must have kept the evening before the Games; then there was the education of the Samurai, or the humanism of Rabelais and the Renaissance . . .

Certain methods of education and formation, certain ideals made these 15 centuries fruitful from many points of view.

In deciding to propose the revival of the Olympic Games, Pierre

de Coubertin wanted to give the youth of the world a new philosophy, a different form and way of life, in fact a fresh goal. He knew, however, that this was only a comparatively small part of the task he had set himself.

The Olympism conceived by Coubertin is a religion. It is also a happy balance of man's faculties which he called «eurythmies». It is that «quiet, still hour» of humanity known to the Greeks, which he wanted to revive and which he analysed so well. These words «quiet, still» are generally used to describe the moment when the sea, just after it has reached its highest point, seems to hover, to rest before starting to go down again. A similar hour exists in human life too, an hour when the cerebral and muscular tide has reached its highest peak, and when man may be fortunate enough to know it. But such good fortune is not given to all.

There is much man can do to possess the joy of the «quiet, still» hour. The difficulty lies in the fact that in order to succeed, he needs to prolong the youth of his muscles, while at the same time hastening the maturity of his brain, so as to bring his body and mind to a harmonious plenitude.

To achieve this kind of symbiosis, or rather to encourage young people to do so, by appealing to their taste for enjoyment and at the same time their love of exploits, that is the task Coubertin has set himself. He found the solution in organising a sports competition at the international level which, like classical tragedy, had its rules of unity :

— place : a town
— time : two weeks
— participation : all would be eligible to compete without discrimination as to race, religion or politics.

Coubertin added one ideological condition : these Games should welcome only those practising sport for their own pleasure, not for money, that is to say, they were to be reserved to those for whom victory — symbolised in ancient times by the olive branch — would be sufficient reward or even the mere fact of taking part in the Games. Those attracted only by the profit or the possibility of gain would be rigorously excluded.

How therefore to go about re-creating the Olympic Games ? by means of an organisation that would be both stable and flexible — the International Olympic Committee in fact.

Back to 1894. Pierre de Coubertin has been journeying for 2 years throughout the world, not only to get acquainted «de visu» with the results of the educational policy set up by Ludwig Jahn in Germany, Thomas Arnold in England, and of the academical system prevailing in the new America, but also to recruit followers too.

He was then the organiser of the International athletic Congress of Paris, for the «study and propagation of the principles of amateurism». The second part of the agenda was entitled : «Olympic Games». 49 associations and 12 countries were represented at the Sorbonne, when, on June 23, the principle of the revival of the Olympic Games was unanimously adopted, and Athens chosen as the host city for the Games of the 1st modern Olympiad. A committee consisting of 10 members was then founded with a view to ensure the regular celebration of the Games.

The International Olympic Committee, as its founder, intended it was, and is still in 1973, a permanent, independent organisation, with a very special method of recruitment : that is to say, in the words of Pierre de Coubertin, a «self recruiting body» of members who are co-opted and not elected. Today they number 74 and their average age is 56. They come from 60 countries and every continent : 27 from Europe; 9 from Africa; 8 for Asia; 12 from America; 4 from Australasia.

Members of the IOC are chosen for their reputation, their knowledge of sport, their merit, their independence and their availability; they must be wholly free of all ties and obligations. They are the IOC's ambassadors in their country of origin, and not their country's spokesmen on the IOC. When introduced as new members, they bind themselves not to be delegates of anybody or anything.

A reproach sometimes made to IOC members is that their inactivity would prevent them from evaluating objectively the material difficulties an athlete can encounter. However, all of them have a professional activity : heads of state, civil servants, professors, bankers, medical officers, businessmen, lawyers, engineers, writers, editors. To devote some of their time to the destiny of the Olympic movement is a choice and not a hobby.

Another reproach is their lack of knowledge of sport and of its realities. All of them yet, have been practicing one or several sports. A number of them took part in the Olympic Games : Mr. Avery Brundage in athletics (1912), Comte de Beaumont in shooting (1924), Mr. Willi Daume in basket ball (1936), Major Padilha in athletics (1932 and 1936), General Stoytchev in equestrian sports (1924 and 1928). Six won a gold medal : Mr. Armand Massard in fencing, Mr. Gustav Dyrssen and General Thofelt in pentathlon, the Marquess of Exeter at the 400 m hurdles, Mr. Masaji Kiyokawa in swimming, and Constantine of Greece in yachting.

Finally, their administrative sports career gives them the authority and experience required to sit on the IOC.

The members meet in general assembly, known as a Session, once a year, twice during the Olympic year. During the Session, they elect

their President. Today, his term of office lasts 8 years. Until 1924, he was elected for 10 years. The President is then eligible for re-election for successive terms of 4 years. It has been sometimes suggested that this period of 8 years was too long. However, 2 Olympiads are required for the presidential task to be conducted efficiently and for the President to give a new trend to the Olympic movement. The IOC had six Presidents :

— a Greek : Demetrius Bikelas (1894-1896) who had the difficult and formidable honour of having to organise the first Olympic Games of modern times, but who made them the success we all know.

— a Frenchman : Pierre de Coubertin (1896-1925), about whom we shall limit ourselves to saying that he laid the foundations of modern Olympism.

— a Belgian : Count Henri de Baillet-Latour (1925-1942), who continued and consolidated the work of his predecessor, and who was called on to handle the first really big problem : the celebration of the Games of the 11th Olympiad in Berlin, in 1936, under the Hitler regime, and who succeeded in spite of all the pressure in keeping the character and universality of these Games.

The fourth President of the IOC was a Swede : Sigfrid Edström (1946-1952). At the death of Count de Baillet-Latour in 1942, Edström in his capacity as Vice-President and native of a neutral country, took over the reins and kept the IOC alive during the second world war. He was appointed head of the Olympic organisation in 1946 at the first Session held after the war. To him fell the task of getting the wheels going again, of filling in the gaps left by the war, and preparing his brilliant successor.

This was a North American, Mr. Avery Brundage, elected in 1952. During his reign lasting 20 years, the Olympic Games have become the biggest social force of our day. Thanks to his wisdom, his perspicacity, and his great determination, he has succeeded in preserving the unity of the IOC, where other international organisations have failed. I would quote, for example, the unification of the two Germanies, then the celebration of the Melbourne Games a few days after the events of 1956 : the revolt in Budapest and the Suez affair, and then the continuation of the Munich Games after the criminal attempt of September 5 against the Israeli team.

The sixth President, in office since September 12, 1972, is Mr. Michael Morris, Lord Killanin, who thus brings back the presidency to Europe and who will have the difficult privilege to reconsider Olympism, taking into account the problems of our times.

While Mr Avery Brundage was what can be called an autocratic monarch, not to say a dictator, a word which can have a depreciatory sense, though the Honorary President was proud of it, Lord Killanin is, by nature and will, a democrat. He has not hidden the fact that he intends to «open the doors», in other words to have a more modern conception of Olympic sport, while nevertheless safeguarding the great principles which have contributed to its success.

So much for the Presidents,

Now the wheels of administration; it is during the Sessions of the IOC that the Executive Board, consisting of the President, three Vice-Presidents and five members, is elected by a majority of votes.

This Board is responsible for drawing up the agenda for the Session, studying problems and submitting its conclusions to the meeting for ratification, as well as handling current affairs. On it depends the general secretariat of the IOC, headed by a Director, assisted by a Technical Director and the necessary staff.

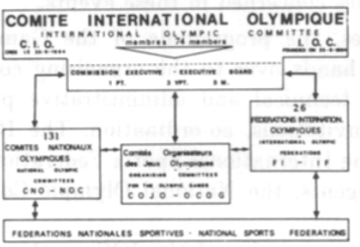
In its work, the Executive Board depends on a number of specialised committees. Depending on the case, these commissions consult experts, regarding the different subjects dealt with.

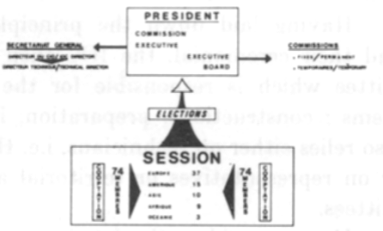
Their position was reviewed during the last Executive Board meeting, held in June, and for the time being, they number eleven : finance commission, eligiblity commission which deals with the cases of violation of the amateurism rules, rules editing commission, emblems commission which tries to obtain the legal protection of the Olympic emblems throughout the world, commission for the International Olympic Academy. Some are joint commissions and include NOC members (Commission for the Olympic Programme, for the Olympic Solidarity, for the Administration of the Olympic Games), delegates from the Olympic Congress) press representatives (Information and Culture Commission), or medical officers (Medical Commission).

The commissions do the ground work : they study the cases and proposals, present reports and submit recommendations to the Session which is entitled to decide, after having requested the opinion of the Executive Board.

The programme of the Session follows an agenda established as I said above, by the Executive Board. Apart from choosing the President, the Vice-Presidents and the members, the IOC assembly has to decide on rule changes, adopted at a two-thirds majority, examines the appeals of the International Federations and the requests for recognition presented by the National Olympic Committees, elects the city which will host the next Olympic Games. It also deals with the problems of a poli-

COMMISSION EXECUTIVE · EXECUTIVE BOARD
PRESIDENT
LORD KILLANIN
2ème V.P.T.
1er V.P.T.
COMTE DE BEAUMONT
3ème V.P.T.


COMITE INTERNATIONAL OLYMPIQUE
INTERNATIONAL OLYMPIC COMMITTEE
C.I.O. members 74 members I.O.C.
COMMISSION EXECUTIVE · EXECUTIVE BOARD
1 PT. 2 VPT. 5 M.
131
COMITES NATIONAUX OLYMPIQUES
CNO - NOC
Comités Organisateurs des Jeux Olympiques
COJO - OCOG
26
FEDERATIONS INTERNATIONALES OLYMPIQUES
FI - IF
FEDERATIONS NATIONALES SPORTIVES · NATIONAL SPORTS FEDERATIONS


PRESIDENT
COMMISSION EXECUTIVE
EXECUTIVE BOARD
SECRETAIRE GENERAL
COMMISSIONS
ELECTIONS
SESSION
74 membres
74 membres

tical nature which may affect sports affairs; let me quote the withdrawal of the recognition of the South African Committee and the non-participation of Rhodesia in the Olympic Games. Finally, it discusses the general policy of the IOC and the decisions to be taken in this respect. In cases of emergency, the Session can delegate its powers to the Executive Board ; such has been the case in February, when it was entrusted with the choice of the host city for the 12th Winter Games, Innsbruck, in these circumstances.

This being so, the IOC is not at all an organisation given to action, but one concerned with ideas. It makes the rules, revises them, checks them or makes sure that they are obeyed. The IOC's role is that of guide and initiator. It is responsible for the decisions of general policy, whether they concern everyday business, the spreading of its ideas or the implementation of its mission. It delegates its powers as far as the Olympic Games are concerned. Its job is not to organise them, but to see to their regular celebration. It is also the supreme arbiter in any disputes that might arise among the different parties concerned in these events.

Having laid down the principles, the programme of the Games, and their ceremonial, the IOC then hands over to the organising committee which is responsible for the technical and administrative problems : constructions, preparation, invitations, co-ordination. The IOC also relies either on technicians, i.e. the International Sports Federations, or on representatives or territorial agents, the National Olympic Committees.

If one considers the NOCs as an emanation of the IOC on the national level, or more precisely as its agents, the International Federations, on the other hand, are the specialised organisations to which the IOC entrusts the difficult technical side of the Games. It is up to these Federations to lay down the rules for each sport, to form juries and to ensure the smooth running of the events.

Several International Federations were founded long before the IOC. However, the importance they very quickly gained in the world of sport, and their proliferation, are due — as they are the first to admit — to the tremendous publicity created by the Olympic Games and as result enjoyed by them.

Recently, some of the International Federations, followed by a number of National Olympic Committees, wanted to regroup and set up general assemblies.

The IOC refused to give its official recognition to these associations.

The main reason is as follows : each of the International Federations has its own problems. These relate to the rules, the special equipment

required for any given sport, and the type of competition. In addition, the IOC has a golden rule of treating them all equally, and discussing with them the problems peculiar to each.

Then again, every other year the Executive Board of the IOC receives all the International Federations of the Olympic sports so as to discuss the problems they share in common. The last meeting of this kind was held in Lausanne in May 1972. The next one will take place in 1974. The Federations that wish to take an active part in the growth and spread of the Olympic movement, in the success of the Games, make a point of proposing positive solutions. Thus they recently worked out a technical questionnaire for cities which are candidates for the organisation of the Olympic Games, a questionnaire which the IOC will study.

The NOC's mission, as defined by Rule 24 of the «Statutes and Regulations», is not only to favour the admission of nationals of their respective countries to the Olympic Games, but also to draw up sufficiently effective plans of action to arouse active interest in sport and promote the principles and ideals of Olympism.

By nature, the NOCs are very different. Their means of existence vary completely from one another. Certain NOCs depend on subsidies from the government for their existence; others on betting systems or on funds from private organisatios. Apparently, no common law governs the NOCs, except the basic Statutes laid down by the IOC and indispensable for their official recognition (in particular the rule of non-interference on the part of the State in the affairs of the NOC). The IOC, wishing to remain free of all ties and political influences, requires the same golden rule of its agents.

But note carefully, this does not mean that the NOC must turn its back on the State. Far from it. By its dealings with the government, it has to indicate a direction to follow, and influence public opinion so that the State feels the need for sports education and simplifies its implementation. In short the NOC should stimulate help from the State but should not accept its dictatorship.

The aim of the IOC is to allow every national organisation to develop, to become powerful and to extend its activities within its country. For, as Pierre de Coubertin said: «In truth, the whole Olympic programme is based on harmony.»

The IOC Executive Board receives regularly the NOC representatives, who then present their problems, express their ideas and propose rule changes. The last two meetings of this kind were held in Munich in 1971 and 1972.

Within two months, the Olympic Congress will be held in Varna,

Bulgaria. After more than forty years, as the last one took place in Berlin in 1930, it will be the first time the IOC has convened a Congress. The first one was the constitutive Congress of the IOC in Paris, in 1894. After this date, Pierre de Coubertin went on organising regularly congresses on various themes, but all of them were based on the propagation of the Olympic idea and on sports rules. Above all, the aim of the founder of the Games was, as he put it, to «occupy» his followers in between two Olympic Games.

As we know, the congress is a meeting of IOC members, delegates of the International Federations whose sports are on the Olympic programme, and of the National Olympic Committees, guests, in all 400 persons.

The general theme of the Varna Congress which will start on Sepember 30, under the presidency of Lord Killanin, is : The Olympic Movement. The Congress will last four days. Each of the 3 first days will have its particular theme of discussion, the fourth day being devoted to the conclusions. The 3 secondary themes are the following :

— the Olympic Movement and its development
— the relations between the IOC, the IFs and NOCs
— pattern of the future Olympic Games

A speaker from each group will talk during 30 minutes on the subjects chosen, then the delegates will make statements. The debate will be ratified by a vote. All the ideas expressed will be published in the report which will then be studied by the IOC during its plenary session. It will be possible, then to give a new orientation to the Olympic Movement, taking into account the main ideas which have been brought out.

Let us, by way of example, consider the big problems facing the IOC and which will be discussed at Varna : amateurism, the commercialisation of sport, the use of drugs in sport, the extraordinary development of the Games leading to what some have called gigantism, and which I prefer to call «prosperity».

For a long time now, the IOC has been criticised for its «outdated» conception of amateurism. One has only to read the newspapers of the last few years to realize this. However, and this will come as a surprise, neither Pierre de Coubertin, nor Avery Brundage recognized the term «amateurism», but preferred to speak of the Olympic spirit, which is above all a state of mind very similar to a religious feeling.

It is claimed that the present training requirements of top athletes lead irrevocably to a sort of «sham» amateurism, that strict compliance with amateurism inevitably results in preventing those of modest means from competing in the Games, reserving the joys of the latter to the privileged few.

The IOC is not indifferent to social questions. That is why the eligiblity rule at present in force and which had been so much criticised, maybe because it is not well known, allows assistance to be given to champions of humble origin or with family responsibilities. It will nevertheless be reviewed after Varna, and a new text will be submitted for approval at the IOC Session, which will be held in Vienna next year.

Truth compels us to admit that it is easier for a nation or federation to make a few minimum sacrifices for the benefit of a handful of privileged athletes than to carry out long-term plans in favour of a real scheme of sports education for all.

The IOC cannot, on its own, make good deficiencies of parents teachers, institutions and governments in this field. But it cannot and will not allow the ideal of a sporting spirit, the fight for self-mastery, the constant progress which can lead to that «quiet, still» hour of which I spoke earlier on, to become tarnished. This is its aim, which it endeavours to carry out in the best interests of the vast majority of athletes.

Finally, to close this chapter, let us add that the IOC realises only too well that very often, it is not the athlete who is at fault, but the sports official. Some of those sports officials, for the sake of fleeting honour, have sometimes deliberately chosen to corrupt the young athlete by offering him or dangling before his eyes, the promise of financial rewards, by giving him the wonder product, in other words making him stray from the straigth and narrow path, the path of sport for sport's sake and not for profit. The athlete is expected to be exemplary in his behaviour without however the same moral qualities always being demanded of those who guide him. This is a problem — the training of an elite of sports officials of high morality, of trainers of men and not only human flesh and muscles — that the IOC would like to study.

A natural consequence of the degradation of the sporting spirit is the tendency towards the commercialisation of sport. Here too, the fight is difficult, and sometimes underhand. Sport offers a first rate means of advertising, that is why industrialists and sports promoters have for a long time now tried to gain control of it, in this way bribing athletes to turn professional. How, in fact, can they resist the fantastic offers that are made them when they are earning barely enough to provide for their families ? This being so, let us add that it is not always the poorest who give in the most easily to temptation . . .

Let us turn now to other pressures, for example that of governments who see in sport an element of propaganda and prestige, in sports events an opportunity of showing off the technical or scientific achievements, the wealth, the production, or the dynamism of the country, not to men-

tion the possibility of demonstrating the preeminence of one political regime over another. Caught in the web of these temptations, the Olympic Games could become monsters of organisation, swallowing gigantic budgets, in most cases spent for show alone.

Only the IOC's continuing independence allows it to resist such attacks and gradually impose a logical, clear, international and democratic conception of sport.

The very exaggerations of some have given rise to a healthy reaction. People all over the world are becoming aware of the benefits of the sports policy advocated by Coubertin and his followers, for the real goal of Olympism is not the fleeting glory conferred by a few medals and records held by a superiorily trained elite, but consists of a harmonious development of a strong and healthy youth educated with a respect for the rules.

All of you who are already leaders, future educators or champions, this is a beautiful crusade to lead, and I am convinced that it will give you the greatest joy : that of forming physically and morally the future citizens of the world.

*

THE MEN WHO INFLUENCED COUBERTIN'S THOUGHT

By Dr. HENRI POURET (France)

Laureate of the Académie Française.
Hon. Member of the I.O.A.

If we wish to be able to understand easily the thought and work of one of these exceptional men who has given the world a new reason for living and hoping, I think it would be very useful to have a thorough knowledge of his biography — a relatively easy thing — but it is also necessary to analyze the influence his teachers had on the formation of his mind.

Many philosophers, educators, sociologists, men of letters, have contributed to the intellectual formation of the Reviver of the Games.

An first we should mention someone who is little known internationally and who was a direct ancestor of Pierre de Coubertin; this man was Cyrano de Bergerac, a French writer who died in Paris and who lived in the first half of the 17th century.

Following brilliant studies at the College of Beauvais he enlisted as a cadet in the Company of the Guards and took part in two major military events : the siege of Mouzon and that of Arras where he was wounded by a sword-thrust in the throat and had to retire from the army.

He then began to frequent libertine circles and became the disciple of the philosopher Gassendi and the famous comic author Molière.

Squandering his personal fortune he wrote satyrical letters, staged a theatrical play but in a curious book entitled «L'Autre Monde» (The Other World) he expressed daring views on philosophy, astronomy and physics.

Often rejected by his family and his peers he went on writing and after his death two of his books were published : «L'Histoire Comique des États et Empires de la Lune» (The Comic history of the states and empires of the moon) and «L'Histoire Comique des États et Empires du Soleil» (The comic history of the states and empires of the sun).

This Cyrano de Bergerac who had appealed to his descendant with his writings was a man craving for intellectual freedom, opposed to any

authority; he affirmed the movement of earth, the infinity of the Universe, the power of imagination and the atomic composition of bodies. He criticized evidence of the soul's immortality, fought creation and miracles and arrived to a kind of naturistic pantheism and on the way he gave in 1657 the formula of the balloon, the parachute and the gramophone. Apart from this remarkable ancestor, Pierre de Coubertin was also influenced by another of his ancestors, a Roman, Felice Fredy who on his estate at Viterbo, in Italy, had excavated the famous statue of Laocoon which he had offered to Pope Leon X.

Independence thanks to Cyrano de Bergerac, artistic pursuits thanks to Felice Fredy and now his father, a truly noble man, is a talanted painter, an habitué of the Vatican where he is authorized by the Pope to hang one of his paintings in the museum.

The child Coubertin also knows that he has had Norman ancestors, sons of Vikings, able seamen and that one of them founded, with the King of France's permission, the Company of India, a shipping company whose vessels sailed on all the seas of the globe.

Young Coubertin is fascinated by this maritime adventure undertaken by members of his family.

The time has come however for him to begin his classical studies and his parents send him to the Jesuits who run a college in Madrid Street in Paris. A strict discipline and a teaching carefully oriented towards catholic thought, build up, on the same model, the pupils of these teaching Fathers. The young man accepts, in silence, this rigorous way of thinking which is supposed to make of him a student better than the others but in fact, down inside, he filters with his critical spirit, the notions which have been inculcated upon him.

Among his teachers, Father Carón, professor of humanity and rhetoric, had a real influence on the formation of Pierre de Coubertin. He taught him the history of Greece and Rome thus providing him with a solid classical education.

In Marie Thérèse Eyquem's book we find a striking summary of the influence of Father Carón on Coubertin : «He taught him the feeling of measure and inspired him with love for a country where philosophers were poets, writers and artists supported by the State, great men who were given to dictatorship exiled, where gods were human and pathetic, soldiers unforeseeing and heroic». In short he taught him the history of Greece. «The history of the inspired city of Athens which defeated the logical city of Sparta, which covered the din of its belligerent provinces with a single song of glory in Olympia.»

At the end of his classical studies, Coubertin had fallen in love with Greece and her eurhythmy.

As he himself noted somewhere : «With such antecedents, and such a teacher he wants to revolt against his entourage; he does not mix with his equals who, so he says, speak only of the past, moan about the present and fear the future.»

From the age of 17 he begins to question all the ideas which were urged upon him by his classical education and he suddenly finds in his father's library a book called : «Des Notes sur l'Angleterre» (Notes on England), written by a French thinker, Hippolyte Taine, where the philosopher writes among other things : «Adolescence in France is spent under an artificial cover», in England the adolescent lives in the open air, without any restriction, in close contact with the field, the waters and the forests; he needs this freedom of movement because it is against nature to be only a mind, a sedentary cripple.

In England athletic games, tennis, ball games, races, canoeing and cricket especially, fill a large part of daily existence, furthermore, two or three times a week, lessons stop at midday to leave enough time for sports. Pupils are ruled by pupils and every one after having experienced authority can exercise it in turn. For those who are interested in character-building, the English educational system is better than the French because it prepares the young to face the world.»

This is then the great discovery made by Coubertin during his adolescence. He discovered Taine, the philosopher.

The latter had a strong influence on the people in France during the second half of the 19th century.

The thought of this brilliant man inspired many students with a fervent enthusiasm, a kind of religious faith ; he taught those who wanted to understand life, method and observation, facts and ideas, at the same time, philosophy and history.

Taine freed his listeners from the school's spiritualism, he was the angel of university pointing with an academic gesture to the sky of Plato and Jesus Christ.

We now know that three major influences had guided Taine : that of Hegel and Spinoza on the one land and that of French ideologists on the other.

In both these diverging trends Taine found what he loved, namely the assertion of a strict determinism, the genius of the logical reconstruction of reality and at the same time, the taste for observation and analysis. He had even formulated an intellectual system with two poles : first of all *the theory of conditioning. :* «Feelings and thoughts are necessary natural products linked to one another; and *the theory of the governing faculty* which he tried to find throughout his work». His work «L'Introduction à l'Histoire de la Littérature Anglaise» (Introduction to English

Literature) codifies, in approximatively fifty pages, the whole historical system of Taine and he mentions some major forces which he calls governing faculties.

Where do these guiding lines spring from ? Race, environment and time. In this way it is possible to write an almost scientific history which is very close to reality. In his «Critiques d'Art» (Art Critic) Taine wrote :

«In order to understand a work of art, an artist, a group of artists, we should have a clear view of the feelings and customs of the time to which they belong».

I cannot in the limited time I have at my disposal present the philosophical work of Taine, but I can affirm that he has had a great influence on the formation of Pierre de Coubertin. Because of his logic, combined with an interior fire, a kind of contained enthusiasm, an uninterrupted flow of analysis, pictures, métaphores, Taine was described as the poet of reason.

In an article published in the Journal de la Jeunesse in 1875 Taine often quoted an English book entitled «The college years of Tom Brown».

This is the book which marked perhaps more than anything else the school years of Coubertin.

Thanks to this book he discovered Rugby College whose headmaster was the Reverend Arnold. Tom Brown, speaks warmly of this pedagogue : «Pupils felt that this man fought, with all his heart, with all his soul, with all his strength, against everything base, unjust and opposed to human dignity. In the sermon which he delivered every Sunday, he used the lively and animated speech of someone who fights for his pupils, by their side, and asks them to help him and to help one another; what striked them all was the perfection of his life and his indomitable energy.»

Pierre de Coubertin had realized that education could receive moral support from sports and after having studied the educational work of Reverend Arnold, he often came back to Taine who had written in one of his articles : «Sports is an excellent outlet for the powerful and abundant sap of youth and here again, as in the school, rivalry acts as a goad.»

The future Reviver of the Games discovered that the field was clear for the introduction of sports, at a time when classical education was riddled and paralyzed by a rigid framework. After having long delved in Taine's work, Coubertin wrote : «I will give back its tan, its body and character, to a weak and confined youth by means of sport, with all the risks and excess it entails. I will widen its vision and understanding through contact with the vast historical, sidereal and planetary horizons, those of the World History in particular, who by inspiring them with mutual respect will become a ferment of international peace and this for

all, with no discrimination of birth, class, fortune, condition, profession.»

In the unpublished manuscripts of Pierre de Coubertin which were published by Marie Thérèse Eyquem in her book on the Olympic epopy, we find the following phrase :

«Le Play has been, together with Arnold, a master to whom my gratitude goes out now that the evening is near; I owe these two men more than I could ever begin to describe.»

Who was Le Play to whom de Coubertin was referring.

He was a mining engineer who decided at an early age to work as a sociologist and to seek, in the middle of the 19th century, the powers of the revival of his country which had been violently shaken by consecutive revolutions. He was one of the masters who influenced Coubertin's way of thinking, because being a brilliant professor and a precise, severe and penetrating mind, he neglected nothing of what could improve his teaching and promote the science of application to which he was dedicated.

Le Play published two books which Pierre de Coubertin read with the greatest attention. They were called : «Les Ouvriers Européens» (The European Workers) and «La Réforme Sociale en France» (The Social Reform in France). Le Play carried out a lengthy research on the old institutions which have established human order; he observed that the individual was not a social case and that the true political cell is the family. A legislation is therefore effective when it furthers the establishment, the development and continuity of the family.

He writes on the social order to be founded : «While adopting the forms of our time we must consolidate society on eternal bases; private life on the home, the workshop, the parish, the guild, the local government on the regional district and the urban community and the central government on the province and the State.»

Le Play was very close to the land whose importance for the moral and social equilibrium of individuals he extols and he pleaded for a social reform of his country, being fully aware that there are two classes of men among rulers : those who can dedicate themselves to a cause and those who have only their own interests in mind and think of reform only if it does not conflict with these interests.

Pierre de Coubertin himself put down on paper his thoughts on his master Le Play, and from his teaching he underlined what he called «his two mother ideas.»

The first is «that there is no organic evolution of people comparable to that of individuals, that nations do not go through a period of youth, maturity and old age and that it is the task of the members of any commu-

nity to ensure the health of the coming generation by living a healthy life themselves. This important law had not been accepted by his contemporaries; it was considered a heresy, the source of dangerous optimism.»

The second is that «in order to observe a society by means of the monographic method — so effective and truly scientific — one must begin investigations by observing an intact cell and not a sick cell, just as if we wish to examine the movement of a clock we will not choose a broken or defective clock, but one which is in working order.»

Coubertin's biographers were less aware of the posthumous influence of one of his uncles, a priest, who was not often mentioned in his family because he had been the disciple of the philosopher Lamennais who dedicated his life to the reformulation of the reasons for the Roman Church's existence and who courageously fought against the spiritual and temporal power of the Church.

Coubertin was touched by this revolutionary's work to such an extent that he was later to write a novel entitled : «The Novel of Rallier», which related in fact the history of his uncle who opposed the discipline of the Church.

His uncle taught him that freedom is not a poster one reads on the street corner but a live power which one feels inside and all around.

Lamennais and his disciple dreamed of an elimination of temporal powers and sought a new world which would solely be ruled by the spiritual authority of Christianity; they advocated freedom of conscience, freedom for priests and cults and demanded that the Church be separated from the State.

The great Russian writer Tolstoi who was familiar with Lamennais' work wrote :

«Like all intelligent minds and fervent hearts he has opened a way which is followed by humanity inevitably, the way which will free us from external pseudo-christian religion.»

The systematic doubt shared by Pierre de Coubertin for many months was to lead him, with greater fervour later to seek for pedagogical facts.

In order to decant all these philosophical concepts, Coubertin travelled on many occasions to Austria where he met the exiled pretender to the French throne, to Rome where he was granted an audience by the Pope and also undertook several trips to England around 1885.

Attracted by the educational system of Arnold at Rugby he concluded after a careful study that the Anglo-Saxon world possesses in these colleges a moral power much greater than that of other countries, that this power is of recent origin and not hereditary and does not only derive from the qualities of the race but its main strength lies in the educational abilities of the Reverend Arnold.

By means of this reform they mainly wanted to organize, in their colleges, so that they could serve as an example, the levers of the modern world : information, opinion, hierarchy, election, association; all this could only be achieved through sports which became the main branch of modern education.

Finally, Coubertin was convinced that this educational system could be used in many countries in order to produce, in each of them, a strong and healthy race.

Before concluding this brief outline on the men who influenced Coubertin, it is essential that I mention a French historian and a writer who were both, at the end of the previous century, the soul of the School of Political Sciences of Paris which was attended by Coubertin. They were Albert Sorel who taught history and had written a magnificent book called «L'Europe et la Révolution Française» (Europe and the French Revolution) and Leroy-Beaulieu who was one of the best representatives of liberal traditions.

Coubertin said of these two teachers : «Remarkable teachers, whose teaching was not affected by pedantry and who brought us, in a clear-cut style, new and independent ideas… I left the lecture hall with my mind filled with light.»

Apart from these contemporary authors who influenced the intellectual development of Coubertin, in the last part of my lecture I should emphasize the important part which Hellenic thought played in the mind and the heart of the Reviver of the Games and the fact that he wished that after his death his heart be buried here in Olympia is a clear proof of Coubertin's dedication to the Hellenic civilization.

Having had the opportunity to meet him at the end of 1936 and having talked at great length with his disciple and executor, Doctor Messerli of Lausanne, I can affirm that Coubertin had been attracted by the Ancient Games for many reasons.

He had observed, first of all that the Ancient Games lad been the crucible of all religious, socials, military, artistic and political events of the ancient Greek world. From this crucible the ideal man had been born, the perfect human type of the citizen who followed his ancestors' reli-,gion, observed the established social order, who, because of his muscular strength became a good soldier, the defender of his country, a model for sculptors and a source of inspiration for poets and dramatists ; a man who placed himself at his city's service and ruled it with wisdom, in short a man of perfection and equilibrium who became for all, a kind of perfect measure, the canon of man who made the philosopher's wish come true : «Man is the measure of everything.»

The second point which was often invoked by Pierre de Coubertin

was related to the fact that Ancient Greeks used units of measure based on the Olympic Games : measure of land and measure of time.

Measure of land : they used the stadium, a unit which corresponded to the distance separating in the stadium of Olympia the starting from the finishing line.

Measure of time : This unit was also of Olympic origin since Hellenic life was measured in Olympiads, i.e. the 52 lunations which elapsed between two celebrations of the Games.

The third argument in Coubertin's mind was the fact that the first written document of the Greek-Latin civilization is not a military or political or even a legal document, but the inscription, on marble, of the first Olympic victory won in 776 B.C. by Koroebos : thus, the name of the small tavern-keeper from the region of Olympia became, thanks to his victory in the stadium event, the first text of a civilization which was the civilization which reasoned more, thought more and invented more than any other. .

Finally, those who are familiar with the evolution of the political institutions of this country know that there is a striking element for jurists which is that Greeks achieved political unity by means of the Olympic Games; it is probably the only example in international constitutional law of a country reaching unity not as a result of wars or diplomatic treaties, but as a result of the holding of Games.

Much wisdom had been required of the part of the rulers of Greek cities, usually very belligerent, in order to accept and observe the Olympic truce, this truce being in fact the recognition of the political unity of Hellas.

Since then, there have been no other examples, in other civilizations, of the observance, for a given time, of a truce between two cities at war, to allow for the celebration of Games in the stadium.

It is very difficult to conclude and to interrupt research on the teachers who influenced Coubertin's thoughts.

His mind was open to all forms of thought; he tried to assimilate what he considered the best elements of planetary life, in quest of reformed and ideal humanity.

Once he had acquired, thanks to his teachers, what he considered as certain facts, he began, with faith and courage, his apostolic work in order to make possible the perfection of men; he lost his fortune, he knew the hours of despair of misunderstood prophets, but his heart was strong, this heart which now lies so near to us, in the little monument, which honours and ornaments this place.

It is true he liked to quote the words of a French thinker : «Man is always weighted by the weight of his heart».

INTELLECTUAL INFLUENCES TO THE WORK OF COUBERTIN

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The attached survey only gives the names of those representatives of science, arts and politics often mentioned in the work of Coubertin. These personalities have influenced also Coubertin's contribution to sports sciences, to the Olympic Movement and have initiated his programs of social and educational reforms.

To this day Coubertin's name is not mentioned in any educational dictionary. Nevertheless, he ranks among the great reformers and educationalists of Europe. The revival of the Olympic Games — considered within the general framework of his achievements — is but a marginal event of the complex wealth of his pedagogical conceptions.

As a very young man, Coubertin changed the subject of his studies and explained :

« . . . je me résolus brusquement à changer de carrière dans le désir d'attacher mon nom à une grande réforme pédagogique. Je n'imaginais pas, toutefois, que cela se put en dehors de la politique. Croyant alors à la puissance efficace du parlementarisme pour transformer les moeursil me semblait que la transformation rêvée devait nécessairement trouver son point de départ dans le Parlement et en recevoir les encouragements désirables. A distance, cette naïveté me fait sourire . . . » [1].

(. . . I suddenly decided to change my career in order to link my name to a major paedagogical reform. I did not think, however, that this could be achieved outside the field of politics. Since I believed, at that time, in the effective power of the parliamentary system, to change the morals and customs, I felt that the desired reform should necessarily start within the parliament and be encouraged by it. Looking back, I smile at so much naivete . . .).

1. During this lecture, I will select, from the various influences traceable in the work of Coubertin, only two examples. Two personalities whose influence marked the whole life of Coubertin : Thomas Arnold and John Ruskin. As well we could just have selected Father Didon, or Jules Simon, but perhaps it is characteristic of Coubertin's creativity,

his open mindness and his internationalism and social intentions that he studied preferably the educational reform in the Anglo-American Countries and hence developed his own ideals.
Also in his later publications — 1925 — he mentioned : «L'influence de Ruskin sur l'Angleterre d'hier a été tout à fait extraordinaire. Elle fut aussi profonde en son genre que l'influence de Thomas Arnold sur les consciences des éducateurs. Ni l'une ni l'autre ne sont aujourd'hui appréciées à leur juste valeur»[2]. (. . . The influence of Ruskin on the England of yesterday was remarkable. In its field it was just as great as Thomas Arnold's on the conscience of educators. Neither are appreciated today at their full value . . .).

2. The intellectual influences of Coubertin's contemporaries can only be revealed indirectly. A look at the bibliography of his works shows a wide range of intellectual interactions : he wrote about qualities of administrative laws, of sports-architecture, landscape-planning as well as pedagogics, psychology, history, philosophy. His remarks about his knowledge of sixty centuries of history — mainly natural sciences — alone would be a large field for research in spiritual explorations about Coubertin's work.

However the limitation of two examples in this fragmentary presentation forbids us to clear up Coubertin's integration in historical intellectual tradition.

3. We can better understand the peculiarity of Coubertin's thought knowing of his belief that «it is better to live than to think». We may observe here the influence of positivism, in particular of Auguste Comte's theories (1789-1857). Coubertin too aimed at a philosophy of life, laying the emphasis on the idea of practical actions. Consequently, he selected as the motto for his Collège Modèle (a sports high school) an extract from Comte's «Positivistic Policy» (Vol. I).

«La rectitude, la sagacité et même la cohérence sont en général des qualités très indépendantes de toute instruction et leur culture résulte, jusqu'ici, beaucoup plus de la vie pratique que de l'apprentissage théorique» [3].

(Rectitude, sagacity, coherence even, are in general qualities which are independent from learning and their development has been, up to now, much more the result of practical life than theoretical learning. ..)

With Jules Simon, one of the leaders of the positivistic school in France, Coubertin worked for many years.

4. The intellectual influence of Thomas Arnold (1795-1842). In

his book «Une campagne de vingt-et-un ans», published in 1909, Coubertin wrote :

«Dès lors, tout changement nouveau, restauration ou autre, me paraissait devoir n'être qu'un expédient sans lendemain. J'aurais pu difficilement sans doute me rendre compte des défectuosités techniques de la pédagogie française mais, du plus loin que je me rappelle, j'avais le sentiment que là seulement se trouvait un remède efficace : dans une éducation modifiée, transformée, capable de produire du calme collectif, de la sagesse et de la force réfléchie» [4].

(I felt then that every new change, restoration or other, could only be an emergency solution. It was certainly difficult for me to get aware of technical defects of French pedagogy but I could not rid myself of the feeling that only one thing could constitute an effective remedy : a modified, reformed education which would succeed in producing collective rationalism, open mindedness and a well-considered use of strength).

He had embraced this idea at the age of 18 after the reading of Hippolyte Taine's (1828-1893) «Notes sur l'Angleterre». There within the chapter 'On Education' Taine describes — with reference to the «Clarendon Report on Education and Physical Training in Public Schools» — the specific role of Sports as introduced by Thomas Arnold.

In 1883, at the age of 20, Coubertin went to England in order to study, at Rugby College, the effectiveness of Arnold's methods. Rugby and its former headmaster were as important, at that time, as in later time Kurt Hehn and his model schools at Salem, Germany, Gordonstown, England, Anavryta, Greece, or the so-called «anti-authoritarian» education of Neill at Summerhill to-day. It then was a Mekka for educators to learn and to compare.

A French adoption of «Tom Brown's school days» where, in a Dickens' characteristic way, conditions prevailing in English colleges are described, and contrasted to the situation in Rugby helped Coubertin to understand better the new ideas in Arnold's system :

«... j'avais lu bien des années auparavant dans le Journal de la Jeunesse où avait paru, en 1875, une traduction-adaptation faite par J. Girardin du célèbre livre anglais Tom Brown's School days. J'aperçus dès alors cette chose imprévue et cachée : «la pédagogie sportive»; il existait tout un plan de formation morale et sociale dissimulé sous le couvert des sports scolaires» [5].

