

THE INTERNATIONAL
OLYMPIC ACADEMY



SIXTEENTH SESSION
JULY 1976
ANCIENT OLYMPIA

INTERNATIONAL OLYMPIC ACADEMY
SIXTEENTH SESSION
29 JUNE - 15 JULY 1976

OLYMPIA

Published by the Hellenic Olympic Committee
4, Kapsali Street
Athens (138) - Greece

Printed by: «Atlantis-M. Pechlivanides» S.A.

REPORT

OF THE

SIXTEENTH SESSION

OF THE

INTERNATIONAL OLYMPIC ACADEMY

AT

OLYMPIA

ATHENS
1977

«Every summer for sixteen years the delegates of sporting youth or sports administrators from all over the world, gather in these famous sites steeped in history to study together the future and the development of modern Olympism.

Since the foundation of the International Olympic Academy, the President of the International Olympic Committee has had the opportunity to address the participants of the Academy fifteen times since 1961.

The opinions and worries, hopes and problems, satisfactions and anxieties have indeed changed or are doing so and the Academy's chief aim, its «raison d'être» I might say, seem more topical than ever».

LORD KILLANIN

President I.O.C.

Quotation of message upon the occasion of the opening ceremony of the 16th Session of the I.O.A. on the hill of the Pnyx.

30th June 1976

THE BOARD OF TRUSTEES

EPHORIA

OF THE INTERNATIONAL OLYMPIC ACADEMY

President	Athanassios TZARTZANOS *Member of the Hellenic Olympic Committee.* *President of the Hellenic Federation of Alpinism and Ski.*
1st Vice-President	Cleanthis PALAEOLOGOS *Member of the Hellenic Olympic Committee.* *Hon. Director of the National Academy of Physical Education.*
2nd Vice-	Nikolaos YALOURIS *Director of the National Archaeological Museum*
Président Dean	Otto SZYMICZEK *Technical Adviser of the H.O.C. President of the International Track and Field Coaches Association.*
Members	Vice-Admiral (Rt.) Pyrros LAPPAS *I.O.C. Member for Greece*
	Epaminondas PETRALIAS *I.O.C. Member for Greece*
	Demetrius XIROUCHAKIS *2nd Vice-President of the H.O.C. Former Secretary General of the Hellenic Amateur Athletic Association*
	Antonios MARINOS *Treasurer of the H.O.C.* *Vice-Président of the Hellenic Federation of Alpinism and Ski*
	George MOISSIDIS *Secretary General of the Hellenic Federation of Alpinism and Ski*
Director General	R. Adm. (Ret.) E. PANAS
Director of the Museum of the Modern Olympic Games	George PAPASTEFANOU

THE I.O.C. COMMISSION
FOR THE
INTERNATIONAL OLYMPIC ACADEMY

Chairman	: Mr. IVAR EMIL VIND, *I.O.C. Member for Denmark.*
Members	: Vice-Admiral PYRROS LAPPAS, *I.O.C. Member for Greece.*
	Mr. ALEXANDRU SIPERCO, *I.O.C. Member for Rumania.*
	Dr. GIORGIO DE STEFANI, *I.O.C. Member for Italy*

P R O L O G U E

The 16th Session of the International Olympic Academy was held again this year, from June 29 to July 15, with the special theme «The new generation and Olympism». The rich programme was carried through with success, in spite of the fact that because the Olympic Games were held at about the same time in Montreal, many I.O.A. officials, regular lecturers at the sessions, I.O.C. and H.O.C. members were prevented from attending the session.

According to established practice, the official opening of the Session was held on the hill of the Pnyx, on the afternoon of June 30. We should note the statement of the Under-Secretory of State responsible for sports, Mr. Ach. Caramanlis, that the Greek government believes in the importance of the work carried out by the International Olympic Academy, and is ready to offer to it full protection and support.

After the speech of Under-Secretary Caramanlis and the message of President Killanin, the regular lecturer and co-worker of the I.O.A., Conrado Durantez (Spain), greeted the participants. There followed an address by the president of the I.O.A. Mr. Ath. Tzartzanos and the formal opening of the Session by Mr. Apostólos Nicolaidis, President of the H.O.C.

This was the first time, after so many years, that Dean Szymiczek, attended the Session for only four days, for other important duties required his presence in Montreal where the XXI Olympic Games were being held. His functions in Olympia were taken over by the 1st Vice-President of the I.O.A. and H.O.C. member, Mr. Ckanthis Palaeologos who, likewise, has never failed to attend any of the I.O.A. Sessions as a regular lecturer and assistant of the dean.

Distinguished lecturers from all over the world covered the main theme with lectures on the history and philosophy of the ancient Olympic Games, the principles and ideology of modern Olympism, on the I.O.C., the National Olympic Committees and the I.O.A. and the special theme «The new generation and Olympism». The readers of this report will find in the following pages the interesting lectures which were presented during the Session.

This year more time was devoted to discussions among participants and as you will see in the following pages, these discussions were extremely interesting for participants formed six language groups (two English, one French, one German, one Italian-Spanish and one Greek) and thus each group did not have more than twenty members and all had the opportunity to present their views on the two subjects selected for consideration.

The first was «The educational values of Olympism» and discussions were held under the chairmanship of Dr. McNeely (USA); the second was The new generation and Olympism» under the chairmanship of Dr. Powell (Canada). The conclusions and proposals of the language groups are published in this report. The programme was completed with two very interesting lectures by two Olympic victors, Mr. Ign. Heinrich (France) and Mrs. Olga Pall (Austria) who spoke of their experience from their selection to their national Olympic teams, their training and participation in the Olympic Games. In addition, three other Olympic competitors, Kubota Minoru (Japan), Tomar Schumacher (Israel) and Patricia Dillingham (USA) also described their experiences in the course of the session.

It should be pointed out here that, although special effort is being made at the I.O.A. to acquaint participants in the Sessions with the Olympic spirit, the impact of any theoretical presentation which is completed by the spontaneous and unsophisticated impressions of the young people who had the privilege to represent their country at the Olympic Games, is enhanced. For this reason we always give them the opportunity to express in a simple and unaffected way, their feelings and impressions from their participation in the games.

The 16th Session's programme of sport and leisure activities was rich and varied. Track and field, swimming, basket-ball, volleyball, football, tennis, chess and judo competitions were organized and every morning, participants joined a short session of morning exercises led each day by a participant from a different country. Two excursions to the beach pleasantly enlivened the 15-day stay at Olympia, giving participants the possibility to enjoy the blue Ionian sea.

In addition to the social evenings organized with spirit under the direction of Vasos Constantinou, the talented I.O.A. staff-member and physical education teacher from Cyprus, participants watched, on several nights, the projection of films from the I.O.A's rich film library on the most important Olympic games as well as coloured films on the winter Olympics.

Greek and foreign officials, with a very few exceptions, did not attend the 16th Session, for they had to travel to Montreal. However, work progressed smoothly, the programme could be carried through without any problems or distraction from our important task.

On the last day, lecturers, guests and participants had the magnificent opportunity to watch, in the ancient stadium of Olympia, the grandiose ceremony of the lighting of the Olympic flame, before it was carried by torch relay to Athens, passing through the cities and villages of Western and Southern Péloponnèse. The return trip had been timed so that they

could be in the Panathenean Stadium, two days later in the evening when 60000 spectators greeted with warm applause the arrival of the last runner bringing the burning torch from Olympia and could watch, on a large television screen, in the stadium, the lighting of the official altar in the city of Ottawa, Canada, with a laser beam.

In Olympia, apart from the 16th Session, the 6th Session for Greek Educationists was also held from 18 to 24 July 1976. This Session was very successful and it should be noted that Greek educationists followed with considerable interest all lectures that were presented and held animated and fruitful discussions, something which becomes evident when one reads the conclusions of discussions and proposals, where they ask that these special sessions for educationists be organized more frequently. The I.O.A. will soon publish a special report with the proceedings of these sessions for Greek educationists which will be sent to all the schools of the country.

The I.O.A. is today the only spiritual centre of world sport. Its work is aimed at proving to the world that the Olympic Idea does not strive for political power and does not pretend to be a religion. It is open to all, to the men of all countries, without discrimination, free of prejudices and privileges, an area of freedom and equal rights for all; its aims are directed to the welfare of men and it prepares, with patience and fortitude, the way to solidarity and peace for all the peoples of the world.

INAUGURAL CEREMONY
OF THE 16th SESSION
ON THE HILL OF PNYX
JUNE 30 1977



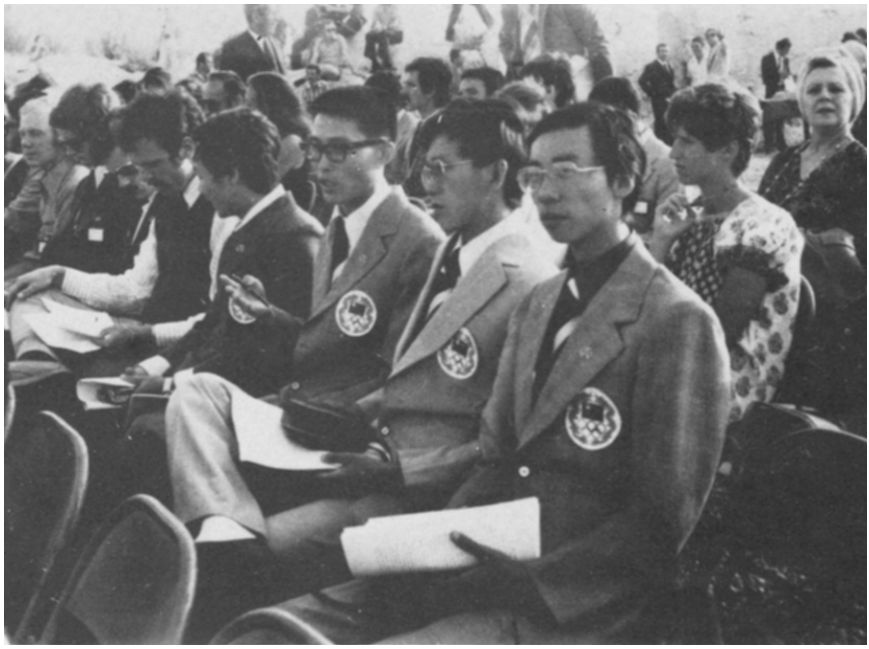
of the *Acropolis from thé hill of Pnyx on the day of the Opening Ceremony.*



Opening Ceremony on the Hill of Pnyx.



The members of the H.O.C. on the Opening Ceremony.



Participants attending the Opening Ceremony.



Mr. A. Karamanlis, Under - Secretary of State, during his address on the Opening Ceremony.



The President of the Hellenic Olympic Committee declares the opening of the 16th . Session.



The President of the 1.0.A. Mr. A. Tzartzanos, during his opening address on the hill of Pnyx.



Mr. Conrado Durantez (SP) addressing on behalf of the lecturers of the 16th Session.

ADDRESS

By Mr. ATHAN. A. TZARTZANOS (GREECE)
President of the I.O.A.

To all of you, who honour by their presence today's traditionally solemn opening of the work of the 16th Session of the International Olympic Academy, on this hill, where in antiquity assembled the citizens of Athens, surrounded on all sides by monuments and historical sites of classical times, let me address our warmest welcome. I am extending this welcome on behalf of the Ephoria of the Academy, whose president I have the honour to be, and from me personally, in particular to lecturers and students who have arrived here coming from many parts of the World, with Olympia as their objective.

Tomorrow when our excellent scholars of the [problems of sports will discuss this year's special subject of «The new generation and Olympism», in the suggestive and serene surroundings of antiquity, I am not sure who will be the main contributors of new knowledge - the speakers or you, the New Generation, who have come to this country in order to see its natural setting and the creations of its ancient and modern inhabitants.

Having always lived in contact with the New Generation, from my own to those who succeeded it, I deeply believe that each succeeding generation is the one who can give the best solution to its contemporary problems, taking from their elders the experience of the past.