(I had read years ago in the «Journal de la Jeunesse» in 1875 a translation adaptation of the famous English book Tom Brown's School days by J. Girardin. I discovered then an unexpected and hidden fact which was «sports pedagogy»; there was a whole plan of moral and social training dissimulated under the coverage of school sports).

Devoted to antiquity the educational system of that time was deadly sick-according to Coubertin — and thus unable to cope with the steady increase in knowledge.

« . . . ceux-ci, croyaient, non sans quelque naïveté, qu'allégé du poids des langues dites mortes, l'enseignement allait bondir vers le soleil comme un ballon délesté» ([5]a).

« . . . they thought, not without any naivete, that education, freed from the weight of the so-called dead languages, would bounce towards the sun like a deballasted balloon).

On his return to France, Coubertin decided to try to reform the French education following the English example :

«Dès lors, ma résolution était prise d'entreprendre de cette même façon, avec les faibles moyens dont je disposais, la réforme du collège français» [6].

(I then firmly decided to undertake, in this same manner, and with my limited resources the reform of French colleges).

The annual congress of the Society of Social Economy formulated in 1887 the first proposals on this reform. In short: it was an education for life, with self-determination and self-fulfilment of pupils in school. Coubertin hereby invoked Arnold :

«II a cru que l'adolescent est au collège non pour y être discipliné mais pour y être émancipé graduellement, pour s'y exercer à l'action libre et réfléchie, pour y apprendre à user de son indépendance tout en observant les lois qui font l'individu responsable envers sa conscience et envers la société. . . . Pour cela, il fallait constituer le collège à l'image de la société, non d'un société idéale . . . mais de la société présente, avec ses particularités et ses excès; il fallait, pour mieux dire, constituer le collège à l'image du siècle» [7].

(He thought that the adolescent goes to college not in order to submit to discipline but in order to become gradually emancipated, in order to learn to use his independence while observing the laws under which individuals are responsible towards their conscience and towards society ... to achieve this, colleges had to be built in the likeness of society, not an ideal society, but actual society with its peculiarities and excess, or even better, colleges had to be made in the image of the century . . .).

The primary aim was to introduce sports to school and this finally was achieved by the Ministers Bréal and Simon. Father Didon (1840-1900) set the example : He established a sports club in his school and on the occasion of a prize award he created then the motto of the Olympic Games,

«citius, altius, fortius».

Coubertin himself called this period (1887-1908), a «campaign» and

some extracts give us an idea of that summary of small campaigns. For example : foot races should be introduced in the schools :

«De plus, pour ceux qui ne sont pas initiés — et Dieu sait si les parents d'alors l'étaient peu — … Ma défiance était justifiée, certes de courses à pied de recevoir les protestations de spectateurs indignés par la «barbarie» de nos exercices. Un brave père de famille venu voir courir son fils et mis hors de lui par ce spectacle me promit même un jour «deux balles de revolver si l'enfant en mourait». Mais l'enfant n'en mourut pas puisque me voilà» [9].

(. . . for those who had not been initiated — and God knows how little informed the parents of that time were — … My hesitation was justified because later, twenty times at school running competitions I had to listen to indignant spectators, protesting against the «barbarism» of these exercises. A father coming to see his boy run, and infuriated by this spectacle promised to shoot me were his child to die. The child did not die since here I am . . .)

There are hundreds of examples of Coubertin's efforts to introduce freely organized sports in French schools instead of formal exercise. In many cases he tried to give help to students under pressure :

«Je dois confesser ici la petite gaminerie dont je me rendis coupable en cette occasion. Le jeudi 12 avril, l'association du lycée Michelet donnait ses championnats sur le terrain du Racing-Club. Les élèves m'écrivirent une dépêche ce matin-là, très indignés d'apprendre que leur proviseur n'assisterait pas à la fête. Je courus à l'Elysée et, par l'entremise d'un officier d'ordonnance, je rappelai au Président sa promesse, suggérant que nulle occasion n'était meilleure pour la remplir que celle des championnats de Michelet. M. Carnot me fit répondre qu'il viendrait très probablement mais qu'il ne voulait pas que personne le sut. Effectivement il arriva vers trois heures, passa une heure au milieu de nous et nous quitta, chaudement acclamé par une assistance enthousiaste. Qui fut bien ennuyé le soir d'apprendre ce qu'il avait manqué ? Ce fut le proviseur» [10].

(I must confess to a small misdemeanour... On Thursday, the championships of the Lycée Michelet were to be held in the field of the Racing Club. The pupils sent a cable to me that morning, indignant because they had just been informed that their headmaster would not be attending the event. I rushed to the Elysée and reminded the President of his promise, suggesting that the championships of Michelet were an excellent opportunity for him to fulfill it. Mr. Carnot informed me that he would very probably be there but that he didn't want anybody to know. And indeed, he came, at about 3 o'clock, spent an hour with us and left under the warm acclamations of the enthusiastic spectators. And who

felt sorry that evening when he learned what he had missed ? The headmaster of course.)

In 1912 Coubertin submitted the plans for a Collège Modèle on the request of King Leopold of Belgium. The pupils would be prepared there for the «struggle of life» and would learn to face life with independence and freedom of decision. The «débrouillard» (he who can get along), as Coubertin calls him, is never lost. The school should become a model for life. The whole mechanism of democracy with the democratic institutions of self-government could be included in the school area.

«Le collège vise à donner l'éducation physique, mentale, manuelle, artistique et sociale, morale».

«Les jeux comprennent le football (Rugby et Association) d'octobre à mai, le cricket et le baseball de mai à juillet, le lawn tennis et les autres jeux de balle, toute l'année. Ils sont entièrement entre les mains des élèves qui forment leurs équipes, choisissent leurs capitaines, concluent des matches entre eux et — sur avis favorable du conseil — avec les établissements voisins ou les sociétés sportives de la région» [11]. (The college aims at providing physical, mental, manual, artistic and social, moral education..... Games include foot-ball from October through May, cricket and baseball from May to July, lawn tennis and other ball games, throughout the year. They *are administered only by the pupils* who form their own teams, select their captains, organize matches between them and — with the approval of the board — with other neighbouring schools or sports clubs of the area).

This Collège Modèle repeatedly and explicitly emphasizes that the right on education includes the right on sports.

Another of Coubertin's ideals to be realized later originated in England also. During his visit in 1888 he learned about the Lalham Workers' University and hence he continuously stated the necessity for an «Open University», for popular higher institutions, he pointed to the right for everybody to practise sports, «sports for all people at all ages».

«Nous croyons, disait le programme que l'adulte qui n'a pu, faute de loisirs ou de moyens, participer à la vie supérieure de l'esprit est autorisé à attendre de la cité qu'elle lui assure un contact avec la culture générale et désintéressée lui permettant, non d'en parcourir le domaine, mais d'en prendre une vue d'ensemble en dehors de toutes préoccupations utilitaires et professionnelles» [I2].
(We believe that the adult who was unable, for lack of free time or resources, to participate in higher cultural life, has the right to expect that the city will provide for him a contact with general and unselfish

culture, allowing him not merely to pass through all its fielfs, but to acquire a general view, over and above any utilitarian and professional concern . . .)

«Nous estimons qu'il existe pour chaque individu un droit au sport et qu'il appartient à la Cité de pourvoir le plus gratuitement possible le citoyen adulte des moyens de se mettre, puis de se maintenir en bonne condition sportive, sans qu'il se trouve obligé pour cela d'adhérer à un groupement quelconque» [13].

(We believe that every individual has the *right to sports* and that it is the state's duty to provide adult citizens, with as little cost as possible, with the means for maintaining a good physical condition without having for this to become members of an association),

In the «Union Pédagogique Universelle» the foundations were laid of a modern community police and free-time education, a recreation-pedagogic. Coubertin's initiatives cover the whole range from education within the family to sports for the aged, from simple physical exercises to Olympic Sports. His efforts, however, in the same way aimed towards the sciences of sports, he created the first concepts of sports-pedagogics and sports-psychology (Notes sur l'éducation publique). We will only mention some of the less known questions with which he dealt : In relation to sports psychology, he asks, in his «Notes sur l'éducation publique» the question :

«Quels sont, dans le monde moderne, ceux qui font du sport et pourquoi en font-ils ?»[14] (Who practises sports in our contemporary world and why ?»)

He tries to explain the matter, taking examples of some sports, e.g.

«Prenons l'aviron. Le rameur novice, dans sa yole à bancs fixes, peut éprouver de la satisfaction à vaincre la double résistance que lui opposent l'élément liquide et sa propre maladresse, mais dès qu'il aura acquis assez d'expérience pour pouvoir monter un bateau de course à bancs mobiles, une impression nouvelle se fera jour. Son état physiologique est alors modifié; une sorte de classement des muscles s'est opéré : ceux qui ont un rôle déterminé à jouer demeurent en action : les autres, inutiles et qui, par leur zèle ignorant, ne faisaient d'abord que gêner la manoeuvre, retombent au repos; la résistance de l'eau s'affaiblit graduellement et l'entraînement, bientôt, la réduira à un minimum. Quel est alors «l'état d'âme» du rameur ? Quelle est la source du plaisir qu'il éprouve ? Ce plaisir réside presque exclusivement dans l'harmonie mécanique qui s'établit entre lui et son bateau, dans le rythme qui règle sa nage, dans la régularité absolue de l'effort, dans la proportionnalité heureuse de la dépense de force avec l'effet obtenu» [15].

(Let us consider rowing. The beginner, in his open boat, feels the satisfaction that he can overcome the double obstacle of the liquid element and his own lack of skill. As soon, however, as he has acquired enough experience and can sit in a competition boat with sliding seats, he feels a new emotion : His physical condition is changed. A classification of his muscles has occured. Those muscles which have a specific task to perform remain active, while the others are not used and while in the past, with their blind zeal, they hindered his movements, they now remain perfectly calm. The resistance of the water is gradually abolished, as his training improves and becomes almost inexistant. What is the mental state of the rower now ? What is the source of the satisfaction he derives ? This pleasure is due almost exclusively to the spontaneous harmony which has been established between him and his boat, to the rhythm which he sets, his smooth movement forwards, to the complete continuity of the effort, to the favourable relation between the effort given and the result obtained).

We come herewith to the second example : the artistic concept of John Ruskin (1819-1900). The artistic and aesthetic concept contained in Coubertin's work, mainly bears the mark of John Ruskin's influence. Ruskin published in 1849 his book «The Seven Lamps of Architecture» (x) and Coubertin called his new philosophy of the Union Pédagogique Universelle : «Le flambeau à dix branches» (xx). It is a sheer delight to read Coubertin's detailed instructions on «decoration, pyrotechniques, harmony, parades» which resemble, to use his own words, «an essay on sports-ruskinianism» (xxx).

The smallest detail is important enough to be taken into consideration : the sound of voices, the quality of words, the rhythm of an hour of celebration, the multi-colored rings of the Olympic flag. He is shocked by the drilled gait of athletes and wishes a rhythmical and fluent harmonious pace. He mocks military music as well as the lack of imagination and the monotony of sports-architecture, the lack of structured surfaces.

We do not know if Coubertin ever met Rukin personally. At the time of his visit to England, Ruskin was considered the best art critic and a reformer not only of the concepts of art but also of the social aspects associated with it, «self-creation as a way of life» :

«Qui donc, avant lui, savait donner à la chambre la plus banale, au réduit le plus humble, un air avenant et coquet ? Des artisans spéciaux décoraient les appartements selon leurs dimensions ou la richesse des habitants prédestinaient à s'improviser décorateur et tapissier pour mettre, en son propre logis, une note de recherche et d'élégance» [16]. (Who knew before him how to bring atmosphere to the most common room, to the most humble shock? Special craftsmen were entrusted with

the decoration of flats according to their side or the wealth of their owners, but no one thought of becoming himself a decorator and upholsterer in order to add to one's home a touch of elegance and sophistication).

Ruskinianism had tried to develop new and creative methods for all fields of figurative arts. Coubertin adopted this idea and applied it, in combination with sports and the Olympic Games, in architecture, painting, sculpture, music, kinetics.

During the architectural contest held in Paris, in 1910, Coubertin said :

« . . . chaque paysage inspirera des plans différents et il est bon qu'il en soit ainsi, car la collaboration étroite de l'homme et de la nature est un des éléments essentiels de l'eurythmie en pareille matière.

Il est toutefois certains principes généraux qu'on peut spécifier. Une des caractéristiques les plus heureuses de l'époque moderne est d'être revenu à la conception des grands espaces, à la compréhension de leur beauté et de leur utilisation possible» [17].

(Each landscape will inspire different designs and it must be so since the close cooperation between man and nature is one of the most essential elements of eurhythmy in those things.

There are however some general principles that can be specified. It is one of the noblest signs of our time, that a trend towards large spaces is observed, towards an understanding of their beauty and a recognition of the possibilities for their use).

The aesthetic criterion of architecture was taken by Coubertin from a word of Frédéric Bertoldi, according to whom the «silhouette of a building alone should indicate its purpose». In the model views of the Union Pédagogique Universelle, «Popular Arts» are constantly mentioned — the spontaneous creativeness of citizens :

« . . . N'y a-t-il pas lieu pour celle-ci d'encourager en effet les manifestations artistiques auxquelles les citoyens peuvent participer directement et non en simles spectateurs : tels le chant choral, l'art dramatique de plein air et aussi l'art floral ? . . . De même, devrait être encouragé l'art floral populaire à domicile, par des concours municipaux semestriels de jardins, de fenêtres ou balcons fleuris, d'appartements décorés, à condition seulement que le concurrent ait fourni sa propre main-d'œuvre» [18]. (. . . Should we not encourage artistic events in which citizens participate directly and not as mere spectators : such as choir singing, dramatic art on open air scenes and floral art ? . . . The popular floral art which could be developed by means of semestrial municipal garden contests, or for flower-decorated balconies on windows or flats, with the only condition that competitors, must have done the work themselves.)

«Quel rôle doit jouer l'art dramatique dans la vie de la Cité ? Y a-t-il avantage à ce que les citoyens le pratiquent eux-mêmes, et sous quelle forme ? Des lois spéciales ne gouvernent-elles pas l'art dramatique de plein air, et la figuration sur la place publique ?» [19]. (What part should dramatic art play in city life ? Would it be opportune that citizens practise this art themselves and in what form ? Are there not special rules governing open air drama and performances given on public squares ?).

These are questions which have always preoccupied Coubertin as can be seen from his Conférence Esthétique of 1926.

«Existe-t-il des modes de compréhension esthétique applicables aux différents arts ou doit-on chercher à en dégager de distincts pour la peinture, la sculpture et l'architecture ? Ces mêmes modes sont-ils applicables à la musique et à la littérature ? Des lois une fois formulées, peut-on tirer une pédagogie générale préparatoire à la formation esthétique ? ... Les sens esthétique est-il fonction de la culture générale ? Quelle est l'action de la culture sur le sens inné ?» [20]. (Are there means of aesthetic understanding which could be applied to the various arts, or should we try to establish special rules for painting, sculpture and architecture ? Can the same rules apply to music and literature ? And once the rules have been formulated can we draw from them a general pedagogy which would prepare individuals for aesthetic formation ? Is the aesthetic feeling a function of general culture ? What is the effect of culture on the inherent feeling ?)

How can man know himself as a creator, with all his feelings and powers as a critical spirit ? These are aims pursued by the ideas which Coubertin took from other sources in order to give them his own new interpretation. «Mutual respect» first requires.

«Et pour se respecter il faut se connaître. L'ignorance où le catholique se tient à l'égard du protestant n'a d'égale que celle dont ce dernier est pénétré à l'endroit de l'orthodoxe. Nul ne s'inquiète de savoir ce que pensent un baptiste, un méthodiste, un musulman éclairé ou un boudhiste d'esprit ouvert. Les mentalités de l'israélite, de l'hindou, du shintoiste ne font l'objet d'aucune étude. C'est beaucoup plus important de savoir ces choses pourtant que de connaître l'âge du pithécanthrope ou la carcasse du diplodocus. Car c'est la vie même, la vie actuelle, la vie profonde de l'homme». [21]

(In order to respect one another, we should know one another. The ignorance of the Catholic for the Protestant can only be compared to the ignorance of the latter for the Orthodox. No one tries to know what a Baptist thinks, or a Methodist, a learned Moslem or an open-minded

Buddhist. The mentality of Israelis, Hindous, Shintoists are not studied. It is much more important to know these things than to know the age of the pithecanthropus or the carcass of the diplodocus. Because this is life itself, today's life, the deep life of man .. .).

With these Coubertin's own words I wanted to point to the fact that Coubertin has never been the archaic monument — as some writers will make us believe — but a great educator, a creative reformer towards a society bound to greater social fairness and humanity. This — for the better understanding of the work of Coubertin — is a new wide field of research, nobody has opened yet.

THE INTELLECTUAL INFLUENCES IN COUBERTIN'S. WORK

SCIENCE

Arnold, Thomas (1775-1842)

English pedagogue and educationist; used sport as an educational tool; Coubertin took his educational methods as a model.

Bonvalot, Pierre Gabriel (1853-1933)
Inventor and Explorer; he travelled to Central Asia; 1882 he discovered ancient historical sites; 1889 he crossed Central Asia from Siberia to Tonkin, built a road in Thibet.

Bréal, Michel.(1832-1915)
Linguist; studied in Berlin under Bopp. Professor at the Collège de France; General Inspector of National Education; sponsored the Marathon Club.

Brouardel, Dr. Pierre (1837-1906) French
Doctor and Professor of Medicine.

Callot
Translated the works of Sophocles into French; former President of the Soc. Fr. de Gymn.

Comte, Auguste (1789-1857)
Mathematician, Philosopher, Student and Secretary of Saint-Simon; autonomous development of a «positivistic philosophy» (warned against a falsification of empirical material in favour of preconceived hypotheses); founder of the philosophical school of positivism.

Demény, Georges (1850-1917)
Organized a medical congress on physical education; established in 1880

with Emile Corra the «Ecole Scientifique d'Éducation» which was associated with the «Cercle de Gymnastique rationnelle».

Ganier, Charles
Had drawn up a sports programme for the Ecole Normale.

Godart
Director of the Ecole Monge, Member of the Higher Council for National Education.

Janssen, Jules (1824-1907)
Astronomist and Physicist; President of the Alpine Union; founder of the observatory in Meudon.

Lagrange, Dr. Fernand
Physiologist; author of the «Physiologie des Exercises du Corps».

Leroy-Beaulieu, Paul (1843-1916)
Economist; leader of the founding assembly; Professor at the Collège de France.

Marey, Etienne (1830-1904)
Physiologist; Vice-president of the «Ligue d'Education Physique»; Professor of Natural History at the Collège de France.

Marón, Prof. Henri (1846-1896)
Professor of Pedagogy at the Sorbonne; Philosopher and Pedagogue.

Didon, Pater Henri (1840-1900)
Dominican, author, educationist; 1884 «Les Allemands», 1898 «L'Education présentée», 1890 elected Principal of the Collège Albert-le-Grand of Arcueil.

Nansen, Fridtjof (1861-1930)
Norwegian explorer of the pole ; was the first to cross Greenland ; became, after World War I, High Commissioner of the Ligue of Nations for the repatriation of prisoners of war; organized relief stations for the famine stricken population; was awarded the Nobel prize for peace.

Picot, Georges (1838-1909)
Historian, Administrator, Secretary of the Académie des Sciences politiques et morales,

Saint-Hilaire, Geoffrey Etienne (1722-1844) Naturalist,
Commander of the Ecole Polytechnique.

Simon, Charles Jules (1814-1896) Philosopher,
Minister of National Education.

Taine, Hippolyte (1828-1893)
Philosopher, critic and historian, author of «Notes sur l'Angleterre».

ART

Aicard, Jean (1848-1921) Poet
and dramatist. '

Bartholdi, Frédéric (1834-1904)
Sculptor; created the Statue of Liberty in New York Harbour.

Bourget, Paul (1852-1935)
Author and novelist.

Legouve, Ernest (1807-1903)
Poet, spoke of the need for physical education.

Pottecher, Maurice (1867-1960)
Writer; founder of the Théâtre du peuple in his home city of Bussang.

Prévost, Marcel (1862-1941)
Novelist.

Reinach, Theodore (1860-1928)
Scholar, elaborated the Apollo Hymns; wrote «La musique Grecque».

Ruskin, John (1819-1900)
Art historian, «Gospel of beauty»; new economic ethics : Defined work as a moral obligation; «The creative value of manual work»; Renewal of artistic craftsmanship (architecture a.o.).

POLITICS

Berthelot, Philippe (1866-1939)
Diplomat, Secretary General of the Foreign Ministry of the Bourgeois Cabinet.

Bonghi, Ruggiero (1826-1895)
Italian deputy, member of the Liberal Party, Professor of Philosophy, Literature and History.

Broglie, Jacques Duc de (1821-1901)
Statesman and Historian; in the 1871 French National Assembly, he led the royalist opposition against Thiers.

Dupuy, Charles (1851-1923)
Politician, Professor of Philosophy; Minister for the Interior 1874; Prime Minister 1894; President of the House.

Faure, Felix (1841-1899)
President of the French Republic (1895-1899).

Hébrard, Adrien (1833-1914)
Journalist and Politician; Editor-in-chief of «Le Temps».

Lavisse, Ernest (1842-1922)
Historian and Politician.

Ribot, Alexandre (1842-1923)
Politician, leader of the parliamentary commission; 1890 Foreign, Minister.

Todaro, Francesco (1899-1910)
Senator, Italian physician; President of the Italian Sports Federation.

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17. Revue Olympique, 1909, p. 154.
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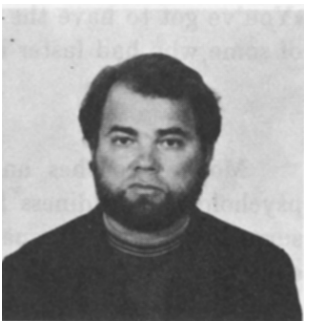
LEARN FROM THE ANCIENT COACHES



By Mr. ALEXANDER J. YOUNG. Jr., Ph. D. (Canada)

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The roots of Sports Science in preparing athletes for top flight competition extend to antiquity. Preparation in terms of psychological and physiological readiness and even pre-contest strategy can be traced to the dawn of civilization itself.

In Book XXIII of *The Iliad* there appeared among the many athletic contests described, details of a chariot race. Historians espouse the theory that since *The Iliad* was a compendium of tribal stories which antedate writing itself, the description of the race serves as an indication that pre-historic Greeks raced chariots. If this hypothesis is acceptable, then the same source provides an indication that coaching and strategy also are traceable to the era of pre-history.

Antilochus, a driver in the race and son of Nestor, was encouraged by his father :

> Zeus and Poseidon loved you . . . and taught you
> every sort of horsemanship. Therefore there is
> not much need for me to teach you, for you
> know well how to turn the post. But your
> horses are the slowest runners ...

At this point, the source provides us with sport's first underdog. He continued : «by skill a woodcutter is far better than by strength.»[2]

After thus establishing the need for strategy beyond talent alone, Nestor proceeded to tell his son to hug the post on turns, lean far to the left and ship the right-hand horse. Advantage so gained, promised this earliest of coaches, would not be lost on the straightaway, even to swifter horses.

It was an unfortunate lesson that Nestor was taught early in his career. That is : «coaching isn't everything». To quote an often used phrase,

1. Homer, *The Iliad,* (N.Y. : Bantam Books). 1950, p. 353.
2. *Ibid.*

«You've got to have the horses». Antilochus finished second, far in front of some who had faster horses, but nonetheless, he finished second.

The Pep Talk

Modern coaches and athletes are well aware of the necessity of psychological readiness for high level competition. Some might find it surprising that a comparison of modern with ancient motivational techniques reveals more similarities than differences. Objectives of physical preparadaess among the ancients carried very practical motivating forces with them. In this light, the job of the 20th century coach is more difficult than that of his earliest predecessors. Most of the ancient pastimes provided obvious goals. The Lacedaemonians' ceremonial dance was characterized by leaping and dodging missiles or hurling them or working with a shield[3]. The application of the education taking place was obvious to participants. Greek dances, like the Pyrric and Embateria, at first glance seem to be sheer pomp and frivolity. From the age six, young Spartan boys were covered with a red powder and taught a dance which can be described verbally as a simple step-stop. Purpose for the Pyrric dance can be fathomed only when one visualized the red powder mixing with the sweat of their bodies turning to a blood-like liquid, thereby conditioning future warriors to the sight of blood around them. The Embateria trained the warrior in rhythmic movement, which he was later to use to great psychological advantage when his whole army advanced on an enemy, «step-stopping» and clanking swords against shields. The awesome reputation that always accompanied Spartan Soldiers coupled with the effect of this rhythmic din did much to take the confidence away from any but the most experienced enemy [4].

It was said of Spartan mothers that they would send their sons to battle with the understading that they should come home either carrying their shields or on them[5]. A study of Spartan armor shows that it protected only their fronts, leaving no thought of retreating[6]. Under these circumstances, pep-talks were not necessary.

Nor were they necessary in a type of football played by the ancient

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3. Philostratus, «On Gymnastics», *Handbook for the Athletic Coach,* in Rachel Sargent Robinson, Ph.D. *Sources for the History of Greek Athletics* (Cincinnati : Pu blished by the Author, 1955), p. 219.

4. The information comes from a lecture given by Dr. Rüssel Sturzebecker, scholar and sports historian at West Chester, Pennsylvania, U.S.A.

5. C.E. Robinson, *Everyday Life in Ancient Greece* (Oxford : At The Clarendon, Press, 1961), p. 36.

6. C.E. Robinson, p. 44.

Chinese in which, « . . . the winners were rewarded with flowers, fruit and wine, and even with silver bowls and brocades, while the captain of the losing team was flogged, and suffered other indignities.»[7] At any rate, it is safe to say that if motivational talks were necessary, they were given by the captain rather than the coach.

Consider the need for a pep-talk when coaching a *'hoplite* (race in armor) winner attempting to succeed himself the year after his victory. The hoplite race was so respected by the Greeks that a victor, should he elect to run again, had to furnish guarantors for his person, for he was sentenced to death if he were defeated[8].

There are, however, instances in ancient sport where motivating participants was a necessity. The House of Gladiators in Pompei is an opposite counterpart to football dormitories at some American universities in that it provided a plush existence for the top-flight gladiators of the day[9]. One difference lies in the assumption that present day coaches don't assure their players' presence by chaining them to their beds at night.

Hockey officials might also take a tip from the ancients. Trainers and judges for «ancient» combatives, working «sans» whistle, used instead, a club or a whip [10]. Either might prove a more effective means of channeling behaviors in athletic competition.

One source of ancient Greek motivational methods is Philostratus. He described several coaching classics : Arrichion, when about to give up, being reminded, «What a wonderful epitaph ! 'He never failed at Olympia !'»; Promachus' victory which was inspired by a message from his girl was actually the fabrication of his coach, Mandrogenes, being encouraged by a letter his coach sent to his mother, which read, «If you should hear that your son is dead, believe it : but if you should hear that your son is defeated, don't believe it.» [11]These talks certainly rank with, «Get this one for the Gipper» and similar profound statements made by coaches of this century.

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7. Herbert A. Giles, *The Civilization of China,* (New York : Henry Holt and Co., 1911) p. 155, quoted in Deobold B. Van Dalen, et. al., *A World History of Physical Education,* (Englewood Cliffs, N.J. : Prentice Hall, Inc., 1961), p. 25.

8. Philostratus, p. 215.

9. August Mau, Pompeii, *Its Life and Art,* (New York: The Macmillan Co., Ltd., 1904), p. 163.

10. E. Norman Gardiner, D. Litt., *Athletics of the Ancient World* (Oxford : The Clarendon Press, 1930), p. 192.

11. Philostratus, p. 219.

The Training Meal

It is theorized that interest in the diet of aspiring athletes preceded interest in normal diet for infirms [12]. Milo of Crotón, all-around winner in six straight Olympics, is said to have eaten twenty pounds of bread, twenty pounds of meat and drunk eighteen pints of wine a day [13]. Today we would probably give him an award just for getting up from the table. Milo, however, found time to lift a calf each day until it was a bull, stand unflinchingly on a greased discus while challengers attempted in vain to push him off, and he could also break a leather thong which he tied around his head, simply by holding his breath until his veins expanded [14]. Milo's feats have obviously exaggerated with the passing of time. Better sources indicate that early Olympians ate mostly figs, cheese and bread, and drank either milk or diluted wine. It wasn't until the sixth century B.C. that meat was introduced, and even then, it was eaten more by the heavy wrestlers, boxers and pancratiasts than the runners and other athletes [15].

Philostratus, writing in the third century B.C., but describing the diet of his predecessors, pointed to staples of barley cake, unleavened bread made from unsifted wheat, ox, bull, goat and roe [16]. He also took great offense with the physicians of the day, claiming they overstuffed the athletes and encouraged fish eating [17].

Training Methods

The ancients had their share of both quackery and sound practice. Examples of the former include Greek wrestlers who would coat themselves with dusts of various hues for prescribed reasons : Brick dust opened pores and allowed for free perspiration; asphalt dust was used to warm the contestant; and black and yellow dust was used for massage and for «building up» the competitor. It was also stated that the yellow was pretty and added lustre to the wrestler [18]. Galen used these men as examples of why one should never breathe through the mouth when

12. Allan J. Ryan, M.D., «A Medical History of the Olympic Games» *The Journal of the American Medical Association,* V, 205 (September 9, 1968), 715.

13. Ryan, 716.

14. Richard Schaap, *The Olympics* (New York : Alfred A. Knopf, 1967), p. 31.

15. Ryan, 716.

16. Philostratus, p. 227.

17. B. Gordon, «Greecian Athletic Training in the Third Century», *Annual Medical History,* 7 : 513-518, November, 1935. as cited in Ryan, 716.

18. Philostratus, p. 231.

19. Margaret Tallmage May (trans.), *On the Usefulness of the Parts of the Body,* by Galen (Ithica, N.Y. : Cornell University Press, 1968), p. 526.

respiration problems which Galen felt were lessened if the athlete kept his mouth shut and breathed through his nose. He did not, however, suggest that they do away with dusting, which would have made it a great deal easier on the wrestlers, than restricting them from opening their mouths.

Although Greek athletes were told basking in the sun was beneficial in a north wind or calm and harmful in a south wind or cloudy day [20], pre-Olympic training at Elis started at noon during August on sand that was described as hotter than that in Ethiopia [2I]. Before attacking the Greeks for their stupidity, consider the present practice of allowing athletes no water during practice, when, in fact, all research points to the accompanying dehydration being more harmful than beneficial.

Much of ancient practice had very practical rationale. They were well aware of the benefits of weight resistance exercise [22] ; a practice which modern coaches have gone back to in numbers only in recent decades. Exercises were described which included not only exercises with hand weights ; but heavy bag work [23] and even isometric exercises in which athletes would work against each other; each providing an immovable force for the other to attempt moves such as elbow flexion and extension or shoulder extension [24]. Tisander, a boxer from Naxos, used to swim far out to sea in order to develop endurance and strength in his arms [25]. Galen went so far as to preach exclusion of exercise which did not change the heart rate [26]. In many respects, the ancient work-out resembled the modern. New changes in hair styles bring the mod-athlete even closer to his Greek counterpart in appearance. Perhaps, with the new move towards nudity in aquatic activity, the two will be undistinguishable.

Some of past practice modern coaches no longer use, but perhaps should consider. Greeks used flute players to aid in the timing necessary in various track and field events. It might be worth considering. Exercise included : hand clapping [27], carrying weights from one spot to another,

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20. Philostratus, p. 231.
21. Philostratus, p. 216.
22. Philostratus, p. 231.
23. Philostratus, p. 231.
24. Galen on Gymnastic Exercise, included in Rachel Sargent Robinson, Ph.D., *Sources for the History of Greek Athletics* (Cincinnati : Published by the Author, 1955), p. 178.
25. Philostratus, p. 237.
26. Peter L. Lindsay, «Ancient Roman Attitudes Towards Physical Exercise» CAMPER Journal (V.39 : No. 1, October-November, 1968), p. 8.
27. Philostratus, p. 229.

racing against horses and hares, straightening and bending iron pieces and being yoked with oxen[28]. Coaches were also taught to use flattery; but only with the poorer athletes [29]. Galen classified exercise into categories [30]:

1. *Vigorous Exercise* (those involving strength without speed) — digging, walking up hill, hanging from rope, walking with heavy load, wrestling after grip was applied, etc.
2. *Speed Exercises* — running, shadow boxing, punching bag, ball playing, etc.
3. *Quick Exercises* — rolling quickly on ground, group together and on a signal quickly change places, jump alternatingly bringing one and then the other leg forward, etc.
4. *Violent Exercises* (those combining strength and speed) — any of the vigorous exercises if done quickly or moving around quickly in heavy armor.

A program based on activities taken from each of these categories would certainly provide a challenging work-out.

One popular Greek coaching practice was based on a four day circuit called a *tetrad* [31]. In it, the athlete prepared the first day, exercised intensely the second, relaxed the third and moderately exercised on the fourth. He then started the cycle again. Philostratus criticized the tetrad because it allowed no flexibility. If an athlete did get to Elis for his one month pre-Olympic training, he was directed by the helanodikai (Olympic judges), who frequently did not utilize the circuit training the athlete had been accustomed to [32]. Philostratus spoke of the problems of adjustment.

Another practice had athletes smash their heads against heavy sand bags[33]. Many coaohes today have probably been tempted to use this practice but have refrained from doing so through great emotional

28. Philostratus, p. 227.
29. Philostratus, p. 221.
30. «Galen's De Sanitate Tuenda-Book II», included in Rachel Sargent Robinson, Ph.D., *Sources for the History of Greek Athletics* (Cincinnati : Published by the Author, 1955), p. 178.
31. Philostratus, p. 229.
32. Philostratus, p. 230.
33. Philostratus, p. 231.

The Coach

The Greek athlete might be coached by any number of people. The *helanodikai* would do some coaching while selecting Olympic athletes [34]. Physicians, called *gymnasts*[35], were involved as well as *Paidotribai* who taught at the wrestling schools [36].

In fact, there existed, what is described by Galen as a long standing quarrel between professors of medicine and of athletics [37]. Philostratus went so far as to accuse the medical science people of coddling athletes and thereby being largely responsible for the decline of Greek athletics in later years. He claimed the physicians gorged athletes with food, making them epicures and gluttons and directed them to eat fish [38] which was unheard of.

Some liked to think of coaches as being on a much higher plane than was their actual place on the social hierarchy of the time. Physicians could and did lay claim to knowing the whole of medical science, while, Philostratus was quick to point out, nobody considered himself generally knowledgeable in the total sphere of gymnastics [39]. If Philostratus had been granted his wish, coaches would have been higher authorities than judges at the Olympic games[40].

Coaches were permitted a special place at the Olympic festival[41], a fact which does allude to a respect for the profession. The ideal coach was described as a fluent speaker, but not a man who spoke too much [42]. He was to be a psychologist, and had to know anatomy and the laws of heredity[43]. If he couldn't discern much from the family tree, he was to depend on his keen insights into physiognomy[44]. After all, it was reasoned, if a trainer could pick a spirited steed by the look in a horse's eyes, so then should a coach be aware of the tell-tale character indicators present in a performer's face[45].

Coaches were permitted to wear a cloak at all of the Panhellenic

34. Ryan, p. 92.
35. H. Schobel, *The Ancient Olympic Games* (London : Hutchinson & Co., 1964), p. 55.
36. Philostratus, p. 217.
37. Galen, p. 191.
38. Philostratus, p. 228.
39. Philostratus, p. 217.
40. Philostratus, p. 219.
41. Ryan, 716.
42. Philostratus, p. 219.
43. Philostratus, p. 212.
44. Philostratus, p. 219.
45. Philostratus, p. 220.

games except the Olympics. There they had to administer in the nude. It was theorized that the helanodikai were testing their ability to withstand the exertion and August heat [46].

Scandals

The Greek leader, Solon, started the swing from the path of athletic righteousness when, in the fifth century, B.C., he started awarding Athenian Olympic victors with money [47]. This start toward professionalism was epitomized by Theagenes of Thasos, who, by the time of the Peloponnesian Wars, had won over fourteen hundred prizes in the various Panhellenic festivals[48].

The roots of athletic recruiting include the story of Astylus, a Croton runner who won the stade (200 yards) and diaulos (400 yards) sprints in 488 and 484 B.C. while representing his home state. In 480 B.C., he represented Syracuse. The first reaction to the move was stronger than today's transfer restrictions in that the Crotans destroyed his statue and turned his home into a prison [49]. Recruiting, however, was not the worst of Olympic evils.

Eupolis, a Thessalian boxer, was caught briding his opponent to assure his victory. Both men were fined and the money collected was used to build a small bronze figure which was eventually to join several others at the entrance to the Olympic stadium [50] as a reminder that honesty was expected of all contestants.

Not to be outdone by the athletes, Greek *coaches* were responsible on at least a few occasions for selling guaranteed wins over their charges. They would loan money to neophyte athletes at exorbitant interest rates [51] until the athletes were practically indentured and very controllable.

Even spectator problems trace back to early times. A well documented riot is recorded in which the fans from Pompeii killed eighty of their Nucurian neighbors as an aftermatch of passion which arose at

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46. Philostratus, p. 42.
47. Gardner, p. 37.; see also : Philostratus, p. 192.
48. Schaap, p. 31.
49. C.W. Hackensmith, *History of Physical Education* (New York : Harper & Row, Publishers, 1966), p. 52.
50. Hackernsmith, p. 52.
51. Philostratus, p. 229.
52. Mau, p. 220.

senate which in turn disallowed Ponipeiian gladiator contests for ten years. There have certainly been many analogous situations in twentieth century sport.

Instances like these played ño little part in the corrupting of athletics ; but the Romans are not solely to blame. By the time they conquered Greece, most of the beauty of Greek sport was no longer in evidence. Professionalism was the mode, with amateurs relegated to exercise which eventually degenerated until it included more bathing than exercise. A study of the architecture throughout the Greek era gives a good indication of the mood of their gymnastic practices.

Vitruvius, in a 27 B.C. book on architecture, described the Greek palaestra of his day. Among other things, it included a large room with seats, spacious halls for philosophers and rhetoricians, an area for applying powders (conisterium), a place for cold bathing (loutron), a cooling room (frigidarium), an oil room (elaeothesium), a sweating room (laconicum), a place for hot bathing and an indoor track (Xystos)[53]. Realizing that the early palaestras (wrestling schools) were little more than bare ground with a mountain stream to bathe in, the evolution of Greek athletic practice comes into focus. Athletes who frequented the later «spa-like» facilities would probably be on a competitive level with today's country club and spa members.

The Romans found these «rough» facilities a bit crude, and so, in addition to those services available in the Palaestra, the typical *Thermae* included a medium bath (tepidarium), libraries, dining rooms, massage rooms, a weight training facility, a swimming tank, bookie services on the local chariot races, sellers of cakes, sausages and sweetmeats and a unique service which Seneca found most annoying. The famed Roman philosopher, in describing his life next door to a bath, passed rather lightly over the sound of a massagist's blows, the grunting of the weight trainers, the loud shouting of a ball player counting his throws, the sound of a sudden brawl when a thief was caught, the swimmers splashing and the din of the «hawkers of stuff from the cookshops» ; but complained bitterly about the hair plucker's «thin shrill voice» which stopped only when he was «forcing cries of pain from someone else», from whose armpits he was plucking hairs [54].

It is little wonder, that by the time of Christ, the athlete who once epitomized the Greek ideal was no longer being worshipped. Galen

53. Vitruvios on Architecture, included in Rachel Sargent Robinson, *Sour ces . . .*, p. 153.

54. Mau, p. 201.

wrote, in a bitter treatise in which he described athletics as a profession, that if all of nature's animals were permitted to enter the athletic contests, man would win none[55]. He compared Milo's feat of carrying one of the sacrificial bulls across the Olympic stadium with the bull's own ability to run with the same carcass when he was alive.

He admitted that the bull's mind wasn't worth anything but then ventured that it was about the same as Milo's [56].

Euripides, in his play Autolycus (only parts of which have survived), seemed to echo his times when he wrote,

> Of all the countless evils throughout
> Hellas none is worse than the race of
> athletes . . . Slaves of their belly and their
> jaw they know not how to live well.
> .....In youth they strut in splendor,
> the idols of the city, but when bitter old
> age comes upon them they are cast aside
> like worn out cloaks. I blame the customs of
> the Hellenes who gather to see such men
> honoring useless pleasures [57].

The ancient Olympic games spanned a thousand years. Changes over the course of those centuries, not one of which, by itself, seemed very important, eventually turned the most beautiful athletic spectacle in history to something which could no longer be recognized. No ancient coach or athlete felt his slight divergence from the line of the ideal would ever play a part in changing history. Nor do athletes and coaches today.

The Reverend Donn D. Moomaw, United Presbyterian Minister in the US, who in 1953 was named one of the world's ten greatest athletes, addressed a large gathering of coaches and physical educators at the 1968 American Association for Health, Physical Education convention in St. Louis, Missouri, USA. He told a story about a Canadian professional football player who in a crucial game, on a crucial third and ten situation caught a twelve yard pass. The player immediately informed the official that he had trapped the ball, to which the official replied, «Thank you son», and changed his call.

British soccer is replete with occasions in which questionable

55. Galen on Athletics as a Profession, included in Rachel Sargent Robinson, *Sources . . .*, p. 196.
56. Galen on Athletics as a Profession, p. 195.
57. Hackernsmith, p. 53.

would be gained. How many examples like these can be found today in sport ? Is the «myth of athletics», as the journalists refer to it, more discernable in individual sports or team sports ? In which area are coaches most responsible for the behaviors exhibited ? More often than not, the same athlete will behave markedly different on the ice and on the gridiron than he will on the golf course or squash court. Perhaps — just perhaps, the coaching profession ought to do some critical thinking about what their real objectives are. When Romans finally paused to reflect on their value judgments they did so with the din of barbarian footsteps in the ears. Centuries were to pass before coaches and athletes would be faced with these same sorts of «unimportant» decisions. Preparation for high level competition demands first that those involved decide what they are preparing for, what their goals are, what price they will have to pay and then, how to embark on the program of preparation.

The Roman era was followed historically by the Dark Ages. World War I was known as the Great War before World War II necessitated a change in name. Will history books one day make reference to the «First Dark Ages ?». Value judgment in sport was as important as it was indicative of the trend in world civilization. Group decisions are made by individuals. Just as each piece of litter is important to the maintenance of a clean environment, so each value judgment in sport becomes important in regard to social change.

Judgments concerning «illicit athletic aid», «amateurism» «pee wee league behaviors» and behaviors when representing a school, a team or a country are important. There is no guarantee that the answers won't affect sports history.

Perhaps today's coaches will plead «Who wants to be right, if it means losing !» It doesn't come to that. Concern is important.. Critical thinking is important. Decisions should be based on objectives and one of these is certainly winning. Winning is important. It does matter. Coaches should be able to say to their athletes as their predecessors of long ago said to theirs :

> If you have exercised yourself in a manner worthy of the Olympic Games, if you have been guilty of no slothful or ignoble act, go on with courage. You who have not so practised, go where you will.[58].

58. Ryan, p. 92.

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THE OLYMPIC GAMES OF MUNICH

By Dr. WALTHER TRÖGER (Germany)
Secretary General
of the Olympic Committee of Germany

Ladies and Gentlemen,

The theme with which I have been presented is «Munich 1972 — Games of the 20th Olympiad». This is a comprehensive topic of considerable scope. I have therefore decided not to give you a technical report containing information about the athletic results, the number of participants and the full course of the Games, since all such information has already been presented to the public in detail by means of television, radio, the press and the internal reports of the National Olympic Committees. Instead, taking Munich as an example, I should like to present the problems of the Olympic Movement, how they arose in the individual sectors, how they were solved, or even, those which for the most part, still require to be solved.

In my own personal opinion, the Olympic Games in Munich have shown that the Olympic Movement, whose fundamental ideology of «Temporary Peace» and the Olympic Games themselves as the most important demonstration of this movement are viable and also have their justification in the future. It is not for me to discuss the so-called Olympic philosophy, as this will certainly be done better by others during the course of this seminar.

Ideologies, too, have their pragmatic motivation and require them as their basis. The Games of the 20th Olympiad have, during their course, silenced critics in many sectors, but it cannot be denied that they have also given rise to new critical objections.

Before the Games, it was repeatedly claimed that Munich would present a turning-point in the Olympic Movement and in the history of the Olympic Games of the New Age. That is both true and false.

It is false, if one expected important indications or criteria to emerge in the widest technical sense of the whole width of the conception or in questions regarding the pure organization of the Games, points which would have led to an abrupt termination of the discussion about the

value or lack of value of the Olympic Games and their fate and to a final decision in one direction or another.

This statement is certainly true if one relates Munich to the Winter Olympics which took place during the same year in Sapporo and to the Olympic Congress in Varna. Sapporo, with the spectacular disqualification of the Austrian skier, Karl Schranz, underlined more than any other event the urgent necessity to revise the provisions of eligibility to the Olympic Games and the technical formulation of those rules. The Olympic Congress in Varna, the first of its kind since 1930, will have to demonstrate in how far the International Olympic Committee is prepared and able to coordinate and arrange its two supporting organs, i.e. the National Olympic Committees and the International Sports Federations, and in how far it can break away from previous red tape, which, in past years have increasingly hindered modern interpretation of the Olympic Idea and an organisation of the Olympic Games appropriate to modern relationships and also, above all, to the considerably better possibilities of communication of the world we live in.

Criticism of the Olympic Games Program and of the layout and buildings of the Olympic competition grounds has long prevailed. This criticism was particularly strong in the case of Munich. In the meantime, both the International Olympic Committee and its special organs responsible therefore have been examining the possibility of reducing the program. Please permit me as a member of the Joint Commission to say something in favour of the IV Olympic program. This commission has considered its task to be to suggest improvements which are fair to the athletes, which serve the interpretation of world sports within the framework of the Olympic Games, and the interests of the National Olympic Committees and the sportsmen produced by these. To call this commission a mere disqualifying body whose aim is to reduce the range of the Olympic competition by a couple of single disciplines or by a couple of hundred qualified athletes would be to do an injustice to its members.

I hold the firm opinion, and believe that my colleagues in the Program Commission share my view, that the demand repeatedly made from within the circles of the International Sports Federations and by some National Olympic Committees to bring into the program all types of sports which are at all widespread and whose organisation satisfies the mutually set Olympic requirements is unjustified and impracticable. The meaning of the Olympic Games cannot lie in a mere cross-section of global championships of all the categories of sports patronised in this world. It would certainly be much more in keeping with the Olympic idea if its Games were limited to the types of sports popular in most

countries — independent of geographical location, climatic features and financial means available and to a couple of others with a good tradition in the Olympic Games of the New Age. Certainly a special additional ruling would have to be put into force for the Winter Olympic Games.

Undoubtedly the IOC will have to examine this question thoroughly. The demand quoted earlier, that all types of sports should be allowed a place in the Olympic Program, contradicts the motives of the founder, Baron Pierre de Coubertin, and his fellow initiators. As a result, the International Sports Federation have adopted the suggestion that the Olympic Championships be carried out as before, but that they should be spread throughout the world in especially suitable competition points. I hope you are completely in agreement with me that a sum of world championships which only have a common date with the Olympic Games do not deserve this name and signify the end of the Games.

I must repeat that the future of the Olympic Games, in so far as the sports program is concerned, is not absolutely dependent on whether a few hundred of the 10,500 Olympic participants appearing in Munich can be spared, but rather how this program can be adapted to the ideological basis of the Olympic Games. Consequently my commission has considered its primary task to be to gain a fair technical comparison between comparable types of sports. One should expect that this work will even provide guidelines to many associations for their non-Olympic programs.

One should also see the construction of the Olympic competition grounds within this framework. The construction of sports premises and even more so the erection of expensive installations for large competitions with crowds of spectators, and, above all, the Olympic Games, can only be regarded as a part of the infrastructure of the host country. In the foreseeable future, if not forever, large expensive installations for athletic gatherings will be amortisable with great difficulties, at least in countries where mass media communication attracts large audiences away from athletic events. This should not, however, be a decisive criterion in evaluating the necessity of such constructions. The Olympic Organizing Committee together with authorities and architects have tried from the very beginning to find an acceptable connection between the organisation of the size of the Olympics and a post-Olympic utilization, most capable of bearing the costs incurred. If that has not met with success in all cases, as may be observed today, then that should not be held up against the Olympic Organization alone. It, too, is subject to laws and developments in high-performance and competition sports, which is being reorganized in many sectors.

Finally the decision about the expenditure for constructions which

they have to finance, must be made obviously with the agreement of the organizations, who have to supervise their viability.

Above all, the Munich domed-roof over the Olympic stadium has been criticized because of the financial means used for its construction, as they have been considerably higher than estimated. Criticism from other circles concerning this costly construction must be dismissed as unfair and inadmissible because it does not correspond to the circumstances. The domed roof in Munich will be increasingly regarded as a sort of monument to the Olympic Games, about whose erection only those who are directly involved with this demonstration of the host country should permit themselves to pass a judgement.

Normally, the expenditures incurred by the Olympic Games are also criticised by the potential successors to the Organisation and by a group of critics who want to come to terms with those problems. We have also pointed out that the organization of the Olympic Games comprises a national representation. It would be regrettable if an Olympic Games' host had to diverge from the standard of progressive technical work and the hospitality to his guests, which he, on other occasions, would regard as appropriate and obvious, only because possible and honourable successors cannot keep up this standard due to infrastructure and other factors. It would be equally unbearable if such successors were to be judged on the organisation of their predecessors, even although comparisons are not permissible. I am convinced that discussions of this theme in so far as it concerns Munich will at the latest be stilled after the next Olympic Games in .1976. The IOC has announced that it will look for means and ways to make it possible for the Olympic Organisations, which do not possess the financial basis of the highly developed industrial nations to run the games. The next decades will present a large number of such examples, and the success achieved will be a criterion for the future and for the survival of the Olympic Idea.

Munich as Olympic host was influenced and even shaken by political disturbances, though in fact not any more than many earlier Olympic cities, yet the events were more spectacular. Many critics feel obliged to point out how very wrong the defenders and supporters of non-political sports were and how weak their idea as support of the Olympic Games is. This criticism is and always has been justified, because it is it not aimed against harmful influences and dangerous circumstances, but with justification against a statement which has always been false. Olympic Sports as at the Olympic Games, represent such a publicized and significant event of great value and consideration that it cannot be absolved in a vacuum or in an ivory tower free from political influences.

The work of the Olympic Organisations and the Olympic Games themselves are directly involved in politics. By virtue of their participation in the Olympic Games, its exponents cannot suddenly be set apart from their social origin, from their socio-political integration and from their dependence oh political influences in their countries of origin, whose mandate and support they need and usually receive for the fulfilment of their tasks.

Seen from this point of view, the two most significant political non-athletic events of the Munich Games do not lose their shock and influence, but they do lose their character as unforeseeable terrible threats to the Olympic Idea. Now it is not the time to voice a personal judgement as I myself have been too deeply and intensively involved with the trains of thought, arguments and motives of all parties involved. In their attack against Israel, the Commandos did not attack the Olympic Games nor did political and politicised groups within the Olympic Movement damage the idea which they have adopted.

The representatives of the governments and of the sport of Black Africa did not want to break up the Olympic Games. Both chose, however, the Olympic Games as their showground because of a political conception of the significance of the Games in order to present their problems to the world's public, whose attention was centered to this showplace.

One of the best known sociologists of the Federal Republic of Germany claimed in his book «Temporary Peace» which has just appeared, that the Israelis and Rhodesians were the winners of these regretful happenings. He, too, does not evaluate the political content of the confrontation, but exclusively their effect on the Olympic Games. His statements seems to me so important that I am going to take a rather long quotation from it.

. «It goes without saying that the Olympic Games are political down to their very origin. They are even suited to put the political task of mankind, of nations and countries much more into the limelight than other actions, institutions and disputes that are commonly regarded as political. It is easily understood as soon as one recognizes that the Israelis and the Rhodesians are the winners of the Munich Olympiad. We speak about the political interpretation of the Olympic Idea and practical life : It was recognized, already at the time of the classical Greek Olympiad, that it symbolises civilized humanity and peace, if only partly and in certain aspects of life as, in this case, in sports. It symbolises, also, the putting aside of all warlike and political differences. He who was not possessed by this spirit was a barbarian.

The basic concept of the Olympic Games is not competition or even victory but the Olympic spirit of peace which unites and reconciles victory and defeat. Since they have both contributed to peace, that highest of man's political achievements, the winner can indulge in unrestricted jubilation but the loser need not feel ashamed. This is the significance of the often mentioned but underestimated and cheapened saying that it is to take part which is important, not victory. Take part in what ? Certainly not only in the competition but in the temporary furtherance of peace in international sporting competition. The Olympic Games represent one of the few evident and moving events springing from the basic will for peace and divorced from power politics, political selfishness, aggression and financial gain, at least for the sportsmen themselves. Anyone who uses the event for the furtherance of his own imperialistic, racial or national political ends at the cost of this unifying force for the whole of mankind and of the testimony that peace is the highest of man's possessions, denies his own participation and slanders the spirit of the Olympic Games. He cheats and deceives the desire for peace of others and excludes himself from the community of civilized mankind which, if only temporary, definitely places political and warlike differences in the category of second priority.

What is astounding for a retrospective observer of the Munich Olympic Games is the fact of how few of the participants knew of the basic principle of Olympic peace and how little this highest aim was implemented once the questions and conflicts which occurred had been settled. This superficiality on the part of organizers, sportsmen, spectators and, not least, on the part of the reporters concerning the furtherance of peace as the main task of the Olympiad was their symbolising weakness; not only of those who disturbed the peace but also, above all, of those who had not set this as the aim of the occasion and were not prepared for its implementation and, as a consequence, were not able to deflect the threats to peace. The illusion of these games was their superficial cheerfulness. Peace and its accompanying cheerfulness, even if only in the sense of peaceful games between different peoples, requires spiritual effort which requires continual re-awakening and reinforcing.

It was certainly for good reasons that the decision of the IOC president Avery Brundage was taken with the motto from the author Professor Helmut Schelsky — «The games must go on». The decision has been dubbed by critics as macabre in view of the terror victims. Many have placed, as the origin of the decision, the desire not to endanger the sporting and economic reward of the Olympic Games without consideration for these victims. This does injustice to those who took the decision. I am also of the opinion that an alternative solution was just not

possible without completely neglecting the idea which is the foundation of the Olympic Games. It is absolutely necessary that «Temporary Peace» should overcome and neutralise unavoidable clashes between peoples.

The questions of amateur status and of admission to the games did not play the spectacular role in Munich which they did in Sapporo with the disqualification of the Austrian Karl Schranz in an attempt to set an example. The reason for this certainly lay in the fact that ideological and material changes to the rules of admission were already being considered and this situation was kept in mind at the time. The IOC luckily avoided taking actions which would have contradicted any later formulation. For this reason, the expected witch-hunt against the use of advertising material of any kind was also considerably reduced.

During this investigation into how far sportsmen appear as advertisers, a massive loophole in the Olympic Organization came to light. Many of the sportsmen who were questioned and who gladly use sportsware and hold-alls emblazoned with advertising slogans which were presented to them as gifts, had absolutely no knowledge of which rules they were supposed to have broken. As long as it is not insured that the guidelines issued by the IOC are recognized, practised and impressed upon the participants by the responsible national bodies, then it is unfortunate or even inadmissible to confront these sportsmen with measures which they do not understand.

The question of company advertising has another aspect. The Olympic Organization cannot survive without the support of the leading producers of sports equipment and clothing. These companies demand the opportunity to be able to document their frequently very obliging offers of support. Some of them appear, in reality, as true Maecenas whose help can, in no way, be compensated by advertising. I regard it as wrong to drive these firms into illegality and to exclude their support and, with it, their influence on sportsmen from the Olympic scene. The sportsmen themselves do not undestand either why the producers of goods which can and must be bought in their homelands are not allowed to maintain their products and provide assistance to their users in the Olympic village or on the scene of the Olympic competition.

The problem has been acute for years due to the considerable errors and neglect, especially on the part of the international and national sports federation. It is, however, still soluble. The solution is possible through a strict supervision of the admission of promotional measures by companies. This supervision must have the effect of restricting to a minimum the direct influence on sportsmen by companies. The respons-

sible associations should supervise and filter all sponsorship measures from such companies and take on the responsibility of passing them on to the sportsmen themselves. Admissible advertising should also be subjected to this supervision. The National Olympic Committee for Germany has issued recommendations on this matter which could, without doubt, be of common value.

The Olympic village in Munich was considered by its occupants and visitors, on the whole, to be very suitable and to have been very well conceived. There are always objections to the confinement of all competitors in a limited area and to the necessary entry supervision. I believe, however, — and I feel that this opinion is shared by nearly all the occupants of the Munich village — that a better solution than such a village will not be found in the near future. One of the catchwords for the value of the Olympic Games is the personal contact. I will return to the theme that it is not only the contact between active competitors which is meant, however this is the first objective. It can only be realised in a common and relatively closed area, and it was realised in Munich. It is simply not right that the sportsmen concentrate on their events so that they cannot take advantage of the general program which offers them the opportunity of contact apart from the competition. The Olympic winner Lia Manoliu, who is also a guest of this academy, has made the proposal that the general program be extended, above all through discussions and courses including general questions of society, of sport and of the Olympic movement. This must be discussed. It seems, in any case, certain to me that all sportsmen and sportswomen in the Munich Olympic village, apart from those who are naturally outsiders, welcomed the many opportunities to meet one another, enjoy themselves together and to converse, especially under conditions where the public was excluded.

In connection with this, comment must also be made concerning the separation of the women's quarters. Experience compels me to declare myself for the conservation of this situation. This is no question of morals. In many countries the community rules allow free contact between the sexes at all times with practically no restrictions. This was also the overall case in Munich at the Olympic village. The teams' quarters and their official rooms, the shopping areas, the restaurant and all entertainment facilities were freely accessible for the legitimate occupants of the village regardless of sex. Priority in the discussion of this question must, as in all other areas, be given to the preservation of orderlines for those who wish to prepare for their events without disturbance. The situation where a minority of attractive women are subjected to considerable interest from the masculine majority is a fact of nature. For this reason, I shall always strive for the maintenance of this sepa-

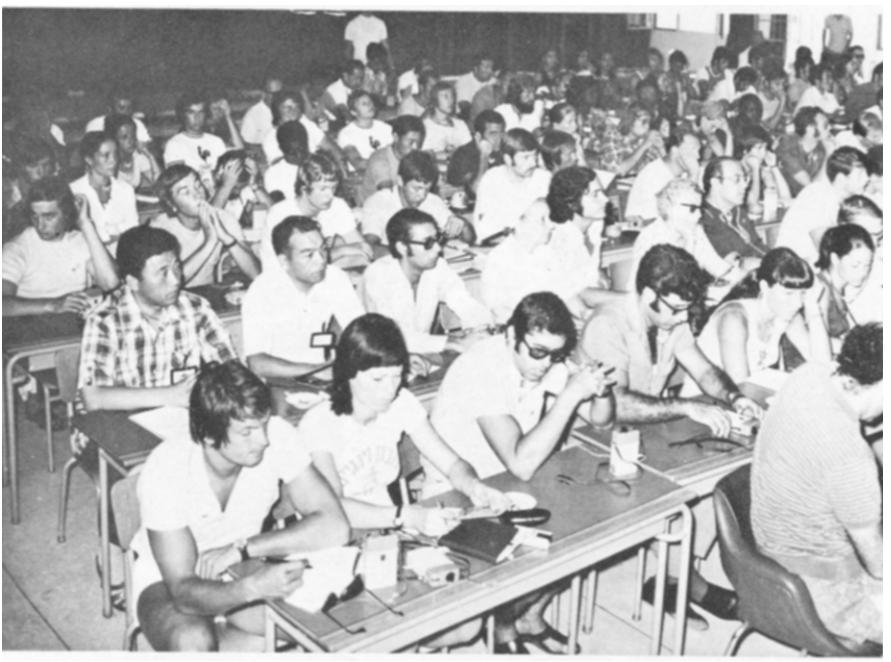
On entering the lecture hall participants receive copies of the lectures in English, French or Greek.

In the lecture hall during works.

General view o

I.O. A. installations.

Attending the works of the Session. First row from the left Mr. M. Andreievic (YUG) Vice-President of FIFA, Dr. H. Koebernick (GER) and Mr. G. Papastefanou, Director of the Museum of Modern Olympic Games.



In the lecture hall during works.

rate refuge for the minority in which they can retire when they so wish and find an atmosphere of peace and quiet. Whether the control of access to these separate areas is realised by means of fences or armed guards is, in my opinion, merely a technical problem and requires no basic discussion.

Concerning the Olympic village, I have pointed out that one of the main motives for the Olympic Games is personal contact. The motto of the Olympic bell which was produced for the 1936 Berlin Olympics was : «I call the youth of the world». The youth of the world will also be our guest at future Olympic Games whereby the role of guest will, in no way, be restricted to the sporting competitors. In Munich, an official youth camp for the first time, with the recognition of the IOC and under the responsibility of the organizing committee was set up. This youth center was extended by a student center. In passing, it should also he mentioned that there were many other centers for young people from all over the world with different religions, political views and from all races who, with the help of city authorities and the organizing committee, also found areas for meeting each other and the possibility of visiting the Olympic competitions. These youth centers are the essence of the Olympic movement in a similar manner to the courses of the International Olympic Academy and they are possibly far more intensive. The majority of these young people is made up from a rising crop of sportsmen and, thus, from the Olympic competitors of the future or from young sportsmen who view the Olympic movement with a positive if critical eye. To a greater degree than among the sporting élite who make up the competitors, the discussions among these young people do not only dwell upon questions of Olympic sports, but also deal with problems of society as a whole unrestricted by national borders.

Also the spectators, in many cases, are not only present to celebrate Olympic victories and to see world records. It will be the task of future Olympic organizers to integrate the spectators into the events accompanying the Olympic Games and to further contacts between them and other groups, such as the competitors and young people and also among themselves, outside the Olympic competition.

It is clear that such a large general program with opportunities for contact between many heterogeneous groups presents a considerable burden for the organisers. I nevertheless maintain that it represents a meaningful enrichment of the Olympic Games corresponding to plans and wishes of Pierre de Coubertin in many details and that it must be seen as an unbendable factor of the Olympic concept which requires the binding agreement or even the arrangement of the IOC.

Munich also took on further tasks which should serve the cause of understanding and exchange between peoples of the world and between the Olympic delegations. One idea which received approval and encouragement was that of the avenues of trees. All the invited National Olympic Committees were requested to plant trees from their homeland in the Olympic area during a small ceremony. These trees, with the necessary indication of their country of origin, will bear witness in many years to come of the friendly cooperation between guests and hosts.

I would like to spare myself further details. I hope this summary has fulfilled its purpose of providing indications based on the example of Munich, for the work in the discussion circles of this academy.

I thank you for your attention.

*

COMPETITOR IN SIX OLYMPIC GAMES

By Mrs. LIA MANOLIU (Rumania)
Olympic Gold Medalist
Vice-President NOC Rumania

From the start I must apologize for the subject of my lecture. Although «Olympic» is not directly connected with the submitted subjects, I presume the organizers thought that among so many topics concerning the session's theme, one should deal with the activity of an Olympic medal bearer. The records being our main concern, I have been asked to speak about my own record — a sporting activity carried on along six Olympic Games — in order to start finding, along with you, an explanation for keeping on so long.

In my family there was no sporting tradition. My parents, philosophy teachers in a high-school of Bucarest, neither practised any sport or guided their children, towards any such activity. I owe to them, however, that, by the time I discovered it myself, they didn't try to stop me. Indifferent at the beginning, from a certain moment onwards, they became ardent supporters, never missing an event, and more than once on the coach's side, whenever I had the impression that he was too exacting in his demands. For this reason, in my case, I could say under the headline «The parents' part in the career of an Olympic Champion».

I discovered sports by chance. I was very tall and delicate child, threatened by consumption, haunted by the idea to guard myself against cold, heat, rain or sun. As a matter of fact, I was rather a medical case. Once, while playing games, I came across some volley-ball and basketball grounds. The red cinder, the baskets, the nets and the way the grown-up people played with a ball amazed me at first. I imitated what I saw : first in the street, then in a yard and finally on the very sports ground. There, I was «discovered» by a coach and, although still a high-school student, I became a member of the volley-ball and basket ball team of the University Club of Bucarest.

I was introduced to track and field athletics at the age of 15, at school, I quote from my diary the impressions of that first day, when our teacher made me familiar with the essential elements of that sport : «Let's warm up a little» ! These words made me smile and at the same

time puzzled me. Warming up ? Wasn't it warm enough outside ? But I had come decided to discover track and field athletics, so I was ready to do anything. I ran, I did some gymnastics, but I started to doubt. Js that all ? Well there was nothing we did not do at our gym lessons too. But no . .'. what I expected was yet to come : «Lia, you'll be a good jumper, you have long legs !» Yes, I have long legs, I am tall, the tallest of my class. Tall and thin, so thin that I feel even the wind could knock me down. But I'll be good in jumping ! I stayed a long time at the pit, jumping, in all kind of ways, under the watchful eyes of the birds in the chestnut-trees. Yes, yes, I'll be a good jumper. I like it, I like jumping. When are we going to practise some more track and field athletics ?

Nearly a year went by, until we did some more practising. It was in spring 1948, when the first true mass competitions took place in Rumania. All high schools of the Capital were to send their representatives to the sports grounds. I didn't succeed to joint the team for long jumps but, as very few entered the shot put I won first place with 8.40 meters. This brought me a new interest in track and field athletics. But my sporting career became very promising as well in volley-ball and basket ball sports in which my club team was the country's champion, while I joined the national team. The following winter, I practised cross-country and indoor gymnastics. Thanks to this organized training, I was in good shape. Beside the physical training, I got more coordination in my movements, more skill, mobility, strength. Consequently, I had better bearing and more confidence in my capacity to move. In spring 1949, my fingers touched for the first time the polished wood of a discus : I was prepared to start practising this event. I covered whole laps on the sports ground, throwing the discus ahead like a bowl, trying to get used to letting it go from my forefinger, instead of the small one. Hundreds, thousands of upward throws to solve the problem of the turning. Whole days of attempts before daring to throw the discus as it should be done, before taming it.

My first competition took place on May 1st, 1949, on the biggest stadium of Bucarest at the time. There were the best track and field athletes of the country, the stands were crowded. I didn't lift my eyes to the public. I felt that everybody was staring at me. What was I doing) a mere beginner, amidst the sport veterans ? Had I forgotten that I still didn't find a solution for mastering the essential elements of throwing ? Of course, what was to be expected, happened. The discus refused to launch where it should, its turning was in the wrong direction and I was afraid it would fly back, towards the referees and competitors. 23.24 meters — my first official performance. Also, the first experience, the first taste of bitterness and shame, the athlete's lot when he fails.

Pain — yes, bitterness and shame — yes, but no final parting with the discus. Why ? I couldn't explain it then and I can't explain it very well, even today. Perhaps because the apparent failure was associated with a secret victory over myself.

A little later, in the autumn of the same year, I was writing in my tolerant teenager's diary : «The leaves of the trees have rusted and the first white frost fell. It's getting cold and these nasty rains haunt me even while I'm training. The autumn came too early, I want to do some more throwing because I feel I can do better». My wish to do more brought me to Ploesti, the oil town, for a demonstrative competition, taking place during the half-time of a soccer match. The first attempt : 35.27 meters, a new Rumanian record ! The second, 37.02 m. ! Unfortunately there was no third throwing, because the soccer match had to be resumed. The king ball held its prerogatives with arrogance.

I insisted rather much over that first year of my activity, because it moulded my whole sporting life. After all, who could have guaranteed me that, by giving up volley and basket-ball sports in which I had 8 out of 10 chances to become very quickly a star — and by specializing in a difficult event, I could ever conquer glory ? Nobody ! Why did I stay with the discus ? Was I foreordained by the Gods to lead further the sport which Apollo liked best ? Very unlikely. Was it a wish to reach individual fame and glory ? Quite possible. Was it a clumsy and hard to explain attempt to push forward, as far as possible in the air, by my own efforts, from the impossible circular launching platform ? Probably. Was it an ambition roused by the first difficulties, a need to win over my intimate opponent — myself ? Rather that, I think.

1950. The Republic's Stadium in Bucarest. This time a meeting with the real sports performance. In the circle of the discus throwing there are two great athletes, Nina Dumbadze and Nina Ponomareva. My only wish, my only chance : to cut down on the ground the difference on paper between these two and myself. The result : throwing three meters farther than the former results, the best world result for juniors : 41.44 m. But the lesson was even more valuable than this relative history: a great competition, appealing to all one's forces and particularly to all resources of one's own will, is the ideal incentive in order to surpass oneself.

1952, two debuts : in the Olympic and University fields. The first year at the faculty of Energetics of the Bucarest Polytechnical Institute. Leisure was very limited, so that I practised whenever I had a spare moment. To support myself : the firm belief that even to take part in the Olympic Games was a «titre de noblesse». I passed all my exams, includ-

ing the one for the discus and making the Olympic standard, 43.58 m. About Finland I knew only that was Sibelius' and Nurmis' country. Yes, and the land of the 1000 lakes. Concerning the Olympic Climate I got acquainted with it by living at Otaniemi. Sport, this bridge between ourselves and the unknown helped me to overcome my paralysing shyness and to dare talk even to a Consolini or a Fuchs, to a Dumbadze or a Gordien.

The discus throwing was held on the first day of the competition. After the opening festivity, in which I couldn't help but to participate, although well-meaning people advised me not to, followed a sleepless night. The excitement of the qualifications — 36.00 meters — was an encouragement for the final, which was just frightening instead of being terrifying. I dind't know much about my opponents and while I was performing my three throwings, I preferred not to know anything about them. Only after the third throw, when the little flag with my number, 666, remained among those taking part in the final, I had to sit down, because my knees gave way under me. I was happy. The sixth place exceeded all my hopes. Good-bye concentration, good-bye straining of the forces : I entered the final in sixth place and came out of it in sixth place. Conversely I had the opportunity to watch the other competitors and to realize that the Olympic Games made and unmade Titans. Nina Dumbadze, the great favourite, the one which in Bucarest seemed to me invincible, was losing. Where was her calmness, the impressive stateliness, her confidence ? Before my eyes there was a tortured athlete. Her movements were a beginner's. It was then that I understood, with all my being, the essential truth that to get to the top of the pyramid is perhaps easier that to stay there !

1952-1956. Years of study. Years of training. The thrills of the exams, the excitements for each mark. I became an engineer and, the same summer, I won the ticket for Melbourne with my 47.24 meters.

The Melbourne's Olympics, October 1956. From my long journey towards down under, I take out a single episode. Exceptionally, it has no earthy contigency. Two hours after the taking off in Bombay, our plane got into the périphérie zone of an exceptionally furious cyclone. The huge steel bird, which on the airfield seemed able to conquer the winds, becomes a poor turtle dove in the iron jaws of the storm. We plunge 2-300 meters, we raise again, there we plunge once more and then up again. Each time we lose more of the altitude and it's ever more difficult to come up — or does it seem so only to me ? No, not only to me, because all around I see faces convulsed by fright and the grimaces would be very funny in other circumstances. From time to time I hear

little screams of terror, I see lips silently moving, disordered gestures of hands which uselessly grip the basks of the seats.

An only exception : an Indian family — the mother and kids — who on the seats in front of me are quietly chatting, as if they would be on a train, well settled on its wheels. Suddenly, the little girl bursts out laughing; her mother scolds her, smiling, as if afraid to trouble the silence all around her. What philosophy invests these people with so much calmness ? Do they ponder over one of Buddha's teachings ? My confused and fragmented knowledge of Hinduism does not supply a credible explanation.

I got it only later, after we came out of the cyclone. The lady's husband and the children's father was the commanding officer in charge of the plane. His family's belief in his capacity to vanquish the unleashed elements proved to be much stronger than fear. The little girl who giggled, told probably to herself, like every other little girls in the world : «my father is the most. . .» and she certainly believed it. The lesson is worth in mind in what concerns the part played by confidence.

Melbourne meant a month of struggle against rain and cold weather. All my optimism, all my wishes to get good results were slowly destroyed by that permanently dull weather and not even the competition was any gayer : with 43.90 m., I got the ninth place.

After these Olympic Games, where the Rumanian successes were ever so outstanding, five gold medals, — the welcome at home for the team was glorious. As for me I found it difficult even to get off the train. An anonymous person, lost among the laureates of the team. Besides the wounds which this competition left in my heart, there came enough skeptics who maintained that the time has come for me to give up sports. I was already 24 years old.

The next three years seemed to confirm this mistrust. I didn't throw any further, I was always beaten and in 1958, I got only fourth place at our national championships. The watchword was : that's her limit ! I had to change something, but what ? Every year I tried out a new remedy. In 1959 it was the turn of weight training. I didn't know how to work with them and the result was a painful failure. Nevertheless, the road to the «Eternal City» was paved with dumb bells. My 53.21 m. at the selection competition helped me to be among those happy people who listened piously to the Olympic Oath, delivered this time by a discus thrower : Adolfo Consolini.

After the first attempt with my modest 48.50 m., I was qualified. Not very encouraging, but anyway it was a compensation for the hard winter months, for the thousands of repetitions, of pulling and flexion

exercises for the ten thousands practices on pulleys, or with dumb-bells. The day of the final. I don't see and I don't hear anybody while warming up. I don't even notice that the event is 20 minutes late. I'm again alone, quite alone in the narrow, endless passage of the ages, before the competition. I'm the first to throw and I wear the competition number 66, which reminds me of Helsinki. For the first throwing I get a wonderful 52.36 m. In the second series only Pnomareva surpasses me by 6 centimeters, while she fixes herself definitely at 55.10 m. after the third attempt. During three hours the other competitors try to push back my little flag which is thrust for the second place. When I finish my throwing series, I run to the dressing-room, having an ensured sixth place, and from there I listen to the voice of the loud-speaker, beginning the down-counting : Kuznetzova is throwing : less than 52 m. I'm fifth. It's Brown's turn to try : less than 50 m., so that I take the fourth place. Connolly follows and she exceeds the regular limit — I'm third, I've got a medal ! And the last thrower of the competition, Tamara Press : 52.59 m. I lose the silver medal only a few inches. But what does the medal count ! My bronze medal, the first Olympic medal in the history of the Rumanian track and field athletics is worth a Koh-i-noor. At the prize giving ceremony the black clouds which threatened our competition draining my tears of joy in the rain drops.

The Olympic Games of Rome came to an end. Nothing is eternal, not even in the Eternal City. I say farewell to another town I was in without having time to visit it. It should be pleasant to go abroad to see new unknown places, I mean only to see them. Like tourists, journalists or writers, like all those for whom the trip is an aim in itself, afterwards either telling their impressions to others, or keeping them for themselves.

However, there is also people who go abroad with the essential aim to get a certain place, where they have some business to do : to carry on negotiations, to play or sing on stages, to participate in a competition. This final object reduces the trip, no matter how long and interesting it is to the commonplace dimensions of an ordinary travel from one place to another on the globe. I heard about artists, who in the towns they «visited» don't know anything else but the concert halls they've played in, with their acoustics qualities and drawbacks. For us, those who are called performance sportsmen, the problem is in a way more complex yet. A great artist is to give an evidence of his own skill. There is no doubt that, for him too, there are terms of comparison — other performers, or himself, some other time. But in front of the audience, he is alone. I don't pretend that it is easier, by all means, it is just different. In addition, the critics may disagree : one may like it, another one may dislike

it. Not so with us : we face everytime opponents who compete with us (and against us), and there are no appreciations based only on impressions, at least not in track and field athletics. The centimeter, the second and their lower divisions are unforgiving, particularly since the electronics introduced their devilish inventions in order to avoid the human deficiencies.

That is why I think it should be pleasant to travel only to look at things. There would be no need to absolutely identify a travel with a victory or a defeat and particularly with the torment which precedes and follows them. This is due to the fact, that, unfortunately, no matter if we travel by train, plane or ship, when we come back we can either be under the shield, or on it. No doubt, there are nuances : you may be a glorious vanquished, just as you may be a winner without glory. Anyway, the alternative is very strict : either defeat, or victory. The result is that our travel impressions are extremely subjective : the pink spotlights of a victory make a fairy-like trip out of an uninteresting journey and, conversely, under the leaden lid of failure, no one can perceive the most charming exotic landscape.

Reading some pages from the note-book in which I put down my various trips abroad, I cannot take apart the two components which are so closely linked together : the place I have seen and the torment before or after the competition.

As a proof : Athens, September 1962. Acropolis, of course, Acropolis seen on a bright Sunday morning, but after a competition which left a bitterness in my heart. I threw badly. The discus floated lazily and stopped — all six times — at a ridiculously small distance. After so many competitions, I lost myself like a beginner. Could it be the flu of two days ago ? May be the penicillin taken only yesterday ? Or perhaps the mysterious physical chemistry of the muscles, which once obey and ten times don't listen to you, these freakish and unforeseeable muscles, just like wild beast facing their coach ? The shape, the famous shape . . . I'm in good shape, I'm not in good shape . . . But why ? Why have I been in good shape up to yesterday and why just for the competition wasn't I any longer ?

1 asked myself this question along a whole sleepless night. Now it's over ! Now the shape of the Acropolis has the priority. I go up the marble steps, sided by the lithe columns of the propyleae. In the back, the Parthenon. White columns which seem to reach the infinite, supporting the vault of a heaven full of Gods. I sit down on the stone steps of the temple and dream of the Olympus. Yesterday its tenants haven't been kind to me. How should I have asked their goodwill ? Anyway,

today I'm decided not to hurt them with my mean, earthly worries, I wish to devote these two hours of leisure to their stony perfection. Only two hours for so many centuries of inspiration and toil. The art at its utmost, a pattern for the coming thousands of years .....And yet, why did I throw so badly ?

The Olympic Games in Tokyo. The fourth Olympiad in which I take part. The fifteen thousandth note in my ever patient diary : «long arm, twice rounded hip, and at the end I must be patient, I shouldn't hurry, no hurry, no hurry. I repeat it aloud so that the beasts in my shoulders and arms should hear it too. If they could only listen to me today ! I hope they will not eat up their coach.

I remember all of a sudden that yesterday it rained. I quickly jump out of the bed, put aside the curtains and ..... Hurray ! The weather is fine. I hate the rain. The wet circle became a nightmare for me since, at the Rumanian championships four years ago, when it was pouring, I slipped and sprained my ankle. I don't trust the corner of the yard I can see from my window, so I get dressed and go down. Fortunately, there are no clouds to be seen in the sky.