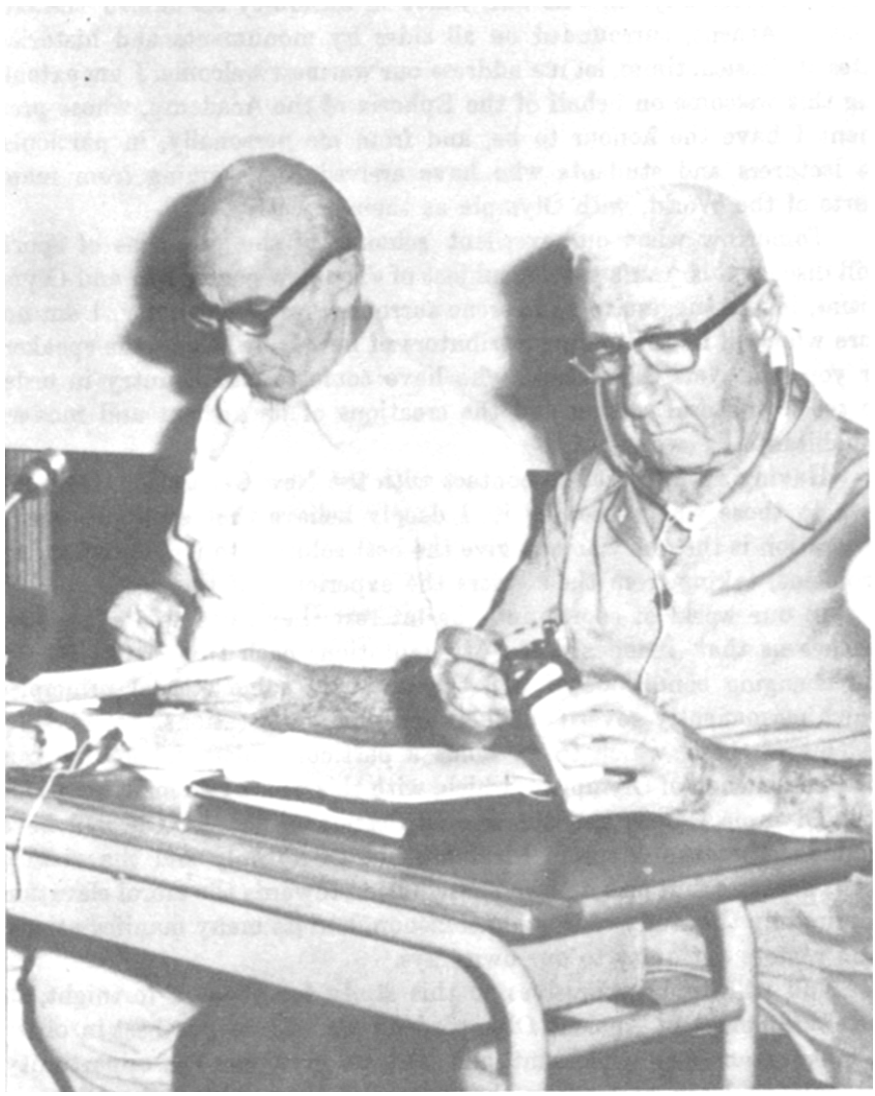
In our world of sports and the interest they raise this experience teaches us that, independently of adaptations each time called for by the changing conditions of life, there remain some eternal principles which permanently govern our lives and its manifestations.

One of these, which today holds a particular place in our lives, is the phenomenon of Olympiern, which, with this year's two manifestations -the Olympic Games and the annual Session of the I.O.C.- will be a reminder that the Olympic Ideal has not as its only end the victory in the contests, but also its own contribution towards the moral elevation acquired by the study of this phenomenon, and its many manifestations, from remote antiquity to our own days.

You will apply yourselves to this study for about a fortnight, in the environment of Ancient Olympia, and we will do our best in order to make your stay a pleasant one and to give you the opportunity not only to learn and study the principles that govern the Olympic Ideal, but also for you to contribute towards its further propagation and development, especially among our contemporary new generation,

whose numerous representatives have arrived here from all parts of the world.

Thus, at the end of the work of the 16th Session of the I.O.A., when the Olympic Flame will start from the Ancient Altis for its long course to a far away city in another continent, that fire will be followed by the Flame of those principles you will have studied and transmitted, as a valuable gift, from generation to generation.



The «Veterans» of the Intel national Olympic Academy. Cleanthis Palaeologos and Otto Szymiczek are collaborating for the realisation of the aims of the IOA, since its foundation.

MESSAGE

By LORD KILLANIN

President of the I.O.C.

Every summer for 16 years the delegates of sporting youth or sports administrators from all over the world gather together in these famous sites steeped in history to study together the future and the development of modern Olympiern. Since the foundation of the International Olympic Academy, the President of the International Olympic Committee has had the opportunity to address the participants of the Academy fifteen times since 1961. The opinions and worries, hopes and problems, satisfactions and anxieties have indeed changed or are doing so and the Academy's chief aim, its «raison d'être» I might say, seem more topical than ever.

At the close of your stay here you will have the privilege of attending the ceremony of the lighting of the Olympic Flame on the very site where it took place 2000 years ago and the beginning of its journey to a Stadium, a city, a country and a continent of which the ancients had no suspicion. I would like you to consider the significance of this time-honoured act which more than any words makes the whole universe aware of its undeniable oneness and cohesion. Perhaps it is after all that, which makes the Olympic Games that irreplaceable and unique event which even their critics cannot but acknowledge. Yet I, would not want you to think that the Olympic Movement has become a frozen anachronistic phenomenon destined to die out under the combined weight of a thousand ills generously supposed or attributed to it. The Olympic Movement is certainly alive. For two weeks you will have the opportunity to realise this and I sincerely hope to contribute to maintaining and strengthening this life, helping it to grow and increase. The future of the Olympic Movement depends on you and through you on all the youth of the world. There will be no point in using our energy, our intelligence and our conviction to overcome the problems increasingly numerous and increasingly dangerous which occur on our path, if we were to remain alone in this respect. Some remarks made by the renovator of the Olympic Games, Baron Pierre de Coubertin, almost fifty years ago, come to mind : «My friends and I have not laboured to restore the Olympic Games to you in order to make them a fitting object for a museum or a cinema, nor is it our wish that mercantile or electoral interests should seize upon them... In this modern world... Olympism may be a school of moral nobility and purity as well as of physical endurance and energy, but only on condition that you continually raise

your conceptions of honour and sporting disinterestedness to the height of your muscular strength»; and he added : «The future depends on you». These were no empty fears. For its part, the International Olympic Committee has refused to give way to a paralysis that could have been fatal and is unceasingly -although sometimes even imperceptibly- striving to adapt Olympism to reality. For several years this process has for various reasons been accelerated and the time has now come, while carefully preserving the elements giving the Olympic Movement its durability, to move with the times. But under cover of this enterprise we must not begin an upheaval resembling in many ways a fatal earth-quake like that which centuries ago buried the city of Olympia after the Games. May we therefore be allowed to continue our task -as our founder wished- free from any political or commercial pressures and only be concerned with the smooth running and development of the Olympic Movement, the sole idea in the world at present able to unite hundreds of millions of people all over the world in one common celebration. In spite of attacks and attempts at exploitation, only Olympism can achieve this miracle. May I therefore, in wishing you a pleasant and profitable stay in Olympia, repeat those words : «The future depend on you»

A'DDRESS

By HR. CONRADO DURANTEZ (SPAIN)

On behalf of the lectures of the 16th Session.

Once again we are gathered in this place which is so full of historical reminiscences and so deeply evocative in its superlative cultural and spiritual dimension; and as on previous occasions, the reason for this meeting is the opening of a new cycle of the International Olympic Academy.

The creative force of genius which Greece breathed into the world was sufficient in itself to bring about a process of transformation whereby each and every one of the manifestations of progress which gave ¡such a powerful thrust to the cultural level of mankind became symbols. So it is that, just as the different branches of the traditional arts and sciences are essentially symbolic of their Hellenic origin, taken together, they have given rise to a generic symbol which identifies Greece as the fertile source of culture itself.

Today we are summoned to this legendary country by the call, steeped in historical deeds, of what the ancient Greeks called «agonism», and what in the first stage of its development was to give rise to the great four-yearly festival of the Olympic Games. We are pilgrims on our way to Olympia, as in millenia past, on this special date of the Olympiad and on this venerable soil of Elis, with the famous shrine close at hand, the remote source of what is today the major sociological force in the world. We shall try to reflect upon the problems which at the present time effect the pure healthy philosophy of the Olympic movement in such a dramatic way. The Greeks today, as well as the Hellenes of yesterday, are to be thanked for their generous efforts in defence of the Olympic Ideals, expressed through the decisive support provided for our tasks by the institution of the International Olympic Academy.

Greece is a symbol, Olympia is a symbol, and a symbol too is the Olympic flame that the dazzling sun of Olympia will very shortly ignite in readiness for the Montreal Games. Let us ask of this itinerant symbol, this expressive evocation of age-old essences, that it should bear on its jubilant way and spread for all time as it passes the peace-loving ancestral call of the fortunate Ekecheiria. Let us ask of it that it should speak of understanding and concord among men, and make people understand that the pulse of the world should beat in harmony with the Olympiad, since the Olympiad in itself is nothing more than a powerful, tenacious struggle for peace. Let us ask of it that it should

dissuade from their intentions those who would try to use the festive basis of the Games for purposes ofther than those for which they are intended, and let us hope that the fresh, surging strength of the new generations will unite through the noble Olympic ideals, and create lasting structures of spirituality upon which the future of a better world may be founded.



The flags of the International Olympic Committee and the International Olympic Academy framing the Greek National Flag.

ADDRESS

By Mr. A. CARAMANLIS (GREECE)

Under-secretary of Sate to the Prime Minister

I am particularly happy and moved to welcome to Greece for the second time distinguished representatives of the international cultural and athletic world and especially the youth, who actively express the wish to refresh themselves in the springs of the Olympic spirit in the actual place where it blooms and enlightens mankind.

I am certain that the 16th Session of the International Olympic Academy will meet with success, both because it coincides with an Olympic year and its main subject on the programme is «The New Generation and Olympism». I believe that this year's Session will also be fruitful regarding the effort of consolidating the Olympic Ideal, which, as you all know, aims at the development of sports competition, contributes to the improvement of the human race, keeps man off materialistic mentality and constitutes a basic factor for the consolidation of acquaintance and peaceful-co-existance of people.

The Greek Government, and I personally, are proud to assist the work of the International Olympic Academy and give the representatives of the World's nations the opportunity and possibility to visit Olympia and be inspired by its spirit. We will multiply our efforts so that the activities of thé Academy can be expanded and the Olympic Movement developed further. Contemporary Greece is proud to think that it has the obligation to offer its cultural treasures to World Peace.

Welcome dear friends, I wish you a good stay and success in your work.

CLOSING CEREMONY
OF THE 16th SESSION
OLYMPIA

JULY 13 1976

ADDRESS

By Mr. A. TZARTZANOS (GREECE)

President of the I.O.A

A little while ago, we said goodbye to the Olympic Flame, starting on its long journey to a far away city, on another continent. During its journey on land, it will go through cities and villages, which are stamped on the memory of every man who has studied during his life and tried to increase his knowledge. During its journey through the skies from the city of Athens and its ancient stadium-which is also modern, since the contemporary Olympic Games were revived there- it will pass through the sites which are considered by men to be the dwelling of the divine spirit, whatever its form, and finally reach the land of Canada and the city of Montreal.

This light will be accompanied on its course by the thoughts and wishes of us all, young and old alike, and we will hope that the idea it represents may become increasingly stronger so that it can overcome human pettiness and wickedness, for the benefit of mankind.

For mankind, we have heard this again by you, present here, who are its most distinctive representatives, wishes to live in fraternity and solidarity, struggling for good and not divided by conflicts and animosity.

We are trying in this Academy to develop such a spirit, for this was the spirit that was born in the serene and peaceful surrounding of Olympia, a source of inspiration and lofty ideals and universal ideas.

I ask you to become the heralds of these ideas in your countries and undertake the education of your countrymen in the ideals we have shared here together and to convey to them the message that they will always be welcome in the country where the Olympic Games were born.

Addressing myself to you who are young, I want to tell you this : do not be discouraged, do not despair, under the influence of passing bitterness because the ideals in which you believe are not embraced by all as you expected. Before you, others have struggled for these ideals and if they did not witness their realization, they have, however, laid the foundations, for future generations. You must continue this struggle, with the firm belief that the time will come when these universal ideals will prevail. Among these ideals, the Olympic Ideal holds a prominent position and with our Session we have contributed to its consolidation.

I wish to thank you for your contribution in our common struggle and wish you all the best of luck.

And now please allow me, in my own language, to express our thanks to all those who have contributed to the success of this session.

ADDRESS

on behalf of the lecturers

By Dr. JOHN T. POWELL (CANADA)

Professor of Human Kinetics, College of Biological Science, University of Guelph - Canada

Mr. President, members of the Hellenic Olympic Committee, members of the Ephoria, Directors of the Olympic Academy, guests, fellow lecturers, ladies and gentlemen of the student body.

I have been elected by my fellow lecturers to address you at this final session, and my thoughts rush back to a similar time, just 4 years ago, when I spoke here, on behalf of the students. I was privileged then, just as I am at this moment and I now have the responsibility to express just how we, as lecturers, feel.

We have been made most welcome in this home of Olympism and know that we truly belong to the family - not that we always agree, which family does, but that we, as you, have learned not to judge others solely by our own standards and attitudes.

It is such a pity that the number of lecturers has dwindled, and that we are now so few in number - yet we hope that as a group we have made a contribution throughout these past two weeks.

You, the students, have all contributed to our happiness by your vigor, youth, enthusiasm and genuine interest in the spirit of Olympism and you have made us younger than our years by your laughter, intensity and articulate expression. You have confirmed for us our own idealism and our beliefs in youth.

We hope we have not been too distant or too isolated -we have wanted to be involved, and some of us have been so- thank you for accepting us for what we are.

The lecturers have communicated to me specific points which they wish to be considered by the Ephoria for future sessions and these have been duly recorded and presented.

There are so many to thank, the gardeners, those in the kitchen, the cooks, waitresses, those who drove the buses, who typed the reports, the translators, the guides, interpreters and everyone else who helped us to, so easily, ease into this luxurious life in the verdant place.

And it is because of the utter joy we have experienced here that we have the responsibility not to forget, to translate the thoughts, the friendships, the discussions into ACTION. If we wish a better world it must be made better by our being in it.

If each of us could do but one positive action for OLYMPISM on our return home, many of the ogres, the fears, the ghosts that haunt us would fly away.

Each of us will carry something from this place, therefore let each of us contribute something to its continuance in the way of its founding principles.

I am reminded of two of my favourite quotations, the first is by Sir Arnold Lunn, the famous skiier who invented the Slalom, he said :

> «The historian... is apt to forget that sport in some form or other is the main object of most lives, that most men work in order to play, and that games which bulk so largely in the life of the individual cannot be neglected in studying the life of the nation».