9 o'clock ! The qualification series. Now in order to get into the main competition I have to throw at least 50 m. Normally I ought to succeed. But what is that, normally ? At the European championships in Belgrade, in 1962, I couldn't make it and didn't get into the final. Two days later, in Bucarest, I got a result, which in Belgrade would have brought me a medal. Two days later, two days too late. In a 48 hours interval first I wasn't and then I was in good shape. Why ? I have not the slightest idea.

With the discus in a hand and a knot in my throat I pass through an underground way to the Olympic Stadium, where the qualification series was to take place. The first throwing. My arm is shaking : 47.00 m. ! Does my misfortune of Belgrade happen again ? No, I won't let me overwhelmed. The second throwing : 53.66 m. I have qualified. There are two hours left till the competition starts. A serious warming up of more than an hour. Out of 21 competitors only 14 are left. That means that even in the worst case I cannot be fifteenth ! But the thought doesn't comfort me very much. In Rome I was third.

At last, the Stadium over-crowded. The weather is wonderful, it's warm outside, with a little breeze. Right from the first attempt I throw 55.95 m. A new Rumanian record, a new Olympic record. And particularly the chance to get into the «finalissima» of the six. There is some doubt in my joy. I watch the electric board with emotion. Thirteen times other figures show up but none is higher than mine.

The last effort. Or rather the last three ones : I am entitled to three more attempts. For the first throwing : 56.09 m., a new record. But I haven't yet the right to triumph over my performance. I breath out deeply and concentrate as much as possible on what I have to do next. The second throwing : 56.97 m. I jump up of joy. I'm in the second place. Oh, no ! I'm only in the third one, because Tamara Press surpasses me by 23 cm. winning the Olympic title. My last throwing is the best one. I feel it, judging from the murmurs and the clappings of the public. Over 58 m., enough to win. But the referee lifts the red flag. The attempt is cancelled because I touched the edge of the circle with my foot.

I'm waiting. How far will the others throw ? Will I keep my third place, or..... I keep it ! Bronze medal ! is bursting within me. The four years of exhausting toil are dropped from my memories. I am happy, happy, happy.

Coming back home with the second medal, I'm welcomed heartily by everybody, including those who eight years ago considered that my time was up. Could I ever face again the stress of the Olympic Games ? And, once again, the long struggle with the mistrust. For six months I hang the discus on a peg, but then spring comes and with it the sun and the irresistible desire to go to the stadium. Spirits ceased long ago to be an optional concern, it became an integrant part of myself. There is no question of selection, it's not up to me to accept or to reject the sport, it's the sport which has chosen me once for all.

I take up again my trainings with the discus. It is quite normal that without any winter training, the discus cannot fly. For the years 1966 and 1967 I try new exercises, even a new technique. I feel that I have to do something quite unusual in order to surpass myself again. How often again ? And the attempt costed me a lot, the price of two years of painful failures. Again voices are heard, which talk about the beginning of the end and now I'm tempted to render then justice. The level of the discus performances has risen so much in 1967 ! The world record of Lisa Westermann reaches over 61 m., ten meters more than my best result at that time. That is the terrible handicap with which I enter my Olympic trainings. I'm 36 years old and do want to participate in my fifth Olympic Games. Is it courage or just recklessness ? But for me, each Olympiad means a re-birth out of my own ashes, so that I stake all on the regenerating Olympic fire. I come back to my old throwing technique, rejected by some trainers — I revise ruthlessly my physical training plans and the weight training exercises, adding more and more exercises. Every day I set myself to do more. For every exercise I have a mark and each has to be broken. My muscles, my tendons, my joints hurt, my

life has an ashen taste. But what does it all matter ? My discus succeeds to gain one meter after another.

And thus in the autumn of 1968, I find myself in Mexico City with a best mark of 59.22 m. There is an outstanding fiesta in Mexico. The autumn is exceptionally beautiful, with flowers, and warm, friendly smiles. Tialoc, the Aztec God of the rains went back to the mountains with the first days of October.

The results of the season give me hopes, in any case I'm less mistrusting. But my ordeal is just beginning. The days before the competition, when the adaptation to high altitude which I have so offsaid has come at last to an end, when the discus started to fly and the marks to go up, thanks to the physical fitness, a wrongly timed shot put practice crumbled away everything. A burning pain at the right elbow. In the evening the forearm is blocked and painful and the doctors are anxious about it : a stretched, perhaps a torn ligament. The next day I cannot even hold the comb, I cannot draw my fingers together. How can I only think of holding the discus ? I run from one doctor to another, they give me dozens of treatments, and I try each and every one of them. Ten sleepless nights, during which I massage my arm with dozens of ointments, hoping that one of them will be miraculous. The contraction lessens, but the improvement is hardly noticeable. After four days, the first victory : I can help myself with fork and knife.

The thought that I may have to watch the discus event from the stands frightens me. The skin of my arm comes off, but I go on practising. These are no discus trainings, there is no question of the discus now, but I do some leg work and I perform thousands of pirouette imitations.

My only luck is that, in Mexico City there are no qualifications. I get the doctor's advise to compete, but he warns me that I will be able to throw only once. I have to stake all on the first and single card. After a ten days break, do I still know how to throw ?

On the competition day, it is very hot. Nevertheless, I perform patiently a long warming up. Will my arm stand ? I massage it again. Imi tations, lots of imitations and I dare to lay my hand on the discus. I try to throw it upwards, twisting it, to see if my fingers obey me. In touching the discus it seems to me I didn't lose the sharpness of my senses. So it seems.....

We march into the stadium. Shall I do an attempt '.' Shan't I? I'll throw it lightly, because I must try the circle. And to my joy, the discus gets out splendidly : it doesn't fly far, but it flies and my arm, although painful, stands the effect. 1 wait for the first attempt. Again pirouettes, imitations. I withdraw to a corner of our section. I don't

know how far the others have thrown for the warming up. I don't compete against anybody, but myself, I am alone with my fright and my handicap. Twenty minutes of waiting. On the board my number — 212 — lights up. I breath in deeply. A single thought : I have only one attempt ! A long turning and I fall back on both legs. Before throwing, my arm is perfectly straight. I feel a sharp pain, which tried to undo my fingers from the discus. I grind my teeth and pull up to the end, in spite of the iron claws which tear my ligaments. The throwing is over. A long oh ! of the stands and I know that it is O.K. I get out of the circle and run, although the referees protest. I want to see as soon as possible the place where the discus fell. I see that the Olympic flag is moved. The result shows up on the board : 58.22 m. — and two letters O.R. I sit down on the 60 meter cube because I cannot stand anymore. I see ilgen entering the circle. From here, far away, she seems very decided and sure of herself. I'm very afraid of her. Supefaction : she throws only 50.40 m. It starts to rain and our competition has to be interrupted twice. The event turns into a three hours marathon and Westermann continues to be the most dangerous opponent, the most steadfast and ambitious. During her last throwing, I hold my eyes closed. I remember the last throwings in Rome and Tokyo. I expect a cry of triumph uttered by the German supporter. Nothing ! Silence. A silence which means victory. My victory !

I could stop here : the written or unwritten laws of sports recommend that one should withdraw in full glory. It would be a normal thing for me to give up, too. Only the sport won't let me go. Dostoevsky wrote about the consuming passion of the gambler. Who will write about the frenzied sportsmen ? Nothing can entail me to take leave of the stadium : neither the age — that damned sporting age, which pushes you aside at a much too early stage — nor the certainty that I wouldn't be able to win again, nor the avalanche of family worries which fall over me, like a vengeance of a destiny envious for the Mexican exultation. Sports become now my drugs, my support and the essential reason of my life. Sports give me back now, with interests, all I invested with it all these years, just at the moment when I don't give it anything more. Sports gave me a hearty welcome in Munich, in 1972, on the occasion of my sixth Olympiad. I threw only 58.58 m. and took the ninth place, but the second and seventh places were two other Rumanian girls and the champion Faina Melnik, threw 15 m. more than the gold medal winner of the first Olympiad in which I participated, twenty years ago.

I could end pathetically, telling you about the heart-rending melancholy at the thought to part with the discus, the stadium, the public . . .

That would be the truth, nothing but the truth, but not the whole

truth, because the whole truth holds also something else. It holds friendships with the sports-women from a lot of other countries, many of them my rivals. It holds also the fact that I'm highly esteemed by the coaches of Rumania and of other parts of this world, where my working schedules, experience and methods are put into practice. This truth embraces also the affection of the Rumanian people, who recognize me and talk to me in the street and anywhere else, who go on reading about me in the papers, listening to me on the telephone or watching me on the T.V. It contains the consideration and appreciation of the sports and other authorities of my country and from abroad. It comprises also the impression, which may be presumptious, that I exist and will continue to exist in the history of the Rumanian discus and that this history will be carried further by the present generation, by the girls of our discus school, who are the first in the world.

That is the whole truth. A truth which is fully worth paying with a life of efforts, struggles, trials, no matter how difficult.

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FOUR TIMES AT THE OLYMPICS, THREE TIMES ON THE WINNERS' ROSTRUM

By Mr. GERGELY KULCSAR (Hungary)

Prof. of Physical Education,
Olympic Gold Medallist

We live in a world of constant rush. People racing everywhere, racing in all walks of life. One always to reach higher and farther than the other. Life is a race itself !

So it is in sports. Every single competition presents new and exciting experience. Victory follows defeat, success follows disappointment; but is it not right and human in this way ?

For an athlete there is no competition like the Olympics, with their lively yet tense atmosphere, which cannot be compared with that of any other competition.

Participating and achieving good results at the Olympic Games is something every athlete strives for.

I can't deny I am very fortunate.

I have been to four Olympiads so far.

Rome, 1960 : Italy and Rome ; they are beautiful. One cannot see enough of them.

At the age of 24, I entered quite hopeless, considering the international field. My best result was 79 metres then. There were at least 15 among the competitors who had thrown well over 80 metres before the Olympics.

I passed the eliminating heats. Many a great athlete had dropped by them. In the finals I ranked third with 78.57 metres. It was an unspeakably great feeling to stand on the winners' rostrum, watching the national flag creeping up the pole.

Making friends after competition, excursions, bathing in the sea, etc., are all very pleasant things. No one is angry then, enemies cease to exist. Whether one's skin is white or black does not make any difference, all people are friends. This is real peace.

Then another four years passed with heavy training, competitions and expectations; 'Shall I be able to be among those travelling to the next Olympics ?', held in *Tokyo, 1964.* It was an entirely strange and

extraordinary country. There were interesting and very nice people there, always smiling and laughing. A land of smiles. The inhabitants of the city, numbering over ten millions, did their best to further the cause of the Olympiad. It was a competition surpassing all previous Olympic Games. New ways, absolute perfection.

Unfortunately, the weather was unpleasantly cold and rainy. The qualifying round took two hours in the morning, and the finals were also held on the same day in the afternoon.

Everybody was cold and exhausted.

In the fourth round (series) I took the lead and set up a new national record of 82.32 metres.

I felt I had the great chance of winning. I overdid the two big shots, the Soviet Lusin and the Polish Sidlo. It was obvious that they were unable to improve. And then, quite unexpectedly, Nevala from Finland beat me 34 cm with a master shot of 82.66 and won the competition.

I was standing on the rostrum again and saw the national flag, yet I was not entirely happy.

I was slightly disappointed at having failed to win.

After the competitions I was strolling about the town, which was uncomparably interesting and gave me many moments never to be forgotten. I would have liked to see everything, as it is almost certain that I will never see Tokyo again. Even today I remember the moving and pathetic sight of the farewell ceremony. Darkness fell on the immense stadium, only the torches were burning in the hands of young students moving around the field to the tune of the well-known Candlelight Waltz. And we, the sportsmen, were standing inside the field in one great embrace, taking our leave from the unforgettable events of the Olympics.

I do remember the weeks spent there and the people I made friends with. It occurred to me then whether I would be able to enter for another Olympiad. Whether I would have the power for even stronger training over a four-year period. But I made up my mind not to give up the fight and, if it only depended on me, I would certainly be there at the next Olympics : being present at a closing ceremony like that would be worth all the painful and exhaustive work that awaited me.

I knew it would not be easy. Years had passed, my hair was also 'gone'. Well, one cannot grow younger after all. Sometimes I felt I could stand it no longer, I'd had enough of it. But then a few words of encouragement from my coach made me realize again what I had set my mind on, and helped me over those difficult days.

Mexico, 1968. At last the time had come for the great competition ! Again, I had the opportunity of getting to know another extraordinary

country, its capital and people. If Tokyo was a town of smiles, Mexico is gaiety, music and dance herself.

Their gaiety and happy-go-lucky life style came so natural and right from their hearts as I had never seen before. In Tokyo, I had seen wonderful sports buildings that I believed were unsurpassable. And here in Mexico I saw what I had never dreamed of.

It was almost incredible what that nation had produced. They had built up an endless series of sports buildings decorated with the utmost artistic taste, where the most up-to-date styles of architecture were combined with their particular national traits and traditions.

Even the poorest man in this enormous town was overwhelmed with excitement for the Olympics and did his best to help the noble cause.

Nowhere had we experienced that admiration before. We could not help spending hours writing our names in autograph books once we were recognized as the winners of any of the Olympic events. Everyone was anxious to collect a pleasant and everlasting memory of those happy days.

I was in the top form of my life during the competition. It was no difficulty for me to pass the relatively high limit (80 metres) for the qualifying heats. My weakest throw in the finals was over 83 metres. After the third round both favourites, Lusis from the Soviet Union and Kinnunnen from Finland, who was short of stature but not of performance were ahead of me. Both threw over 86 metres. Then I was in the fifth place only.

However, in the fourth round I succeeded in executing the throw technically well, thus taking the lead with a personal (individual) record (87.06 metres). From that minute on the competition grew more and more exciting.

Fifth round : nobody threw over my mark.

Sixth round : it was nearing to its end and 1 was still first. There remained only two competitors to throw, but, *alas,* the most dangerous ones. It was Lusis' turn. I did not dare to look, I turned aside. A long silence followed, with all the audience in silence. My excitement rose to its highest. I could not stand it any longer, I turned back. Lusis was just returning, he was to start once more so I turned aside again. Suddenly the whole stadium gave a roar. I looked there again and saw Lusis' javelin land beyond the white line marking the 90-metre distance.

I was beaten !

And to add to my sorrow, the 'little' Finn, possibly encouraged by the success of the Soviet athlete, also beat me with a well-done shot (88.48 m.).

I was standing on the rostrum again, filled with sorrow, and, watching our flag creeping up, I kept thinking of how good it would be if

the Hungarian national anthem were also played there. It would be the climax of my happiness ! After competition, gradually reconcilling myself to the fading away of my cherished dreams, I found consolation in my daily life there full of beautiful programmes. Once seeing the pyramids Sun and Moon, then visiting a museum, or simply roving about the crowded streets, bullfight, bathing on the beach of the worldfamous Acapulco, etc.

We were almost greedy of all these pleasures.

The closing ceremony, by comparison with that in Tokyo, was rather noisy and joyful rather than pathetic. I have never seen such beautiful and enormous fireworks — the vortex of ecstatic joy.

Sportsmen of different nationalities, irrespective of race or sex, marched out of the stadium, arm in arm, carrying each other on their shoulders, accompanied by the loud cheers of the enthusiastic audience.

And again, four long years of training, preparing for the last Olympic Games.

After Mexico I often thought that it was time to give it up. My coach, Mr Jenö Koltai, had long conversations with me. He advised me to think it over, he said he felt I ought not to give it up. Still I might be among the best provided that I really wanted it. My results in the years preceding the Olympics seemed to justify his hopes.

So I made up my mind to try it again. I had never done my training so thoroughly and conscientiously than I did for that Olympiad.

All went well until May, the beginning of the competitions. At one of the training sessions, while doing an exercise, I got a sprain in my back. I went to the doctor for a whole month. It was not to end up like that. All the work done must not come to nothing.

I was slow to recover, but I took part in the competitions at last. I succeeded in getting into the team travelling to the next Olympics in

Munich, 1972. This town, too, was able to give me something new. I especially liked the ultra-modern style in which the Olympic Village was built. Another novelty for me was that the stands of the Olympic Stadium were covered. It was regrettable that the Munich Olympics had other specialties, too. While the previous three Olympics had symbolized peace, this one failed to do so.

Some fantasts, blindly using every means they had, committed manslaughter in the Olympic Village. The continuation of the Games was also endangered. However, it was wise of the International Olympic Committee and the leaders of the town to continue the competitions. Violence must not come out victorious !

As far as I am concerned, the Games were soon over. I failed to pass

the qualifying rounds. I was at a loss to understand why I was unable to do better, since I felt strong enough during the warmups. I felt the most difficult thing would be to pass the elimination, and once I passed them I would stand a chance to be on the winners' rostrum for the fourth time.

I wanted it too much, that is why I failed perhaps.

I did fail in fact.

Yet I must say that I was very happy about the mere fact of participating at the Olympics for the fourth time in my sporting career, at a peace contest, where friendship and peace were victorious again.

I believe the Olympiad and Peace are inseparable !

So I wish that the Olympic Games be held every four years for a very long time !

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OLYMPIC MEMORIES

By Mr. VERNON MORGAN (Great Britain)

Vice - President of the British Olympic Association, Holder of the Olympic Diploma of Merit, Hon. Member of the I.O.A.

What were the differences, what were the chief differences between the games of those days and the games of today. Well, perhaps, the greatest difference is the question of the village. Most of speakers have told you the value of the village. The village is of great importance, I think the village is one of the greatest things of the whole of the Olympics. The only trouble, of course, in the Olympics, compared with the Academy is that there are stresses of competition and people want to be rather private. That is the difference we have here in the Academy. This is to my mind the ideal Olympic village, where everybody is friendly, where everybody gets together.

Of course, in Olympic Games, you have to be put in different areas by nations. It is necessary. It would be quite impossible from any point of view to try and mix nations in Olympic Games.

Now, in 1928, not having a village, we didn't have lunch and communal quarters, like you have here in the Academy. We, that is to say, the British Olympic team, we lived in a large granary in which as you know, your people put corn in : Furthermore our quarters were in the docks, where it was a very long and hazardous walk, much more difficult than getting back to the village here. You had the sea on one side, and you also had a railway line, where trucks went backwards and forwards making a lot of noise. •

And it might be truthfully said, we heard people talking a bit about the «aristocratic» side of sport in those days. But, it might be equally truthfully said that we were all there with the Coubertin ideal of no discrimination of class, religion or profession. We had the sort of man entitled to be called «Sir» because of his civil rank being called by his Christian name, and being delighted to be called by it.

We were all very friendly. There was no class or distinction whatsoever. There was no question of racism in those days in the British team, because we all happened to be white. We did have, I think, the right spirit, but we all did miss this question of having a village whereby

we could meet freely people of other nations. One could meet them of course in a bar. I still have a Norwegian Kroener which a Norwegian gave to me on one occasion, I think, after my race. But we missed the companionship which you can get out of the Olympic Games of today. But we did pretty well, and as I say, I retain very happy memories. We did, in these days, appreciate the ideals of de Coubertin and I believe the same thing can happen today, although there are much greater pressures on the athletes than there were on us in those, what I call, «good old days.»

Now, to return to 1928, to Amsterdam. In all Olympic Games — as you know I have been in the movement for nearly half a century — there are «incidents» of one kind or another. Some funny, some tragic, some best forgotten. There are any number of them. And I will try to tell you, some of these things, because this is a talk on Olympic memories, that particularly struck me. I've not been to the library to consult many history books, to find out what other people thought, these are the things that struck me down the Games.

As regards Amsterdam, I have told you what we missed. I told you that we missed some things, but, at least, we had, I think, the right spirit. We had, of course, what you might call «sensations» much beloved of the mass media, when an American girl swimmer was actually caught drinking a glass of champagne. This was regarded as absolutely terrible ! Discipline in those days, was very tight in every single respect.

The Americans were the envy of all the other nations in Amsterdam, because they had a luxury liner in the docks. We, the «poor» British, were alongside cooped up in a granary.

Now I think, perhaps one might turn over the page and come to 1932 to the Games in Los Angeles. For those, of course, for me are nostalgic. As everybody knows who has ever competed in any kind of sports, when one retires it is the first two or three years which are always, in some ways the most difficult. You miss what you have been doing, as I did when I retired in 1930, and hung up my spikes and put away my football boots. So that in 1932, by which time I was out of the field of competition, I was very jealous of those who were in it. And my chief memory, of course, is the disqualification of my good friend Nurmi, because Paava Nurmi, with whom I ran in 1928, was always a great friend of mine. I thought he was a great man and I think we have heard in these lectures before about athletes being lead astray not on their own volition but by a trainer or a coach or somebody wanting them to make money and to cash in on it themselves. Poor Nurmi, who I don't think really meant it, took money. He was found out and there was a man that

I feel that would have won at least three gold medals like Zatopek did in 1952 in Helsinki. I think he would have walked away with the Marathon but he was not allowed to compete. And, incidentally, referring to Nurmi, one of the funny things came in my event in the steeplechase in Amsterdam in 1928. As you know Nurmi was the first man who really timed himself as a runner. He had a watch in his hand. He ran according to the watch, and he would look not at his opponents, but at his watch to see exactly what time he was taking for the various laps. He thought, like many great runners before and since, that steeplechasing was quite easy. For a man of his calibre he felt he could run away with the steeplechase.

So he goes into the steeplechase with the watch in his hands forgetting that he has, of course, to cross the water. In those days, the barrier at the water jump was very different and certainly in Britain we had to learn to jump the water or to clear it as near as possible. And Nurmi, not knowing this, goes right into the first water jump. He goes head over heels with his stop watch into the water. The watch is now no good, and his plans are frustrated. The great Nurmi was very upset at having his watch ruined in the water jump, and, as history will recall, although he got a medal, he didn't win.

Now, we'll come to 1936. Well, first of all the Olympics were in Garmisch-Pantekirchen, for the winter Olympics. Splendid Olympics they were. While Garmisch was excellent, there were squabbles over ice-hockey, and an interesting part of that tournament was that of all the countries in the world that should win the Olympic ice-hockey title it was Great Britain. You could hold a quiz for that and few would say that the winner was Britain. The reason for this was that they then had a silly qualification rule which enabled some of the best Canadians to play for Britain, if they had played hockey in Britain. Also because of their curious qualification rule one went all the way back to find which team had defeated the other in qualifying. Thus the result was that Britain's gold medals did not come in a final match between Britain and Canada or the USA. The British sat on the side watching to see who won the Canada-USA game and took the title with that result !

Now, Berlin itself where the Olympics were magnificently organized, • one of the first incidents of true sportsmanship came in Berlin. There was the case of one competitor giving away his chance of a possible gold medal by assisting one of his rivals. And, I am glad to say that in this case it was an Englishman, Harper in the Marathon.

The Japanese winner, Son, who won quite comfortably, took a wrong turning a few miles out of the stadium. It would have been quite

simple for Harper who was then with him to have let Son go the wrong way and for him to go the right way and possibly to have won the gold medal. But he went after Son, called him back and told him the right way to go.

Another incident was the story of the middle aged American woman, who came from Tampa Florida. I know because I asked her and I remember it to this day. She wanted to get her name into the papers and become famous ! So she decided that she would kiss the Führer. And I was present in the pool, the swimming pool, when this middle-aged American woman rushed out from her seat. Before the bodyguards or anyone realized it, she had planted a kiss firmly on both of Hitler's cheeks ! She could quite easily, of course, have assassinated him.

We then had the space of the war, until we come to the Games in London.

Coubertin would have been proud of the spirit of the games in London.

If we talk about «golden ages», London with Helsinki to follow, were two of the most «Olympic» Games that were ever held. This is a view shared with me by others.

There was a remarkable finish of the Marathon. The Belgian Gailly came into the Stadium as the likely winner. He was however only semi-conscious, possibly unconscious. Everybody was hoping to see this unknown young man who, not many years earlier, had been in the war, coming out and winning the Marathon. But it was not to be, and in one of the most dramatic Marathons of all times he could only stagger home third.

The winter Olympics of those games were at San Moritz.

Two American hockey teams turned up to compete for the USA. The big news from the mass media point of view was, of course, which hockey team was going to be allowed by the Olympic Committee to compete. Ice hockey was again «in the news».

In 1952, we come to Helsinki, the games in which the Soviet Union came into the Olympic movement. Look how, from those days what successes they have had in these games. I don't know if you have perhaps read about «the woman in white». At the opening ceremony various countries try to disguise some of the things that they are going to show, they don't want to say who is going to do the last stretch of the torch relay, who is going to give the oath, etc. So, people, are not quite sure even if they have got a programme, what is going to go on during this ceremony. So when a woman, dressed like a angel, in a Greek costume, comes running round the arena, everybody thinks this is part of the show. But, Erik van Frankel, member of the IOC and former Governor of the

city of Helsinki, who is chief of the Organizing Committee, and knows everything that should go on suddenly realizes that this woman was not a part of the programme. He then dashes out of his seat and into the stadium. He is just in time as the lady gets to the rostrum. He stops her speaking and very gently leads her away. She was going to make some kind of a political speech, which was not «Olympic» at all.

And now we come to 1956. The winter Olympics were in Oslo where the spirit was magnificent. These were very fine games. The incident 1 remember best came in the 10,000 metres speed-skating. You could buy an evening newspaper in the Stadium reading «Anderson wins 10,000 metres» even before the race was finished !

The summer Olympics in Melbourne were held under a political cloud but the Australian managed to run extremely good games and there was hardly an untoward incident of any kind. Perhaps the funniest thing was that we British got a gold medal in women's fencing and no one in Britain seemed to know much about it. Most of the sports writers had ignored this possibility.

The winter Olympics of 1960 were in Cortina d'Ampezzo in Italy and again excellently organized. Here the figure skating made the headlines, the public did not agree with the judges Markinos and were pelted with oranges, apples, bananas, bottles, newspapers, and everything solid that could be found. .

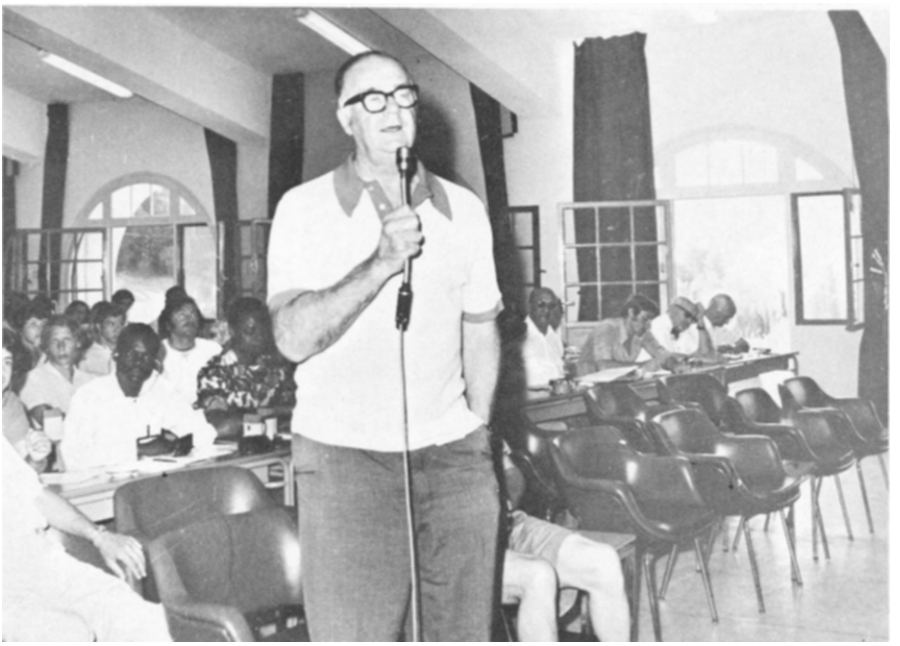
These were great games for Japan. Thanks to IOC/YA the Japanese were now after the war to the forefront in skiing at any rate.

In 1960, in Rome, was again obviously one of the highlights with Abebes totally unexpected victory. Controversy raged over the result of the men's free style 100 metres. Even today it is thought that the wrong man got the gold medal. Remember in those days there were no photos, no computers, no electric timing. The funny story of Rome was about the pole vaulter who was reported to be vaulting into the heavily guarded women's village to see his girl friend.

The winter Olympics of 1960 were held in California at Squaw Valley. I am often asked what was the most exciting Olympic event you ever saw. It happened here in the 40 kilometres cross country relay. On the final leg it was a battle between the Norwegians and the Finns. You could see the two skiers from 200 metres away coming towards you, and, you could see each of them fighting desperately for every stride. It was fantastic. Finally the Finn won by half a ski. It really was something that lives in my memory.

The 1964 Games were, of course, in Tokyo. You've seen the Tokyo film, you've seen the organization, how perfect it was. One of the greatest

Friendly meeting during an intermission of the works. From the left : Mr. A. Herbauts (BEL), Mr. N. Kurdjukov (USSR), Mr. J. Vind (DAN) and Mr. E. Petralias (GRE).



Mr. C. Fagan representative of the United States Olympic Committee addressing the meeting.

Members of the I.O.C. and the H.O.C. attending the works of the Session.

The floor participated actively in the works of the Session.

things about those games was they were friendly games. The animosities of nations as a result of the war, by this time, completely disappeared. And everybody took the Japanese to their hearts and the Japanese took them to theirs. They were smiling, they were courteous, they were polite and they were enthusiastic.

Now you have seen that there was a lot of rain. An' it is quite true to say that there were boys and girls and men and women sitting in that Stadium from about eleven o'clock in the morning when only preliminary qualifying field events were being held. They sat there in pouring rain for the whole day until the end of the session in the evening. Something to a Briton unbelievable. I couldn't see anyone in my country doing that, and, I suppose many other countries would feel the same. It was the wonderful enthusiasm of the Japanese in these Games. It was splendid that they succeeded as well as they did.

In those games came another occasion of competitors foresaking a medal. I believe it was an Australian crew that suddenly felt that in the high winds a man from one of the other yachts had been struck and knocked overboard. So what did they do ? They turned round and went back to the rescue of the man that had fallen overboard, and possibly lost the chance of a medal.

In the same year 1964, in Innsbruck, there was also another case of self-sacrifice. The famous Italian Bobber Monti gave up his own chance of winning, when he saw that the British had a faulty part in their sled he lent them his to prevent the British team from having to scratch. It enabled them not only to compete but to win.

In 1968 it was the beginning of the end. You all know the problems about the Mexico Olympics. As they were political and not sporting I will not go into them.

The trouble about the winter Olympics in Grenoble of that year was one of the village. The competitors lived in separate villages according to sports. Thus there was not the same friendship between nations as could have been, if they had been in one complete Olympian Village.

We now come to 1972, Sapporo. There again we had squabbles, but they were overcome. I think the Japanese again staged a magnificently and well organized event, in which one of the most popular wins went to an almost unknown man, a Spaniard, who was given virtually no chance of defeating the champions from the noted nations.

To Munich. Well, we all know about Munich, and I don't want to say much about these Games. However, when I am asked what was the most remarkable Olympic event I have ever seen I must cite the performance of the Finnish runner Virtanen who established a world record

in the 10,000 metres after falling on the track. It was superhuman.

What of the future ? I hope people will carry on with the correct Olympic spirit whatever happens to the future of the games. I am sure all of you here you would like a debate about it. All of you here have different views, different ideas of what the IOC ought and ought not to do. Everybody thinks differently. It is a most controversial subject.

I will just give you my view. And my view is this. That the IOC should go not straight on, nor should they compromise. They should turn or they should turn right. And I don't mean politically. They should turn left, if they want the games to become professional or semi-professional. If they want to do away with amateurism, then I say they should call them «open» games and everyone should be allowed to cooperate.

And what about the various events in the Olympic Games ? I would eliminate all sports which are not within the means of the poorest classes. For instance in the case of yachting I would confine this to one or possibly two man crews.

Then I would have «winter Games», omitting the word Olympics, for these games are not for the masses and truly «Olympic».

I could go on talking for hours about the Olympics, but I will conclude by saying that if I never get to Heaven, at least I have been as near as possible to it here, in the International Olympic Academy in Ancient Olympia.

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THE CONTRIBUTION OF THE INTELLECTUAL WORLD TO THE OLYMPIC MOVEMENT

(The special aspect from the historic point of view)

INTELLECT OF OLYMPIA

By Mr SISTO FAVRE (Italy)
Vice - President Panathlon Club - Roma

President Petralias,
Members of the International
Olympic Academy

Ladies and Gentlemen,

I have the honour to bring you the warm and brotherly greetings of the Italian Olympic Committee and the sportsmen of Italy, who see in your concrete academic activity a mission determined to realize tangibly and permanently, the ideals, sentiments and resolutions, nobly athletic and Olympic, surging spotaneously from the evolving masses of today and tomorrow.

Greetings and praise to all illustrious noblemen, the sports directors, the dedicated wisemen of whom a young elite is present here, and I would like to say with particular emotion, to all you marvellous creators of the dazzling Olympic dash toward the astric circles of absolute human perfection.

The subject we are here dealing with, in this thirteenth academic session, is indeed a fascinating one. We are contemplating «the contribution of the intellectual world to the Olympic movement». This is connected to the development of other subjects that concern literature, philosophy, art, etc. ... In relation to the Olympic movement that so greatly characterizes classical antiquity and constitutes sovereign history of universal dimensions.

The contribution of the intellectual world — that is, of the spheres, currents of thought, cultural cénacles, the press, public opinion — is today impressive. It is able to give bearings and lead to certain decisive conclusions. The ancients did not possess any means of printing and still less journalistic activity. But insofar as they manifested the intellectual order of things they had art, poetry and music, religious rites, oral tradition, the myths of symbolism and phantasy.

For those, like myself, who have to speak of intellect and intellects

regarding the Olympic movement from the historical viewpoint, it is impossible not to recognise all the difficulties there are in summing up in a few pages the material constituting the vast store of thought and works accumulated among peoples and in every epoch concerning the movement which we, with recent terminology, have called «Olympism».

For the present occasion, therefore, I can but confine myself to that period — of essential importance — of Greece's protohistory and history, in which there arose, and whence there was irradiated, the Olympian *intellectuality*.

The trials of strength, prowess and bravery on chosen ground and before judges and spectators, on terms of bloodless «play» and under the guaranteeing aegis of the «osia» (religion) ([1]), with festive, demonstrative and educational ends, were the first conquest in the intellectual and cultural order of infant humanity. It is the first event of real historic value of an «ethnos» on the way to maturation and vigorous civil expansion.

The trials, in the festive and educative versions of the «Games», had at one and the same time to render man more noble, perfect him, raise him in character and physique, make him swifter and maturer in his neuro-muscular and mental reflexes.

An «etopedia» of expert knowledge and research had step by step to educate and develop him in thought, energy and action; make him social, altruistic, and abounding in overflowing dynamism. And this not only for the immediate aims of fighting and contest, of effort against adverse nature; but also and at the same time for rationally useful, industrial and constructive purposes ([2]).

In confining ourselves to what strictly concerns our subject, we have to frame and evaluate the contribution of the intellectual world in the sphere of ideals, culture, vocation and dedication to Olympia ; according to an ensemble of thought, philosophy, science, faith, wisdom, poetry, and art ; of physical and moral energies in action whence logically, for the most part hardly apparent, springs the history of peoples universally.

In this regard, a question is first of all posed : which arose first — the

1. And also human and divine rights.

2. We express this in cultured and defined terms; but already in the Herculean period, in which the Homeric Nestor of fluent eloquence was a significant personage, the language of the Aegeans was a polished instrument. As proof of this, there was Nestor's eloquence and the delight of the as yet fierce public combatants in listening to him.

ing physical exercise, of the methodic «game» without bloodshed, evolving usefully and harmlessly — or, the urgent *need* of play-method, physical exercise (as with felines), giving rise to «causal cognition», thence thought arriving at conclusions as to its effects («nous» in Greek, «intellectum» in Latin) ? In other words, the idea, the doctrine and the doctrine of training exercise ? Thereby avoiding, as much as possible, bloody, deadly and destructive tendencies ? Adopting on the other hand a system for man's edification, taking him as a simple being in growth, but still more, as one capable of the most varied works ?

Questions, these, it cannot be denied, on the whole idle, very like the dilemma of which came first, the chicken or the egg. But it may be spontaneously acknowledged that if there was a sport before the abstract «idea» was formed, this was a concrete activity of contingent necessity : what was then defined «sport of necessity».

Well, this «sport of necessity», elementary and already «sport» indeed, is moreover a physical and mental evolutionary process that urges forward : the search, choice and gathering of fruit, herbs, hoots, eggs, all kind of eatables, which meant climbing, jumping and balancing, requiring dexterity and risk, in time became the hunting of wild animals and the catching of fish entailing greater expertise and risk — a whole horizon of progressive development, that included the birth and elaboration of «ideas» (enlightenment), of «thought» (comparison, calculation, criteria), interior thought processes concerning action from knowledge and conscience according to a whole series of experiences and deductions : all of which amounting to an ensemble of acquisitions of an intellectual and organic order, and consequent applications.

During the Herculean period, the horse became associated with the wheel, already functioning, and thus commercial wagons faster than those hitherto known came into use, following those formerly drawn by the slower moving ass or mule. Extremely rapid racing chariots also appeared, for use in war, drawn by two, or three, horses of magnificent proportions. Indeed, already two centuries previous to the Trojan war, the Egyptians who had long been most fast-moving with extensive foot marches, had equipped themselves with an invincible cavalry made up of two-horse racing chariots.

Through such an initial increase in swift-movingness on the part of individuals and armies, a major step forward was achieved in psycho-physical and thence mental evolution, together with an increase of human intellect and personality.

There came the discovery of horse-racing. Man emerged from hewer and smoother of stones to shepherd, trainer of beasts, and charioteer :

from ploughing to horsemanship. This marks the birth of sport true and proper, not of mere necessity, but of contest in speed and prowess in the hunting of game, and in the conquest of realms having as prize an Amazon queen, whence came marriages tending to produce heroic offspring. This was the birth of sport signifying play-competition tempered to social and military practical ideals with, logically, politico-historical aims.

With all that horse-racing and horsemanship (soon enriched by Tibetan and Persian «horse polo») implied, we now find proto-historic mankind no longer habitually nomad but tending to settle down within an Indo-European, Semitic and African cultural hemisphere, watered by the Ganges, the Tigris and Euphrates, the Nile and lesser streams flowing into navigable seas : river civilisations of vast or sufficient demographic and commercial breathing-space overcoming obstacles of mountain, desert and ocean distance, as circumstances allowed, on foot, by caravan, by raft and sailing vessel. Crete furnishes us with an example of an insular, maritime civilisation of precociously high development and surprising cultural standards : one need but think of the names Minos and Dedalus. And also the frescoes, of such vivacity and elegance, portraying the acrobatics of somersaulting gymnasts on the back of the charging bull, in the royal palace of Cnossus. These frescoes have a fluid design and graceful realism not to be encountered even in the detailed paintings illustrating combats conserved in the ancient Egyptian tombs of Beni-Hassan of coeval epoch (1500 B.C., circa). We are here at the cycle of sovereign intellects and widespread intellectuality of Pharaoh's Egypt and the Crete of Minos and Dedalus primipara, whose mythical human flight has still never been realised even in our age. And apropos of Crete, as synthesis, nucleus and vertex of a fundamental Mediterranean civilisation, it is to be borne in mind that its cities were not walled, at a time when Jericho, Biblos, Thebes of ancient Egypt, Argos, Mycenae and others all had walls of formidable proportion. The coasts and wealthy residences of Crete were guarded day and night by perpetual patrols of armed biremes. And here, from a rowing sport «of necessity» (an almost obsessive means of defense) we arrive at a sport of highly important intellectual requisites including the arts of astronomy, navigation, building, and not only ships but men's minds and physique in strenuous undertaking.