It is difficult to divorce play from life, for it is life. Just as it is impossible to separate Olympism from a true understanding of sportsmanship.

For me the following statement from *Ends and Means* by Aldous Huxley sums the place and the worth of sport :

> «Like every other instrument the man has invented, sport can be used for good or for evil purposes. Used well it can teach endurance and courage, a sense of fair play, and a respect for rules, co-ordinated effort and the subordination of personal interests to those of the group. Used badly, it can encourage personal insanity and group vanity, greedy desire for victory and hatred for rivals, an intolerant esprit-de-corps and contempt for people who are beyond a certain arbitrarily selected pale».

These sum, for me, the attitudes in which, I hope, most of us believe.

Finally, we, the lecturers say «Thank you», and this we really mean.

KAI TOU CHRONOU

ADDRESS

on behalf of the participants

By Mr. ANDREW ETCHELLS (GREAT BRITAIN)

It is my pleasant duty today to thank on behalf of all participants of the 16th Session, all those responsible for inviting us and looking after us so well, so that we now know just what the famous Greek hospitality means. Primarily, of course, we thank the Hellenic Olympic Committee, the Ephoria and their eminent lecturers. But I would like to record a special mention to the «unsung» of the secretariat, the kitchens and the maintenance men. They have done as much as anyone to create the excellent spirit.

I don't know who to thank for the sunshine and the beautiful surroundings, but they have not gone unappreciated.

Then, I would like to thank you my friends and fellow-participants; not just for the honour of representing you here, but most of all, for your excellent company over the past two weeks. Olympism, we have heard, transcends national boundaries and our very own «Olympic village» proves this.

Of course in a family there are occasional breaches and we have seen small incidents of political rivalry and sporting tension. But these are tiny compared to the internationalism and friendship we have enjoyed and serve to reinforce our pragmatic approach to the problems of internationalism today.

Of our work, we do not expect to stagger the world-though we do expect the careful attention of the I.O.C.- with our proposals and thoughts. The value of the discussions came in finding out about other systems and problems, and appreciating their viewpoints. We have heard much about National Olympic Academies and reinforcing this is a suggestion that historical background material, as covered in early lectures, might be better digested in advance if made available in some durable form. This would provide a common ground from which to address ourselves more effectively to the problems and opportunities of the present and the future, rather than the past.

Talking of the future, we now go home to think and act on what we have learned. Even if we never refer back to the lectures, it would be nice if, a year from now, the most used and dog-eared document we possess were the List of Participants.

Today, we were privileged to see the flame being lighted. Few can have failed to be moved by the thought of what that flame symbolises, and has symbolised for so long. Our hopes go with it on its long journey,

that it will cast its light over the 21st Olympiad and that the Games will nourish the flame even more.

I think that after two privileged weeks in Olympia, the flame will remain within us and light not just our sporting careers and future lives, but also those of all we meet and may influence. The flame of Olympia and what we have learned here about each other will never die.

THE CLOSING OF THE 16th SESSION OF THE I.O.A.

By Mr. CLEANTHIS PALAEOLOGOS (GREECE)

1st Vice-Président of the I.O.A.
Member of the H.O.C.

Dear co-workers and friends,

We have come, with the help of God, to the end of the 16th Session of the International Olympic Academy and another constructive and fruitful meeting of the faithful and dedicated promoters of the Olympic Idea from all the corners of the world, will become part of the history of the I.O.A.

Young participants from many countries of the world, had ample opportunity, under the shadow of the secular pines of the Cronion hill, to work together and exchange views for two weeks, in a truly fraternal and Olympic environment.

Since the special theme which we examined during this Session was related to the new generation, it is I think clear that our hopes and expectations are turned toward the youth of the world, the hope-bearing youth who will receive from our hands the burning Olympic torch not only in order to carry it to the confines of our globe but also to keep its flame alive, illuminating the hearts of the people throughout the world.

Olympia was a centre of life during a long period of Greek history which lasted for about 15 centuries; by its moral power alone it succeeded in uniting the Greek people and with the fascination of its idea, contribute to the development of literature, arts, ideas and culture through the Olympic Games. Its magnificent marble edifices have crumbled under the effect of devastating changes, but its great Idea has remained intact and unchanged and here, in the same sacred precinct, with the work of the International Olympic Academy, we are

worshipping the same Idea which we try to propagate so that the people can work together, under the spirit of Olympia, with the sole aim of achieving cooperation and peace in the world.

Now that the time has come for us to part, I want to express my warmest thanks to all of you for your enthusiastic participation, for your cooperation and understanding, for the joy your youth and intelligence have given us and for your contribution to the timely implementation of the programme. I also wish to thank the distinguished lecturers of the Session for their enlightened assistance and finally all those invisible people who, working behind the scene, with eagerness and enthusiasm, have helped us carry through with success the 16th Session of the I.O.A., satisfied that still another session is now part of history, leaving behind pleasant memories and a sense of achievement.

On behalf of the Hellenic Olympic Committee which I represent and on behalf of the International Olympic Academy, I address to you all a cordial and fraternal greeting. I hope that you will not forget Olympia and when you return to your countries you will make it known that in this sacred corner of Greece, the International Olympic Academy, with the support of the Hellenic Olympic Committee is faithfully serving the immortal Olympic Idea and through it world fraternization and peace.

PROCEEDINGS OF THE 16th SESSION
AT OLYMPIA

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

Authorisation is given to reproduce articles published. We would appreciate it if the source of such articles were mentioned.

INAUGURAL ADDRESS

By Mr. ATHAN. TZARTZANOS (GREECE)

President of the I.O.A.

When, last year, for the first time, from this place, as President of the International Olympic Academy, where I was elected by the choice of my colleagues of our N.O.C., I had the honour to address an international audience of select representatives, of the world of Sports, as yourselves, I said what follows :

«The special subject of this Session, will be presented and discussed, as usual, under its different aspects. From the documents distributed you know already the names of the lecturers, as well as the detailed schedule of the time allowed for discussions and other manifestations. Before starting our work, I do not think it necessary to remind you that, independently of the conclusions we shall arrive at or the decisions which will possibly be taken, what is of real importance, before anything else (which, by the way, constitutes the main interest and importance in *all* serious discussions) is the experience, the knowledge which one always acquires, thanks to all discussions carried on with the primary aim to learn. So, this year again, we shall see the torch of Thought to Ancient Olympia from all parts of the world, passed over from hand to hand among us. We believe that the site chosen for this work, the peaceful and at the same time inspiring environment where the voice of those which for centuries have preceded us is still heard among the venerable remains of their civilization- is the ideal place for the work we are shortly to begin».

We find ourselves here in the place in which was born, flourished and achieved its greatest deeds, one of the most impressive phenomena of the ancient world, based on vital moral principles. These principles gave it the strength of its Renaissance thanks to the initiative of a noble thinker, after it had vanished for centuries from the world.

This revival, however, of an ancient institution should have never been able to survive, if it did not possess some deeply human and, at the same time, eternal qualities.

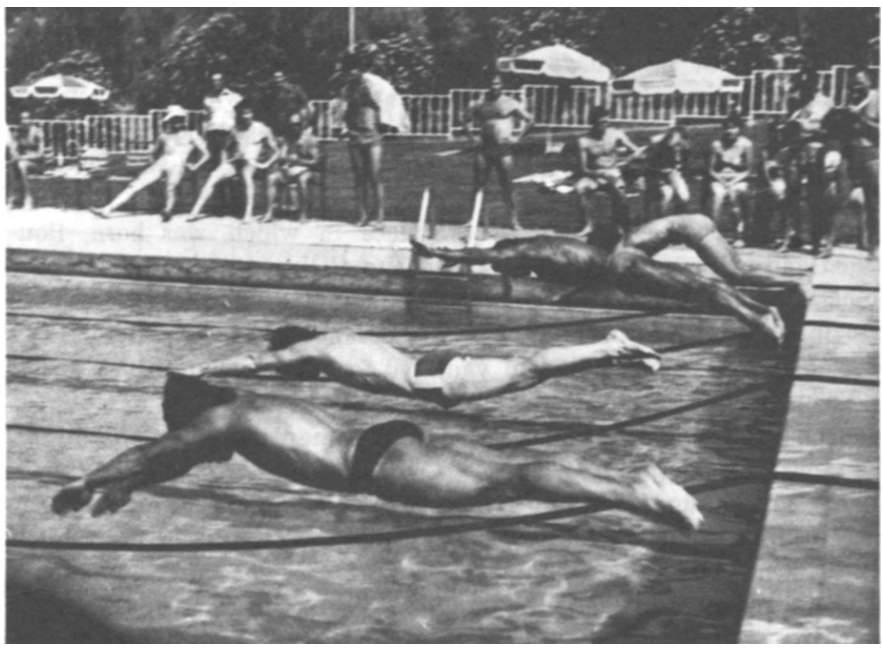
It is our obligation and privilege to honour the man who, together with his valuable collaborators, undertook the initiative of the rebirth of the phenomenon called Olympism. It is what we intend to do in a few moments when we shall stand paying our respects in front of the neighbouring monument where lies the heart of Baron Pierre de Coubertin.

We will also honour the memory of two worthy continuators of his work, who were also the inspirators of the institution of the I.O.A.

These are the German Professor Carl Diem and the Greek sportsman John Ketseas, both being great figures of Olympism and worthy continuators of Baron de Coubertin's work.

To all those who knew them, their figures remain unforgettable, while their work will be a source of inspiration to all for the continuous development and spreading of the Olympic Ideal.

I once more wish to you all «Welcome to Olympia» and to these premises of the I.O.A., which is *yours,* as it belongs to all who believe - as you do- in the ideals of Beauty, of Greatness and of Truth.



The swimming pool was a popular meeting place for all participants.

ADDRESS ON BEHALF OF THE H.O.C.

By Mr. CL. PALAEOLOGOS (GREECE)

H.O.C. Member

Vice-President of the I.O.A.

It is with pleasure and emotion that I convey to all those who attend the 16th Session of the International Olympic Academy, lecturers and participants, the warm greetings of the President and Secretary General of the Hellenic Olympic Committee, who were not able to attend this opening ceremony, because of urgent business related to the preparation of the Greek team for the Olympic Games of Montreal.

The International Olympic Academy is the spiritual child of the Hellenic Olympic Committee and I am authorized by the Board to assure you that we will extend all possible efforts in order to carry on the important work that was begun 16 years ago, with the moral support and assistance of the International Olympic Committee.

The statement of the H.O.C. Board is supported by the words of the Under-Secretary of State, Mr A. Caramanlis, who stressed, two days ago on the Pnyx, that Greece and the Greek Government have faith in the destination of the International Olympic Academy to which they have granted their full support.

The Hellenic Olympic Committee wishes to you all a pleasant stay on the sacred surroundings of Ancient Olympia and inspiration for constructive and fruitful work for the promotion of the International Olympic Idea.

ADDRESS

By Mr. EPAMINONDAS PETRALIAS (GREECE)

I.O.C. Member for Greece
and Member of the I.O.C, for the I.O.A.

Dear participants,

I am deeply moved addressing you from this new position, as a member of the International Olympic Committee for Greece, and opening the proceedings of the 16th Session of the International Olympic Academy.

I had the pleasure not only to follow the rapid and impressive evolution of the institution of the International Olympic Academy as Secretary General of the Hellenic Olympic Committee, but also to live the intense activity of the Academy as its Chairman during the last years, and thus I am able to tell you that today all our efforts aiming at the improvement of this institution and all our hopes for international recognition of its work, have materialized.

The International Olympic Academy aims at recognition as the spiritual center of world sports and the International Olympic Committee, that sponsors the work of the International Olympic Academy, assists it for the achievement of the aims set by this wonderful institution.

The aims set by the International Olympic Academy are included in a simple and understandable philosophy, which can easily be accepted by all men.

It is this philosophy that leads to the model of «the good and the worthy» to serve man, humanitarian ideals, sincerity, justice and pure competitive spirit.

This aim will be achieved if, with your warm love, participation and contribution, the Olympic principles and ideals become accessible and understandable to families, schools and institutions of higher education, penetrate the souls of young people who, tomorrow, are going to replace us and take into their strong hands society's fate. These young people, you, inspired by the Olympic ideals, will adapt themselves to their environment and its needs and will be able to evaluate sincerely circumstances, to face bravely and with dignity difficulties and problems, to go always forward optimistically, dealing with understanding with the requests of other men, and standing proudly and justly in front of their rivals.

Dear participants,

The International Olympic Committee greets your presence in Ancient Olympia, the holy place that gave birth to the institution of the Olympic Games and lights the sacred flame that illuminates all five continents, the Olympic spirit. The International Olympic Committee counts on you and on your dedication to promote the Olympic ideals. Our principles don't serve powers or social systems. They constitute an ageless legacy, that we try to keep clean and whole as we received it from the Ancient Greeks. They serve man, freedom and dignity.

I will express this sense of dignity with a song of Ancient Sparta, preserved by the historian Plutarch : «Now it is us, before us there were others, and after us others again, whose generation we won't even see, since we will die. But let us not only care for a good life, and the way we are going to die,
but for how we are going to do
these things correctly».

Dear friends,

I wish that your days in the Olympic valley be spent with divine inspiration and that you go back to your beloved countries carrying the impression that in Olympia you lived in the home of sports, in the home of the whole world.

ADDRESS

By Mr. GEORGE NIKIFORIDIS (GREECE)
Prefect of Elia

In my capacity as prefect of historic Elia, in the heart of which the sacred and legendary city of Ancient Olympia is situated, I wish to extend a warm and cordial welcome to the members, the lecturers and participants of the International Olympic Academy on this opening of its 16th Session.