Side by side with the insular, but not isolated, Cretan world, and far more expansive than that of ancient Egypt, prevalently continental, was the Aegean.

The Aegean civilisation affords us a fact of intellect and sport, pre-

Olympian, in the expedition of discovery and conquest of the Argonauts to Colchis, on the eastern shore of the Black Sea, for the purpose of fathoming its mysteries, ethnical and commercial, and its marvellous resources, amongst which iron, that was to give superior weapons to the Acheans in their fight against the Trojans whose arms were still of bronze. Of the chosen crew of the «Argos» we have names such as Anfiaraos, athlete, interpreter of dreams and hero, the Dioscuran Castor (horse tamer) and Pollux, pugilist, Theseus emulator of Hercules, Peleus, father of Achilles, Tideos, father of Diomedes; Jason, educated and trained in the school of the greatest gymnasiarch, Chiron (the centaur that strangely came forward to give the lie to the much proclaimed barbarities of the horse-men of Thrace), master of Asclepius, the god of medicine and health, teacher of Achilles and of other heroes. There is no place here for mythical revaluation; but it may be duly held that the cult of horsemanship, though fierce at the outset, must have had an incalculable effect on man's development, whilst the reverse is to be feared from the present idolatry of the machine and motor-car ([1]).

In an illustrated volume of mine : «Art-Civilisation-Sport» («Arte, Civiltà, Sport», soc. Ed. «Dante Alighieri» Rome 1969) and in other publications, I developed the theme of mankind being directed towards the higher degrees of physico-psychical expression and as far as the heights of spirituality — or one could say Godly intellect in virtue of three factors of natural order and time : sport, art and civilisation.

There is not an athlete of elementary culture, who, whilst studying and intellectualizing himself, also in his muscular framework, by means

1. It should be stressed that Hercules, too, was of Jason's crew, but irked by the enforced idleness of the upperdeck, he contrived to slip away and take up his land excursions again. But meanwhile the intellectually expressed athleticism of Hercules and his companions, one of whom was no less than his friend and emulator Theseus, institutor of the Pan-Athenian and Isthmic Games — an athleticism of Olympia barely outlined — inspired and induced high sporting ideals at the same time as demonstrating and inculcating their formative value for mind and body in the training of the whole man : intellect and physical energy. More than logical, then, was this conception, at first of necessity, then of utility, then personal and socially orientated, at length humanistic in the sense that it abounded in intellectual recognitions of causes and effects. The intellectual conditioning manifesting and affirming itself from the proto-games of Hercules to the mature Olympic ones and similar until the revived modern Games, of far more complec programmation and orismology (terminology). More complex, but ever direct derivation of the essential, divine, original nucleus. Nucleus, it must be said, that had the virtue of becoming the promoting force of various Civilisations which today are converging in a truly ecumenical one, though according to adjustments and modulations relative to climate, geographical conditions and differing populations.

the essential truth of life being in movement. And in methodical, accelerated and persistent movement is not only life but also the excellence of his life, constellated by successes and championships in racing and various kinds of gymnastic, athletic contests and feats. With the crowning of a physical feat and civic prestige, with the aura of a personality who in the world of *belles-lettres* of last century would have been proclaimed «most worthy in poetry and history».

The divinity of the Games ? The «supreme intellect» that inspired theme and the intellectuality that, sprang from their noble *«tribia» ?* Thereby determining the vital ethical and ethnical currents that built up the horizons of history ?

They spring up of a sudden, as stars, vibrant with mysterious words of light in quiet darkness. Mysterious, yet all the same having distinct significance for the watchful eye that attentively considers that immense movement of mathematical order and secret destinies which for innumerable millennia has been animating the firmaments.

A fact that stands out clearly in following the chronology of Olympia from 776 B.C., is that the programmes of the competitions by degrees are enriched by contests that in themselves point to the will to seek for ever-increasing athletic expression, also mental and cultural : one might even then say humanistic.

For the very first celebrations, that is, for the first half century, the only competition was that of the race. But together with this was affirmed an essential humanitarian or humanistic conditioning (of poetry, philosophy, the arts, and social relations including good manners) resulting from the attitudes and states of mind deriving from the contests held in conditions of serenity.

In the sole competition of the race, our gruff ancestors managed to draw the synthesis of the athletico-ethical gifts of an individual, and not one only but of the community he represented as champion and exponent. And still to be held typical was the 180 metre race of the Olympic stadiums (resistance at maximum explicable velocity, which on the elastic tracks of today would be equivalent to the 200 metre race).

Whence from a single, primordial trial (other tests were not lacking, but in those beginnings we descry but the outlines) were proclaimed the ideology, practice, culture, mentality, intellect and intellectuality at length imparting values to vast and differently communicating, fluctuating communities but converging where the athletico-agonistic contest was also development of intellect, and intellect was development of athletic contest. And it was from the gymnasium, the sportsground, the stadium that at length emerged, one may say spontaneously and logilally, the history of collectivity.

The mind made erudite by the calculated and calculating cult of the physique, and the physique, with its multiplied potentiality providing tangible proof of the high ideal and commanding standard reached by the whole man or group, it followed that triumphs were frequent over an entire demo-political sphere. And little Greece beats, even makes the Persian colossus, look ridiculous.

This is splendidly documented in «The Persians», the great tragedy of Aeschylus (525-456 B.C.) who himself had lived the story as combatant at Marathon, Salamina and Platea.

Was it not at the first encounter at Marathon, Attic fortress area from the times of Ajax, that the Persians were surprised, in the very act of disembarking along the sea-coast, by the lightning swiftness and formidable athletico-technical power of the gymnasts of Miltiades, hoplite and strategists ? Those champions of the race, in their assault like winged lions, «seemed to be going to a dance and not to death, each one of yours, or to a gorgeous banquet» ([1]) as in his vision of the scene the Italian poet Leopardi heard Simonides of Cea — highly popular poet of lyrical heroism, 556 B.C. — sing before Thermopylae, where valour was deluded only by treachery; and at Marathon as elsewhere the victorious sacrifice was the festival of youth. All were poets, singers, philosophers, artists, orators, doctors, paedotribes, gymnasts or still students. All were «intellectuals» as the term is used today to define such as cultivate knowledge. They had carved upon the eternal rock of the *«epos»* the first great epic of free and sovereign humanism by means of acumen and sharpness of intellect, of muscles and weapons, tempered in the workshop of Olympia, under the aegis of Athens, who came forth armed from the mind of Zeus. In the struggle of peoples in expansion, the Greeks did not form a barbarous, opaque mass, but rather ranks of physically, intellectually and spiritually elect. They were thus dedicated in the fullness of intellect and wisdom to the great task or leading human evolution from the shores of Asia and Africa along the entire Mediterranean. And, with the mediation of their heirs, the Romans, to the shores of the Atlantic and seas of Northern Europe.

At the 14th Olympiad, the single course became the double course, or diaulos, more or less equal to our 400 metres, the racers returning to the starting-point. This was in the year 724 B.C. Culture was based on Homer and Hesiod, educative poets *par excellence,* and sculptures, reliefs, figures on wax, even according to the style termed «archaic» (especially in the vast *«Kouroi»)* afford tangible witness.

At the 15th Olympiad races were held for the first time in the nude,

1. Giacomo Leopardi : *«Canzone all'Italia»* — Song to Italy.

in order to eliminate feminine intrusions left over from the Amazon regimes. And perhaps human morphology, during the process of gymnic recomposition and selectioning lasting over two and three generations, was already being modified towards a pure estheticism according to the corresponding needs of human training tending to perfection.

It was a question of a pure and responsible estheticism, of a «Kalacagatia» in the first order of noble intellectuality, and affords historical evidence of ethnico-ethical improvement, in the eyes of both judges and public, of high critical and evaluative level : one might say, as for the various breeds of horses, concerning which a general interest had been worked up into something resembling the fanatical for some time past (the first brilliant figurations from the archaic to the «severe» style are those of horses). No less earnest was the undertaking — and so it should also be today with the nightmare domination of the motor — in the training of human beings. And a further type of course was introduced : the long race, or dolic : the Hellenic expansion was ever-increasing, necessitating the rapid covering of long distances, the «heralds» were more and more numerous.

At the 18th Olympic celebration of 708 B.C., we note a progress towards a more complete athletic qualification, both martial and civic : for the first time wrestling matches were introduced, and the pentathlon. This marks a most important stage forward. There had indeed previously been contests in putting the weight, jumping, wrestling and armed combat, but without official stamp : we would say today these were outline competitions. In 708 they take their place and become historically evident, practised first and foremost by the Spartan athletes of a Sparta that one could call «proto-humanistic», then of broadminded viewpoint and an ally of Athens in first flower. Eponymous with a Lacedaemonian political constitution, of high Heraclean wisdom, was Lycurgos (possibly 9th century B.C., possibly acquainted with Hesiod, at the beginning of the 8th century, possibly, as Aristotle says, a contemporary of the founding of the Olympic Games in 776 B.C.), who gave his people a pro-military and social legislation upheld by agriculture and craftsmanship without use of arms : legislation of a vigilant regime that, with ethical, gymnastic and religious motives, claimed children from families, and also it may be said from the streets, in order to give them college education. The race — apart from the gymnasium — was the fundamental training exercise of the day (as it was in Egypt, already then three thousand years old, where two race of some 3 kilometres each ([1]) were obligatory as an «aperitif» to the two chief meals. Epic poetry, song and cho-

1. 180 stades — Diodorus, 1-2.

ral music were in themselves a fine, associated, intellectual and spiritual exercise. It was a severe and hard education, but one generating heroism, of the individual, and in regard to society.

Lycurgos died in Crete where perhaps he had gone on a voyage of further instruction. He was the forerunner of the official launching of the Olympic Games, or, truer to say, of the spirit and aims of the Games that at Olympia and elsewhere were, as before referred, already a tradition showing humanitarian characteristics [1].

The first Athenian to be crowned at Olympia (21st reoccurrence in 692 B.C.) was Pantakles in the Stadium race, whilst the first Spartan was Akantos (15th Olympiad in 720, in the long or dolic race) : a common Olympic rivalry developed and a military-social formation consolidated in rocky Laconia, a humanistic integral one in bright Attica. Rivalry nonetheless far removed from the fierce antagonism existing three centuries after the Peloponnesian war (431-404). Rivalry that as long as it was confined to the sphere that we may call Olympic, led Aegaeum and Greater Greece to the heights of intellectuality and history. In the list of those crowned at Olympia one finds meanwhile the champions of other retired «poleis» and Amphictyons, such as the intrepid Messene, that was to cause the Spartans so much difficulty; Elides, habitual organiser of the Games and seat of the famous Olympian sanctuary; Dispontios, Dimes, Corinth, Pisa, Megara, Epidaurus, Sicione etc.

We have a further chapter of gymnic-agonistic evolution — and relating to an essential intellectual lucidity — in 688 B.C. (23rd Olympiad) with the inclusion of pugilism. The victor was Onomastos, of Aegean Smyrna, whose firsts had been hardened in youth as a seaman expert in rowing, his will and character tempered in battling with the elements.

(A question : why was pugilism introduced now in the already packed Olympic programme, though popular for centuries past ? We shall see the reason further on with the introduction of the pancratium).

In 680 B.C. (25th Olympiad) we find a disconcerting novelty in the field of pure athletics : the four-horse chariot race, this vehicle being that an invincible means of lightning warfare. For about a millenium there had been qualifying competitions of horsemanship, as regards training, riders, charioteers and horses themselves. Now a comprehensive

1. Characteristics that we find, moreover, in many an episode of the Iliad and Odyssey, composed or recomposed as it happened about the X or IX centuries of a distinctly Doric type, invader and eliminator of the matriarchies, consolidator of the male dominion.

rioteers, tamers and masters of wild beasts, as were the first horses (that certain monarchs had been known to feed even on human flesh) could not have been other than valiant athletes. The contests of chariots drawn by four horses, naturally reserved to great personages, corresponded to more comprehensive needs of swifter ways of life, both in thinking and in commerce; in industry and craftsmanship, as well as political and military expansion.

In that year of 680 B.C. Thebes for the first time appeared at the Olympic competitions, with the victory of Pagondas in the four-horse chariot race : Thebes, native city of Hercules, then of Pindar ; at length, as history takes it course, unexpected but in the maturity of time, will be formed the Theban phalanx created by Epaminondas, later adopted by Alexander the Great.

Coming back to the VII century B.C., from which we have strayed a little, the era begins of the «Seven Sages», coeval one may say; with the matured gnoseology and technological methods of the «paedotribes», trainers of youth, and gymnasts, incuding strategy and even the art of governing. Above all, the mental, intellective and intellectual education of a people that, although not erudite as far as letters were concerned, had nevertheless a fine sense of hearing and understanding, quick in perception, and not passively so, but lucidly reacting and worthily acting.. We are left in no doubt of this by the subtle wit and «pathos» elaborated and commented by the chorus in the still today incomparable Greek tragedies.

The seven Sages precede by nearly a century the full gymnic-intellectual development (let us also say *cultural* as a whole, and, as a whole, capable of highest heroism) of an epic horizon that Homer would not so much have dreamed of.

Whilst such development achieved by ardent and constant endeavour and experimental gymnastic method precedes by a good deal the experimental philosophied method of Aristotle, we find that at the 28th Olympiad (668 B.C.) Charmis of Sparta, winner of the Stadium race, achieved the speed he did thanks to a diet consisting of dried figs and cheese — though later on Pythagoras, who was himself a vegetarian, advised the use of meat.

After some ten further Olympiads in which the Spartans were over and over again victorious, we find the agonistic programme taking a severe turn with the introduction of the inexorable «pancratium» and the competition for full-grown horses (until then for colts only). Evidently, the idea was to make trial of the powers of the athlete-warrior in fierce

combat, and of those of the horses destined to take part in war operations [1].

One would be at a loss, at first sight, to know how to speak of intellectuality in regard to the pancratium. And yet, in the greatest encounters, little Greece faced the Persian mastodon provided with talons of exceptional efficacy, thus saving the intellectual civilisation of Hellas.

Truly we find most wise this introduction of the pancratium moulding together the athlete citizen and hoplite : a happy discovery on the part of superior intellects of great culture and political ability.

At the 37th Olympiad, in 632 B.C., we find for the first time taking place wrestling matches and running races for boys. For some time it had been the aim to involve youth, increasingly attracted by ideas harmful to physical and moral well-being, with Greece basking in the sunlight of commercial, artistic and industrial prosperity, in the heroic ideals and aspirations of the Olympic games and others.

In the Olympic list we find registered the name of the Spartan youth Hipposthenes (note the name, perhaps that of horse-breeder) who was the winner in the wrestling contests and was as an adult to gain the victory five times more. There was also the youthful Polyneikes, of nearby Elides, winner of the Stadium course.

In the year 628 the Pentathlon was started for boys, but it was acknowledged to be excessive and dropped. On the other hand in 616 B.C. (41st Olympiad) boxing contests for boys were begun, and these were to last as the experiment proved successful, agility and ability prevailing over brute force.

With disquieting frequency, Sparta is able to inscribe in the album of gold the names of her sons [2], but as a warning there are nevertheless found alternated those of adults and adolescents from Thebes of Crotón,

1. 33rd Olympiad, 648 B.C.

2. The Hellenic VI century, also that of Greater Greece, is the century of the above referred Seven Sages or others of their level : the invading and innovating Dorians stand for generations eager for vital and constructive conquests of every sort. Their brightest and most beautiful ideals and ambitions are vibrant personal creations of poetry, art, wisdom — and intellectual and gymnastic prowess. The Olympic school and its alluring ideals release generous and pure energy, enlightened vision, harmony and human exploit nearing the divine. Art, from decorative to sculptorial to that of architecture, is ridding itself of its archaic, rigid shell and discovering proportions of graceful structure, flexions, flights and curves. The «divine proportions» of the body are discovered and enshrined in statuary. At the Olympic and other celebrations artists set up «emergency studios» by the stadium and sketch their models immortally on the spot.

The official Olympic Games suffice no longer. Recourse is made to the institution, in historic style, in 589 B.C., of the Isthmic Games, that were to crown the wrestler Plato as a more than favourable omen of his future ascent to the heights of intellectuality and champion of the immortality of the soul.

In 586 B.C. the need is realised for a second reinforcement. Public opinion and passion seem to demand it, as could be seen from the multitude of figures and figurines of gymnasts, upright, with bent back, or twisting their limbs and bodies in whirling dance movements captured acrobats. The «demos» meanwhile amuses itself on its own account in gymnasts feats of skill, in «corpo liberi» of their own taste and talent. Their needs must be contented ; so much gained for the cause of life lived bounding with joyous energy.

We see the start of the Pythie Games, gymnic-agonistic, before the Sanctuary of Delphi and words inscribed there : «Know Thyself». The ethical-religious-humanistic significance regarding the destinies of peoples is tangible.

And as though this were not enough, in 572 B.C. there are now revived the Nemean Games which *«ab antiquo»* had been instituted to commemorate the slaying of the Nemean lion by the feat of Hercules [1].

The sporting *«crescit eundo»* evident in this revival of one that had at the same time the purpose of increasing the quality of the race. Kleistenes, tyrant of Sicione — another formidable centre of culture on the Corinthian gulf — winner of the four-horse chariot race, receives as guests in his palace all the young men, all of them athletes, aspiring to the hand of his own daughter, herself skilled in athletics.

On the crest of the wave rises another, of sport, pure, vigorous, inebriating, with the aim of defending and perpetuating the race : a sporting wave both esthetic and intellectual as well as muscular : in 566 B.C., two years previous to the 53rd Olympiad, Pisistratos, wise tyrant of Athens (died 527 B.C. aged about 60) had to the very ancient Panatheneum in honour of Pallas Athene added a «gymnastic contest», to satisfy popular taste and whim. This contest consisted of various acrobatic feats ; and «gymnastics», a pure Greek term, henceforth blossoms

1. Hercules, having thrown away his club, afforded himself the luxury, naked and unarmed, of strangling the Nemean lion ; and instead of the claws and fangs he did not have he made use of his experimented technique above all of his intellect as horn wrestler and master of muscular lifts of the arm, legs and back.

muscular movement and supreme intellectual command [1].

At the 54th Olympiad, in 564 B.C., we find recorded, in the sacred shadow of the Cronion, acts of outstanding human dignity that have flowered in the sphere characterised by Olympic intellectuality and philosophy. Arrhichion of Figalia, one-time winner of the pancratium at the 52nd Olympiad, is for the third time declared victor, after his death on the spot, as soon as his adversary of his own accord had declared himself beaten. Such was the hardness of the pancratium, but such the heroism of the competitors, steeled in mind and spirit, to the deadly man to man fray against a gang of overpowering opponents. And still today there shines in glory the figure of the herald Filippides, who, plunging into the fray at Marathon, after victory, ran from the spot, crushed and bleeding, to Athens where he cried out in the market-place : *«Nike !»* — victory ! — to his fellow citizens, at length falling down dead, and possibly more from delirious joy than exhaustion.

It was an ideal of a life that was ideal, realised in the intellect and practice of Olympia, the sum total of actions achieved by generations at their ethical and epic apogee.

And if Chilon the sage died of emotion at the announcement of his son's victory at the Olympic Games, we see at the 58th celebration (548 B.C.) the old seer Thaletes dying of sunstroke at the Games, under the burning sun, having insisted on his duty of being present as a devotee of the greatest religious and civic rite of his land.

In the VI century, we find an aristocracy of athletes from every part of the Greco-Asian-Mediterranean world (save Rome and Etruria, in burning Italic crucible). Egypt has fallen and become decadent under the Persians, not yet conquered by Alexander the Great; Crete is reduced to an anonynous state after handing on her culture to the destroyers of Troy, and rarely do we find Egyptian and Cretan athletes at the solemn humanistic displays. In the Hellenic circle for their number and quality,

1. In speaking of Pisistratos (he too, of course, fledged in the gymnasium) one cannot pass over in silence his several virtues and merits: intellectual and political protector of the working Athenian «demos», endowed with a sense of exemplary civic, equilibrium, he boasts a «curriculum» such as the following : he added to the fleet and furthered relations between Athens and the Ionic cities (foreseeing hegemonic, struggle with Sparta); he enlarged and fortified Athens; he collected and conserved commemorative stones, bronzes, objects of art; he founded a public library; he organised and ordered the first collection of Homer's poems, initiative that touched the national sentiment of the whole Hellenic world and strongly contributed to the forming of a generally heroic and at the same time decisive atmosphere. His was no easy life, governing as he did in two distinct periods, morally and politically sustained by a Thebes in not long, but euphoric hegemony. And Athens know securer political heights than afterwards, in the golden age of Pericles.

Find ourselves faced with two aristocracies in cold, geometrical parallelism.

We find ourselves before two perfectly fitting parallels that endured and may still mark the course of human existence in a developing cosmos, if mankind knows, how to keep with constancy to a track of this kind.

I think it is superfluous to list the brilliant names of those Hellenic humanists from Anaxagoras (500-428 B.C.) of Clazomenae, prophet of homoeomery and of order, postulating supreme intelligence, chief properties of Mind in the universes, or *«Nous»;* Aristotle the positivist and Aristides the Just, Themistocles, Miltiades, politicians and counsellors, immortal in their spirit of sacrifice and heroism ; lastly Pythagoras, and a whole host of others throughout the century 500-400 B.C. all achieving distinction in the gymnasium, academy and Athenian court.

As the Olympic and similar celebrations follow one another, we stop admiringly before the figure of the Crotón Milo, six times winner in the Olympic wrestling matches and, far from being but a hard-headed athlete, a philosopher of quality and pupil of Pythagoras, besides being a warrior and destroyer of the voluptuous Sybarites — he was also an illustrious paedotribe, and musician.

We note now in 520 B.C. (65th Olympiad) an important innovation evidently required by influential army heads : the armed race. In one way, this is going back to what had been departed from : the bloody element. But it was wished to ascertain whether the naked runner was capable of swiftness weighed down by weapons : or rather, what might be the average tactical speed of men running to the attack, or indeed in flight. . . for strategic purposes. In famous ceramics we have reproductions of true colossi in arduous sprinting movement, and it was these sprinters going to the attack in wave after wave that inflicted decisive damage unexpectedly upon the armies of Darius and Xerxes half a century later.

The first half of the V century B.C. sees the apotheosis of the whole Hellenic humanistic establishment. Athens is nearly alone and thinks and works for all, both in the immanent and contingent clash with the tentacular Persian monster, which, notwithstanding advanced destruction after Marathon, will know the shame of defeat and renunciation. The heights of intellectuality stand out still further in the supreme strategy and tactics of the military leaders, the firm command carried out by iron hearts and arms; and in apparently insensate actions it is the mind that has control, imbued with patriotism, heroism and the Olympic *arete.*

Other experiments are tried with the aim of realising an eclectic,

Lecturers attending the works. From the left : Prof. Dr. L. Diem (GER), Dr. A. Young (CAN), Prof. J. Recia (AUT), Mr. A. Herbauts (BEL), and Dr. H. Pouret (FRA).

In the lecture hall during works.

The attendants seem to be very happy.

Interest for recreational sport activities is great.

programme by having recourse to four-horse chariots drawn by mules. Nothing extraordinary since, at the outset, horse-races had been instituted to prove the soundness of breeding and training — the same principle held for the foot-races of athletes — it was thus deemed fitting to sample the speed of the mules' carrying capacity : mules that by their hardiness and sureness of gait rendered essential and often decisive services of military reinforcement. The novelty of the Olympic mules is recorded at the 70th Olympiad in 500 B.C. In 496 B.C. there were horse-racing competitions.

With the Persians on the horizon it is evidently necessary to mobilise and organise cavalry and baggage trains and for these swift and sure-functioning means are indispensable.

Then from the 84th Olympiad in 444 B.C. neither of these contest figure any more. In this 84th celebration, at the literary competition, Herodotus of Alicarnassus (484-406 B.C.) reads his «history», edifyingly composed, before a public of highest athletic competence as in belles-lettres, philosophy and history.

After Milo many an athlete of Greater Greece bears the olive crown; amongst these stands out the significant figure of Exainetos of Agrigentium, in the wrestling match : he has a remarkable pedigree, being the son of an Empedocles, winner of the horse-races at the 71st Olympiad in 496 B.C. and nephew by direct descent of the most famous Empedocles (496-424 B.C.), poet, philosopher, healer, master of educative formation, whose verses and hymns were sung at the Olympic Games together with those of Homer and Hesiod, and for whom the «two opposing principles of *Love and Hate* are at the origin of the variety and perpetual becoming fo all things».

We come now to the first decade of the V century B.C. heroic period of Olympic origin. There is the stadium and the warlike fray; but at the same time an intellectuality carried to sublime heights and glories of sovereign history. The conflict between enormous Asia and little Greece looms like a black cloud on the Aegean horizon. At Olympia meanwhile aims and progress are inspired by religion that reaches the fanatical. Kleomedes of Astipalea, at the 72nd Olympiad, in 492 B.C., who has killed his rival Ikkos of Epidaurus in the boxing contest, is deprived of the crown. In a fit of madness, he destroys with his fists the supports of a school building and brings down the roof, causing the death of sixty children.

Homicidal excess was not allowed even in the hardest pugilistic encounter. The intellect had to prevail over brute force. The vigilant rule had to exclude a brawl. Combatants themselves, even when getting

the upper hand in dominating themselves learned also to be masters of events in war and politics.

Notwithstanding Marathon and Salamina, the Olympic Games managed to be carried out regularly to calendar date. In 488 B.C., (73rd Olympiad) there was the episode of one Dionietos of Crete being deprived of the crown also for having killed his adversary, Herakles, in the boxing match. But the Cretans venerated their champion as a hero, and he must indeed have been an exceptional athlete.

The adoration of the people for their Olympic champions is demonstrated in one case among very many others, namely, that of Theogenes of Taso, winner of the boxing contest in 480 B.C. (year of Salamina) and many times winner, besides at Olympia, in all the other games of Hellas, who received the cult of a demi-god in his native island.

Four years after Salamina, Themistocles, victor of the day and destroyer of the Persian fleet, is present at Olympia (76th Olympiad) : he is borne in triumph by the onlookers. Then, exiled as a consequence of the ostracism that was customarily decreed for personages too much in the public eye, he found refuge at Argos, at Ephesus, and at length in Persia at the court of King Artaxerxes. He finally ended his own life, aged 66, at Magnesis of Thessaly where he had been exiled. Well, such was the Athenians' terror at the thought of a tyrant returning with absolute power, causing them loss of freedom of thought, that it was their custom to banish their best citizens who might easily rise to places of command. Except for their keeping Pericles as absolute head for over thirty years. Born in 499 B.C., he was able to build up what was known as the «age of Pericles» or «golden age». Strategist, politician, extremely gifted orator he was at the same time a promoter of the arts, of learning in general and of military and maritime power. Under his rule, Athens reached the height of her fortunes and all Greece gave expression to marvellous talents of knowledge and art.

During the life of Pericles Athenian names as winners of the Olympic Games are rare. What was aspired to was wisdom, whether in the gymnasium, the lyceum or the academy. The harmonious proportions existing between physical and mental disciplines were sought after. Athletics and gymnastics flourished also for military ends ; but the arts, poetry and drama, philosophical speculation were the chief concern. Anyway, in 472 (77th Olympiad) we see one Kallias of Athens victor at the pancratium, witnessing to an athletico-agonistic standard that was ever higher. All the Games are crowded with competitors and spectators from the entire Mediterranean world, and Greater Greece, especially Agrigentium and Syracuse, exercises considerably weighty political, military, cultural and commercial influence in the Olympic *«Koine»*.

In 468 (78th Olympiad) the Games are prolonged over a period of five days, allowing greater respite as regards time and activities — today, with all the speeded up motorised and electronic means at disposal, three weeks are scarcely sufficient. . .

Pericles had committed a single error in his career of political and military leader : in 431 B.C. he had undertaken the Peoloponnesian war against Sparta. «His» republic was in a stage of excessive affluence. It did not have the «vis» of making war that was the prerogative of his rival. A conflict resulted that was to last 27 years. Pericles died two years before the fall of Athens.

The Greek hegemony passed to Sparta, but as a result of the very heavy losses suffered, the victor almost lying upon the beaten enemy; added to this, on account of an obstinate ethnical and diplomatic isolation, was a serious population decrease. It became necessary even to enlist the Periecans and Helots.

As already referred, the Thebans came with Epaminondas and Pelops and their huge phalanxes of giant marchers and mobile walls, setting up their own hegemony in place of the Spartan. There was a blaze of glory lasting ten years, with Epaminondas and Pelops at the head of Theban youth constituted in a «sacred phalanx» (from Leuctra, 371 B.C., to Mantinea, 363 B.C. where Epaminondas who was victorious fell on the field of battle. Pelops had already fallen at Cinocephalos in 364 B.C.).

It was the lot of Alexander the Great in due time to resume the humanistic inheritance and warlike tradition of Sparta, Thebes and Athens; and to unify a Greece by noble blood shed in error. The son of a great king, as was Philip of Macedonia, northern mountainous region teeming with new energy — son of exceptional prowess and ambition — by the prestige he gained that became legendary at the early age of twenty, he succeeded in convincing and leading Greece to world conquest. His first and foremost aim — he who had tamed the intractable horse Bucephalos so as to ride it in battle — was that of overcoming the traditional enemy : Persia. And in this he was successful. From that he turned his attention to the conquest of India. His daring made even his most extreme admirers return to reason. He died unconquered, but consumed with the fever of life spent in dominating, and spreading the Hellenic, humanistic rule with universal irradiation.

But Greece had previously been bled white in «useless slaughter» of herself, then in a phantastic undertaking ending in the withdrawal of the Ten Thousand, masterly retreat of wounded lions that Xenophon has described so movingly.

Now, after three centuries of faith and enthusiasm for the cult of Olympia, of the Pan-Athenean and other rites and games, aiming to build up civic and political forces of individual human strength, admirable feats of gymnastics and heroism applied to the battlefield in defense of the freedom of the fatherland, after a long and intense Olympic cycle considerably furthering military and civic glory … all appears to be shipwrecked in storm and darkness, in fields strewn with carcasses, the prey of vultures and jackals.

A reaction in total antithesis, carried to excess, in regard to every idealism and all the more opposed to the Olympic ideology aims and practice, was inevitable. For what purpose all the youth-training, assiduous study, attention to physical perfection, intellectual dedication, if all was to end, at the height of accomplishment, in a cruel crown of death ?

There came a reaction, at first muted, more and more making itself heard and felt on the part of more and more persons. Substantially what repeatedly occurred after prolonged periods of war, for loser and victor alike.

In the motherland of Greece and Greater Greece, which in the VI-V century B.C. find expression in the works of the great bard Pindar, of Olympic stamp (to whom is linked the lyric-epic poet Simonides), sophism, Epicureanism, scepticism and Pyrrhonism, materialism and cynism make headway step by step. Upheld by dialectics of diabolic refinement, these theories and practices lead to a progressive decline and fall into the quagmires of intellectual, moral and social decadence.

At Olympia the Spartans, strong in their recently established hegemony, for the first time make a woman compete in the four-horse chariot race, although as proprietress of stables : this was Kyniska, daughter of King Archidamos and her appearance was an ill omen (we are dealing with the 96th Olympiad in the year 396 B.C.).

At the 98th Olympiad (388 B.C.) Eupolos of Thessalia succeeds in winning the boxing contest, but has bribed some of his adversaries. With the money from the fines that are inflicted six images of Zeus are set up in expiation. But corruption and bribery, attempted or achieved, occur over and over again, a tell-tale sign of a century on the downward path … In was during this 98th Olympiad that the Attic orator Lysias (circa 440-380 B.C.), great master of rhetoric and also chronicler, delivered his famous discourse «Olympiacos».

After the intellects of pure initiation come the «intellectualists» whose leader was Euripides (480-406 B..C.), great tragedian of the heroic period. But being an athlete *manqué* he does not fear to sling arrows

against athletical practices which he finds exaggerated, gaining imitators who prove themselves ever shyer of energetic activity and ever more the slaves of arm-chair philosophy and lethargy.

But Macedonia comes on the scene, as already mentioned, sounding a formidable reawekening with Alexander the Great — pupil of Aristotle — excellent horse tamer, intrepid hoplite, philosopher, orator, and incomparable strategist, who comes to the throne at the age of twenty, in 336 B.C. He will have a care for Greece. Indeed, he will occupy it, but whilst launching once again with brilliant effect and interior and exterior renewal, generously epic in character, on Olympic lines and of heroic epilogue; but in the main imperialist, like the Persian.

It is true, with highly civilised result (the founding of Alexandria, the flourishing of Pergamos and Antioch, a third Greater Greece on the «Fourth Shore») : a Hellenistic world, erudite and refined in the extreme — but according to an extreme of thought that bursts all barriers manifesting itself in pornographic customs, art and mentality.

The divine intellect, creator and guide of ancient Olympism, after the cyclonic interval of the Greco-Roman catastrophe and the barbarian invasions, was destined to reflower at the Court of King Arthur, and at that of Charlemagne, restorer of the Holy Roman Empire. A gigantic reflowering in the form of Christian chivalry, idea that not only aimed at freeing the Holy Sepulchre but at the creation of a Europe united in human learning and ideals, which in the main it still remains today. A Europe that, in the spirit of Olympia, and of chivalry, was to culminate in the shining appeal of intellect, love, faith and history on the part of a cavalier of the ideal : Baron Pierre de Coubertin.

Of this Europe, he asked the resuscitation of the Olympic Games. He obtained it with the ready and unanimous consent of personalities and peoples in a spirit of faith and culture and sovereign civilisation that from the times of Greco-Roman history had never ceased to keep alive the ideal of bodily and spiritual perfection for the higher destiny of mankind.

Before coming to a close, I believe certain reflections are fitting.

Above all, the Olympic ideality and intellectuality (culture, keenness, knowledge of cause and effects) remained sincere and vital, from the demos to the directing class, despite further episodes of fraud in the field of competition once more in the II century B.C. A writer of so exceptionally versatile talent and lucidity of style as Lucian of Samosata (125-185 A.D.) records that at the 256th Olympiad (165 A.D.) there was the greatest number of onlookers. Present himself at the Games for the fourth time (as he notes in his pamphlet on the «Pilgrim»), he declaims his

«Icaromenippos». And Lucian in his famous «Dialogues» inserts a most important discourse : the «Anacarsis» or «On Gymnastics», in which Solon explains to an imaginary barbarian of Scythia the utility of physical exercises for the purpose of fortifying body and spirit together.

At whatever time the Olympic Games may have been organised, either directly or by means of substantially analogous institutions, they have, from Hercules onwards, always remained a rite of faith and heroism : a fount of splendid intellectuality, a determining factor in universal sovereign history.

Those who attribute the founding of the Games to Hercules realise that, by his name even, the demi-god was heralding a truth therein symbolised : for the name Hercules derives from «Hera» (in its meaning of Earth, Mother Earth) and from «Kleja» signifying «glory of the Earth», and, by antonomasia, «hero».

Nor must it be forgotten that the qualifying term «Olympic» furthermore infers the natural and immediate attribute of «overcoming», that is of self-conquest, and in regard to others. According to Hesiod, the generation of heroes was created by Zeus, that is, by the «Olympic principle», with the possibility of regaining the primordial state of innocence and thence of giving life to a new «golden» cycle (the mythical «golden age»). It is in this sense that Pindar calls the olive crowns won at the Olympic Games «golden». And Plato claims that the true object of educative gymnastics is not properly speaking the body, but that part of the mind that more directly than the intellect receives the body's influence : what he terms the *«elementum animosum»*, allowing full flight to human values whether individually or collectively towards authentic realisation of moral, polititical and historical goals.

But we must avoid committing the Titanic error (of the Titans who made war against Zeus) of wanting to become «gods», and Pindar does not fail to warn the Olympic champions celebrated by him against this. We should do well to recall that the flower of the Herculean idea is symbolized in the freeing of Prometheus, by means of which the Titanic aspect was reconciled with the Olympian.

Strength reconciled with *intellect :* the *intellect* the provident ruler of *strength.* So history is created.

CONTRIBUTION OF EDUCATION TO THE OLYMPIC MOVEMENT

By Mr PIERRE SEURIN (France)
President of the F.I.E.P.

I. INTRODUCTION

When I received the kind invitation of the International Olympic Academy to present a lecture during this 13th Session, I felt deeply honoured — an honour for myself and for our International Federation of Physical Education which I represent here.

But soon after I felt some anxiety, some worry, about the subject which I had been asked to present : «Contribution of Education to the Olympic Movement».

This is indeed a very complex problem related to the history of Sports and to the social phenomenon — whose study is very difficult — of the true influence of education on the behaviour of individuals, in connection with the different economic, political, social, etc. environments.

Furthermore, when reading with attention — and great interest — the various lectures presented by distinguished speakers during previous sessions, I realized that many things had already been said — and well said — on this important problem. I felt it would be difficult, not to say impossible, to contribute anything new to this subject.

Wishing to be original — without being sure of succeeding — I finally tried to build up *a synthesis,* purposely limited to some ideas which, in my view, were of fundamental importance, underlying the way in which the modern Olympic Movement has been influenced by the generous educational conceptions of Pierre de Coubertin and how, alas, in the field of the practical application of these conceptions, i.e. the present Olympic Movement, this noble ideal is often betrayed.

I have also tried to define the reasons for these «deviations» (this term has a relative value according to the views of the different people) so that we can mainly emphasize the *edifying* elements through which we then could — if this is still possible — give back to the Olympic Idea its beneficial influence on educational activities.

II. THE EDUCATIONAL CONCEPTIONS OF PIERRE DE COUBERTIN

Pierre de Coubertin's conceptions are the conceptions of a humanist and an, educator. A historian, philosopher, pedagogist, a sensitive, generous and wilful man, de Coubertin devoted his whole life — and fortune — to the cause of sport which, in his view, should play a major role in education.

We must consider that his endeavours for the benefit of sports and Olympic sports in particular were incessantly guided by his philosophical ideas and educational conceptions.

First of all we should clearly emphasize these ideas and conceptions. This is no easy task ! De Coubertin wrote a lot and his writings have been interpreted in many different ways.

The former President of the I.O.C., Mr Avery Brundage, drew attention, in one of his brilliant speeches, to «this outbidding of praise and interpretation from which this wise man came out disfigured».

It is not easy to analyze, far less to condense Pierre de Coubertin's thought.

It is rich and varied and sometimes we may be surprised by evident contradictions.

Pierre de Coubertin has often been described as being opposed to Physical Education «this faith without impetus, which left to its own devices, would be without followers tomorrow and without altars the day after» of which he spoke in a lecture titled «Olympia» : 6 March 1879» He was however doubting the effectiveness of *some forms* of Physical Education and not the importance of *education through physical exercise* (he was in fact referring to Physical Education in its true sense).

Although we may run the risk of betraying the thought of the reviver of the Olympic Games, we will nevertheless try to present the master ideas on which, starting from an educational conception, Pierre de Coubertin finally built the Olympic Movement.

1. Greek inspiration is fundamental.

Pierre de Coubertin wanted to recover «the eurythmia of life» which characterized Greek Olympism : union of body and soul, achievement of equilibrium between a certain paganism (the pleasures to be derived from a healthy and strong body) and an ideal (the quest for the beauty of bodies, for the harmony of movements, etc.).

It should be possible to achieve this eurythmia through Education and in this effort the role of sport may be vital.

2. *Like Thomas Arnold,* whose work at Rugby School was his second main source of inspiration, Pierre de Coubertin dreams of creating a

nodal man and believes in the value of physical exercise practised freely in the form of competitions.

3. These two influences, combined with personal views and traits of character which were truly «revolutionary» for the time — because rising against his time and against his own family and social environment Coubertin was an internationalist and a democrat — developed in Cou bertin a philosophical conception of education which could be summar ized in the following ideas taken from his writings.

— «Know oneself, rule oneself, beat oneself».

— «Life is beautiful because struggle is beautiful. Not the bloody struggle engendered by tyranny and ugly passions . . . but the holy struggle of minds in quest of truth, light and justice.»

— «Work is universal law. Effort is the supreme joy. Success is not an end in itself but a means for reaching higher goals.»

— «We can obtain what we wish provided we wish it long enough.»

— «To support and guide you, may a triple will live in you : the will for physical pleasure derived from intensive and even excessive violent muscular effort; then the will for altruism . . . because, take good note of this, the society of tomorrow will either be altruistic or disappear . . . finally the will for understanding groups.»

— «The order and method established by the mind influence the body just as hygiene and physical condition influence the mind.»

This, for Coubertin, is the *ideal man* who will be shaped by education : he who knows and controls himself; he who lives an intensive physical life which does not go against moral rules ; he who acts with method and perseverance ; he, finally, who respects others and tries to understand and help them.

4. Coubertin also formulated generous pedagogical concepts — some of which are surely Utopian — through which these educational aims can be attained. And these are the concepts which have led to the Revival of the Olympic Games and that which could be called «Olympic Ideals» which should, in his mind, rule over the practice of sports.

III. PAEDAGOGICAL CONCEPTIONS

a) In order to well understand the «athletic paedagogy» of Pierre de Coubertin one should study it within the frame of the major paedagogical trend of the «New School» which characterized his time.

The «Paedagogy of interests» with Dewey, Claparède, Decroly, Kerschensteiner, Froebel, etc. greatly influenced educators. It empha-

sized the basic importance of motivation for action, a motivation which is associated with deep-rooted needs or with interests created by the environment or the educator. Specific action, voluntary effort, deep involvement (born from internal impetus), the *physical act* particularly, are considered as the main factors of a complete education which underlines the unitarian character of the human being (deep bonds between corporeal, intellectual and affective elements). It is the «learning by doing» of Dewey, «the School by life and for life» of Decroly, the sensory Games of Froebel, the manual work of Kerschensteiner, etc.

From these concepts, Coubertin, inspired by Thomas Arnold, selected Sport as the support of educational endeavours.

He believes — quite rightly too — that Sports «the voluntary and regular cult of intensive muscular effort motivated by the pursuit of progress» can effectively contribute to the achievement of the educational aims : self-knowledge and self-control, taste for effort and methodical work, generosity, observance of rules, respect and esteem for others, etc.

b) Coubertin feels that, from the practical view, one cannot «popu larize» physical education and Sports, unless one provides individuals with a strong motivation to practise these activities.

«One cannot expect to have followers, if one preaches physical exercise in the name of aesthetics and hygiene («A Campaign of 21 years»).

We should awaken in individuals the *passion for sports* engendered by the fun of the game, the need to assert oneself through effort, the rise to the top («citius, altius, fortius»), the joy of victory over oneself and over others. This passion should reach the «freedom of excess.»

c) Coubertin also believes in the *virtue of example.* Champions are needed to incite the masses. His famous formula «For hundred to practise physical education, fifty have to practise sports and for fifty to practise sports, twenty must specialize; for twenty to specialize five must be capable of extraordinary performances. We cannot escape this», the for mula of the inverted pyramid, has frequently been — and still is— advanced as an argument to justify a priority policy favouring champions, since they would be «the key» to the education of the masses.

d) Finally, in order to support this paedagogical revolution which is in fact education by Sports, *to strike the minds of the masses, and carry away the crowds :* hence the idea of the revival of the Olympic Games which shall be entrusted with the double task of expressing an ideal and awakening the interest of people in physical exercise.

Hence this idea of a systematic organization of *Sports Competition*

which both from the point of view of direct effect and from that of the spectacle, is a strong and universal pole of attraction.

e) In order to attain these educational goals however it is essential that «athletic paedagogy» be animated by moral principles which will form the «Olympic Ideals» :

— help in building a better and peaceful world
— no discrimination among races, religions or political views
— unselfish activity (only the efforts of amateurs can serve the purposes of education)
— respect of rules and of the opponent — fair play
— beauty of generous action «the most important thing in the Olympic Games is not to win but to participate, because the essential thing in life is not to conquer but to fight well.»

All these ideas are contained in the beautiful phrase of Pierre de Coubertin : «Because in the new world which rises Sports can play a major part in furthering progress and social rapprochement we want it to be purer, more chivalrous, more transparent and calmer.»

f) Finally, Coubertin does not forget the *social conception* of physical education. And this is one of the many original ideas which illustrate an unrecognized side of his work (or at least of his endeavours).

In a lecture at Lausanne, on 12 April 1917, he defined the paedagogical role of the modern City in a way which may surprise those who are not aware of his Olympic action :

«1. The gymnasium should, as far as possible, be built and maintained by the City .. .

«2. It should only in very exceptional cases be used for the physical education of young people and training of gymnastics and sports Societies. Its fundamental and almost exclusive role should be to allow each citizen to practise sports exercises of his own choosing, in the less possible time and with minimum expenses, whenever he feels like it and without any commitment to or the interference of an association.

«3. It is very important that no muscular contests, with or without awards, be allowed in the gymnasium or competitions for setting records».

We will conclude this chapter by saying that the paedagogy of Pierre de Coubertin is a *paedagogy of effort and a social paedagogy.*

For him, as for Alain : «Man is formed by toil, he must deserve his true pleasures». Man is also formed by others, by his contacts with others.

Sports, a personal test, through victory over oneself or over the others in fair competition is a most effective educational means.

IV. THE SUCCESS OF THE OLYMPIC IDEA

These ideas have clearly triumped.

Sports have become a social phenomenon of major importance. The Olympic Games, after a difficult start, have now achieved a development and renown which in the mind of some people, is excessive and threatens their very existence.

It is also evident that the «athletic spirit» is now a reality so much so that the popular expression «to be a good sport» clearly expresses the idea of fairness and integrity of behaviour.

It is a sure fact that, notwithstanding all known deviations, there still live in the world numerous young and adults who in sports clubs, or freely and individually, practise sports in an enthusiastic and unselfish way, for the sheer fun of it, for the love of struggle and effort. Sometimes of a very high level.

The numerous sports meetings, on the national and international levels, the great crowds of spectators in the stadiums and on television, the existence of strong National and International Federations, of National Olympic Committees and the I.O.C. and, in the field of the promotion of Ideals, the very existence of the International Olympic Academy … is tangible proof of the «Olympic Empire» which rules over today's World.

V. DEVIA TION S FROM THE OLYMPIC IDEAL. THEIR CAUSES

We are well acquainted with these deviations and their serious effect on education :

— systematic selection which discourages the weaker individuals away from the practice of sports;

— danger of excessive effort with its immediate or more remote effect on health (accidents, deaths, sequels of sports, in juries, biological disequilibrium) ;

— subservience to money : professionalism, semi-professionalism, market of players, spectacles, etc. ;

— passion and sectarianism ; local and national chauvinism ;

— unfair competition, aggression, infringement of rules, etc.

How far we often are from the generous conceptions of the reviver of the Olympic Games !

All these facts are being analyzed, commented upon and discussed on a very wide level throughout the World.

And everyone, at least among educators, tries to minimize these

dangers and to retain the positive values of sports which have fortunately been preserved in many fields. For a more effective control to be achieved however, we should first try to find the deeper causes of these deviations.

In our opinion, de Coubertin made two types of serious mistakes — which can easily be understood however if we consider the level of psychological, sociological and paedagogical knowledge of his time.

It seems paradoxal that these two erroneous conceptions can explain both the undeniable and extraordinary success of the Olympic Movement and the more and more serious deviations from this Movement, which might perhaps lead to its disappearance.

1. *Psycho-sociological mistakes*

a) De Coubertin believed in universal fraternity. This was truly generous. And we still wish to believe in it for tomorrow's world. It is Utopian to think however that the mere fact of gathering every four years some specialists in the field of sports, could effectively promote the bringing together of people.

In spite of their spreading, the Olympic Games are attended by only a small minority of sportsmen in relation to total population. And from the sociological viewpoint it is hardly possible to draw a valid relation between the *temporary* bonds — often friendly but sometimes hostile — which can link the members of various national teams and those which exist for many years or which develop between peoples. The strong friendship which was born between Jesse Owens and his opponent Lutz Long during the Olympic Games of Berlin in 1936 had nothing to do with the relations of their two countries then and later. And Rudolph Hess, Hitler's second in command also proclaimed, with all due solemnity, in 1936 : «The Olympic Bell is the bell of peace» !

b) It is equally an illusion to believe that there are inherent moral values in the practice of sports.

We now know that every man is primarily formed by his family and social environment.

And every man comes to sports *as he really* is and not as we would like him to be.

Like any other human thing, the athletic act takes on an educational value only through *the interference of the educator or the educational environment* or perhaps, in the case of self-education, through the educational intentions of individuals.

If 1 practise sports in order to beat an opponent, conquer a t i l l e .

win money, etc. at any price, the biological (improvement of my state of health) or moral (learning of self-control, respect for the rules and the opponent, etc.) educational concern disappears almost completely.

c) De Coubertin also believed in the *possibility of transfer* in the educational field.

We now know, however, that transfer, always difficult, can only be achieved through long repetition and only in situations presenting many common «footholds». The fact of being loyal and respectful to the opponent in sports cannot be transferred to everyday life, unless this quality is already inherent in the individual (in which case we no longer can speak of «transfer» but of the application of the same quality to two different fields) or if it has been developed, *long and systematically,* in *various* sports activities, so that the *common factors* (self-control in particular) which allow for its application may always be present.

2. *Paedagogical mistake*

This is the error of the «inverted pyramid».

It has led to the «champion's supremacy» with all its serious consequences : stardom, compromises, professionalism, neglect of effort in favour of the masses, etc.

It is of course easy to understand Coubertin's idea.

At first sight it would seem that the deep thrust towards improvement, towards self-assertion, which characterizes the human being («this being of beyond» to use Professor Chateau's expression), makes people wish to imitate the champion or at least beat their own records.

But this «thrust towards improvement» has too often and too exclusively been turned — this moreover was Coubertin's wish — towards , *selective competition.*

This of course has given rise to psychological reactions which had not been foreseen !

How many adults abandon sports just because they can no longer rate among the first !

How many young are today wilfully drawn away from sports activities because the competitive system underlines too harshly their relative weakness ?

How many adults and young people refuse this «confrontation with the other» either because they are afraid of defeat, or because, at a higher moral level, they prefer *cooperation* to *struggle.* To «struggle for life» and «victory of the strongest» they oppose mutual assistance and

fraternisation as tools for building tomorrow's world.

How many young people, finally, refuse to become prisoners of the excessive mechanization of specialization, of the rules and obligations of the sports club itself, rules and obligations which are dictated by a system built and managed by adults. And this at an age and in the period when adolescents rise more and more violently against the «system of adults».

For the time being therefore *we cannot affirm* that the Sports of Champions, i.e. Olympic Sports and Top Competition Sports have a strong influence on the practice of sports by the greatest number of adolescents and adults. The inverted pyramid, standing on its apex could not but lose its balance.

VI. POSSIBILITY OF MAINTAINING OR GIVING BACK TO SPORTS ITS EDUCATIONAL VALUES. HOW TO SAFEGUARD THE OLYMPIC MOVEMENT

We believe that in order to safeguard the Olympic ideal which is more purely and completely expressed in the «Olympic Movement» (as illustrated in the remarkable activities of the International Olympic Academy) than in the reality of the Olympic Games, we should concentrate our militant activity on two fields.

1. *Try to bring some order in modern Sports*

We should clearly differentiate in our mind and in the mind of the public especially, between sports activities which can truly benefit education and those which, on the contrary, primarily serve financial powers and political interests.

Only the first activities are worthy of our attention. The others are *not included within the basic scope of the educators' activities.* This of course does not mean that we can ignore their existence. In order to make everything quite clear let us begin — notwithstanding Coubertin — by acknowledging professional sports.

It is, in any case, linked to personal and collective interests which are outside the competence of educators and to fight it would be sheer utopy under the present state of affairs.

If it is *taken as a profession* it can, like all honest professions, possess its grandeur, its human and social value. But it must be organized with method, in order to assist in the promotion of its «workers» and the improvement of the shows it offers to the public. It should not, as is

still often the case, serve dishonest interests, exploit partisan passions and finally abandon too many of its athletes, in poor physical and social condition.

But as indicated, this field of sports lies outside the scope of our activities.

The important thing is not to waste dedication, energy and considerable sums in this field (because every profession must defend itself) to the detriment of everything that ought to be done to further more educational sports activities.

We are thinking, in particular of the considerable amounts spent, by clubs, municipalities, etc., for the support of some professional teams in order, they say, to provide quality shows, which sums, from the point of view of education and healthy entertainment, are completely wasted.

2. *Try to create — or recreate — a new social trend in which educational ideas will influence Sports in a more definite way.*

a) To achieve this we must *begin from the School.* This is the period in which we can and must develop in youth a healthy conception of Sports. In this field we act as «Masters» and have under our supervision, for long periods of time, often under most appropriate paedagogical conditions, all children and adolescents, very pliable bodies and minds, whom we should influence in an effective way.

In principle, educators are granted, in this field, the strong support of the State, family associations, etc.

b) We then must turn our attention outside the school, to the development of *Sports for all,* for if we wish Sports to serve education — or if we wish educational ideas to guide the practice of Sports, which is the same thing — and if we believe in the benefits of Sports in this field, we should extend our efforts so that Sports be practised by the greatest possible number of individuals.

Education today, in all countries, is intended *for the masses.* It is even in the process of becoming a *permanent education.* Its action should therefore extend to all, to all ages, to all social levels . . . and we could even say, primarily to those who feel the greatest need for it, i.e. the weaker and the more handicapped.

This is of course an orientation which differs considerably from that which grants priority to the «policy of champions», those exceptional beings who are but a very small minority and who are awarded advantages and honours which are, more often than not, excessive.

c) For school Sports and Sports for all to be truly effective in edu-

cation, they should turn to channels which are different from those in which competition Sports have up to now grown.

It was unavoidable that de Coubertin's illusions of «fraternity through struggle» and priority given to champions would lead to the serious deviations we are witnessing today.

We should no longer believe in the «automatic» educational properties of selective competition on which sports practice had been basically founded up to now.

Sports for all, for school-children and adults, will be above all a «Game-Sports» with greater freedom in the rules and the organization of meetings, greater independence towards the public and financial demands, with even greater imagination.

They will become School and University Sports coming exclusively under the educators' competence, organized by them according to formulas permitting the voluntary and enthusiastic participation of all, even the weaker, ennobled by moral rules which will go beyond the strict regulations of Sports Federations. It is something which can be done; numerous achievements in many countries bear proof to this.

They will also become Entertainment-Sports for the great mass of adults, family sports and collective sports, with outdoor outings, improvised matches held between families and groups of friends.

Sports will of course also have to be practised in *Sports Clubs* under the form of harsh competition where, however, «friendly matches» will recover their place (beyond strict rules as to age, duration, replacement of players, etc.).

Furthermore, as much as possible, Sports should become *Sports* without paying spectators, that is to say sports practised for the sheer joy of effort and self-testing.

Sports should turn more and more to *activities practised in a natural environment* (walks, mountaineering, sailing, orientation cross, etc.).

«For the principle of Sports and a source of the healthiest joys, is to give back to the human body its instinctive freedom and thus achieve communion of man with the vast nature to which he belongs» (R. Maheu-Director of UNESCO — Congress of Sports Sciences, Munich, 1972).

New forms will have assuredly *to be found.*

It is true that new sports appear from time to time. But they all preserve their universal character, marked by an international uniformity of regulations, a uniformity which is moreover necessary to the strictness of competitions in order to find the «best man».

Let us reflect on another idea formulated by the Director General of UNESCO in this same lecture :

«It is a paradoxal fact that people who have an innate sense of rhythm, who are conscious to a very high degree of the cleansing and formative properties of the game and in whom physical exercise is intimately associated with community life, are satisfied with imitating the Sports of other nations . . .

Thus it may not be chimeric to express the wish that, within or in association with world events such as the Olympic Games, it might one day be possible to organize competitions less strictly defined by rules, during which physical exercises and games born from the genius of very varied Societies could be shown. The world is a huge polyphony. The universal festival of youth, of which Coubertin dreamt, should be in its own likeness».

This revolution — because it is indeed a true revolution in spirit and in fact — can be made !

Is jt possible to reverse the trend which nowadays drives both Olympic sports and top competition Sports towards professionalism or semi-professionalism, the ruthless selection of the best and «sports wars» between groups and nations ?

We do not agree. Nothing is definite in this world and everything is in perpetual, sometimes very rapid evolution.

«The invariable» human nature is not invariable but can be deeply changed and this has often been done». (Aldous Huxley. The End and the Means).

We must have faith in the omnipotence of education.

We must believe that rivalry between men — a principle which, when applied to sports competition has up to now guided sports throughout the world and which applied to everyday life has led to «Struggle for life» — will one day be replaced by *mutual assistance* and *solidarity.*

De Coubertin was convinced of this, he who was saying : «Know it well, future society will either be altruistic or it will disappear».

We must have faith in the power of persevering action. Coubertin has also set the example in this matter.

The movement which we can found in favour of «Sports for all» takes its place in the modern paedagogical trend which leaves much room for «motivation» born from the deep human need for total and free expression and in the vast social movement which, by increasing leisure time and reducing professional or everyday physical activity («the Cen-

tury of the sitting man») will require, more and more a healthy organization of leisure in which Sports will have a major part to play.

Material and social conditions necessary to the success of this «revolution» have been achieved to a large extent.

It only remains to create the impetus, the master-idea which will animate this revived movement in favour of educational Sports.

This depends on all of us.

And if we act with the firm wish of succeeding, we can hope that out of the «Game-sports» of tomorrow the «Sports for all», a true «Sports for the masses», an elite youth will rise, quite naturally, which will have been shaped by the purest athletic spirit and which will meet, at the highest level, in future «Olympic Games» which will have become «more transparent and more calm» as I'm sure, this is the wish of the International Olympic Academy, just as it was Coubertin's wish.

USSR Olympic Committee representatives Mr. N. Kurdjukov and Dr. A. Gresko in discussion with Mr. I. Vind, President of the I.O.C. Commission for the I.O.A.

THE OLYMPIC IDEA AND ITS REALIZATION IN SCHOOLS

By Dr HERMANN ANDRECS (Austria)

Director of the Ph. Ed. Department of the Ministry of Education and Arts.

The more than one thousand year old history of the Olympic Games of antiquity but also some eight decades of modern Olympic Games express man's hope for a betterment of the world in which he lives through an effort on the part of the best of his race. This hope has been maintained through positive and negative phases, through countless crises, and is today, even if in a somewhat different form, for millions of people throughout the world every bit as much a reality as it was during the games of antiquity for the citizens of ancient Greece.

It is difficult even for a historian to grasp in its entirety and to interpret the spiritual origin and the creative forces behind a world-embracing idea such as the Olympic Games. A non-historian such as myself who has neither made a study of ancient sources nor devoted extensive time to the investigation of more recent documents must, of necessity, limit himself to more general principles common to both the Olympic Games of antiquity as well as those of today. Three thoughts seem to me to be particularly characteristic :

1) the principle of the elite
2) the principle of ritual and ceremony
3) the principle of uniting men

It shall be the goal of this paper to relate these principles to the objectives of our educational system.

1) The Principle of the Elite

From the time of the Olympic Games of antiquity right up to the modern Olympics at Helsinki, Tokyo or Munich it was always outstanding human achievement which stood in the foreground. If the Olympic athlete in Old Hellas regarded his achievement as a kind of sacrifice to Zeus, today the same motto «citius, altius, fortius» symbolizes man's striving for achievement in our society.

At a time when achievement is considered to be ideologically suspect

and is rejected by many students circles as a means of perpetuating the existing system (capitalism), an affirmation of the achievement idea must be subjected to careful objective thought. We must ask ourselves why is achievement good and under what conditions is it to be so regarded.

On a primitive level the achievement principle finds support in the theory of evolution; in the struggle for survival it is the fittest which overcome. In other words, those who are able to develop a capacity enabling them to deal with the manifold problems of the world around them.

But also on a higher level extending beyond the purely biological and into the realm of cultural achievement, we find similar evidence : i.e. Toynbee's theory of challenge and response, which has it that civilizations emerge there where men accept a challenge and endeavour to master that challenge with the means at their disposal.

Coubertin, the founder of modern Olympic Games, was concerned first and foremost with formative objectives, with the perfection, ennobling and renewal of the individual; and at the same time he aimed at a reshaping of society, a creation of equality among men (equality of opportunity). This conforms with the goals and objectives of our schools today which, with the means at their disposal, offer training for the manifold spheres of life, prepare for future professional activity and at the same time provide skills with the aid of which spiritual, social and economic development becomes possible. A significant factor in this overall concept is Gaulhofer's «Bildung vom Leibe her», physical education. Its goal is

the maintenance of health
the development of the capacity for achievement
the imparting of joy, harmony and a love of nature.

All schools of thought in the field of education have regarded as their foremost goal the development of the personality, and in the last fifty years it has become generally evident that in the full development of the personality the development of physical prerequisites plays a significant role.

The concept of health has today become a far-reaching one. It includes more than a state of not being ill; it also implies adaptability and flexibility, an adaptability and a flexibility which give rise to a general feeling of well-being. The schools have in this respect however also the duty to point out health abuses such as are found occasionally in sports (excessive physical strain, doping, the use of anabolics, the harmful effects of false training, etc.).

Also a health factor, but more than that a significant criterion for the development of the personality is the development of the capacity for achievement. This takes place within a framework of stimulus and response, in a rich choice of many-sided exercises and challenges. It is here that the greatest opportunities for physical education are to be found. It is by presenting idols as an orientation to keep alive motivation, by giving close attention to favour phases in development that a basis for the full development of the personality can be created. Recent investigations have confirmed that an important phase of development occurs at the pre-school and primary school age, at a time at which efforts in this direction in many schools lack drive and are limited in scope. The fact is that in this area there is much left to be desired.

We should at last add the dimension of physical movement to the classical goals of primary schools : reading, writing and arithmetic. A child deprived of sufficient encouragement in this area is hindered in its harmonious development, for physical action represents the first possibility of expression and learning. Long before it learns to speak it can feel, touch, grasp, pull, sit, stand and walk. Long before it is in a position to deal with even the simplest numbers it can perform a variety of often complicated physical operations : running, climbing, swimming, bicycle riding; sometimes and with reference to some of these actions we should say «could» because in many cases this wide category of early developmental possibilities is used only to a small degree.

For the development of the young personality these experiences, in and with its environment, the small tastes of success are to a large extent decisive. Many tensions and aggressions are either resolved, weakened or directed in a more positive sense in the proud, happy feeling «I can.»

Both in primary schools and in the schools for the form 10 to 14 year old, physical education fulfils this role because children in this age group are particularly attracted to sports. Athletics and athletic idols are very much a part of the lives of these young boys and girls, and corresponding activities have a pronounced and lasting influence on the forming of their character. We, as physical educators, should make use of this fact and provide students with sufficient challenge:

1) through a wide spread of physical activities which encompasses the interests of as many students as possible;

2) through offering them the possibility to assert themselves, to master situations, and by providing them with an opportunity to com pete in contests with those of their own age.

Every achievement demands to be compared, demands competition. Competition alone leads to brutal individualism. Properly controlled competition, however, is an essential basis for the flourishing of the democratic system and also of athletics. Our efforts should therefore be aimed at providing purposeful challenges which offer the pupil an opportunity to prove himself both athletically and with respect to his character. Such opportunities could be provided by:

a) student sélectives (complementary to obligatory subjects for the purpose of intensifying, specializing and supplementing regular instruct ion);

b) scholastic experiments with primary emphasis on athletics (for the furtherance of motorially gifted children, with the objective of giving the children intensive and varied athletic training) and

c) school contests

Our school contests are intentionally different from those of sports clubs in that we have only team competitions. In such group efforts it is the accomplishment of all and not only that of the individual which counts. In team competitions between equal groups the efforts of each individual are rewarded. For the victory of the team the points gained by the ninth place are every bit as important as those gained by the first. Success should spring from school training (thus *school* teams) and not from some coincidental talent.

It is to be welcomed that the International School Sports Federation which co-ordinates and conducts school competitions at the international level has adopted this principle.

Even though we further and seek achievement in competition, we do not do so at any cost. We see in competition an opportunity for the individual to prove himself and a platform from which the development of the personality can be advanced. We seek for a striving to win and for achievement, but at the same time we demand:

1) that the athlete comply with the principle of fair play, that he not break the rules, and that he not place himself outside or above the group;

2) that which is educationally correct (no one should be excluded from sports, integration into general school life, devotion of energy in the service of the group);

3) that health not be impaired (competition with due regard for age, and which does not overtax the competitor on account of quick achieve ment).

In this area in particular there is a great deal of abuse in the name

of national sport prestige. A great many conflicts arise as a result of the introduction of many years of systematic training beginning with ever younger pupils and at the same time the raising of scholastic standards and expectations. On victory pedestals perhaps our young pupils will stand less often and appear less often in the list of world champions, but we will be able to claim a lasting compensation : that our youth will have been given the best possible support without having had false ideals dangled before their eyes and without having been led down the primrose path of temptation, and without having had the true values of life hidden from them.

2. The Principle of Ritual and Religion

The ritual religious origin of the Olympic Games of antiquity as a true consecration to the gods also influenced the founder of modern Olympic Games, Baron de Coubertin, as he made the ceremonious framework every bit as much as rule as the regular interval between them, the form of their opening and closing ceremony.

All criteria ascribed by Huizinga in his «homo ludens» to the cultural phenomenon «game» apply here. A «game is a free act regarded as standing outside of normal life and which yet is able to fully engross the player; to which no material interest is attached, and from which no material gain may be had ; which is concluded within a definite period of time and space allotted thereto, and which is conducted according to certain set rules».

A significant feature of any game, then, is that it exists in an atmosphere apart from that of our everyday lives. This is the reason why the professional has no place in the world of Olympic Games ; he cannot step outside of his day to day life, and he knows no return to a separate life of reality. He becomes the «spoil-sport», for he lives at cross purpose to the rules. Professional athletes and paid amateurs come to this festival of youth with empty hands, with no contribution to make to the spirit of the games. The true amateur, on the other hand, brings with him, as an offering to that spirit, his years of sacrifice and training, his voluntary self-denial. This is an offering to an ideal embraced, and the sacrifice ennobles him who is prepared to make it. As the French writer, Exupery very aptly put it, «Sacrifice in its truest sense is not pain, nor is it suffering, it is in its essence the act of doing. It is an offering to that which one has embraced asworthy. Just what a piece of land can mean, can be understood only by one who through sacrifices has become a part of that land, by one who has sweat and struggled to make it flourish. When a man has done that he will have learnt the meaning of devotion. A man's

possessions in this sense, and herein lies the mistake, are not the sum of their proceeds; they are the sum of the sacrifices and devotion put into them.»

In our intellect, utility and numbers oriented world, it is an important task of the educator to maintain the game as a world apart, as a counter-balance to the world of reason. The schools must intensively further this idea, the game must be developed as a culture.

At the same time the game offers the greatest opportunity for group education.

Certain attitudes in the field of sports have come to be regarded as ideals for many other spheres of human activity and intercourse. No eye of the law watches to enforce the maintenance of these delicate and unwritten norms of behaviour, nowhere are they expressly stipulated and demanded, and yet their smallest violation earns the sportman's contempt.

This is the expression of a kind of sports education, a feeling of tact that differentiates the true sportsman from the pseudo-sportsman.

They are attitudes, not mandatory rules, they represent moral standards and were perhaps best referred to as virtues.

The virtue of Team Spirit

Team spirit demands that each player fill a predetermined place or role. There is nothing which absolutely forces the individual to do his utmost, but because the team functions as one entity, it can do so well only if each of its members gives his maximum as a part of the whole. The individual who fails to do this detracts from the efforts of the entire team.

If one member of a team should be disqualified for lack of discipline, it means of course a weakening of the team, but more than this, it can mean a break-down of the entire system; much as might the failure on the part of a worker to perform even one single operation on a conveyor belt, lead to a slowing down, or even a break-down, of the whole work process.

To have team spirit means to have recognized the task of the entire team as being just that, and to apply oneself to the utmost to the fulfilment of that task, because in that way the whole can be served best. It means putting the good of the team ahead of any drive for personal recognition.

It is this spirit of team-work that makes a hundred mountaineers risk their lives in an effort to save just one man who may have slipped. With this risk a higher form of life is attained, but it must be won, it

won't come of itself. I can live in, and as a part of the whole, only through my readiness to serve that whole.

The Virtue of Fairness

Team spirit is one's relationship to one's own team; fairness is one's behaviour toward one's opponent.

The concept itself comes from the world of conflict whether in jest or in earnest. This is confirmed in the original expression of «fair play». What is meant is «observance of the rules of combat, honourable treatment of the vanquished, respect for the victor, a fine feeling of consideration, not only in sport, but also in the struggle for existence, even in its most brutal form, in armed combat.» (Wischmann).

To be fair is to act in such a way that even in the hardest of struggles the relationship between opponents remains upright; fairness allows no questions as to absolute justice, but at the same time it calls for unconditional honesty. What the abuse of these long valid conventions on the highest political level means in an age in which warfare becomes total, defies measure.

One could say with John Henry Newman's to-the-point definition of a gentleman : a fair sportsman is one who causes no hurt. Nor does this apply merely to physical pain alone, but rather to the far more delicate and responsive areas of emotional and spiritual life.

Thirdly, I want to mention.

The Virtue of Comradeship

There is no more international sentiment, no feeling extending to more people or peoples, no plainer nor more simply understood bond on this earth than that of sportsmanly comradeship. This comradeship encompasses all sportsmen, from the members of the smallest groups to athletes of great clubs and nations. Athletes from all corners of the globe and of all races meet for the Olympic Games in peaceful competition; great are the antipodes, but simple the understanding.

Every true sportsman accepts, together with the commitment to his sport, a social and moral obligation. Thus far we have regarded sports as a balancing factor, as a means of escaping from the world of reality into the extraordinary world of the game. We are familiar also with the motives men have for seeking in sports a world apart from that of their work. They wish to escape anonymity, and to live and act as complete human beings. Seen in this light, would it not be more accurate to say, as the intensity of sports activities suggest, that for many, true reality, i.e. a

fully realized and personally valid life, begins when they enter this second world.

Sports provide the answer to the insufficiencies of every-day life, with respect to action and experience. Sports mean : to want more, to embrace the ethos which we have attempted to describe with the afore-mentioned virtues. It means to voluntarily accept and apply standards which can be regarded as ideal for the unions of interest occasioned by human intercourse.

This is also the underlying desire of Pierre de Coubertin's Olympic motto :

May the Olympic -flame shine through all generations for the weal of an ever striving, purer human race.

Coubertin speaks of mankind, not of the individual alone, and this would appear to me to be of great significance, for important is truly not so much that each person should live in peace with his neighbour, that he do him no harm. This alone is not enough. The ideal of human existence cannot be merely that each of us leave his fellow in undisturbed isolation, but rather that we should strive together for a higher unity, a unity in which community, homeland, culture and heritage play a more active role.

With this question we find ourselves deep within the realm of the concept of the principle of the unifying factor.

3) The Unifying Factor, the Common Interest

Today, through the inventions of mankind, continents have be brought closer together, remote lands opened up, and high mountains made accessible. The distances have grown smaller, but men are all but as far away from each other as ever. Never were men, even in densely populated areas, so alone, so isolated. The neighbourhood contact has fallen into disuse.

In particular in our complicated world of industrialization and specialization in which one person is no longer able to understand and appreciate the work of another, Plessner ascribes to sports a unifying function, against the anonymity of the individual amongst the masses. For others my person can have significance only there where he can understand me, where my fellow-man can participate in that which I do. In sports the rules are simple. Let us compare a football game with a modern exhibition of arts. At the football game everyone can express his opinion, all are competent; and for the feeling of belonging together

a medium which allows the recognition of this belonging is an essential prerequisite.

Thus the Olympic Game by virtue of its attractive power and by virtue of the modern mass media has created a unifying factor amongst men coming together with the same enthusiasm, with the same devotion, and with the same pleasure in achievement ; this unification is made possible by the language of sports common throughout the world.

Schools provide manifold possibilities for meeting, for helping one another and for understanding one another. The school in group work presents many situations in which cooperation is necessary, situations in which there is a common effort in organizing and practising. Perhaps from such common games, competitions and activities, efforts toward understanding and helping will grow which go beyond the school and beyond national borders.

The Olympic ideal, that ideal substance, upon which the Olympic Games are founded, and by virtue of which they pay a constructive role in the world, is today to a large extent threatened. I consider as dangers :

— the isolation of the achievement principle (victory at any cost, sacrificing of the profession and of health)
— discrimination against financially weaker states
— the avalanche of commercialization
— the gigantic dimensions of the games in which people are crushed, and
— the disappearance of the idealistic basis.

That the Olympic idea, despite powerful negative influences, despite the disasters of the wars in our century, has survived is thanks to the enthusiasm which has remained alive in millions of young people. For though the Olympic Games are held in Tokyo, in Mexico or Munich, the Olympic spirit often lives stronger on the sports grounds of the small communities, the schools, in backyard basket ball courts of cities. To activate this spirit of Coubertin in wide circles of young people should be our objective. With these people the Olympic idea could be turned into an Olympic movement.

I have nothing but contempt for that Olympism which has created the star cult, that has placed in the service of business the Olympic idea; that Olympism which enslaves people, in which brotherhood is found only on paper, which has degraded the Olympic Games to another front of cold war. I hate those oaths which must be sworn in order to be able to participate for the sake of national prestige. I despise the games of the rich, the rich who can afford to be amateurs, or the athletes who are paid by the state. I tell you : That is not OLYMPIA !

I love that Olympic ideal that glows within the hearts of thousands who will never take part in the Olympic Games, but who keep to the rules, because they understand the spirit; they swear no Olympic oath, because for them a breach of the rules would be a self-degradation.

We love that Olympic ideal that lives within those people who year in and year-out endeavour to help the young in the small clubs without money, without the hope of touring the world as the coach of a big star.

My heart goes out to those athletes, whatever their age, who have no pecuniary gain, who use their talents, but who for the world record lists are without significance.

Who measures the achievements of the blind man who can cope with life, who measures the will and the efforts of the handicapped child. Their achievements are no less Olympic. Faced with such discrepancies I want sometimes to call out :

Away with the medals ! Let the Olympic oath be silenced ! Do away with the nationality discriminations ! But help through this world-encompassing, wonderful idea of strength, of youth and of joy to increase the good in mankind, and to make real th& dream of his independence and also of his unity with all other men.

*

SPORT AND LITERATURE

By Mr MICHEL DROIT (France)
Journalist, Author

In 776 B.C., that is 23 years before the foundation of Rome, an athlete, Koroibos by name, won the 83-meter race at Olympia. And the priests of Olympia had the name of Koroibos and the date of his victory engraved on the tables of glory.

This incident is of some importance, for the ancient Greeks have left us no precise chronological indication of the capture of Troy, or the reign of the Atrides, and we are in the dark as to the century Homer lived and died in, and, in fact, as to whether he ever actually existed; it is after all quite significant that the first certain date of the Hellenic-Latin civilisation, i.e. of Western civilisation, is that of the victory of an Olympic athlete. For such is indeed the case. No date earlier than that of the victory of Koroibos, as inscribed on the tables of glory of this place, has been identified with certainty anywhere in the world.

This in itself is enough evidence of an association between sport and literarure i.e. the art of writing, because if there had been nobody to engrave the name of Koroibos and so perpetuate his memory, the chronologically documented history of the West, of our civilisation, might well not have begun with a sporting event.

A few years later, and by that I mean some three hundred years later, Euripides might well write :

«There is nothing worse than the race of athletes. What use is a man who has wrestled well, or can run fast, who has thrown the discus or "scientifically broken a jaw ?»

As I was saying, Euripides might well write these rather nasty things about sports and sportsmen, but this did not prevent the exaltation of sports, games and victors in the stadium from occupying a very important place in the Greek literature, mother of all sports literatures.

We might even go as far as to say that a great deal of what we call Hellenism resides in the work of poets and prose writers who celebrated Olympic glories. This is so true that more than one historian of Ancient

Greece sees in the abandonment of the athletic rites of Olympia the starting point of Greece's decline, a kind of anti-Alphios course.

It was indeed the culmination of success, a true consecration for a Greek poet to be asked to sing of a victorious runner, discus thrower or wrestler.

Pindar was naturally the greatest of them all, and the first to inscribe his name in the Pantheon of sports writers.

At that time, there was nothing to belittle a man of Pindar's caliber in working on order, in being a kind of special poetic envoy of Athens to the Olympic Games. This was not belittling because he had the feeling — and he was not mistaken — that he added to the glory of the victors and probably also that he was the only one capable of giving this glory the dimension of immortality.

Besides, in Pindar's time, no one dreamt that there was dualism between muscle and spirit.

After a visit to Olympia, François Mauriac would write one day :

«Body and soul finally reconciled — what marvel for those whose tragedy is engendered by discord between the two !»

Pindar would certainly not have been able to understand the meaning of that thought any more than Alexander the Great would have been able to assume the leadership of strategic.

In Pindar's time, muscle in the stadium was but the athletic expression of the soul, and the soul was rarely so great as when the spirit that animated it was capable of making the muscle that the soul commanded triumph over another muscle, one as powerful in itself but driven by not so highly steeled a soul.

This explains why in that era, sports literature was not that second-rate literary kind to which some would contemptuously reduce it today. It was simply literature, just as much as was epic poetry, with which it often merged since, like it, it belonged to gods and men.

And we are soon going to see that even Plato, the philosopher, did not regard it as being beneath him to sometimes seek his logical structures in the stadium and among its heroes.

But let us come back to Pindar for the time being.

With regard to the Olympiads, Pindar was what we would call today a poetic sports reporter.

But he was also a historian of sports, because in fact his job of special envoy claimed him only once every four years, which left him quite some time to probe into history in the meanwhile. And at this

point I would like to read to you an extract of the Epinikia to show you what a prodigious picture he gave of the foundation of the sanctuary of Olympia by Heracles, and of the first Olympiads.

«Then, at Pisa, gathering all his army and all his booty, the valliant son of Zeus erected the divine sanctuary in honour of his father, the greatest of the great.

Using palisades, he staked off the Altis on the virgin land. He dedicated the surrounding plain to the relaxation of the feast, and honoured the river Alphios as an equal of the twelve sovereigns. He gave the hill of Cronos the name it still bears. At that inaugurating ceremony, the Moirae were present, as well as he who alone witnesses authentic truth : Time. And in his forward march, Time instructed the certainties of how Heracles dedicated the first fruits of the war booty and instituted — first Olympiad— the five-yearly festival with the games of victory.

But who won the first crown, thanks to the superiority of his arms, his legs, and his horses ?

He who triumphed in the stadium, running at the same pace from end to end, was Oyónos, son of Likimnios. He came from Medea at the head of his troops.

In the wrestling contest, Ekhemos honoured Tegea.

Dóneles won the prize in boxing; he was from Tiryns.

The prize of the four-horse rape fell to Sanios, son of Halirrhotios from Mantineia.