I am convinced that the work of the Session will be carried out, as in the past, in an exemplary and constructive way, under the glorious Olympic light and in these idyllic surroundings that will always be enhanced by the myths of ancient gods and the legends of the thousands of competitors who, armed with virtue and endurance, were competing in the arena of honour for the wild-olive crown of victory.

The messages that will arise from the consideration of the Session's themes «International Olympic Movement» and «The New Generation and Olympiern» will, I hope, be conveyed to the whole world by the representatives of the countries who will attend the Session, thus becoming the heralds who will guide modern man towards the eternal ideals of Fraternity and Peace.

THE OLYMPIC IDEA IN ANTIQUITY AND TODAY

By Mr. CLEANTHIS PALAEOLOGOS
(GREECE)
Honorary Director of the Nat. Academy of Phys. Education
Member of the H.O.C.- Vice-Président of the 1.0.A.



In my last book, «From the Legends of Olympia» and in the 4th Chapter, entitled «Philinus from Cos, stadium runner», a dialogue takes place between the athlete Philinus and a phisopher teacher, Nicandros. The athlete had decided to take part in the games of Olympia and the teacher told him :

— You should know, my boy Philinus, that in inaccessible Olympia it is not enough to have a strong body if this is not accompanied by a sound, mature mind. In order to walk into the arena of Olympia you must be perfect.

— What does perfect mean teacher, asked Philinus.

— The body, Philinus, is cultivated with exercise, the soul with music, the mind with knowledge. This is the only way to create beauty. Beauty closely encompasses the idea of man. Man is not only he who possesses a strong body, but he who also has a beautiful soul and mind. Beauty, therefore, is the expression of this plenitude and this perfection is virtue. He who possesses virtue is perfect.

Dear friends,

I think that with these few words I can give you the whole tenor of the Olympic Idea, as it was handed down to us by our ancestors, as we understand it and serve it today, those of us who are concerned with athletics and sports.

The careful study of the work of ancient writers who considered education and problems related to the study of the complex being called man, proves that the wise men of ancient Greece, had discarded any prejudices and superstitions and had placed the education of man on philosophical and scientific bases.

This study shows the remarkable unity, coherence and continuity of Greek education for more than ten centuries. And this is very interesting, for we want to prove that during a long period of Greek life,

which lasted for more than ten centuries, the same physical and intellectual *ideal* prevailed, that today we call the «Olympic Ideal».

Homer's eloquent descriptions and the investigations of modern archaeologists have proved that the Homeric civilization followed the Minoan and Mycenean era, that the development of a human type, mainly through physical exercise and sport, was something that existed long before Homer. The instinct of supremacy and distinction is as old as man and we can say that it is the starting point from where we will study the importance and effect of sport on man. The strong man will secure food more easily and more surely than the weaker. We will then see that exercise is promoted intentionally for through it fighters and warriors will acquire physical attributes. Then the results become so evident that they lead to conscious study and study becomes custom, law, education, training.

What is education? Plato provides us with a definition (Re. B, ψ). «εστί δε δπου ή μεν επί σήμασι γυμναστική, ή δε επί ψυχή μουσική» (μουσική mainly meaning learning, erudition), i.e. education is acquired through exercise for the body, and learning for the cultivation of the soul. Man's education, according to Plato, pursues two major aims: a) well-being or to put it differently, physical strength and b) resolution i.e. moral virtue. Pedagogues educate and instruct youth by means of exercise, and music, i.e. letters, to allow them to achieve well-being and moral attributes. Plato himself lays down the general principle that physical education can never be superseded and he always speaks of physical and intellectual education as closely related and inseparable from man's overall education and training. And he emphasizes the fact that all men, without exception, should exercise from childhood onward, throughout their life.

«εκ παίδων σμικρών άρξάμενοι μέχρις ού περ αν ζώσιν» (Protag. IE') i.e. they should begin from their early childhood until the end of their life. And he explains why. For, he says «ου ΤΟ ζην περί πλείστου ποιητέον, άλλα το εδ ζην», i.e. our purpose is not how to live, but how to live an appropriate, proper life.

The beneficial effects of exercise on the body's health, vigour and beauty, bravery and fortitude and the other moral virtues were understood quite soon and appreciated by physicians, philosophers, the archons and legislators of all the cities of Ancient Greece. Homer informs us that the games until the 8th century B.C. were fairs in honour of the gods and heroes, or religious or funeral ceremonies. They later became established as a permanent event in all cities in honour of the gods and heroes and slowly became a Panhellenic institution which carried away all Greeks, competitors and spectators alike.

As a result, palestras and gymnasia, public and private, were built in all the cities, where they gradually became à distinctive feature which distinguished Greek cities from all others; special teachers appeared, the gymnasts, the pedotribes and the special officials in charge of training, the gymnasiarchoi and choregoi and architheoroi, rich citizens who considered it a high honour to undertake the expenses of the ephebeia or lead the delegation of their city to the Olympic or other major games.

Gradually the custom became an institution, established by the laws of each state which governed the operation of gymnasia, for the Panhellenic form of education could no longer be based on custom. The cities assumed responsibility for the citizens' education, since they were no longer trying to cultivate a beautiful, vigorous and healthy body for their people, but tried, through exercises and games to create perfect men, i.e. well-balanced and developed beings in all their aspects and actions.

* * *

Until now, there is nothing in what was said that can allow us to conclude that the Ancient Greeks had formulated the Olympic Ideology, i.e. a separate philosophical idea, unrelated to education. They did not need it. Their educational system was indeed wise.

They based the development of the body and the harmonious formation and fulfilment of each individual as a human being, on the practice of sports and competitions. They had realized that games and training for athletic contests, combined pleasure and exercise for children, youth and men alike, provided them with a unique opportunity of living in the open clean air, motivated the emulation instinct, inciting them to always persist, strive, in order to distinguish themselves and excel. By means of this regimen they submitted the body to appropriate rules that were the result of experience and in this way achieved the desired harmonious equilibrium between physical, moral and intellectual forces.

Is this the Olympic philosophy as we understand it today?

Let us try to describe, with the brevity imposed by the limited time available, what is the content of the Olympic idea, as we understand it today.

Olympic philosophy teaches mutual respect, the striving for something better and more perfect, through the love of danger and even sacrifice, the aiming at distinction through the sincere observance of the rules of honour, self-contest, the respect of the moral order which a higher quality of life offers to man, racial equality and freedom.

Fair play and competition and sportmanship are the basic elements of the modern Olympic code and since all the ills of our time result from a relative lack of honesty in human relations, we must hope that the example we set with sport competitions, could be extended to the other areas of life, human transactions and even to politics. For the Olympic Ideology encloses a very great and strong force that is able to eliminate all the toxins which are sometimes observed and remove all conflicts that could alter its substance and harm its glory.

The Olympic Idea is a philosophy which can inspire youth, support the family structure and hence society as a whole; it can affect the physical and intellectual improvement of man, cultivate and develop his creative abilities, for it offers the optimism man needs to face the vicissitudes of life, it strengthens his sense of responsibility and makes him a proud human being.

Today, we live in a world dominated by stress and anxiety, in revolt against many principles and ideas and we watch the emergence of a new, dissatisfied generation for its demands are many and few are satisfied since it refuses to accept the conditions of life treated by the former generation. We could explain many actions of some groups of young individuals by saying that the youth of today is insufficiently informed and afraid of the uncertain and unclear future that lies ahead for which we, the older generation, are responsible.

Others, speaking from another point of view, could call progress this frantic mobilization of youth.

I would have no objection, if they were to agree with me on the meaning of progress. It is well known that the idea of progress is contained in everlasting effort and action and that progress is nothing more than what we knew until yesterday but which we must now see again, improved, renewed, perfected.

We have to admit it in a straightforward way. The youth of yesterday is responsible for the excessive behaviour of today's youth. The responsibility lies with our century, i.e. its intellectual leaders. In our century, events have taken place which have caused humanity considerable harm: the two world wars and the greatest evil of all, materialism which has become enrooted in our epoch. Materialism threatens to destroy faith in human ideals, to eliminate poetry from life, to eradicate human virtues, ostensibly in the name of logic and progress and undervalues perennial values.

What do the young men of today see that could serve as example to them? Illicit acts committed by states and persons throughout the world, upheavals, wars, injutice, excessive wealths here and there, famine, anxiety, oppression.

Should we therefore feel pessimistic about the future?

No, I don't think so. Mankind is going through periods of prime and decline, but the resultant of these periods is always positive, a progress toward a better state.

Victor Hugo, the great French writer, once said :

— The outbursts of progress are called revolutions. Once they have passed, it becomes evident that mankind has suffered, was ill-treated, but that... it moved forward.

Socrates used to say that he was driven by his daemon. This same daemon drives the whole world, inciting men to do «good» and preventing them from «evil». The forces of good are unlimited because they are imposed by biological needs. Nature has the power to sterilize evil. Reactions to any irregularity will follow their normal course and the world will soon find tranquillity again.

If the Olympic Idea, a purely intellectual activity, is subject to the mutations to which, under a natural, inalterable biological law, are submitted all social phenomena, principles, ideas, convictions, mores, then it is only natural that this lofty idea we serve must assume new renovating initiatives, new trends, for it is an idea which concerns the very roots and essence of life and therefore man's existence, for a man who does not evolve resembles an inanimate and dead being.

This pursuit of evolution and striving for renovating initiatives carried out with soundness, we want to entrust to you, who are the wise youth, the controlled impetus, but also the soldiers who serve a cause all their life long. Because we want to believe that you are the *permanent volunteers* of the Olympic Idea.

The Olympic Idea today needs men of unshakable faith like the fishermen apostles of Christ, it needs the enthusiasm and the fanaticism of the pioneers of the New World who explored the rivers and wild regions of the unknown American land, in search of gold. It finally needs dedicated workers, ready to accept privations and hardships in order to convince the world that our idea is a shining beacon that illuminates the ideological framework of modern sports. We need your help in order to maintain the conscience of athletic endeavour clean and unspoiled the principles on which it was founded, to propagandize the pleasure derived from toil and persistence, love of justice, satisfaction from pure desire and patience for unconstrained and smooth evolution, as taught by nature itself with spring which slowly descends from the mountains, melting winter snows and covering earth with sweetness, colours and scents.

I firmly believe that the moral attitude of modern civilized man toward the burning social questions and problems, depends, to a large

extent, on his ideological conception of sport. If we attempt to explain the trends of our times, sports can become an important, almost decisive factor of learning and progress.

Today we see that the main goals of our times are the industrialization of work and the sources of matter, the «technologization» of thought, the elimination of sentiments and feelings at any cost. Our epoch is avidly chasing mass production and mass consumption. It boasts of the plastic flowers it has succeeded in manufacturing in such brilliant colours! What irony! What has become of the flower's major attribute, its freshness and scent?

In this heartless and perhaps even soulless era, sport offers the harmony which governs the true destination of human life, the personalization of effort; the striving for emulation and distinction, an old and truly human instinct which will never be eliminated by any kind of technological achievement; it offers the sacred toil for which no material reward is expected and it finally offers a purpose and destination for life, beyond any baseness, a destination for life which, as the ancient Greeks believed:

«ου το ζεῖν θέμενοι καλόν, ουδέ το θνήσκειν άλλά τό ταϋτα καλώς άμφότερ' έκτελέσαι», i.e. what was important was not how to live well or die but how to achieve both in a proper way.

Dear young friends,

It is your task to protect and propagate the cultural heritage of the Olympic Idea and work for the dissemination of the Olympic movement that will bring about a wider cooperation in the world.

An important thing which is lacking today in the sports movement, is that this huge and complex social phenomenon which gathers more than one billion followers throughout the world, has not yet been explored and explained as a philosophical theme, for the intellectual world has either refused to pay attention to it or has not decided to interpret it in a satisfactory and coherent way. All those who until now have decided to consider sports as a philosophical question—apart from a very limited number of persons very close to us — have simply criticized not the basis of its ideology but the individual phenomena of its manifestations.

The modern world, in its overwhelming majority, is a sports fan but is not aware of the purposes and ideas which athleticism encompasses. On the other hand, intellectuals, without any justification, leave this vast and very important social field unexplored. The whole problem of modern sports lies in this efforts. We must find ways to offer

a social and philosophical interpretation to the world movement in the field of sports and convince the intellectual world to support it with its own critical thinking.

We must go on serving our principles, serving the present, like alert soldiers standing watch, for only thus will we prepare and create the future in such a way that we can hope that the men who will perpetuate life on our beautiful planet, will call us their ancestors.

There may be some who think that the magnificent and remarkable spectacle of a modern Olympiad is but the first step towards decline and the cultivation of emulation and the sometimes exacerbated spirit of competition, the continuation of a sterile primitivism.

Similar thoughts can be considered erroneous. Dissidents should be more careful and if they let their thoughts free to move forward uninfluenced, they will realize that above the modern cities that every four years take on the high role of Ancient Olympia, flies the hopeful spirit of human cooperation and unity and the dream of a modern truce.

We are in Ancient Olympia and we can be certain that world public opinion is following our proceedings and appreciates our efforts; in this way, the genuineness of our contribution will be appreciated with parallelisms and comparisons to other sources of social activity. For this reason, our own Olympic activity must prevail, for we have mobilized from the depths of history, the true, the philosophical and the practical contribution of the Olympic Idea which we lavishly offer to the whole world.

Our principles are human and simple, pure like the crystalline water of a mountain spring, and they can irrigate our close, fraternal Olympic Community and then the large mass of the peoples of the world who will join us.