At the javelin throwing, Phrastos fully hit the target, and Nikeos, turning that mass of stone around in his hand, threw the discus farther than all his rivals, which made his war companions burst out in tumultuous applause.

Now the evening is illuminated by the gleam of the lovely face of the moon. Triumphal singing rose from all over the sanctuary, from table to tablé at the banquet».

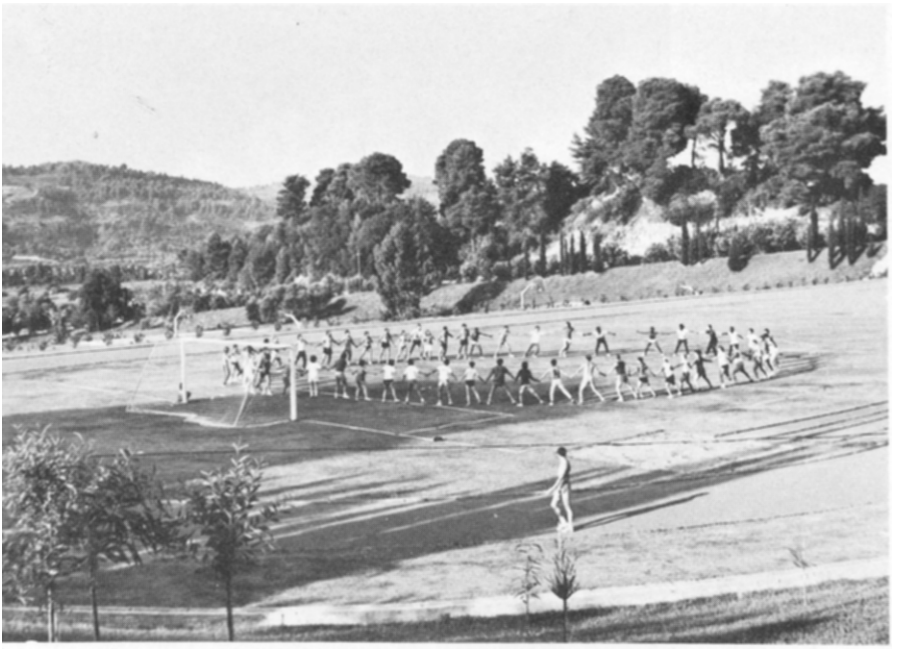
One may admire in this text, Pindar's exquisite flight of lyricism — that is poetry — but at the same time the amazing accuracy of detail — and that is reporting.

However, if Pindar's name comes immediately to the mind when it comes to sports poetry in ancient Greece, one evidently should not commit the error of regarding him as the only one.

A bucolic poet, Theophrastus, also left us some admirable sports texts, like the narrative of a wrestling match between Pollux, and one of Poseidon's sons, that is his cousin, since Pollux was Zeus' son and Poseidon was Zeus' brother.

Mr. W. Tröger, Hon. Secretary General of the German Olympic Committee, awarding Mr. G. Papastefanou, Director of the Museum of Modern Olympic Games.

Participants during their visit to the Museum of Modern Olympic Games.



Morning exercises on the Academy's sports-ground.

An intramural volleyball tournament was also held.

«The son of Zeus, attacked on both sides, hit Poseidon's son alternately from the right and left, and then stood him up again despite his formidable size. The prince Pollux continued to harass him by quick feints, circling him on both sides, and when he felt himself completely floating, he dealt him between the eyebrows, at the root of the nose, a direct blow, the other collapsed and lay on his back among the dead leaves.»

Rarely has a knock-out worthy of a Carpentier or a Robinson been described in such rich and, I would add, rigourous terms.

However, the Greek poets were not merely the bards of sports but were, not infrequently, practising sportsmen themselves. And one may rightly wonder whether the ill-feeling aroused in some by the glory of athletes — I mentioned Euripides earlier, but Sophocles was not an admirer of athletes either — one may wonder as I say, whether this ill-feeling pouring forth from the writing-desk could not perhaps be explained by a certain amount of ill-fortune in the stadium. Both Euripides and Sophocles were often seen in the stadium — probably with less success than their adversaries, otherwise they would surely have mentioned it. And if they failed to do so, was it not perhaps because, as Marcel Berger put it, «being rivals in glory of the athletes, they had no desire to increase the reputation of the latter».

Plato, on the contrary, whose name was Aristocles and who owed the nickname under which he passed into immortality — Platon, from platys, meaning broad — to the size of his shoulders, was several times victor at Olympia. He was a dreaded wrestler. He was also a runner and fencer of, let us say, Hellenic class. Going beyond the purely descriptive art of Pindar or Theocritus, Plato drew from sports the sources of that knowledge of man that had been the very essence of the philosophy of Plato's master, Socrates. This ancient forerunner of the modern interview quotes in his *Dialogues with Socrates,* the following conversation :

«Socrates : It would seem that a god has given men these two arts : music and gymnastics, in order to train their energy and their wisdom. Not in the particular interest of their age or of their bodies, but rather in the interest of both, so that they may realise their conjugated harmony, their legitimate tension and relaxation.

Plato : It is likely, Socrates.

Socrates : So we can say of him who tempers his sporting activity perfectly with an intellectual activity, of him who attains best this moral equilibrium, that he realises within himself a perfect music and harmony more perfect than the accord one may achieve between the strings of a cithara.

Plato : You are right, Socrates.

Socrates : And in our city, if it is to live, will we not always need someone who takes care of this harmony ?»

You will have noticed, as I have, how discreetly Plato keeps in the background in this dialogue, where his interventions are restricted to such phrases as «It is likely, Socrates» or «You are right, Socrates». But would we not be justified to ask ourselves to what extent, behind this apparent modesty of the pupil, Plato puts in the mouth of his master what in fact is largely his own thinking ?

What is certain, at any rate, is that Aristotle, Plato's pupil as the latter had been the pupil of Socrates, and the man whom Philip of Macedon entrusted with the education of Alexander, admonished the latter in terms that sound almost like the words of a modern coach or sports official :

«A man's athletic quality depends on his size, his strength, and his speed. He who can take long and rapid strides is a runner; he who can take and hold a tight grip is a wrestler; he who is equally apt in boxing and wrestling is a pancratiast; he who is good at all sports is a pentathlist».

I should remind you that this instruction imparted to Alexander by Aristotle was not intended to prepare him to become an Olympic champion but to become a statesman and a war chief. Aristotle indeed concluded :

«The point is not to make a wolf or a wild beast, but rather an honest man, able to face a noble- danger».

Latin literature on the other hand, to the extent that it sought in sport a part — and it was only a limited part — of its inspiration, did so by borrowing rather than by giving.

With the Romans, the stadium was replaced by the circus. This does not mean that the stadium ceased to exist for those who were sincerely interested in running, jumping, throwing and wrestling; but the preferences of both the authorities and the populace now went to the circus and to circus games.

Under these circumstances, sports literature disappeared except in terms of Hellenic reminiscences or travellers' accounts.

Virgil who, were it not for Homer, would perhaps have been the Virgil of Bucólica but certainly not the Virgil of the Eneid, did however leave a description of a boxing contest, whose rhythm and technique might well be envied by many a modern specialist :

«Euteles pulls himself up and throws a fist that would have knocked

out his adversary, if the latter, anticipating the attack, did not jump backwards thus avoiding the fatal blow. Losing his balance, Euteles falls heavily, like an old uprooted pine in the woods of Ida or Erymanthus. The youth of both nations takes sides in this incident, and shouts come from all sides. Euteles returns to the fight with renewed ardour. Spite and bravado double his forces. Throwing himself furiously upon his surprised rival, he pursues him, and hits him in a disorderly fashion with his right and his left fist. His blows fall like hail on a roof. The other is overcome, overwhelmed...»

You will certainly agree that with a sonorous background, the noise of a crowd watching a boxing match, the illusion of a radio or TV commentary would be complete. The text, as you recall, is Virgil's and dates approximately from the year 25 B.C.

Before finishing with the Romans who, apart from Plautus and Quintilian, dedicated but little of the attention of their minds and their pens to sport, I would like to quote the following account by Stacius, a disciple of Virgil's, describing a racing event, a sprint as we would call it, in which the author uses exclusively his imagination, or perhaps things he had heard or read, in a kind of sub-Odyssey he had undertaken to write :

«The barrier has fallen. The field is clear. Their feet devour space. One sees this group of naked young men shine in the centre of the lists. The fast horses that had crossed that same race-ground just before had not seemed to be running as quickly. They looked like as many of those arrows that the Parthians and the Cretans shoot in flight. Faster than lightning, the graceful son of Atañíante can hardly be followed by the eye. In his pace, the powerful Idas makes him feel his hot breath on the shoulders, and clings to him like a shadow to a body. Then come Phidemus and Dimas who seem to be endowed with equal speed. The quick Alcon is nearly upon them. Just as Parthenope is about to touch the post, Idas catches him by the hair, pulls him back, and is the first to reach the finishing line».

So we will declare Parthenope victor and disqualify Idas. But this, needless to say, does not appear in Stacius' text.

In truth, as Gilbert Prouteau wrote : «The Latins are first and foremost a race of enjoyers and utilitarians. They turned sport into a hygiene without intoxication, into a necessary hydrotherapy. To them, Olympic greatness is but the hangover of a civilisation they have plundered».

Olympia died at the Coliseum.

Moreover, the athletic games described by Pindar and Theocritus were replaced by other games, for a description of which we should turn to people like Petronius.

Through a strange gate, we enter then the Christian era, in which sport will be more or less banished and even morally condemned for eighteen centuries, except for combat sport and sport as a preparation for warfare.

In terms of sports literature, we now have to turn to tournaments, and to the accounts of chroniclers who tell us how this or that king played the games of «paume» or «bilboquet».

Though Fénelon plagiarised Theocritus in recommending to the Duke of Burgundy «games during which the body is in motion», and Voltaire wrote later «the body of an athlete and the soul of a sage, that is what one needs to be happy», while Rousseau advised Emile to learn how to run, jump, swim, and play with a ball, it is certain that the 18th century was no more than the 17th a golden age for literature inspired by athletic creation.

This brings us to the 19th and 20th centuries with the vigorous comeback of sports to our continent, now from the Anglo-Saxon countries.

There is a revival of relations between the stadium and literature inder the impulse of a number of writers who, though not always top performance athletes likely to shine in Olympic competitions like Plato, Sophocles and Euripides, were nonetheless fervent sportsmen, seeking on greens and cinder tracks the true experience that enriched their pens.

In view of the limited time at my disposal, and of my own limited knowledge, I will restrict myself to the consideration of modern French literature, which has not always followed Baudelaire in hating «movement which displaces lines».

Curiously enough, the first sports writer recorded in the modern French literature, is the author of *Boule de Suif* and *Bel Ami*, Guy de Maupassant, of whom Guillaume Apollinaire says :

«He was a true Athlete, who forgot all modesty when it came to his physical force. He would recount with pleasure his exploits as a rower and boasted that he had rowed down the Seine from Paris to Rouen, with two friends aboard. He trained in swimming which he loved for the complete muscular effort it required, and he was an indefatigable walker, for whom 80 kilometers were nothing to fear».

Speaking of contemporary French writers, it is interesting to note that, with only a few exceptions such as Jean Cocteau and Marcel Aymé, all those who wrote on sports with talent and success were themselves practising, and occasionally brilliant, sportsmen.

I mentioned as an exception Marcel Aymé who did never, to my knowledge, strap his feet to the pedals of a racing bicycle, but wrote a

remarkable short story entitled *Le Dernier* about an unlucky competitor at the Tour de France, whose wretched performance does not seem able to spoil his good humour, his eternal friendliness, his perseverance, and who — all allowance being made, of course — is rather reminiscent of the popular figure of Raymond Poulidor before he started winning his races and while he played the eternally satisfied second with a gentle philosophy.

I also mentioned Jean Cocteau who, having been defeated before the war by the Panamanian boxer Al Brown, became to him a kind of spiritual manager and wrote of him in the following terms :

«There was a kind of poetry in this Black. It infuriated the crowds, which despise poetry and will always smell it under any of its forms. I liked to give him advice and to see him translate my moral struggles in physical terms. Far from being good-looking, Al Brown radiated some kind of magic and, eventually, the crowds of sports fans did have to bow before the mystery of his successes».

As I said, however, most of the contemporary French writers who have praised sport, were sportsmen and often successful ones.

The two greatest — I mean as both athletes and writers — in my opinion are Jean Giraudoux and Henri de Montherlant.

In the beginning of the century, Giradoux used to make the 400 m in 50", which in 1908 was the time achieved by the Englishman Halswell, winner at the London Olympics.

«Where sport passes, Giraudoux said, be it in the midst of coal-pits or factories, there the most sturdy lawn in the whole creation grows».

Giradoux also wrote :

«Sport is an art; a moral recipe with physical execution. Sport is an art, whereby man liberates himself as well as his neighbour from the worst burden, the most undignified and most cumbersome burden : a poorly kept human body. The man whom sport has redeemed from the human mass, freed from that enormous weight of clumsiness, pity, condescension, and promiscuity which is the heaviest tax humanity has to pay to life, and is made that much lighter».

Henri de Montherlant played football as a goal-keeper. He ran the 100 m race in 11 "2/10, and above all he practised bullfighting in the Spanish arenas as a novillero, arousing the enthusiasm of Spanish critics who had never seen a Frenchman make more inspired faenas and kill with more precision.

Among the very great French writers, Montherlant is certainly the one who has written most about sport.

It can be said without doubt that Montherlant was intoxicated with beauty in sports grounds, and that he tried to find the sense and the power of his philosophy in the truth of muscle and effort. We might even go as far as to say that he found there a philosophy that others might call paganism. He did write, however : «Sport is not a religion, but what we do here, we do it with a religious heart». There was in Montherlant a religious cult of the body which had been taught to him by the priests of the stadium. The expression of this religious cult was with him the need of a strong being to constantly surpass himself in the most powerful way, i.e. by the spiritual will of the body, or by the force of a body mastered by the spirit. And the absolute need for the mastery of the spirit over the body, when it could no longer be satisfied, was what was almost fatally to lead Montherlant to a certain type of death.

Montherlant wrote some wonderful lines on Athletic style :

«Style — this mysterious gift ! — is perhaps to the body what grace is to the soul. But for Heaven's sake ! It is precisely here that one should guard against false poetry and, if one must warm up, then warm up to precision. At this instant, what is the element of his style ? It is his stride. What are the characteristics of his stride ? For one thing it is supple, and it is also near and long. Effortlessness is therefore what constitutes his style, effortlessness combined with vigour. Having said this, let me now add that style is indispensable to the complete and perfect enjoyment of sport. «Performance» satisfies the spirit. Style does good to the whole being down to its roots. The flowing style of Peyrony flows in me luke-like warm milk. Style is the caress of sport».

When Montherlant published «Les Olympiques» in 1924, the Games were held in Paris. At that time, each Olympiad included competitions in painting, sculpture, architecture, music and literature.

There was no doubt whatsoever, that with «Les Olympiques», Montherlant was going to win the gold medal for literature. Yet, to Couberin's great wrath, he did not.

I will not dig up the names of his vanquishers from the oblivion in which posterity has buried them.

I will only quote the members of the jury who deprived the Olympic prize-list of the name of Montherlant.

They were : Anna de Noailles, Selma Lagerlof, Gabriele d'Annunzio, Blasco Ibanez, Maurice Barres, Henri de Régnier, Paul Valéry, Paul Claudel, Maurice Donnay, Jean Richepin, Albert Tribaudet, Marcel Prévost, and Jean Giradoux, of whom at least one might hope that he would have preferred Montherlant.

Tristan Bernard was cyclist, boxer, and at one time director of the Buffalo cycle racing-track. Alfred Jarry is remembered as a sword-fencing adept. Maurice de Maeterlink practised boxing as did Jean Prévost. Pierre Mac Orlan played rugby. Paul Morand used to run the 1500 m at University competitions, and we know that Albert Camus played football at the Racing Universitaire of Algiers.

True, not all of them were great champions. True, not all of them left immortal pages on sport, or even pages of equal quality as the rest of their work.

But I do insist that they drove a wedge by not fearing to proclaim themselves sportsmen, by daring to make sport the sunny companion of their thoughts and sometimes the youg source in which then refreshed their inspiration, just as the athletes of Olympia went to the limpid water of the Alphios to assuage the burning of their victorious or defeated muscles.

What is important today is for sports writers not to feel inferior, and to know that at Olympia, only the greatest were asked to glorify and immortalise the victors.

And, no matter how many centuries go by, we will always return to Olympia whenever we want to celebrate the triumphant union of muscle and spirit.

«They run, naked in the light, writes Maurice Genevoix in «Vaincre à Olympie», flakes of dust explode under their rapid heels. They run, and seem to be suspended; whether their striding legs rise of fall, their bodies never cease to hover, liberated from ruthless gravity, supported, carried along on the wings of divine Speed».

Each time a modern writer refers to the ancient Games, he is in fact bringing the offering of his talent to the sanctuary of Zeus.

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THE CONTRIBUTION OF THE EINE ARTS TO THE OLYMPIC GAMES

By Mr D.W. MASTERSON (Great-Britain)

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One of the foundations of modern Olympism was defined by Baron Pierre de Coubertin as beauty, derived from the participation of art and intellect. He seriously questioned whether the festival of human vernality could be celebrated without inviting the intellect. For the founder of the modern games art had to play an essential role, but if we are to understand his beliefs it will be necessary to examine the relationship between art and sport in Ancient Greece, recall what de Coubertin said of the association of these human activities and see what part art has played in the modern games. One therefore hopes to make such an examination and illustrate it appropriately. However, my contribution on this subject will be by no means the first that has been presented at this Academy and I must respectfully acknowledge those presentations made in previous years by Dr. Yalouris, who knows far more than I about the art of Ancient Olympia, Paul Vialar and Dr. Pouret, who have made art and sport the subject of their papers since the foundation of this Institution. Nor must I fail to recognise the work of Professor Diem who has also written about the role of art in Olympism. In the company of some of these experts one must tread carefully. It will be necessary to repeat some things that have already been said and for this I ask your indulgence. But I also hope to add some information and perhaps suggest certain ideas about the nature of sport and art that may offer you food for thought.

Art in Ancient Olympia

First of all it is necessary to recall the role that art played in Ancient Olympia. As Doctor Yalouris said in the paper he gave on this theme in 1961, «The whole ancient history of Hellenism with its countless artistic forms and its intellectual life is to be found concentrated at Olympia». This requires no elaboration. A visit to the museum amply confirms that here one thousand years of Greek Art is made manifest.

For a picture of Ancient Olympia one could do no better than consult

Pausanias. Details of many of the works of art in the sanctuary are recorded in Books V and VI which describe ELEIA. From his accounts, together with the dates of Olympic victories and a knowledge of the style of the various periods of art, we can conclude for example that the statue of Ëntelidas, winner of the boys' wrestling and pentathlon in 628 B.C., took the form of an Archaic Kouros; that Milo's statue by Dameas must have been in a subsequent development of this style. Alongside these ancient works stood figures from the later Classic period by Ageladas, Pythagoras, Phidias, Myron and Polyclitus — figures that, because of technological developments in bronze casting, assumed more dynamic poses than the Kouroi, and introduced conceptions that moved away from the principle of frontality that had previously dominated the plastic arts. Later works include those of Lysippos for he is alleged to have made some 1500, most of which were athletic figures.

It is difficult to imagine the scene accurately for the extant Roman copies of works similar to those at Olympia have been described by Lord Clark as only «parodies» of the originals. But if one can picture the stone and terracotta statues painted in their vivid colours and remember that the bronze figures were chased and polished into bright metal decorated with contrasting inlays, one might catch a glimpse of the original scene whose beauty has never been surpassed.

But what was the reason for the presence of these works of art ? The figures of the victors were, of course, commemorative and votive offerings to the gods. But the presence of the gods themselves was also invoked by their ritual effigies. Pausanias devoted four chapters to descriptions of the statues of Zeus, the most famous of which was that by Phidias. Hera, Aphrodite and Hermes were also represented, the legends of Pelops and Heracles were recorded and other works commemorated public figures and historical events. Olympia was essentially a cultural centre to which the art of athletics was only one contribution. Moreover, although competition between the artists for the honour of having their work at Olympia did exist, there was no formal competition for which a prize was awarded. It would be a mistake to believe that competitions in art were organised like the athletic events. This was not the case at Olympia although it was true of the games at Delphi where contests in the Muses were the principal feature of the festival.

De Coubertin on Fine Art in the Olympic Movement

It is generally accepted that de Coubertin was primarily concerned with educational reform, firstly at national, then international level. The humanitarianism of sports was one means towards that end. By

choosing Olympia as his «dream city» and the ancient games as an inspiration for modern sport he found a way of evoking the principles of Greek Idealism. This Idealism, which Lord Clark has described as «the most extraordinary creation in the whole of history», had been inherited by Europe and its principles had dominated European culture and shaped the form of education there since the Renaissance. The games were to exalt sport but at the same time to subordinate it to the general purpose of life ranging it amongst those activities that embellish human existence. Thus the charter set out three tasks that were to be accomplished jointly. They were sporting, artistic and intellectual. This lecture began with a reference to the participation of art in Olympism made by de Coubertin in the Philosophic Foundations of Modern Olympism. In Mémoires Olympiques he made other observations. For example, he said «It was not by accident that the writers and artists of old assembled at Olympia around the ancient sports; it was from this incomparable coalescence that the prestige sprang which from so long characterised this institution».

It was, therefore, for the purpose of establishing art into the movement that he called the 'Advisory Conference on Art, Science and Sport' in Paris at the Comédie Française on 23rd May 1906. In Coubertin's own words the purpose of the meeting was to consider «to what extent and in what form the Arts and Letters could take part in the celebration of the modern Olympiads and in general associate themselves with the practice of sports in order to benefit from them and ennoble them» He went on to state that the association of Sport and Art should be extended also to local manifestations of sporting activity and then proposed competitions in architecture, sculpture, painting, music and literature for unpublished works directly inspired by the idea of sport to be included in the Olympic Games. The programme upon which he invited views from the meeting was as follows :

Architecture : Conditions and characteristics of the modern gymnasium. Open-air circles and urban circles, swimming pools, stands, riding stables, yachting clubs, fencing clubs, materials, architectural motifs, expenses and estimates.

Dramatic Art : Open-air performances. Essential principles — Sport on the stage.

Choreography : Processions, defiles, group and co-ordinated movements, rhythmic dances.

Decorations : Grandstands and enclosures. Masts, escutcheons,

garlands, draperies, sheaves. Night festivals; sports by torchlight.

Letters : The founding of Olympic literary competitions, conditions of these competitions. Sporting emotion as source of inspiration for the man of letters.

Music : Orchestras and open-air choirs. Repertoire. Rhythms and alternations. Fanfares. Conditions of an Olympic musical competition.

Painting : Individual silhouettes and ensemble views. Possibility and conditions of an Olympic painting competition. Aid afforded to the artist by photography.

Sculpture : Athletic attitudes and gestures in their relation to art. Interpretation of effort. Objects given as prizes : statuettes and medallions.

He was not unaware of the problems likely to be encountered. He expected only a limited participation at first and believed that initially the competitions would draw only those artists who were personally committed to the practice of sports. But clearly his intention was to introduce a cultural aspect to the games and bring about the marriage of muscle and mind that had been evident in Ancient Olympia.

No doubt the changes that art had undergone since the 1870's had encouraged him. Impressionist and Post-Impressionist painting had devoted some attention to sport. The weekend scenes at Argenteuil, just outside Paris, where Parisians enjoyed the river sports of sailing, rowing,, canoeing and swimming, were favourite subjects for Manet, Monet, Renoir, Sisley, Caillebotte and others of the group. River scenes continued to attract the Neo-Impressionists and Seurat, their leader, rarely failed to include these sports in his pictures of the Seine. As the century moved into its last quarter the popularity of sporting activities was observed by other, less important, artists. Athletic contests of all kinds attracted them. Tennis, foot-races and bicycle racing which was developing from a recreative pursuit into a competitive sport in such races as the long-distance event from Paris to Brest, were especially favoured. Eventually, sport as a subject of painting became so popular that an exhibition entitled «Sport in Art» was mounted at the Georges Petit Gallery in 1885, just one year before the eighth and last Impressionist exhibition. Coubertin must have been aware of these trends in art. He was also probably familiar with the work of such Post-Impressionists as Lautrec, whose subjects included the Velodromes where he drew not only the cycle races, from which he designed posters, but also portraits

of the champions, Zimmerman, «Choppy» Warburton, Mickael, Vergen, Bardeu and Fournier. The artist's companion on these occasions was Tristan Bernard who, as well as being the editor of the popular arts magazine Revue Blanche, was also the Director of Velodrome Buffalo and Velodrome de la Seine and reputedly the inventor of the now universal bell signal for the last lap of a race.

Professor Diem has commented on Coubertin's aspirations for art in the games. He believed that the founder of the games had in mind a genuine, full art that would impart a new splendour to the games, to sport as a whole and to the human race by awakening a new feeling for the beauty of movement in life. Coubertin hoped that this beauty, which he described so fervently in «Ode to Sport» would bring about the participation of the great artists of his time.

But it was not to be. The competitions, inaugurated in 1912 and terminated in 1948 were a failure.

Art in the Modern Olympic Games

The Contests in Art 1912-1948

The proposals made in 1906 were put into practice from the Stockholm games onward. They were discontinued after the London games in 1948. Since then various attempts have been made to re-introduce them into the programme. Some believe their omission to be a violation of the charter, but the prevailing opinion, often endorsed at this Academy in the seminars, is that, rather than competitions, exhibitions of art, not necessarily associated with sport should be held concurrently with the Olympiads.

For details of the awards made when the contests were in operation 1 refer you to Dr. Pouret's paper given at the ninth session of this Academy. Suffice it for me to say that of the 198 different contests in seven Olympiads, 21 Gold, 13 Silver and 20 Bronze medals were awarded. A total of 54 medals or 27.25 per cent were withheld on the grounds that none of the entries was sufficiently meritorious.

Various reasons have been suggested for the failure of the competitions. Mezö, a medal-winner himself, has suggested that they were never more than «side issues» and that they received very poor publicity. Certainly, only a very small percentage of the public at large seems to have known about these events. Even the most highly organised competitions, those of the 1936 games which drew a total of 810 exhibits, failed to attract entries from France, Norway, and the United Kingdom. The London games in 1948 included no entries from the United States,

Australia and New Zealand, countries which were otherwise important participators.

Umminger believes the competitors to have been doomed from the beginning, because they were never integrated with the sports, in, for example awarding works of art as prizes, one of the suggestions made by Coubertin at the 1906 meeting. Moreover, he considers sport and the plastic arts to be of separate worlds with no bridge between them. Others believe that by confining the subject to sport too narrow a field was offered to contemporary Western artists who, since the first world war, were exploring styles influenced by Cubism, Futurism, Expressionism and Abstraction, forms of art in which the subject was subordinated to artistic treatment.

Impressionism had introduced a new meaning to the nature of art and the twentieth century saw an evolution of forms so different from those of previous centuries that André Malraux considered Modern Art to be a «new star in the Heavens». This new art rejected the old styles and the concepts of beauty that had governed since the Renaissance. It substituted new ideas. It experimented with Oriental and African aesthetic forms. It explored ideas about the nature of light, the relationship of time and space, the structure of matter and energy, the unconscious mind, the dynamics or form, the kinetic and optical effect of colour and structure and even its own nature as an aspect of culture.

As examples we may refer to such paintings as «Rugby» by Andre Lhote, «The Footballers» by Albert Gleizes, «The Cardiff Team» and «The Runners» by Robert Dalaunay, the «Wrestlers» by Jacques Villon, and such sculpture as Archipenko's «Boxers» and «The Boxer» by Henri Laurens, all of which illustrate how certain Cubist principles were applied to pictures in which sport was the subject. The series of paintings of Divers by Fernand Leger exemplify another Cubist style.

«The Dynamism of a Footballer» and «The Dynamism of a Cyclist» by Umberto Boccioni are the best examples of Futurist art, which attempted to portray the sensation of dynamism and energy. Boccioni and other members of this group produced many pictures and sculpture which sought to represent movement and muscular force.

Even Expressionist art, which proclaimed the direct rendering of emotions and feelings to be its goal, occasionally found a subject in sport. Max Beckmann painted «Rugby Players», Kirchner painted «Ice Hockey Players» and Oscar Schlummer used the stadium as a stimulus for his own particular style.

Nor was sport excluded from the interpretation of Abstract art. Willi Baumeister was the most prolific in this genre. Examples of his

sporting pictures in the Abstract style are legion but «The Woman Runner» (1927) and the pictures he painted in the middle thirties illustrate how, although his style altered over the years, he returned frequently to sport as a subject. An artist most influential in the development of Abstract painting was Nicolas de Staël. His pictures of football are numerous. The most famous are «Parc des Princes» and «Les Grands Footballeurs», which resulted from his earlier experiments on smaller formats. All these pictures show how the artist employed colour harmonies, relationships and dynamics to convey something akin to the energy of the players.

In the last decade some art forms have attempted to relate fine art with popular culture. Like that art of Ancient Greece that exalted beautiful athletes on everyday domestic pottery, so «Pop» art extols the sportsmen heroes of our time. Rauschenberg makes frequent use of the images of footballers, baseball players and athletes. His Dante drawings exemplify this par excellence. To choose only one example, Canto 31 shows Dante and Virgil before the last gate of Hell guarded by the giants Nimrod, Antaeus and Ephialtes, whom he likens to Olympic weight-lifters. Grand Prix drivers, dragsters and free-fall parachutists are all men of speed and action who have connotations of the spaceman — the superman hero of our time. In this art sport and sportsmen are shown as contribution like the Greek athletes of the 6th and 5th centuries B.C. They are admired because sport today retains the ideology of classical antiquity. It guards the ideals of modesty in victory, honour in defeat, fairplay and the pursuit of physical excellence through denial and discipline — qualities foremost in de Coubertin's Olympism.

But in all of this art the subject plays a minor role to treatment. It is not sport that the artist is attempting to portray. A photograph could probably do this better if the subject was the most important aspect of the picture. It is, instead, the treatment that takes pride of place, although sport may have acted as an initial stimulus for the artist. This is true of many of the exhibits in the biennales of sporting art that have been established by the Spanish Olympic Committee. The fourth exhibition was held in Madrid during the month of June this year. It included nearly a thousand exhibits categorised under various sections which demonstrated many of the styles of modern art. It is interesting to note that Juan Gich, the Organiser, described sport as art and considered it the form that expressed the greatest hope for the future.

Umminger believes the competitions to have been doomed from the beginning, because, they were never integrated with the sports, in, for

example, awarding works of art as prizes, one of the suggestions made by Coubertin at the 1906 meeting. Moreover, he considers sport and the plastic arts to be of separate worlds with no bridge between them. Others believe that by confining the subject to sport too narrow a field was offered to contemporary Western artists who, since the first world war, were exploring styles influenced by Cubism, Futurism, Expressionism and Abstraction, forms of art in which the subject was subordinated to artistic treatment. Professor Höhne, Art Adviser to the National Olympic Committee of the German Democratic Republic, by reference to Coubertin's statements, argues that the style of art that should be associated with the games should convey the humanism that Coubertin held so dear and that it should present ideas of peace, international friendship and human dignity, all of which characterise human progress. Such art is concerned with ideas and objectives; it is not «art for art's sake» and is a style that, unlike certain forms prevalent today which seem to withdraw from the difficulties and inadequacies of life into abstract realms, represents instead objective reality. By reference to Coubertin's statements in Entre Deux Batailles, Höhne concludes that it should also be art concerned with the future of the working-class and should therefore be closely linked with the people. This argument advocates a form of art known as Socialist Realism, a style popular in Eastern Europe but not followed by the Western avant-garde. Admirable though it may be, if such a proposal had been established it would have been a further deterrent for those artists working in other styles.

Perhaps the principal reason preferred to account for the failure of the competitions was that the artists, like the sportsmen, had to be amateurs. Coupled with this was the belief that the value of a prize-winning entry would increase enormously in value. This is not borne out by the facts. The painting that won the gold medal in the 1948 Olympics, «The London Amateur Championships (Boxing)» by A.R. Thomson, was sold in the auction of the Hutchinson Collection for 10 guineas, about 26 American dollars ! Anyway, why should the possibility of an increase in the value of a work of art be considered a valid reason for excluding these competitions when so many of the athletic victors subsequently capitalise on their success ?

According to Professor Diem, Coubertin never raised the question of the professionalism of artists. He believed it to be self-evident. There were few scholars with a greater knowledge of Ancient Olympia and Coubertin would have known that the great artists whose work graced that site were not amateurs. Umminger believes his proposal for artistic competitions was based on a misunderstanding. I do not think so. I

believe it was a shrewd move to bring art into the games, but a move that was to prove a failure for reasons I shall elaborate later.

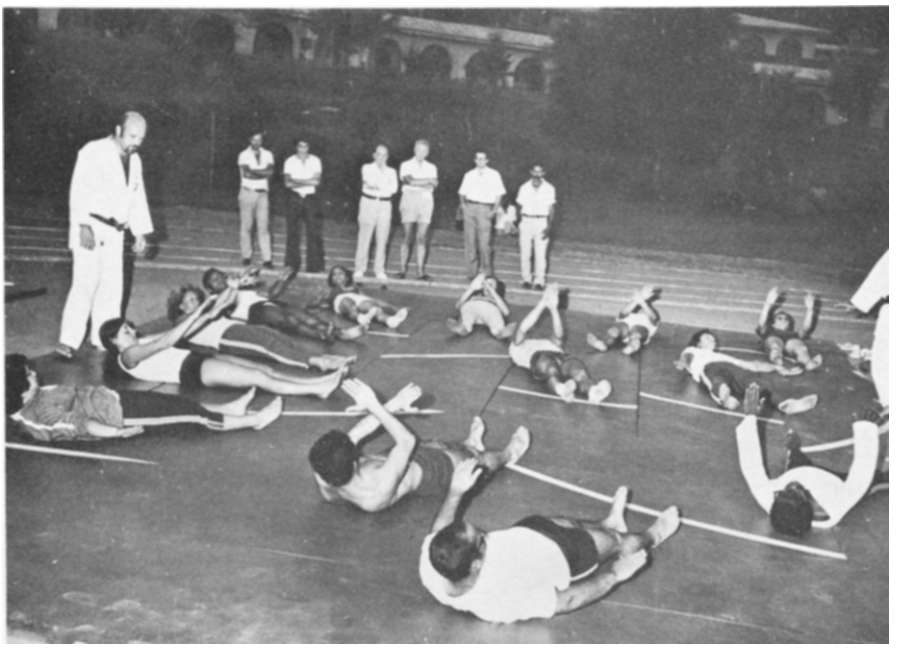
*The Olympic Art Programme since 1948 **

Since the abandonment of the competition in art the policy adopted by the host countries has been to arrange cultural programmes which have included exhibitions of fine art. The omission of such an exhibition at Melbourne in 1956 elicited much critical comment, but at subsequent Olympiads this mistake was not made. The tendency was however, to stage exhibitions which demonstrated the art of the host country. But this was not true of the Mexico or Munich programmes. Here the art was international. Orchestras, dance groups, ballet and opera companies came from all over the world. The Olympic Way was decorated with sculpture made by such internationally renowned artists as Alexander Calder. In Munich, theatrical companies, music groups, artists, dancers and other performers from a multitude of nations performed on the Spielstrasse and other exhibitions, such as that devoted to the art of Ancient Olympia at the Deutsches Museum and the Exhibition were also arranged. Sport in art was displayed in an out-door display of reproductions and a special book was published for the occasion. The posters for the various events were particularly attractive but special mention must be made about those commissioned for the games in general. Artists of international fame including Kokoschka, Vaserely, Härtung, Poliakoff, Hockney, Jones, Wunderlich, etc., designed those works.

But along with this approbatory art were other exhibitions highly critical of the festival. Some young European artists exhibited works that condemned the games from a political and economic standpoint. Konkola and Dicken deprecated the cost of them. Montell commented on the racial problem highlighted by the festival, especially the attitude of the black athletes in the American team. Others took a critical view of modern training methods. Pezold's poster, for example, likened the training of an athlete to the life of a pig and Petrick's exhibit, depicting winners on the podium, had some similarity with the cynical aspects of George Grosz's work. There were also pictorial statements by Sorge and Weigand which focussed on the apparently violent and aggressive nature of sport. Ueberfeldt related some athletic events to military training. Thomas Niggl performed an action on the Spielstrasse which included pouring and spattering a sheet, symbolic of the Olympic Field, with blood. But this art, even though it did the opposite of ennobling the games should not be condemned. We must be aware of its criticisms and answer them as Thilo Koch and Walter Umminger did on the occasion.

The programme of the swimming gala held in the swimming pool of the Academy included a water-polo tournament.

Participants enjoying the blue sea and the sun in golden Kaiafa beach.



Teaching of Judo was part of the recreational sports programme

The track and field meeting was a great success.

The Nature of Art and Sport

In describing the fundamental nature of the games Umminger adopted the Wagnerian term Gesamtkunstwerk, for he conceived the festival as the total work of art of our time. He considered the games to be the occasion par excellence which provided the opportunity for mankind to experience itself as a community. The Olympic Games in Munich were a spectacle for a thousand million people and they provided the mass theatre that neither Eisenstein nor de Mille dreamed of. Umminger concluded that separate artistic events were unnecessary, for the games were a great art work in themselves. They offered staggering views, stirring action, dramatic situations and emotive content as well as saturating the senses with colour, sound and various effects.

An answer to the question «What is Art»? has been sought since Baumgarten coined the term Aesthetics in 1750, but no commonly acknowledged meaning has since been derived. The Ancient Greeks did not have this problem. They did not even have a term for Art as we conceive it, but used the word TEXNH to mean skill in the Muses. Incidentally, they also applied the word to skill in gymnastics. Some sports, such as ice-skating, diving and gymnastics, have an obviously aesthetic component. This element is integral to their qualitative assessment but it does not necessarily make them forms of Art. To maintain that sport is art is to enter a philosophical arena where controversy abounds. For example, Professor Reid agrees that some sports and games exhibit aesthetic characteristics, but he argues that the difference between art and sport is that the artist is primarily and deliberately concerned with creating something, whether it is an object, performance, poem or musical score, that is designed for aesthetic contemplation or appreciation. This objective is absent in games or athletics; it is replaced in them by the sportsman's desire to win. If the performance of games does have an aesthetic quality he believes it to be incidental to the game and not its raison d'être.

I hope that you will bear with me if I now devote some time to considering the nature of art. In particular, I should like to say something about the artist's intention, but as I do so I hope that you will see a relationship between this and the sportsman's motive. I believe their attitudes to be very similar. In recent years attention has been increasingly focused on the relationship between Art and Sport. The proceedings of a conference at Salford on this subject will shortly be published. The Philosophic Society for the Study of Sport has arranged a symposium on sport and aesthetics to be held at Brockport University, New York, later this year. Various other meetings have been held, books and papers

on the relationship of these activities have appeared. As examples I commend to you Fraysinnet's, «Le Sport parmi les Beaux Arts», and Dr. Pouret's paper that appears in the report of the tenth session of this Academy.