We have tried hard in order to consolidate the pure principles of the Olympic spirit and we hope that the young people who follow us will keep on trying so that they might have time to see the materialization of our dreams for a better and more sincere world.

Perhaps one day, those who come after us will realize that a free community, unmarked by the effects of our wars which have shaped our destinies, a community tightly knit by the world principles of the Olympic Ideology, will succeed in creating a better and more peaceful future for all nations.

We daily build new bridges through which we communicate with the sports-loving world of our times and, with the spiritual communication established through the International Olympic Academy, we will promote mutual knowledge and understanding, contribute to the elimination of differences wherever they exist and further true friendship.

We are not a monologue. We want to establish a dialogue from which we hope to move toward international friendship and entente, closely interwoven with the five Olympic rings.

I wish to convey a final message to each and every one of you who have listened to me today.

Olympia is near to us. Its marbles may be broken, its life may have stopped, but its soul is alive; like the rest of the world it has witnessed tremendous, disrupting changes. But it has remained intact, its spirit has remained prevalent and unaltered.

Olympia will remain with us forever.

BIBLIOGRAPHY

Lectures by Cl. Palaeologos at previous IOA sessions.
Cl. Palaeologos: From the legends of Olympia, Athens 1973.
From the works of ancient writers, Plato, Pausanias, and others.



Mr. E. Petralias I.O.C. member for Greece addressing during the opening of the work of Olympia. From left : Mr. C. Palaeologos Vice - President of the Ephoria, Mr. Otto Szymiczek, Dean of the I.O.A.



Participants of the 16th Session.



Guest lecturers and participants of



after the official opening of the



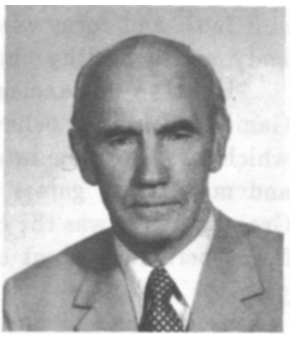
Lecturers of the 16th Session : From the right : Dr. John Powell (CAN), Dr. Joseph Recia (AUST), Conrado Durantez (SP), Ignace Heinrich (FRA), Yves ßoulongne (FRA).



Lecturers of the 16th Session. From the right: Dr. Horst Überhörst (GER), Dr. Simon McNeely (USA), Luc Silance (BEL), Mr. Takis Doxas (GRE).

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 fifteen 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 Olympia 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 realised 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 education 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 education 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 ρητηρ' έμεναι
πρηκτήρα τε έργων»

(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 Grito:

«ου το ζην περί πλείστον ποιητέον,
άλλα το εδ ζην»

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 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 exhange of thoughts and views, the tightening of relations, the development of bonds of friendship and cooperation, the presentation of intellectual works and thus they 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 best and strongest were crowned.

In order to become acquainted with the pursuits of Olympiern 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 idiosyncracy, 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 that a great number of people are given the opportunity to exploit a part of these principles by channeling 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 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.

In paragraph 1 it is stated:

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.

Paragrah 2 reads:

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 art. 24 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 analyse 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, indiosyncracy 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 biorhythm 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 asymmetrical development. During childhood the special objective is to develop the general abilities, initiate children on 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, special objective is now turned to - wards 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 sport 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 and 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, chivalry, 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, 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. Fraternization and reasonable internationalization. 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 recognized 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 physcial education 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.

BIBLIOGRAPHY

1. Avcry Brundgage:. The Speeches of President A. Brundage. I.O.C.
2. Pierre de Coubertin. The Olympic Idea. Carl Diem Inst. Köln.
3. Pierre de Coubertin. Mémoire Olympique, 1931.
4. Ernst Curtius: Olympia. Atlantis Verlag. Berlin.
5. Carl Diem: Weltgeschichte des Sports und der Leibeserziehung.
6. Dr. Carl Diem: Ewiges Olympia. August Lützeyen. 1948.
7. E.N. Gardiner: Athletics of the Ancient World Univ. Press 1930.
8. K.G. Heimaras: To Olympiakon Ideodes kai o Pavlidis. 1965.
9. P.C. Mclntosh: Sport in Society. Alden Press 1963.
10. Dr. Hans Lenk: Werte Ziele Wirklichkeit der Modernen Olympischen Spiele. K. Hoffmann. Schorndorf, Stuttgart.
11. Dr. Fr. M. Messerli: Histoire des Sports et de lOlympisme. 1950.
12. Xenophon Messinesi: Meet the Ancient Greeks. Caxton Ltd. 1959.
13. Dr. Frenz Mezö. Az Ujkori Olympia. Sport Lap es Konyvkiado. 1956.
14. Dr. Franz Mezö. Geschichte der Olympishen Spiele. Knorr und Hirth GMBH, München.
15. Dr. Frenz Mezö. Orök Ifjusag. Sport. Budapest.
16. Olympic Review, I.O.C. Lausanne
17. The Olympic Games Rules and Regulations. I.O.C. Lausanne.
18. N.G. Politis, H. Anninos, Oi Olympiakoi Agones, 1896.
19. Reports of the International Olympic Academy 1961-1969.
20. Alex. Sot. Santas; Olympia, Olympiakoi Agones.
21. Otto Szymiczek: Lectures on the Int. Olympic Academy. 1962-1970.
22. Paul Vialar: Lettre Ouverte à un Jeune Sportif. M. Albin 1967.
23. Pierre de Coubertin: Pédagogie Sportive. Lausanne, Pédagogie Sportive Int.
24. Baitsch. Bock. Boite etc: The Scientific View of Sport. Springer Verlag Berlin.
25. R. Malter: Der Olympismus P. de Coubertin's. Carl Diem Inst.
26. E. Hojer: Olympia-öder; Der Sport zwischen Pädagogik und Ideologie. Carl Diem Inst.
27. Prof. L. Diem: Drei Vorträge (1964-1969). Carl Diem Inst.

OLYMPISM AND RELIGION



By Mr. NICOLAOS NISSIOTIS (GREECE)

Professor of the Philosophy
of Religion of the
University of Athens
(Faculty of Theology)

This subject is part of a much wider question: Sport and Religion, but it attracts our interest for Olympism is the summit, the culmination of sport performance on an international level. At the same time, for religion the subject acquires a special importance as a topic for research and discussion, when with the use of the term «Olympism», as in the case of all concepts ending with the suffix «-ism», exercise and sport in general becomes an ideology, that is a mode of interpretation of life as a whole, with principles and spiritual values which spring from its practical application (in this case by those who believe in «Olympism»). This belief poses an open problem of relations which must be clarified and defined.

In the limited scope of this paper we are not going to support the one against the other. This exclusive tendency which results from a useless persistence in absolute views or irresponsible excesses does not contribute either to the good theoretical and higher conception of exercise in general or to the appreciation due to cooperation between the two in the service of their common cause, that is the lofty conception of the value of life and noble emulation for the preservation of peace and fraternity between the people.

This problem, however, arises specifically, for the following reasons: a. The enthusiastic words of the most distinguished representatives of the Olympic idea have repeatedly been quoted and written, especially those referring to the first period of the revival of the Games, that is before a certain misuse of this idea could be observed in practice.

For example, «the Olympic idea is a religion with a church, a dogma and a cult... but mainly with a religious feeling»; and in another later case, «the religio athletae deeply influences the conscience of all sportsmen, who gradually accept it and embrace it»([1]).

1. Pierre de Coubertin: Olympische Erinnernungen, hrsg. von C. Diem, Frankfurt a. M., 1959, p. 107 and 218.

b. The Olympic idea appears as a unifying spiritual force with purely religious dimensions, more wide and convincing in a religiously differentiated world from which Olympism has taken all its good indi vidual values which it puts into effect. It is in this sense that we must understand the words of another prominent supporter of Olympism:

«The Olympic Movement is a 20th century religion, a religion with universal appeal which incorporates all the basic values of other religions, a modern, exciting, virile, dynamic religion, attractive to Youth, and we of the International Olympic Committee are its disciples» ([1]).

c. The spirit of internationalism and universality which mainly characterizes the 20th century, in combination with a gradual secula rization, i.e. men's liberation from religious superstitions and even more with organized dogmatic or political atheism, have created a vacuum into which dogmatism could easily penetrate in the form of a metaphysical answer. The world today is looking for fraternity at all costs, but it is a world from which increasingly, under the influence of mechanical evolution and absolute technocratic and economic ideas, God, as the supreme spiritual authority is superseded or is forced by man to withdraw. Religion is something superfluous, either because man has matured to self-rule or has accepted, in face of corruption and death, that life is a failure of the being who created it. Thus, «Olympism» can appear as an easily accessible and agréable substitute for old and obsolete and divided religions and become a kind of suprareligion for all others.

d. In this sense, the «ceremonies» which take place at the opening of the Olympic Games, the use of the Olympic flame in an environment pervaded by a certain mysticism, the deep feelings that invade one when it is lit in Olympia, the entrance of the flame in the stadium of the games, have replaced the missing religious spirit and constitute for many an intense religious experience. Inspired by the presence of some supreme authority of a religious nature, the Greek poet Sama ras, will give a transcendental hypostasis to the immortal ancient spirit which stands revealed as the father of everything that is beautiful, great and true (the three elements of divine spiritual creation in anti quity), as it culminates in the noble struggle of the Olympic Games and more specifically, «in racing, wrestling and throwing». The poet has given us a beautiful and inspired allegory, but it can also express hidden and repressed religious pursuits of a dedivinized world and act as a substitute for religion.

1. Avery Brundage, Speech, Opening Ceremony, 62nd IOC Session, Tokyo, IOC Bulletin 88, Lausanne 1964, p. 30.

This innocent enthusiastic exaggeration or unconscious substitution oí the dormant religiosity of our times, through Olympism, which then becomes a practical and accessible ideology, could provoke a vivid or hidden reaction on the part of established religious institutions. Their reaction will then extend to sport in general, no longer only as a deification of the Olympic Idea, but as a Cult of the Body ([1]). More than anything else, however, it will increase the reserve of religious leaders and men, some of whom are always inclined to conservatism or even fanaticism, toward the beautiful and pure Olympic idea and thus religion will not contribute as it should to the progress of sport and its highest manifestation, the Olympic Games.

Because of this contribution, I propose that we examine now the question of the close relationship between sport and religion in general and then Christianic faith with which I am essentially concerned and its contribution (as well as that of other religions in a wider sense) to the Olympic Idea.

1. Correlation between sport and religion.

Historical data clearly show that there is a close relationship, since ancient times, between sport and religion. This relationship was particularly strong in the naturalistic religions of antiquity. Physical education was simply considered as a more intense form of worship, since the movements of the body and its ability to achieve high performances was very closely associated with the material existing world, which was worshipped as a divinity ([2]). This was the reason why dancing was a form of religious worship from the very beginning in all totemic and animistic religions and every kind of magic ([3]). Even among ancient Greeks (who apparently had transcended with rationalist philosophy this identification of religion with bodily movement in general) the religious element as a foundation, especially in the case of the Olympic Games, prevails. Stadia and temples were used as a common basis during the organization of the games and athletic performance fully coincided with the need to honour and worship the gods. It was rightly observed by Drees that «the origin of the Olympic Games springs from the association with the cult of the divine couple Heracleius — Demeter and Pelops — Hippodameia»([4]). Olympia, Delphi, Epidaurus, were holy

1. Cf. the speeches of Pope John XXIII to the sportsmen of the world, on the occasion of the Olympic Games of Rome in 1960, in the book of Martin Soll (Hrsg) Kirche und Sport. Altenberger Dokumente 91, Düsseldorf 1964, p. 71.
2. Cf. J. Recia: Religion und Leibesübungen, Graz 3, Auflage 1965.
3. Cf. X. Murray: Ancient and modern ritual dances in the Near East. Fl. 1965.
4. Ludwig Drees: Der Ursprung der Olympischen Spiele, Schorndorf 1962, p. 16.

places and Olympism, as the supreme expression of athleticism seems to be integrally linked to the worship of Olympian Zeus. Behind this relationship we find deified nature, in which the human body participates as its most valuable species. The beautiful temple of Apollo must enclose, as its highest element, the perfectly shaped body of the athlete - ephebe. These two elements are inseparably linked.

Classic philosophy tries to break this link, by attacking the physiocratic concept of God, as a material or anthropomorphic being. In spite of this and some phrases of Plato who undervalues the body as compared to the Logos and intelligence (the body as an envelope, as the tomb of the soul), this association remained intact. For classic philosophy itself, especially with Aristotle, who considered the soul to be the qualitative form of the body, clarifies rather than breaks this relationship. The body, though inferior to the mind, remains a noble and important element of spiritual life, whose value depends on physical health, what Aristotle calls well-being. Philosophy, Academy and Gymnasium must coexist. Thus, in classical times, a considered and rational distinction was made between sport and religion, avoiding the mythological association of the two we find in other ancient peoples. A characteristic example of this association can be found in one of tho most intense physiocratic religions, that of the Aztecs in Mexico as it is exhibited today in the Museum of Anthropology of Mexico City. It is a representation, perhaps the most ancient, of a kind of ball game. The study of this religion has revealed that at the end of the game, the winning team offered its best player in sacrifice and this human sacrifice was the culmination of worship in this religion. So this ball game was a ritual ceremony, a preliminary to the main worship that followed and with which it was indi visibly linked ([1]).

This relationship between the bodily movement and exercise and religious ecstasy can also be found in mystic Oriental religions, combined with sacred and in some cases with sexual scenes. In ancient Hindu art this combination is harmoniously expressed and in a more perfect form, purified from hedonistic tendencies, we find it in Hindu Brahmanic - Buddhist exercise and Zen mystic experience. Here the use of the body, movements and positions directly affects religious elevation and experience. The two coexist like the two sides of a coin. Yoga is the remnant of this ancient rich association between exercise and religious meditation in our secularized and at the same time thirsting for transcendence world.

1. Cf. on this subject: W. Krickberg, Das mittelamerikanische Ballspiel und seine religiose Bedeutung. Paideuma 3, 1948.

We therefore see that all historic religions reveal a close relation between bodily movement and exercise and consequently with sport and performance. For sport has a meaning only with the pursuit of the best possible performance. With exercise the body reaches a marginal state between what is possible and what lies beyond.

Records represent an effort of continuous transcendence of limits until the impossible is achieved. · It is an effort to move beyond the limitations and wear of the body as a material object, through the subject's determination and will. There is in the sportsman an unconscious religious inclination, which does not have God as its specific object, God as the absolute subject which is unconsciously sought through this tendency, beyond the limits of immediate reality. Religion and sport that is have a common point of contact between them, competition, the continuous effort for a better and superior performance in life. Competition also encloses as a common characteristic, play in its deeper sense, that is as a way of life and recreational experience of a better and superior world ([1]).

In the same way, the pursuit of moral superiority, purity and sanctity is a movement parallel to record. It is a struggle and constant effort toward the highest possible performance. It distinguishes all religions, Christian religion in particular. Saint Paul in the Bible continuously draws a parallel between the moral struggle and the racing of athletes in the stadium and the attainment of divine beatitude is compared to the obtention of the winner's wreath by the athlete (I Cor. 9,25 - Gal. 2,2 - Phil. 2,16). This is again an allegory and comparison, but it corresponds to something deeper which was strongly identified with athletic life in ancient civilizations and religions. This allegoric expression in the Bible shows that with Christian'religion, as with all other modern monotheistic religions which are based on the historic revelation of a personal God, we have moved to another kind of relation between religion and sport which I will call «a relation of distinction and constructive synthesis».

2. Religion and sport in distinction and synthesis

Religions that are based on the apolalyptic acts of God, a personal God who in a way is moving toward man, as with incarnation (Christianism), with the delivery of the Law (Judaism) with truth contained in the prophecies of prophets (Moslem religion); religions whose faith

1. Cf. Hugo Rahner, Der Spielende Mensch (Einsildeln, 1958) and Jürgen Moltmann, Versuche über die Freude an der Freiheit und das Wollgefallen am Spiel (München 1971).

is clearly defined in holy texts (as in the case of the three above mentioned religions and modern Oriental religions of India, China, Japan) have brought a distinction in the relation between religion and sport. As in other cases, these religions, the Christian religion in particular, in its pure form as a faith, when it is not characterized by religiosity or bigotry, constitutes the final victory over any kind of open or hidden idolâtrie tendency and easy identification of God with acts centered on man or even high aspirations. All kinds of human absolutism become relative when confronted with the appearance in history of the personal God himself, in a concrete human form (as in Christianism), or in the form of a concrete moral teaching (as in other monotheistic religions) which appears as God's will.

This faith therefore, imposes a clear distinction between religion and sport with clearly defined limits between the two; Christian revelation more than anything else creates a distance and an opposition between the two for a moment. The same is true in any event for classic art and philosophy. This, however, should, not be construed as animosity or true opposition, but as an effort to clearly define this relation, beyond the absolutism of any human act before the one and only God, before Whom everything becomes relative. Thus, during a certain period — and this has been historically established — Christianism opposed classic art and philosophy and also sport which particularly concerns us. In fact, however, what really happens is that all these things are placed in a new relation of «distinction» and are no longer identified with divine presence and acts. As soon as this happens, Christian faith gives emphasis and content, a deeper, purer, more precious meaning to all these human activities, which remain human but which find their source of inspiration in the distinguished personal action of God through history.

For this reason we find, at a certain moment, an opposition toward the material element of creation and the human body because they can serve as the basis of any kind of paganism and magic. Later, however, nature itself as God's creation finds, in the New Testament, its greatest recognition up to a point where it is considered that it suffers together with man and liberated with him like a renascent being. (Rom. 8, 17-21). Thus, the human body is appreciated even more; it is described as «the temple of the Holy Ghost» (I Cor. 6,19): «your body is the Temple of the Holy Ghost» and «therefore glorify God in your body» (6,20). The final result of the fact that you are «the temple of the living God» is that «there is no agreement between the temple of God and idols» (II Cor. 6,16).

In this way the body is not a cheap thing, an object of use and

abuse as in dualistic philosophies, paganism, magic and natural religion. The Christian religion will formulate the striking concept that you have no body but that as men you are your body. The material element cannot be differentiated from the spiritual. Man is a psychosomatic whole, an indivisible unity. Matter cannot become the image of God, but its value is high for God Himself becomes corporeal. And thus the material body and material creations are elevated. The incarnation of God acquires a very great importance for sport. The body of the athlete is pure, sacred. One must take good care of it, honour it and glorify God with it, since God took on this form. Thus exercise and sport in general have now become a commandment and no longer a cult, a duty but not an absolute value in themselves.

This has been written in order to prevent the three excesses which characterize our times. First, the deification of the body and therefore the absolute acceptance of sport as an end in itself and a new religion in our contemporary world which has moved away from God. Secondly, the aversion toward sport felt by some fanatic religious bigots who have misunderstood the meaning of Christian faith and who do not realize the fine distinction which has allowed Christian faith to establish a better synthesis between sport and religion. Thirdly, and this is most important, this is written against a new concept of sport which is the result of our mechanized technocratic age. I am referring to the mechanical conception of sport or the sole purpose of beating records by any legal or illicit means. The athlete has become a machine. In the place of the relation between the spirit and the body, the concept of the body as a temple of God in which God dwells and walks (I Cor. 6,16), we now have a machine in no way different from the producing machinery of our technological era. Sport is an activity solely aimed at the production of records. The athlete has become a sensomotoric system and the place of the mind-body relationship has been taken by cybernetics, applied medicine through metabolism and the pure mechanistic practical functionalism([1]).

Religion, Christian faith in particular, will oppose these three deviations, that is the deification and absolute acceptance of sport and the body, the fanatical negation of sport as a reaction and its mechanical conception. Once the limits between religion and sport will have been defined, it will support, with any means and acts, physical education as a high moral duty, noble emulation and performance as a means of achieving healthy social relations and coexistence. Thus, the distinction which at first appeared as an opposition will become

1. Cf. Heinz-Egon Rösch: Ist das noch Sport? Freiburg 1972, esp. p. 71-76.

a moral commandment or the proper practice of sport, away from any kind of exaggeration. Religion that is endows sport with moral attributes, with a sense of spiritual and moral responsibility, which the sportsman assumes toward his body, this valuable divine gift and toward his fellowmen, as competitors. Any abuse of the body is forbidden, together with unfair competition and the use of sport to further commercial interests and nationalistic propaganda.

What I would like to point out at the end of this paragraph is the fact that Christian religion and in general all contemporary religious beliefs, have not taken seriously into consideration the need for them to contribute to this important aspect of our modern world. The Christian religion in particular, since it is based on incarnation, should offer a positive contribution with a new synthesis after having clearly defined the limits of religion and sport. Allow me to point out here that it also bears a great responsibility for as in economic life it is jointly responsible for the growth of industrialization, technical civilization and consumer society, which are all based on competition and mechanical production (up to a certain extent beneficial results of progress) it is also in a way jointly responsible for the excessive pursuit of performance and athletic recognition through emulation. These things can be done, but Christian faith must always underline the limits of these efforts and activities, none of which, including sport, can become an end in itself, a new religion.

For then sport will have moved away from its true purpose which is the creation of a real man, healthy of body and soul, living as a member of a human society extending beyond national and racial limits to unite all men in one single human family. This brings us to our last paragraph ([1]).

3. The contribution of religion in true Olympism.

After these clear distinctions between religion and sport and the positive attitude which results from this distinction between religious faith and physical education, we are now in a position to return to

1. Fortunately a new trend can be observed at this point. There exists a rich bibliography, from the theological point of view, which has been further enriched after the Munich Olympic Games of 1972. The interesting book «The scientific view of sport» (New-York-Heidelberg 1972) and its chapter: «Sport on theological and scientific religious perspective» and the bibliography it contains are most eniightening on the subject of religion and sport. The Grerman edition is entitled «Sport im Blockpunkt der Wissenschaften» (Springer Verlag, Berlin 1972) and the chapter «Sport in Theologischen und Religionswissenschaftischen Sicht», p. 43-100 with a complete bibliography on the subject, p. 89-100.

the subject of Olympism and Religion. We must also understand the distinction between the two as well as their close contact at some points. In spite of the religious-like ceremonies which surround the Olympic Games, we must admit that Olympism is a kind of ideology, not a religion. Or rather it inspires a kind of ideological attitude on an international level. To make this more clear we must now attempt to give a definition — an extremely difficult task — a definition for the religion of our times. We can therefore say that religion is the faith in a higher, supernatural, transcendental, personal or impersonal force, on which depends or which explains the creation of the universe and its purpose and which imposes a moral behaviour on human beings as part of humanity and life is recognized as the most precious of goods.

This general definition is convincing for the distinction between Religion and Olympism, especially in its first part, that relating to faith in a supernatural force and the explanation of the origin and purpose of the world which Olympism does not presuppose. Nevertheless, as far as its second part is concerned and on the basis of the Olympic Idea which takes the place of the personal or impersonal force, Olympism can inspire a moral attitude in a given field (world fraternity) and through a given medium (sport) and appear as a substitute for religion for some because of an inner transcendental experience. The same thing is true for the other values of life when they become absolute: absolute political ideology — sociopolitical utopia — pan-sexualism — scientifism. This in Olympism should be considered rather as a momentary enthusiastic exaggeration. It concerns more the hidden religious elements which the experience of Olympism contains, but it is not a new religion.

I would like to draw your attention particularly to this point. Without wishing to support religion against the danger of a possible substitution, nor the superiority of religion toward Ideologies (in the case of Christian faith this would be called Pharisaism), we must avoid this exaggerated definition of Olympism as a religious ideology. When this happens, then the common struggle of Olympism and Religion will be revealed as one of the most vital aspects of human existence which every religion and Christianism in particular tries to support and consolidate with its teachings, i.e. the equality of people, fraternity and love. In the New Testament we read (Epistle to Galatians 3, 28) «There is neither Jew nor Greek, there is neither bound nor free, there is neither male nor female: for you are all one in Christ Jesus». Similar phrases can be found in the holy texts of other religions for universality and fraternity are the essential characteristics of every true religious

faith which accepts God as the Creator of everything and whose essence is love.

In this way, as in the previous paragraph where we had the distinction between sport and religion which led us to a constructive correlation of the two, once again, the distinction between religion as a faith in the supernatural force which imposes the joint consacration of life and Olympism as a high ideology which inspires fraternity among the people, will lead us to a positive and fruitful contact between the two, by revealing their main point of contact. Allow me to remark that Olympism, be it fleetingly and temporarily, when it «ignores» the political, social and cultural problems of the world, is more successful in promoting the unity of the people than religions when one examines their role in the furthering of world unity among the people. Divided as they are in many cases they rather contribute to the division of the world.

This, however, should not encourage the adepts of Olympism to acclaim it as the new religion, for this comparison is very superficial and hasty. Religions are not something that can be celebrated with a quadrennial festival of the people during which human differences and passions can momentarily be forgotten. Religions are at the root of every manifestation of national, political and social life. Olympism and here again its fine distinction from religion will prove useful, is but an aspect of universality and a means to achieve world fraternity under certain conditions, artificially created for this purpose. This remark does not in any way reduce the value of Olympism; it simply defines its true dimensions, as a positive element for every live and serious religion but. only from a certain aspect with a specific means and for a certain time. As such Olympism must be supported and assisted by religions for they can find in it, be it momentarily and under special conditions, what they try to achieve on a more permanent and universal basis, something which seems so difficult; the fraternal coexistence of the people.