At the Salford meeting Professor Reid stated that the dominating motive of the artist is to produce an object for aesthetic contemplation, though he did not specify whose aesthetic contemplation. His argument is object orientated and I do not agree with it. The history of art and what artists have said about their work show art to be more concerned with the resolution of problems which may or may not result in art objects. Polyclitus was concerned with arrested motion. Lyssipos broke away from his master's canon in an attempt to convey a greater degree of naturalism. Leonardo da Vinci's notebooks display the variety of problems with which he was involved - growth, anatomy, mechanics and the movement of water. A hundred years ago the Impressionists tried to resolve the problem of capturing fleeting moments of light, the Cubists sought a way of representing space and the Futurists how to portray energy and dynamism. Today's Kinetic artists seek to show movement through optical effects and the properties of colour, whilst the Conceptualists are involved in problems that often create no object at all. If an artifact is produced it is a manifestation of the solution to a problem and also a record of the creative art. Here one might recall Professor C.E.M. Joad's thesis : 'A work of art is not a creation : it is the embodied memory of a discovery'. This theory relates directly to the Idealism of Croce and Collingwood who proposed that the work of art consists in an inner state or condition of the artist and that this state may be externalised in a public form in which case we have an object that is often but wrongly taken to be a work of art. Neither of these latter philosophers described the object as a record although subsequent developments of their theory proposed interaction between the inner state of the artist (the conceived medium) and the art object (the physical medium).

If aesthetic contemplation is involved it is first ana foremost on the part of the artist who seeks fulfilment and self-realisation from the resolution of his problem in the terms of his medium. The best artists paint for themselves. This is why so many of them keep their best pictures. They do not seek approbation from public aesthetic contemplation though they welcome comments from other artists. Picasso's definition is very apt. He said, «Artists sell what they paint but painters paint what they sell». Hence the 'disinterested' element that is often said to be characteristic of the artist's attitude. If artists were primarily concerned with the material value of their work Rembrandt would not have given up a successful career to paint in the manner he preferred, the Impress-

ionists would not have endured the attacks they were subjected to and would have abandoned the style that brought them public exhibition only in the Salon des Refusés. If Mozart had composed for public standards of taste he would not have died in poverty.

The behaviour of artists bears out their intentions. When describing his work Henry Moore said that his problem was to «Get it right». He used a common expression amongst artists which indicates that their concern is with the resolution of a problem. Moore did not speak of creating an object designed for aesthetic contemplation. Many painters destroy or overpaint canvases which they say have not worked out correctly. J.M.W. Turner actually removed some of his paintings from the walls of individuals who had bought them and proceeded to overpaint them because they were his creations but they were not right for him. Leonardo was more interested in problems involved in the process of painting than in the subsequent contemplation of his work. He left many pictures unfinished because he had solved his problem before the painting had been completed. The Adoration of the Magi is the best example. Here he was concerned with how to portray the heads of old men. He successfully completed these heads and then abandoned the picture. Whistler, when accused in court of 'throwing a paint-pot in the face of the public', was asked why he expected 250 guineas for a very controversial picture. He replied that what was for sale was not the picture but his lifetime's experience. There are many other examples I could choose to substantiate the artist's motive but the last to which I should like to refer are Monet's paintings of hay stacks and Rouen Cathedral. How different could two subjects be ! Monet took a number of canvases each day to the same place in the square in front of the Cathedral. He painted on each one for a specific period of time, changing the canvas when the sun reached a certain point in the sky. The result was a series of impressions of the main doors as they appeared from the same viewing place in different light. He adopted the same approach to painting the haystacks. Surely there is no better confirmation of the artist's desire to solve problems than this.

If we accept that artists are primarily concerned with the resolution of problems then sportsmen are closely related to them for they too are involved in self-fulfilment arising from the resolution of the problems of their medium—that of movement. It is not merely how to win but how to run faster, jump higher or throw further than they have ever done before. The problem may be to determine the right tactics, how to take advantage of opponents' weakness, or how to mislead their adversaries, to make their own performance exceed their previous best. The competition is a stimulus for this.

Croce described how Leonardo stood and stared for days before a wall he was going to paint in the Santa Maria delle Grazie. He concluded that what was in the artist's mind were thoughts of the painted surface and perhaps the images he was to set down. A modified form of this concentration is very characteristic of a sportsman toward his event. How he is going to play, mental rehearsal, concentration on a particular aspect of the skill involved, imagination of the performance, and even mental images of success flow through his mind. By hitting or throwing his opponent crudely a fencer or judo player does not experience the level of fulfilment he would otherwise have reached by scoring with the elegance and style that are some of the terms of his medium. The same may be said of winning unfairly, for sportsmanship is within the framework of the game as much as the rules that govern it.

The sportsman's performance is the manifestation of his mastery of the medium, his determination, courage and the way he solves his problem. But unlike the plastic arts it leaves no complete record for posterity. To judge the performance of athletes of the past we have to resort to literary or filmed records. But each of these media are art forms in their own right and, as Cassiner has said, it is impossible to translate the language of one art form into the language of another. This is the principal reason for the failure of the competitions. They were required to translate the language of sport into the language of the plastic arts and principally on how well they succeeded. Even the participation of Dunoyer de Segonzac and Hans Erni in the competitions failed to resolve this problem. Sport is an art without a means of accurate notation. It is a performing art, but unlike music or dance it has no system whereby it can be recorded for posterity. It is more like jazz which extemporises within a framework of rules.

As Umminger has already said, the Olympic Games themselves are the total art work of our time and there is no necessity to make competitions a part of them. But the festival is a cultural one and it should be celebrated with displays and exhibitions of the other arts. When the meeting is over the art exhibits can be shown elsewhere. But when their race has been run the art of those who took part in it is lost forever except in the minds of those who not only saw but felt their efforts.

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The international music band of the participants in a social evening.

ON THE RELATIONSHIP BETWEEN SCIENCE AND SPORTS

By Mr TAMAS SZABO (Hungary)

Head of Methodology of the Central Sport School.

We may say with a clear conscience that the IOA has justified it-existence by its activity, exercising influence on world sports through the International Olympic Movement. Casting a glance on the brief history of the IOA, we can experience definite development. The IOA, as the scientific and cultural centre of the IOM, has done valuable work, right up to the present day.

It has largely contributed to the furthering and popularizing of the Coubertin idea by its lectures and debates in the cultural field.

On the other hand, it takes the IOA a longer time to perform effectively its duties concerning scientific research, documentation, information; a number of basic issues still need to be cleared up in these fields.

Among other things, the tasks set at the establishment of the IOA aimed at the coordination of international scientific activity. The years that have since passed have only increased the demand.

There have been efforts in the interest of promoting coordination, e.g. the setting up of the World Council of Physical Education and Sports under the auspices of Unesco, the work of the International Olympic Institute. These efforts have borne fruit mainly in the fields of information and documentation.

In order to be able to carry out a wide-range study of the International Olympic Movement, we have to clear up certain basic theoretical questions of physical education as a science.

Partly owing to the Olympic Movement and the Olympic Games, we, in our country, had to go back to questions of terminology after a certain stage of development achieved in the actual solution of scientific-theoretical problems. It is obvious that the solution of such questions will only make it possible to solve the actual, meaningful tasks. By way of giving an example, I would like to mention a much debated issue : the relative independence and interdisciplinary character of physical

education and sports sciences, the process of their development, the aims of research, methodology.

At first sight these topics are far away from victories and records at the Olympics, yet we must not forgot that the physical education and sports sciences consider man to be a bio-social being.

The reason why I thought it necessary to tell you all these things is that the solution of theoretical scientific questions is a key factor in coordination.

As the IOA is a scientific and cultural centre, it would not be useless perhaps to study and clear up certain theoretical problems. The IOA would certainly make a major contribution to the furthering of the physical education and sports sciences if it were to promote integration within this field of sciences. Differentiation, as the other basic trend of development, should be promoted rather by the World Council of Physical Education and Sports through its special position (e.g. section meetings, etc.).

Differentiation in the physical education and sports sciences is in à highly developed stage, which may lead to certain distortions. That is why the activity of the IOA in favour of integration would be of vital importance.

This task requires extremely difficult work and incessant efforts. But positive results have been achieved to prove that the IOA is able to ensure the conditions of effective coordination of research work carried on in different countries.

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JOURNALISM, SPORTS, OLYMPISM

By Mr ANTOINE HERBAUTS (Belgium)
Vice-President of the A.I.P.S.

Not being accepted in newspapers at the beginning of the century, sports only gradually started to make its presence felt and often journalists needed a certain degree of courage in order to subrepticiously include some lines devoted to sports in the papers.

But the situation changed with the revival of the Olympic Games and the increasing response sports met with among the people. With the help of the journalists' eloquent pen, the «legend» of sports, the modern version of heroic epics, won the public's heart (the odyssey of the Marathon runner, Pietri Dorando at the London Olympics in 1908, of the French cyclist Lucien Christophe at the Tour de France in the years 1900, etc.).

In this same light we must recall the prowess of Paavo Nurmi who spread the name of Finland, his home country, throughout the world; of Jesse Owens, four times gold medallist at the Berlin Games in 1936, the calvary of the Belgian athlete Etienne Gailly in the marathon, during the London james in 1948, etc.

We can easily follow the trail of the increasing importance attached by newspapapers to sports articles under the pressure of their readers.

The advent of outside broadcast, in the period between the two wars further developed this phenomenon which grew in size at the end of World War II (1939-45) under the influence of the new powerful medium, television.

Simultaneously to the spreading of sports in the mass media, we note an increase in the number of journalists covering the Games and the technical problems inherent to the exercise of the profession (accommodation, arrangement and equipment of working space on the various competition sites, transmission of information, telecommunications).

In order to unravel this tangle, specialists, experts, technicians are used. They are members of the I.O.C's Cultural and Information Commission. Among them, the representative of the International Asso-

ciation of the Sports Press (A.I.P.S.) whose representative character in the field of sports journalism has been recognized by the I.O.C. On average, A.I.P.S. members make up for 80 to 90 % of the total number of journalists accredited to the Olympic Games and other major sports events.

Founded in Paris, half a century ago, during the 1924 Olympic Games, the A.I.P.S. (the initials have by now become established) groups at present 67 national associations of sports journalists, those which have by-laws similar to those of the A.I.P.S., which clearly indicates that no racial, political, philosophical or religious discrimination is accepted.

The A.I.P.S. does not merely protect the material and moral interests of its members and all sports journalists. Formulated at the time of its establishment, the preamble of the by-laws leaves room for no doubt in this respect. One paragraph reads as follows : «Sports journalists intend to take an active part in the work of progress and education which, spreading throughout the world will make it possible for the idea of sports to effectively fulfill its elevated mission of fraternity and peace among people.»

Isn't this the true essence of Olympism ?

The A.I.P.S. is fully aware that it still has a long way to go and that this way is strewn with obstacles and traps. It cannot pretend to ignore that mass media are commercial undertakings or managed as such and that in order to survive they must sell their production at all costs.

But one can only sell what pleases the consumer. This is an undeniable fact : the reader, the listener, the T.V. spectator have to be satisfied. This is an absolute must.

So why be surprised when the various information media are sometimes tempted to prefer the sensational, Chauvinism, instead of praising virtue. There is a section of the press — a very small one it is true — which bases its profits on the exploitation of scandal, if not on unworthy instincts.

It is therefore to the credit of mass media that they open their headings to the defence and promotion of the educational values attributed to sports and which are the substance of the Olympic Movement.

It is to the credit of journalists that they do not underestimate these values and use their pen to fight against inertia, shake off indifference, awaken and alert public opinion, even if their efforts are to remain unappreciated.

By Prof. Dr. JOSEF RECLA (Austria)

University of Graz, Austria
Hon. Member of the I.O.A.

Progressive information arouses new ideas and promotes advancement
My bequest — a clear and peaceful conscience and an elephant's skin

Avery Brundage

THOUGHTS ABOUT THE TOPIC

It hasn't been incidentally that the presidency of the Olympic Academy has chosen «The Intellectuals' Contribution to the Olympic Movement» to be the topic of today's lecture. I also consider it worth mentioning that this topic has never before been dealt with in the literature of Physical Education. That fact also incites us to ponder over it.

The intellectuals of all nations and continents have, to a considerable extent, exercised an influence upon development of sports and Physical Education. It was them who have, due to their inductions in research and praxis, directed the advancement and further carried on the ideas and structure of Physical Education.

Giving prominence to the intellectuals must not be understood as disregard shown to the non-intellectuals. The idea that the intellectual is in his nature among the «priviledged and better ones» must be revised and disproved. The development of sports is also owing to the non-intelluctuals. They have now and then brought up new ideas concerning the structure of Physical Education and have helped overcome times of crisis.

In addition to Science and society, the philosophic mind, contributing to culture, learning and life in general, also promotes the development of sports to a considerable extent. Friedrich Albert LANGE, philosopher and historian, has already in 1863 stated that each physical

(1) Gf Friedrich A. Lange : Die Leibesübung, Eine Darstellung des Werdens und Wesens der Turnkunst in der pädagogischen und kulturhistorischen Bedeutung, Gotha 1863, page 18.

sports is not a matter of sport-fields only, but also a matter of studies and libraries.

I am pleased that the organizers of this session have connected this topic with the matter of documentation and information. It puts an emphasis on the importance of an information of high quality in sports. Inductions in research, learning and praxis are of no use if they are not made known. They cannot be evaluated and improved. Even in sports — information stands for advancement.

THE PROGRESS IN SCIENCE AND TECHNIQUE — ALLY TO SPORT

Due to a reorganized system in today's society, an increasing intensification in science and in the usage of technical equipment, sport has gained a considerable revalorization. The time has passed when sport was understood as means of nationalism. Sport is not exercised anymore with inductions made in praxis only. The epoch of nationalism with its beginning in the years of father JAHN ended with the outcome of WORLD WAR II. It is approved that sport scientists and especially sport historians are eager to present development of the nationalistic Physical Education objectively. They even appreciate and stress on the positive part of the sports in the time of nationalism.

The development of today's sport is known for three crucial factors :

1. Above all, sport is characterized by pedagogical and educational features. Sport, as practised today is an important means of education and up-bringing. It has become more than mere body exercise, far more than relaxation and rehabilitation. Sport is a way for men to achieve their perfection. I consider this fact to be a characteristic quality of sport. Today's society has regarded sport an important factor in Pedagogics and education. Its pedagogical characteristic is understood in all fields of sports — competitive sport as well as in recreative sports.

2. Research done in labs on scientific grounds is said to be another important factor that exercises a crucial influence upon the development of sports. Inductions made in praxis only have proved not to be satis factory anymore. Since sport has gained further functions and tasks, scientific work must be done to keep it up to date or even to improve it. The centres of sports, universities and sport academies have agreed to work on it hard and initiatively. More than ten thousand works — theses of habilitation and dissertations — dealing with sports are evidence of intensified research work.

3. The third factor to mention are techniques and electronics. The usage of technical facilities in research and practical exercise has become an important factor. It exercises a considerable influence upon development of sport and sport science. Sport physicians have received a considerable ' impetus.

Biomechanics and Kinesiology are today basic sciences and absolutely necessary for progressive sport scientists.

Although technique has become the ally to sports, even if electronics promote directively the development of competitive and recreative sport, it is still the unity of body and spirit that forms human being. Man is the central part, man is the focus of any bodyexercise. Therefore I dare to say that sport will remain effective as a way to education and understanding among nations, only if scientists deal with the human being as something alive and changeable.

SPORT DOCUMENTATION AND INFORMATION COME TO A HEAD

The sudden rise and revival of sport not only in Europe, but all over the world results in an abundance of new inductions, experiences and knowledge. All that must be gathered, studied and evaluated and made known to anybody interested. This is made possible by qualified documentation and information. Well organized information and progressive documentation form the basis of an advanced development in sports.

Already in 1948 it was recognized that getting hold of the abundance of literature and putting a stress on a qualified information is necessary and imperative, a modern bibliography and documentation was to be established.

The institute for Physical Education of the University of Graz in Austria and the Leipzig Sport Academy took the initiative to establish a world-wide International Documentation and Information Institution for the field of sports. It resulted in the «International Bureau of Documentation and Information of Sports». Today there are more than 50 institutes that process and evaluate new issues of sport journals. New inductions and knowledge are talked about, discussed and summarized in short excerpts — documentations — and published monthly.

It was proved at the IV International Congress for Documentation of Sport Science, which was held at the well-known Sport Academy of Magglingen in Switzerland, that this sport documentation and sport-information is of high quality and of perfect organization.

The documentation of the Sport literature can be said to be the best of all technical literature. Thousands of publications — bibliographies, documentations, summaries and studies — are obtainable in any language. The DATA — documentation has also been improved in the last years. To a great extent it is due to the usage of facilities of electronics. Two transmissions by SIEMENS devices proved to be very successfull. Medical findings were transmitted from Cologne to Magglingen, and also results taken from the computer lexicon in Munich were transmitted to Magglingen successfully. It worked out excellently and was a convincing performance that satisfied everyone that automatic documentation is of great importance. Cologne will be made the centre of data storage in the near future.

The documentation of audio-visual information devices has also gained a considerable progress. Data of slides, films and electronic items are stored in statistical papers.

Each active sportsman and especially sport scientists, trainers and coaches are to be aware of documentation and information. Documentation and information are scientific works proceeding towards automatic documentation.

THE OLYMPIC MOVEMENT

The Olympic Games 1972 — in Sapporo and Munich — again have contributed a great deal to make the Olympic movement one of the greatest social forces in the world. The organization of the Games had reached perfection. The Games have become a feast of the engineers and of electronics. The rapid transmission of film and sound has been brought to perfection. From every quarter of the globe have people got the chance to watch the Olympics in their homes. Twelve different programs, 60 commentators commenting the events in 45 languages were at hand. We'll also have to mention the 1200 journalists from the radio corporations and the 1500 engineers who were present at the Olympics of Munich. The Olympic Computer served as super lexicon and could be inquired at 72 stations. The computer has stored any facts going back as far as the Olympic Games 1896 and also all the rules of all Olympic competitions. Never before has a sport event had such a good opportunity of information.

It is a challenging merit of the intellectuals that serves all the people all over the world.

Several attacks of critics had condemned the way in which the Olympics used to be managed these days and contributed decisively that

the principles of the Olympic code had regained their initial value. Representatives of every race, every colour, every religion, young and old, are today following the same Olympic code of fair play and good sportsmanship. Nothing like this has «ver happened in the world before.

The Olympic ideology must be discussed, improved and changed continuously. One has to adapt it to reality. Conventions must be held where young and old can offer their opinions to promote the high ideals of the Olympic movement. It is the young intellectuals who put many a «dogma» in question and promote advancement by prolific debates and discussions. The International Olympic Academy has a significant role to play. The furtherance of true Olympic ideals must be adapted to the present day conditions and this is done by the youth who discuss the various new ideas and bring up new problems.

THE INTELLECTUALS' CONTRIBUTION

Their accomplishments in today's society put the intellectuals in a high rank. The young intellectuals keep up to date and take the needs of man in consideration. Their works connect with reality. This youth is open-minded and ready to take responsibility. Most of the intellectuals can be found among scientists, engineers, technicians, physicians and teachers — men who form and shape the character of man. Yet a great many practicians, men without education at universities, are also a part of intellectuals. The group of intellectuals living today has reached a considerable number. The globe of today holds as many scientists as had been all the years ago. A fact that makes us to think.

Men create history ! Men — above all — the intellectuals — also create sport ! Again and again it. is the intellectuals who lead to a revival in sport and who promote its advancement.

Pierre de COUBERTIN, philosopher and pedagogue, takes the leading part. It is his merit that the Olympic ideology still upholds the highest spiritual ideals in today's world of materialism.

Pierre de COUBERTIN brought up the Olympic and humanistic problems and suggested practical solutions more congruous with the reborn Olympic Myth and the modern Olympic spirit. I am therefore very pleased to learn that the Carl Diem Institute of Cologne is preparing complete edition of the works of Pierre de COUBERTIN, — the man who has rekindled the flame of Olympia.

CONCLUSIONS

1. Sport is generally received for its pedagogical and educational features. The educative possibilities in physical exercise and competitive

sports are not overlooked anymore. Sport is a way to bring a man to his perfection.

2. Science and electronics exercise a considerable influence upon the development of sport.

3. To maintain sport vivacious and active — the ideology and for mation of sport must repeatedly be reasoned out and adapted to new circumstances.

4. The Olympic code is perhaps the greatest philosophic movement, now involving all the countries and nations in our world. The Olympic movement guarantees that sport is an instrument for better communi cation and understanding among all the peoples.

5. In sport man is still received as the central part and is not dealt with as a lifeless object.

6. The intellectuals have directed the advancement and further carried on the ideas and structure of the Physical Education and Sports. The Universities are the birthplaces of sport scientists.

7. The contribution of the intellectuals to a consolidation and spreading of the Olympic code is received by the government as well as by all the sportsmen and competitors.

8. Information of all sport facts has reached a respectable level and can be used due to the electronical instruments for further tasks.

9. The International Olympic Academy, held always in that place where the Olympic games were born, guarantees continuance of the Olym pic Movement. It is generally respected that it serves to the benefit of all countries and mankind.

OUTLOOK

The International Olympic Academy has through its dynamic organisations and workshop received academic recognition. Here — in Olympia — will the youth, participants of the Olympic Games, students of sports — perhaps the leading intellectuals of tomorrow — have the chance to be confronted with the ideology of the Olympic movement. We hope that they have come well prepared and well informed to participate keenly in debates and discussions. We wish that the youth, having been a part of the Olympic Academy, inspired by the Sacred Altis, go back to their home-countries as active disciples of the Olympic spirit.

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THE IMPORTANCE OF SPECIFIC STIMULATION IN EARLY CHILDHOOD

By Dr LISELOTT DIEM (Germany)
Chair for Didactics at the Deutsche Sporthochschule, Köln

Four years ago, in 1969, I reported about our research studies in the swimming behaviour of newborn infants and how objective stimulation could motivate children at this early age to more and more self learning processes. Now, this part of our research program has been completed : every child will be able to swim without help (paddle style) at 2 years, if their parents or somebody else stimulate them with systematic learning steps. About 200 babies were tested, filmed, and from month to month controlled in their learning progress. Reflex processes turn gradually into active learning processes, and the active learning is connected with insight-learning, the child is able to learn not only by doing but also by thinking what it is doing.

The hospital for children run by Prof. Ewerbeck in Cologne took the neurological tests. Problem-babies at this time could not yet be included in the research group because of the necessary diving; the normal reflexes must be all right. Babies are only taken at the age of 2 months. Parents must consent to stay in the research group for 2 years and to come regularly once a week. The water in the learning pool at the Sporthochschule was warmed up each Saturday morning to 32 degrees. Hygienic control was taken each month. Our assistant, Diplom-Psychologe L. Bresges was in charge of the program; each group had 20 babies and their parents. Mr. Bresges also is preparing his doctoral dissertation having as its theme a special research about the importance of the behaviour of parents for the learning progress-and how parents change their social contacts with their babies by this early water-play. The result of this investigation will be published next year. There seems to exist a direct reciprocal interaction between the behaviour of the adults and the stimulus-responses of the babies : mothers with over-anxious or antis-swimming feeling produce antifeelings in their babies — or the authority-style of guidance produces dependent children... it seems that fathers are sometimes better educators !

Millions of film scenes and pictures were put together into a longitu-

dinal study which was taken over for reproduction from the «Institute for the Scientific Film», Göttingen. The title for the additional paper is now also : «The Swimming Behaviour of Man in the First and Second Year of Life». This baby swimming is only part of a new orientation for parents — that is to say we are teaching the parent how to give the right stimu lations at the right moment to their children. They must learn how to motivate children with systematic effort. As a result of our experience we developed a 50-steps-learning-and-teaching program for parents, explaining each step with text and photo, variating basic skills and de veloping them to a new performance.

The effects of these reaserches are two-fold :

1. Coordination and balance can be easily trained by babies in the swimming position, it is natural and they are very soon able to move around, to direct themselves in space and speed. These children are early emancipated in their art of play. There are researchers, who believe that early motor learning processes could help to avoid about 50 % of the physical and mental retardation. Also language problems are sometimes better solved by movement experience.

2. Parents are learning to play with their children, to observe their reactions, to give careful stimuli and waiting for response they develop a new social feeling. They support the growing independence of the child — in most of the normal cases children are given more reinforcement and confirmation for their obedience, for their dependence of the rules of the adults — but here, in those interactions of parents and babies, the child learns to overcome difficulties, to become self-secure : e.g. to balance in a movable ring, to dive with open eyes, to jump down into the water.

We could observe that these swim-trained infants of 2 and 3 years were very emancipated also in the gym. They solve new problems without help and. spontaneously they climb 2 meters up and down with careful gripping and supporting — they are creative in their imagination and — very important also — their parents are better «educated» : they will let them try without fear, they will not forbid new adventures, they do not always try to help, they stimulate their children to help themselves !

This is the beginning of a new longitudinal study to ask about the value of early sensomotoric stimulation and its influence on the personality structure.

We begin with two control groups, untrained children but with the same social characteristics, and we are also working with a normal kindergaten group of 120 children.

Special examinations should prove our working hypothesis :

1. The ability of reaction in difficult situations, the problem solving qualities, also the discovering of individual playing with various objects

2. The motor learning qualities, the standard of skills and techniques especially in balance, coordination, reaction, flexibility but also in concentration and endurance, including self-orientation . . .

3. The ability for cooperation in social-integrative behaviour, in setting up the apparatus in the right way, the knowledge of play-rules and the ability of playing in a group . . .

The whole research-program should be achieved in an atmosphere of confidence, each child must be performing voluntarily and confidently with regard to his potentialities; in the following film you will see twice how children need patience to solve their problems by themselves without help of other persons. The next step in our research program concerns the production, this year, of a special film only for the average kindergarten, considering its limited space and facilities and the big number of children and how to manage this in the right way ? How to motivate children to play with the appropriate equipment ? This requires the creation of adequate simple apparatus and playground. The last step in our program will be a motivating program for children by «film spots», i. e. 5 minutes film mixture of «trick film» and real scenes.

For example, we produce three themes : one we call «Stairs», what are children doing on stairs, running up and down, skipping, alone and with each other. The inspiration must come from the children themselves. A second theme is called «Play with balloons» and the third one «Balance». Next year these film-spots will be tested in about 2000 kindergarten to show how stimulating these movies are for self-education.

Now we will show you one of the last films we produced for the Ministry of Youth, Family and Health, only as a medium for public relations. It contains information for parents on the many possibilities which exist for pre-school children through non-directed and directed stimulation. The situations and the facilities in this film are inexpensive and should motivate everybody to try similar tasks. The given examples are demonstrated in grouping the activities : balancing, climbing, jumping, swimming, etc. . . .

The language of this film is German, so let me mention also some important didactic points concerning educational methods in physical education :

1. You will see some new playground equipment, because children do not need static but a movable climbing apparatus.

We also test each apparatus in order to see to what extent it is motivating for play . . .

2. No formal exercises are given but always «open situations» : adventures and possibilities for imagination with colourful apparatus, with different weight and the characteristic shape of balls : balloons, ping-pong balls. We learned from the children new techniques, new tricks, new plays. But children need for this creative play, time and patience. The quality of a skill makes its value, therefore it is necessary to change the situations : repeating the same elements but always in new combinations.

The more you differentiate your program the more skilfully children react. There is a comparison liable to learning the language : it is the quality of the sound, the variation in expression, that makes the language an instrument for communication.

Ability is always the result of a learning process to improve yourself. Ability is not a given fact, but must be acquired by a motivated educational procedure. Every child has the same chance from birth for a highly qualified motor ability, but only a few are given the right guidance to reach their own level and capacity.

Our work should be devoted to this aspect to help children to reach the optimum level in the development of their motor skills.

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CONCLUSIONS OF THE DISCUSSIONS AS REPORTED BY THE SPECIAL COMMITTEE CHAIRMANED

By Dr BARRY PELTON (USA)
With Members
Miss HEMMA OTTITSCH (AUT),
Mr CLAUDE FLEURIDAS (FRA),
Mr JOHN DOUKAS (GRE) and
Mr GEORGE KORONEOS (USA)

GENERAL COMMENTS

This Report represents a summary of the discussions from the English, French, German and Greek speaking groups, representing 152 participants of 34 countries.

The participants were diligent in their consideration, and it is hoped that their conclusions will be incorporated into the future planning of all Olympic Competitions and the Olympic Movement as well.

SUMMARY

OF ACADEMY PARTICIPANTS' GROUP DISCUSSIONS 1 & 2

Chairman : Mr. Otto Szymiczek, Dean..

Topic: The Olympic Movement and the Olympic Games
The application and dissemination of the principles of the Olympic Movement.

The Olympic Movement and the Olympic Games combine to form an indivisible unity. This unity is an expression of Olympism in the most realistic sense.

The Olympic Movement is the means by which the philosophy of the Olympic Games is interpreted to everyone; competitors and those who are not competitors. The Olympic Movement is the most important because it never stops, whereas the Olympic Games do. The Olympic Movement perpetuates the ideals of Olympism.

It can be said that the Olympic Movement is the «bread» for the Games. Or, the movement is the tree, and the games are the fruit or the results of the movement (tree).

Sports Educators and Sportsmen face many challenges at this time, e.g. the struggle for medals, political pressures, economic (commercial

violations) and religious differences. These problems are all tests of the Principles of the Olympic Movement and the Olympic Games.

In order to overcome these challenges a united effort must be made through education and cooperation of all people and organisations. The large countries which have participated in the Olympic Movement for a long time and small countries which are new to the Olympic Movement and Olympic Games must unite in order to preserve the virtue of the Games.

The Olympic Movement provides us with the idea or principles and ideals (what we would like to or should do) for the Olympic Games (what we can do).

The Olympic Games are good influence because they encourage the building of athletic fields, gymnasiums, sports lecture halls, etc.; without the sports or games of the Olympics it would be difficult to justify the Olympic Movement. Further, the Olympic Games are a celebration where competitors from all of the world sports family test their attitudes, physical skill, and athletic skill in accordance with the principles of the Olympic Movement.

Recommendations :

At this point the participants of the 13th Session of the International Olympic Academy, after group discussions and listening to the lectures presented, offer their ideas.

There appears to be a need for re-thinking the Olympic Movement and Olympic Games; to examine Olympism in the light of the Ancient Principles and the modern Principles expressed by Coubertin. This examination will help us to remember the past, enjoy the present and plan for the future.

Specific ideas and suggestions include the ways the Principles of the Olympic Movement can be applied and disseminated.

Olympic Athletes should be educated as to what the Principles of the Olympic Movement are and after each Olympic competition they should be given an opportunity to give information to the organizers and supporters of the games with respect to the relationship of the Principles of the Olympic Movement to the reality of the Olympic Games.

The idea of Olympism, specifically the Principles of the Olympic Movement should be taught and applied to games and competitions in addition to the Olympic Games. They should be taught by coaches, trainers, physical educators and everyone who is connected with the movement and the games.

This goal could also be accomplished by cooperation with all aspects of the media : newspapers, publications, television, lectures and the cinema.

It was agreed that the application and dissemination process is difficult to interpret all over the world because of the different educational programs i.e. on one hand educational liberalism and educational collectivism on the other. This produces a discrepancy in the interpretation of the general principles of the Olympic Movement.

With respect to the competitor Coubertin is to be interpreted that he did not only aim at the education and training of the elite, but at education in general for all. Coubertin wished to continue the ideal that can be realized by everyone, thus assuring a connection of education, practice and competition.

It was also suggested that a conference or seminar be held in connection with the Olympic Games (the scientific Congress prior to the games at Mexico and Munich does not reach enough people). This should be open to all spectators and others. Famous and knowledgeable speakers should be invited to give accurate theories and facts of Olympism.

The Olympic Movement aims to the perfection of man by creating the «kalos kagathos», i.e. the handsome in body and perfect in soul and spirit.

The Olympic Games have as objective the promotion of fair play and the fraternity of peoples through their participation in the Games. Therefore, the Olympic Games are the goal of the Olympic Movement.

To enlighten everyone about the Olympic Movement : spectators, judges, federations, authorities and especially the athletes. If all this is done, then the Olympic Games will have a great and sure success.

— Close ties, independence of the Olympic Movement and Olympic Games

— Features of Olympic Movement :

Philosophical and educational system allowing total development of the human being in order to reach perfection.

Complete education of the individual (physical, mental, moral and aesthetic)

Physical exercises for all (ages, sexes, social groups, races nations . . .) competitions in all levels (from schools to Olympic Games)

Characteristics of the Olympic Games (Coubertin's objectives) : Arise Government interest : Olympic Games are developing the physical condition of the people in a country ; Government efforts for the benefit of installations, educators and research.

Arise interest of educators and trainers : development of new techniques — training methods.

Arise public interest : through the mass media sensitisation and information of the public.

EPS Programmes are influenced by the Games, sports training is replacing little by little traditional EIP.

Sports activities make up for detrimental effects of industrial development.

International friendship appears to be realised between athletes and sports officials making future exchanges easier to accomplish. The effects of Nationalism may not be completely discarded, the athlete forms part of an environment he cannot forget, the governments must show an interest in the success of the athletes.

The method of applying the Olympic Principles depends on the country (culture - civilisation - form of government - psychology . . .) and must be specific in pursuing a definite scope : the complete and harmonious development of the individual.

The Olympic Principles should be in the form of some sort of charter that the I.O.C. would impart to N.O.Cs and International Federations, then to leagues, committees, clubs, sports officials d athletes through the modern means of communication (TV — Ra io — Newspapers).

The I.O.C. must not rest merely in conducting only Olympic Games which must not hide the paedagogical revival which the Olympic Movement has brought about.

SUMMARY OF THIRD DISCUSSION (3)

Chairman : Mrs. Monique Berlioux

Topic : The task of the National Olympic Committees.

1) Should N.O.Cs specialize in promoting only Olympic Sports ?
2) Relations of N.O.Cs to National Sport Organisations and State Sport Authorities.
3) Indicate methods for the promotion of Olympic Prin ciples by the N.O.Cs
4) What part an Olympic Athlete should play within the N.O.Cs

The various discussion groups on this topic provided some variety in their opinion. Their comments were as follows : Question 1 : The

views were divided into two groups. One response was, yes, the N.O.Cs should specialize in promoting only the Olympic Sports.

A second view was that they should support and cooperate in promoting and introducing all sports giving special attention to Olympic Sports. This should be put at the N.O.Cs responsibility.

Question 2 : In some countries there are a great many state and national sports organisations. They should work together in organizing, supporting and conducting all competitions which lead to the Olympic Games. In addition, these organisations should work together in selecting participants for the Olympic competitions and financial support.

Question 3 : a) Prepare published materials for athletes who will compete in the Olympic Games to study before they compete and discuss these principles after competition.

b) Use all forms of media : radio, television, cinema etc. to give the masses brief ideas of the principles of Olympism.

c) N.O.Cs should conduct a thorough orientation of athletes who will compete in the Olympic Games before they leave for the Games.

d) N.O.Cs should identify educational institutions and individuals who are informed and dedicated to the Olympic Principles and ask them to speak at Teacher Training Institutes, Athletic Clubs, and other inte rested groups where they can help teach these principles to all ages.

e) Convince governments and ministries of education to include principles of Olympism to the study program.

f) Organise seminars for journalists and they, too, must be educated.

Question 4 : a) Give talks and lectures about the Olympic Movement and Games.

b) Conduct an Olympic Games special day annually.

c) Should be selected by NOCs to participate in policy making committees of NOCs.

d) Should play an active role in selection of coaches, choice of uni forms, rules for competitions and particularly ways for promoting good relationships between competitors and countries.

e) The Olympic competitors should make their NOCs aware of the problems of the games and help them solve them.

f) The Olympic Medallist is a hero example of the new generation and should be an example of the ideals of Olympism.

SUMMARY OF FOURTH DISCUSSION (4)

Chairman : Messrs Henri Pouret and D.W. Masterson.

Topic : The Olympic Movement and Fine Arts.

1) Would it be possible to reestablish artistic competitions at the Olympic Games ? If so, in what form ?

2) In view of the evolution of artistic expression (figurative art — abstract art) can sport still inspire the artists ?

3) Can sport be regarded as one of the arts ?

Question 1)

a) We do not think it can be done in the same way that it was done in Ancient Olympiads and the modern Games as well because 1) established artists would not take part, 2) no criteria for winning, 3) artists are professionals and would violate amateur code of Olympism. Could stage exhibitions.

Question 2)

Yes, sport can and still does inspire the artist because it is an inexhaustable source of expression whether it is figurative or abstract.

Question 3)

There was no clear answer here for these reasons : 1) The purpose (aim) of sports activities is different than art 2) Some sports activities are considered as possible art, e.g. skating, gymnastics, as opposed to boxing and rugby.

SUMMARY OF FIFTH DISCUSSION (5)

Chairman : Prof. Franz Lotz

Topic : Sciences and Athletic Training

1) Is there such a thing as an independent sport science (science of sports) ?

2) What concrete help is provided by the sciences to sports training ?

3) In what specific matters does sport today require the support of the sciences to a greater extent that it did before ?
Answer with reference to : a) sport for the masses
b) performance sport.

There were a variety of views and conclusions for this topic.

Question 1. a) Sport is a focus of many sciences such as biomechahics, kinesio-

logy, physiology, psychology and sociology, but it is not an independent science. If it were it would be considered an applied science.

b) An alternative point, however, was that in certain countries sport is considered to be an independent science supported by special institutes and special trained scientists working in the sports field of research.

c) Sport is both a science and an art, therefore it is not an inde pendent science although some countries have reached that point.

d) The meaning and content of Science of Sports need to be deve loped and thus sport might become an independent science.

Question 2.

a) Medicine can detect weaknesses, insufficiencies, errors, mistakes and the coach can use these factors and this is preventive and curative but the methods are the same.

b) Biology and anatomy can help by studying heredity related to growth and development thus improving athletes.

c) Diet is related to pharmacodynamics, anabolics and doping hence an important contribution is made here.

d) Many sciences contribute concretely to sports training in these ways : understanding psychology of sportsmen, physiological effect of trainig, social interaction, diet and efficient movement and improvement of technique.

e) As performances or records get better, the scientific principles of coaching must be applied in order to improve.

f) Psychology and phychoanalysis and sociology play a part in moti vation (aggressiveness, concentration, relaxation)

g) Cybernetics have a role to play in programmed learning, this relates then to method of teaching.

Question 3.

a) Medicine finds weaknesses of masses and their capacities. This helps in grouping people toward their physiological grouping. Sociology helps in this task through its inquiries as to motivations, needs and desires of the total population.

b) Biology and genetics, biomechanics help to improve the psycho-motor abilities of athletes by adding substances, e.g. oxygen during breath. This would improve the human race without making athletes samples (research samples).

c) Sports psychology is used to attract the masses to participate in fitness programs.

SUMMARY OF SIXTH DISCUSSION (6)

Chairman : Messrs Pierre Seurin and Hermann Andrecs.
Topic : The Olympic Principles in Education

1) To what extent did the educational ideals defined by Coubertin influence :
   a) The Olympic Movement
   b) The behaviour of participants in the Olympic Games
   c) Good relations between people
   d) The educational systems in the school.
2) Do these education ideals find a better form of expres sion in the «Olympic Movement» than in the «Olympic Games» ?
3) If modern Olympic Games — and their probable evolu tion — sometimes betray these educational ideals, could any effective steps be taken to avoid a more se rious deterioration and if yes what would these steps be ?

Question 1.

a) By the nature of the fact that Coubertin was the author it is evident that these ideals influenced the Olympic Movement, but not as much as he wanted it to.

b and c) Yes, the educational ideals most likely influenced the behaviour of participants in the Olympic Games and promoted good relations between people but only in a secondary way.

d) It is obvious that these ideals are paedagogical and humanistic hence it is natural that they would penetrate the educational system.

Question 2.

It was generally agreed that these educational ideals are best expressed through the Olympic Movement.

Question 3.

In order to avoid further deterioration of these educational ideals, by providing educational programs for youth.

The Olympic Movement can be a strong orientation for the Olympic Games in order to curb dangerous evolution or deterioration of the educational principles.

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