We see therefore that Olympism and Religion have as their common point of contact, universality and the world family, aims which they try to achieve at different levels and with different means, without this meaning that for this reason opposition against Olympism exists, since, as we were able to prove in the previous paragraph, Religion, under certain conditions, supports physical education and sport. On the contrary, their cooperation in this field will be achieved through mutual assistance. Olympism will remind Religion about one of its highest aims, defined by God, which it neglects or sometimes even abandons as a result of human weakness and incompetence. Religion

on the other hand will remind Olympism that the question of the fraternity of the people is wider, deeper and more difficult than would appear at first. Their contribution will also be needed when the Olympic idea will be threatened by its own followers, for religions know only too well that religious people and institutions often deny their own foundation. Olympism, with the help of religion, must avoid everything that threatens the purity of the Olympic idea in the practice of modern Olympic Games. The pursuit of records can be maintained but we must put an end to the exploitation of athletes as record-producing machines. Noble emulation among the people must be maintained, but it should not become nationalistic propaganda and a show of superiority of «our» race over others, or success of the political regime which Olympic victors represent. Support should be given to athletes, but sport should not become the privileged profession of an elite of supermen who have reached this level through the use of any kind of illicit medical and mechanical means. Money should be spent for the staging of the Olympic Games, but we should not reach the colossal sums which the present gigantism of the games requires and which prevents most countries, with the exception of the rich states, from organizing the games. All this constitutes a threat against pax olympica which appears to be working under a misleading cover. On this point all spiritual forces, religion in particular, should offer their contribution and fight together with the supporters of the Olympic Idea, for as it was mentioned above, they know quite well that even the noblest ideals are altered and warped in their application by man. Just as Religion is in constant need of renewal and purification, Olympism too needs continuous readjustment and self-purification through its spiritual values and principles which in their pursuit of the fraternity of people are based on a common element and source, the one God who is love. Apart from all this, however, Olympism and Religion must pursue a common aim in our modern world. A world which more and more is forced to bow to the new god, technocracy, which threatens to dry out any source of spiritual and moral inspiration, leaving only the routine of daily, boring, mechanical repetition. Olympism and Religion must fight together for a better and higher life. While all around them, racial discrimination, blatant injustice among the haves and the have-nots, increasingly grow, dividing the world family, Olympism and Religion must join forces. In the artificial peace, with no spiritual foundations, created by the superpowers they must proclaim together that all men belong to one family with the Father of what is great, beautiful and true. They must oppose to the oppressing machinery of the political and economic system which keeps the world divided and

confronted by serious problems, the value of human personality which can only be expressed in an international dimension. The world has probably never needed the Olympic Idea as much as it does today in order to be able to move beyond the prison of the economic, political and cultural barriers which have been erected by petty nationalistic interests. We are going through a period where the glory of power poisons any noble endeavour. Olympism must reveal this reality, simply and indirectly. Then, it will have fulfilled its mission in the eyes of religion which will become for it a hidden, quiet, humble, but loyal, faithful and trustworthy companion. The new generation must accept with a new, more open spirit, free from prejudices and insincerity, this beautiful and possible cooperation between Olympism and Religion, after defining the distinction that exists between the two, their different nature and role, for the achievement of one goal: love and fraternity among the people and the promotion of world peace.



The swimming pool was a popular meeting place for all partiel pants.

THE RULE OF THE I.O.C. ON THE RIGHT OF PARTICIPATION IN THE GAMES



By Mr. A. A. TZARTZANOS (GREECE)

President of the I.O.A.,
Member of the H.O.C.
and of the Eligibility Committee of the F.I.S.

Summary

The lecturer says that he is glad to be speaking again to an audience of the I.O.A., on a subject that has occupied him for decades, namely to define the prerequisites for the right of participating in the Olympic games and the other games of a wider importance, which are organised under the sponsorship of the I.O.C., the International Sport Federations, the National Olympic Committees, etc.

He reminds the audience that he was among those who years ago had asked for the re-adaptation of the rules of participation in the games (both from the Chair of the I.O.A. as well as through publications, etc.). Because he always believed and of course still believes that these rules should be adapted to the new sport reality, especially regarding the preparation of the future life of the athlete, whose preparation is naturally hindered because of his specialization in one sport, especially from the moment he begins to achieve successes which place him on the Olympic level.

The lecturer says that the more important question to be dealt by the 75th Session of the I.O.C., which convened in Vienna in October 1974, was the question of fixing the rules of participating in the Olympic and other games.

This new «Rule 26», whose terms the speaker reminds to the audience can be considered to have marked a progress in this very delicate question, because it was for the first time (after many years which brought no change in a theory which has long since vanished) that the I.O.C. has had to face reality, which is that today it is impossible to produce champions of Olympic level if they are not given the material means for reaching that level.

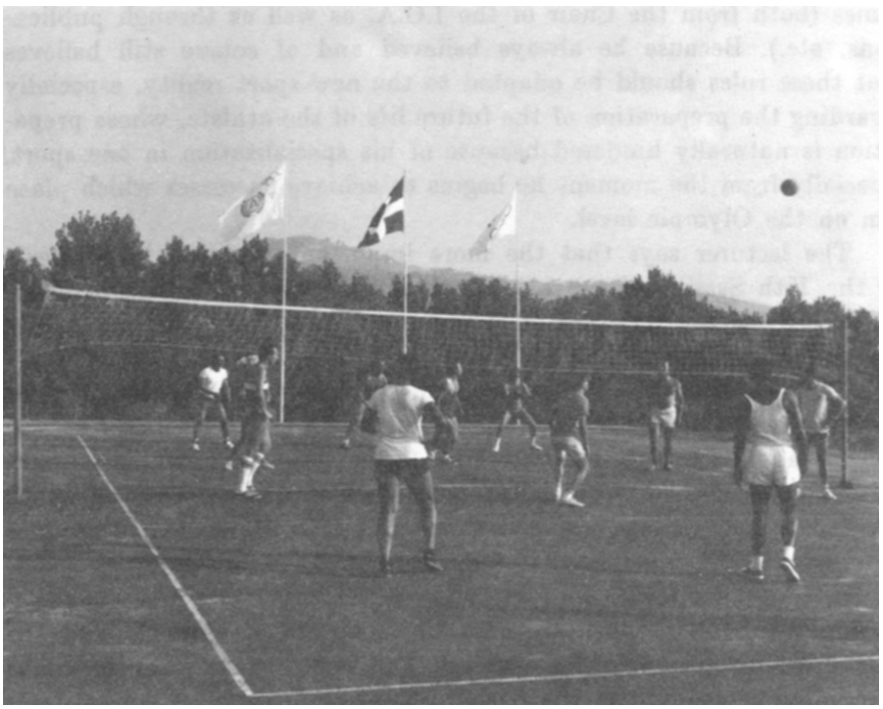
Further, the speaker analyzes the contents of Rule 26 and the official interpretations of its contents, and makes clear what he thinks is permissible or not, on the basis of the text.

He stresses the fact that the implementation of these rulings have been entrusted to the National Olympic Committees and to the Inter-

national Sports Federations, who are entitled to issue, on this question, rules more severe than those of the I.O.C.

The speaker gives to the audience information as to the views prevailing in Greece regarding the quality of a competitor, refers to the rules of the past and the more recent ones according to a later Law, which deals with the relations between the government, the sports federations and other* organizations.

The lecturer then justifies the necessity of the existence of Rules, as those fixing the participation in the Olympic and other games, and believes that there should always be maintained the distinction between Olympic sportsmen and those who make sport for material profits.



Participants organised an intramural Volley-bail tournement.

THE LAW OF SPORT



By Maître LUC SILANCE (BELGIUM)

Legal Adviser of the I.O.C.

1. Definition — General Aspects — Civil liability

1. Definition and general aspects

Law and sport are not related fields.

Let us take as the definition of sport, the group of games and physical exercises practised individually or in a team by people for the purpose or recreation, of developing the body or for love of competiton by submitting to the rules of the game.

Law, whose definition is equally difficult, can be conceived as a set of rules which govern life within society.

As we know there are sport rules. These rules can be studied as a law of sport which would be the set of rules which govern the life of the athletic community.

In fact there does not exist one legal order of sport but several. In every sport there are different rules and each international sport federation forms, together with the national federations, a distinct legal order. Similarly, the Olympic world forms another legal order.

Sport associations cooperate for the attainment of this general objective: promote and develop the practice of a given sport in its most varied forms and without geographical limits.

We will examine what are the compulsory rules which must be observed in various fields and those which are of primary concern for us,

Those whose study has already begun, which appear as the most simple although they are in fact quite complex, are the rules concerning liability.

2. Civil liability

Any act committed by a man and which causes harm to another, compels the person responsible for the harm to rectify it (art. 1382 of the Civil Code).

In the field of sport, liability also results from a tort. There are, however, certain cases of liability for a third party, i.e. the employer

or instructor, may be considered responsible for the tort committed either by the employee or by the student.

When an accident occurs during the practice of sport, which causes a damage, it is necessary, as in all other cases, to look for the person who has committed the tort and who will be responsible for the reparation of the damage caused.

In such cases, as in all others, it will be necessary to refer to the rules of the sport federation. We cannot say of course that these rules will have the same value as a law and that the courts will be compelled to enforce all their provisions (Mazeaud et Tunc «Traité de la responsabilité civile», p. 550, note S and P, 601-602).

In the large sport federations there is a set of rules which have to be observed during the performance of each sport. There is also a kind of code governing horse races, a tennis code, a rugby code, an amateur football code, a boxing code. In fact these correspond to a unification of the rules of the game so as to avoid that sport, by loosing its true character degenerates into fighting.

The judge who is asked to deliver an opinion in civil cases must refer to these rules in order to determine whether the player who has observed or infringed them in a way, has committed a tort from a civil point of view. We must also make a distinction between rules aiming at determining the course of the game and other rules which impose a certain degree of prudence on players.

The Belgium Supreme Court of Appeal (16 June 1969, RGAR 1970, no. 8358) has even gone so far as to admit that an act which constitutes a violation of the rules of the game may not necessarily conflict with the rules of prudent behaviour of a person toward a fellowman and merely constitute an incident included in the normal risks inherent in the practice of football.

We therefore have to look for rules which should apply when during an incident occurring between two athletes, one of them is injured. It is generally admitted, in such cases, that one of the rules of behaviour is that athletes taking part in the competition accept that in so doing they will run certain risks. This is the reason why, apart from cases of serious tort, liability is normally relieved.

On the other hand, the spectator does not usually accept to run risks when watching a competition. If he suffers a damage or injury as a result of a tort he may claim a compensation. He may also ask for damages from the organizer of the event who did not take the necessary safety measures or from the competitor who did not observe the instruction he was given.

Similarly, the athlete may claim from his trainer, his sport official, his manager, the reparation of the damage caused to him.

The problems are very complex and some examples are needed to clarify them. We will mention specifically:

— football accidents
— shotput or javelin throw
— motor-cycle races
— bicycling
— etc.

Let us remember the subdivisions of this problem:

* Civil liability of athletes
— toward third parties
— toward spectators
— toward players
* Civil liability of the organizer
— toward third parties
— toward spectators
— toward athletes
* civil liability of the owner or manager of the sport facilities
* civil liability of the State
* plurality of responsible persons.

2. Administration

1. Administration of voluntary sport

Sport clubs, national or international sport federations, have been set up by their members and conform to rules. These rules are collected in order to form the «by-laws».

The elaboration of these by-laws, and the problems which their application involves are of a strictly legal nature. More and more, sportsmen, clubs or federations, need the help of legal advisers, to help them draw up by-laws which will be compatible with the legislation of public order. The convocation of general assemblies, administration by a board of directors or a committee, attendance of meetings are questions which form part of the law of sport.

2. The rules of the I.O.C. and international sport federations

The problem of the legal personality of the I.O.C. has recently arisen. The I.O.C. we must not forget is a gathering of persons exerting considerable influence throughout the world. Initially founded in Pa-

ris in 1894, it then moved its headquarters to Switzerland in 1919.

Is it an association governed by French or Swisa law?

Does the association have a legal personality or not?

During its Vienna session in 1974, the I.O.C. slightly amended its rules and decided to consider itself as an «association under international law», possessing a legal personality and it is not formed for profit.

The Swiss federal government accepted to recognize the legal personality of the I.O.C. so that now it is in fact a recognized association under international law.

International sport federations are almost all in the same position since they are composed of national sport federations but are not normally governed by any national law of these federations.

3. Jurisdiction

Disputes arise between the members of clubs, national or international sport federations and even national Olympic committees. These disputes have to be settled and usually sports people prefer to settle their differences between themselves. They have therefore created sport jurisdictions.

The study of sanctions which may go up to suspension or dismissal is part of a jurisdictional law.

4. State: constitutional and administrative law

In general, sport is administered by voluntary organizations of a private nature. In socialist countries the role of the state has become increasingly important. As it controls all the activities of its citizens, it also controls sport. In Western countries, the role of the state in the field of sport has also acquired considerable importance. The state finances the construction of sport infrastructures with facilities etc. It promotes the practice of sport in schools and in large population masses. A special budget is now provided for sport so that it has now become necessary to appoint officials and possibly a minister, a secretary of state or at least a director general who will allocate funds and control their use, distribute subsidies among sport federations and possibly sport clubs and sometimes grant subsidies for elite sportsmen.

In some countries (Switzerland, D.D.R.) the constitution provides for a «law of sport» thus recognizing for each individual the right to practise the sport of his liking if he so wishes.

In administrative law, sport has also gained a prominent position to the extent that a ministry of sports has been established or a special administration handles all sport matters.

5. Disputes

The existence of a ministry of sports or, in any case, the state's intervention in the field of sport may give rise to disputes with sport officials who are part of the voluntary sport movement. In addition, legislation may conflict with some rules of national or even international sport federations. We find a striking example of this in the dispute between the International Cycling Union and two motor-cycle coaches Walravie and Koon. The case was brought before Dutch courts and refered to the Court of Justice of the European Communities. Even the EEC Commission took on the case, saying that the freedom of circulation or establishment of persons in the Common Market was effected as a result of the introduction of a new rule in the regulation of the International Cycling Union.

The Commission furthermore stated that this new rule was not compatible with competition rules. However, this last procedure was not carried through.

3. Penal law — social law — intellectual rights

1. Penal law

Blows and injuries, even when unvoluntarily inflicted can constitute infringements under penal law and they should be suppressed.

The problem of boxing is peculiar since, in most countries, voluntary blows constitute an infringement. However, if the boxer observes the rules of the sport and has committed no negligence or imprudence or if the «victim» has accepted to run the risks of the game or sport, it is accepted under penal law that there is no ground for legal action (Garraud, Les sports et le droit pénal, RIDP 1924, No. 21, p. 212; RAYMOND CHARLES, Le sport et le droit pénal, RDPEC 1952-1953, p. 672; JEAN CONSTANT, Droit pénal et sport, RDPEC 1967-1968, p. 277: L. SILANCE, La formation de la règle de droit dans le domaine sportif, dans La règle de droit, Bruylant, 1971, p. 296).

In addition, certain specific questions are related to penal law. For example the question of doping. Apart from the rules of the I.O.C. and those issued by most International Sport Federations, there are laws which sanction the use of doping substances (France, Italy, Belgium, Austria...).

Control is carried out not only by sport authorities but also by the police. Penal sanctions are imposed by the courts on sportsmen using forbidden substances, the physicians who supply them, officials or coaches who accept to supply them with these drugs.

The use of fire-arms may a]so be sanctioned. Shooting is a, sport

practised in numerous countries but the possession of fire-arms must always comply with the legislation and regulations of the country where they are used.

2. Social law

Sportsmen, at least when they have reached a certain level, represent a special category of workers. From the social aspect they are entitled to protection. However, this protection has not as yet been sufficiently guaranteed by international federations. Few national federations compel clubs or sportsmen to provide insurance coverage for accidents which occur during the practice of sport. The contracts signed by professional athletes or elite sportsmen has not yet been studied with sufficient attention, something which is necessary. Insurance for disease or invalidity and even the question of the athletes' pension are problems which will have to be studied in a thorough way.

If this is not done by sport federations, then the state will intervene in order to impose a protective legislation.

3. Intellectual rights

The question of intellectual rights is one which has not been very much studied in relation to sport. Let us quote some examples which would require attention:

a. The I.O.C. symbol (the five Olympic rings), the emblems of N.O.C.s and of the organizing committees of the Olympic Games, are different from trade marks. It is however necessary to protect the intellectual rights of their «inventor» and forbid their use by non-autho rized persons.

b. The Olympic torch is described in the I.O.C. rules and its use as an emblem is also protected, possibly not sufficiently.

c. Television: television rights paid to the I.O.C. and certain In ternational Sport Federations for the broadcasting of international competitions pose the problem of «picture rights».

On the one hand there exists the right to information. Sport Federations are aware of this and protect this right. On the other hand, the organizer of a competition may hope to collect from spectators the costs of the spectacle. If this spectacle is transmitted by radio and TV, most spectators will be able, under excellent conditions, to watch any spectacle just by turning on their TV set. Often they will be able to follow the competition more easily; spectators will see the athletes' efforts much better. Consequently we have to recognize that the organizer of the show has a right in it and that if the show is broadcasted, this would only be possible if he receives payment. It is not a pay-

ment for the picture rights; it has nothing to do with the protection of the athletes' image. They, by participating in sport competitions, have renounced the protection of their image, since they offer themselves to the public, just like politicians and all the others who perform public functions.

A sport spectacle was not protected as such in international conventions. It should, however, receive the same protection as artistic shows.

Conclusion

Sport is a field in which one would not expect to find legal rules, at least not many.

This field, however, as it is specially alive, is possibly one of the areas where legal rules develop in a very natural way, without the intervention of a parliament or a national assembly. On the contrary, we are dealing with the development of international rules in organizations which govern sport throughout the world and consequently formulate rules which will have international application.



THE INTERNATIONAL OLYMPIC ACADEMY AND THE CENTRES OF OLYMPIC STUDIES

By Mr. CONRADO DURANTEZ (SPAIN)

Judge,

In charge of International Relations at the National Institute of Physical Education

On 16 June 1961, on the green hill, overlooking the first modest facilities of the IOA, to which the grand name of amphitheatre had been given, the first lecture of the 1st session of the Olympic Academy was delivered. This date, therefore, marks the historical start of the institution which has invited us today to its annual session, which bears the number of 16, although only 15 sessions were in fact held since that of 1974 had to be cancelled for reasons independent of the organizers' will.

If one examines the philosophical, spiritual and cultural background of the Academy and the way in which it explores and examines the problems related to competition and the practice of sport, one will see that its work can be studied in three separate historical phases which correspond first to the remote prehistoric past, going back to Greek world of antiquity, then to the Coubertin period and finally to the present situation of this international centre seen in the context of its three life periods.

The prehistoric period

When the Olympic Games reached the peak of their glory in the 6th and 7th century B.C., the Elian magistrates, permanently in charge of the organization and celebration of the major athletic and religious festival of the Olympic Games, were seriously concerned about the protection and preservation of the main ethical and spiritual principles which governed the great quadrennial festival of Ancient Greece. In one word they were concerned about the permanence and inalterability of what we would call today the Olympic spirit or Olympic ideal. This is why, as Pausanias([1]) informs us, the hellanodikai or supreme judges of the events and contests of Olympia, had to place themselves under the orders of the nomophylakes, the «guardians of the

1. Pausanias, VI, 24, 3.



The President of the I.O.A. honors the memory of Pierre de Coubertin.



Mr. E. Petralias laying wreath to the stele of I. Ketseas and C. Diem, pioneers of the l.O.A.



View of the



installations



Participants of the 16th Session.



Participants of the 16th Session.

laws», ten months before the beginning of the competition, in order to be duly instructed by them in the meaning and purpose of the great festival and in the human, spiritual and educational value of the contests over which they would preside. During these ten months, in the Hellanodikon of Elis, the capital of the region, situated at a distance of 300 stadia ([1]) (about 57 km) from Olympia, the Hellanodikai were taught the Olympic rules. Since competitors also had to come to Elis, at least one month before the opening of the Games in order to train under the supervision of the Hellanodikai, the human group thus formed, living under the same rules and conditions, in identical or similar accommodations, united by the same religious worship of Zeus and wishing to achieve together the highest levels of perfection through competition and for competition, represented the first precedent of the aims pursued today by the Academy, especially when we consider that Elis, according to Diem, was at the time the great school of sport of the Mediterranean ([2]).

The Coubertin period

The periodical, quadrennial celebration of the Olympic Games in their present form, began with the celebration of the first modern Olympiad in Athens, in 1896. But, as Olympiads progressed, the organizers and the leaders of this recently revived sociological movement, began to worry about the possible dissociation of the two fundamental and decisive elements of this spectacular complex: on the one hand, the tangible and splendid reality of the quadrennial sport competitions and on the other, the deep, strong and determinant foundation of the ideal which shape the Olympic movement.

In the limited history, covering a few decades, of the recently established institution, the strength it acquired surprised its founders; at the same time, however, the ignorance that prevailed concerning its ideological foundations, which became evident, especially during the celebration of one Olympiad, began to worry them seriously.

Coubertin was especially worried in the face of events. The struggle that had been necessary in order to ensure that the Games would be international had been quite hard and now the task of maintaining them at a suitable cultural and ideological level, according to the model he had created, seemed to him even more difficult. That is why Coubertin obstinately insisted on the festive and cultural aspect of the

1. Pausanias, VI, 22, 8.
2. Diem, Carl, I.O.A. 1961, p. 17.

sport competitions of the Olympic Games. «It is not possible, he says ([1]), to consider the Olympic Games as a different version of sport competitions and even less as simple world championships. On the contrary, they are a festival… a festival of passionate effort, of multiple ambitions including the different forms of juvenile activity proper to each generation stepping onto the threshold of life»([2]).

With the passage of time, these difficulties increased and it was then that the reviver of modern Olympism began to seriously consider the creation of a technical organization, enjoying international recognition, entrusted with the protection and preservation of the basic principles which form the essence of Olympism.

The difficulties involved in putting into immediate practice the idea of Coubertin concerning the creation of an international centre for the preservation of the great Olympic ideals, led the reviver of the Games to strive indefatigably in order to maintain, to a proper level, the ideological and cultural image of the Games.

Following the historical congress of the Sorbonne, on 23 June 1894, Coubertin had set up an International Olympic Committee, consisting of members whom he had carefully selected as being persons occupying an outstanding social and political position in their countries and enjoying a freedom and independence of movement and opinion, who would become «the trustees of the Olympic idea»([3]) in their respective countries.

Coubertin, in spite of his enthusiastic dynamism, had to be particulary realistic when studying specific circumstances. He soon realized that the members of the Olympic Committee he had set up could no

1. Pierre de Coubertin: Mémoires Olympiques, p. 77.

2. Schöbel (olympia, p. 115), commenting on the antique idea and the modern idea of the Olympic Games and confronting the two basic ideals of the two periods, Kalokagathia or the Greek idea of physical and mental harmony and the «péda gogie sportive» of Coubertin, says: «Coubertin explains his essential idea with the following pattern: cult of beauty, satisfaction from physical exercise, service to the family and to society, and thus it is possible to appreciate in different ways several parallel aspects of the classical Greek ideal. The cult of beauty corresponds to the idea of beauty (kalos), i.e. the pusuit of harmony, the satisfaction derived from physical exercise which is close to the antique agonistics which gave its cha racteristic meaning to the concept of kalokagathia and formed the basis of the Olympic Games. As to the service of the family and society one could draw a com parison with the ekeheiria (truce) while maintaining of course the difference of social structures. In both cases, the essential element is the wish for peace, friend ship and mutual respect, the purpose of human perfection and, in both cases, sport plays an important part in the attainment of this ideal.

3. Pierre de Coubertin: Mémoires Olympiques, p. 83.

longer cope with the technical difficulties caused by the steady expansion of the Games. Thus, the solution of the urgent problems, hid from view some other problems, just as important, those related to the cultural aspects of Olympism. The danger of a possible neglect of the ideological aspect of the Games was all the more serious since, as the famous reviver of the Games had already remarked, in some intellectual circles, sport or the competitive background of the Olympic Games, had been described by a university professor «a mere pastime, nothing more», while political circles who showed a marked indifference in the Games, considered them to be «pure entertainment, rather amusing and brilliant»([1]). A study of the relations between science and sport had to be made therefore in order to obtain from the latter the highest possible number of spiritual and cultural advantages». «From there the need, thought Coubertin, of obtaining a central research body for all the fundamental sciences on which the teaching, the technique and the performance of sport are based, since it was from the Greek Olympic festival that were born the spiritual forces that tranformed it into the nucleus or the backbone of ancient civilization and at the same time, in another sense, the unifying link of the culture of the Greek people first and then of the whole Mediterranean at the time when Elis played the role of a great school of sport whose influence extended to that whole area. All this has formed, as a valuable heritage, the foundation of our Western civilization from which modern sport has slowly sprung» ([2]).

In the face of the urgency of the situation and the lack of adequate means for the achievement of his goals, Coubertin saw as a transitional solution to the problem the holding of an Olympic Congress which would consider and study the group of sciences and educational disciplines which form the field of sport. For this purpose, a little after the celebration of the Olympic Games in Athens, he convened at le Havre, in 1897, the first scientific congress on the effect of paedagogy and hygiene on sport. The group of subjects related to hygiene included those concerning the psychology of physical exercise, the differentiation criterion between free games and those which were performed according to given instructions and the question of the moral influence of physical exercise on children and young people.

Finally, in the group of subjects related to sport, were studied questions dealing with the concept of «amateurism», the possibility of

1. Pierre de Coubertin: Mémoires Olympiques, p. 58 and 63.
2. Carl Diem: Olympic Academy, p. 17 and Meaning and purpose of the Olympic Academy: Opening lecture of the 1st session of the IOA, Olympia, 23 June 1961.

awarding money prizes and determining their value, the organization of international competition and their periodicity, the possibility of establishing a World Olympic Association and a world «Olympic Bulletin», the study of the revival and growth of physical exercise during the 20th century and the possibility of compiling a historical compendium on this movement in all the countries of the world ([1]).

In June 1906, Coubertin succeeded in convening another Olympic oongress, this time in Brussels. The vast working programme, mainly of a technical nature, also included an intellectual or spiritual aspect so dear to Coubertin, and the opening ceremony was enhanced by an inspired and well-documented lecture delivered by Marcel Prévost, president of the Société des Gens de Lettres, on the subject «The mind learns from sport».

During the Olympic congress of Paris in 1906, the questions of the relationship and beneficial interdependence between art, the letters and sport was specifically considered during the meeting. Coubertin, in his tireless attempts to «spiritualize» and «culturize» sport and sportsmen themselves to the highest possible degree, succeeded in having the congress study the above-mentioned subjects, in spite of the lack of understanding and hostility of his contemporaries, toward the idea of including art contests in the Olympic programme, which would enhance the cultural aspect of the Olympic competition, a fact to which the reviver of the Games attached a special importance, reminding his audience, with historical quotations of the high cultural level which the Olympic Games had achieved thanks to the contribution of the wisest and most talented men of ancient times who presented their work, their doctrines and ideas during the games. This is the reason why the Congress of Paris was called «Conférence consultative pour l'art, la science et le sport» (advisory conference on art, science and sport), for it was attended by artists and scientists from all countries who had specially been invited. Coubertin submitted to their consideration the question for which he had organized the meeting: «To what extent and in what form, art and science could take part in the modern Olympic Games and what should be their general attitude toward the performance of the various types of sport in order to profit from it and 'ennoble' it».

Once again, Coubertin had attained his objectives and the Conference of Paris, carrying out the task assigned to it, proposed to the I.O.C. the establishment of five contests, for architecture, sculpture, music, painting and literature, for original works directly inspired

1. Pierre de Coubertin: Mémoires Olympiques, p. 51/52.

from the athletic idea, which would from then on constitute an integral part of each Olympiad.

The famous advisory conference, which ended with a magnificent festival on sport and art at the Sorbonne, had achieved its primary goal. The revived charter of Olympism had now been completed.

The last of the Olympic congresses convened by Coubertin was held in Lausanne, in 1913. In the meeting that was held under the name «Congress of sport psychology», several subjects of considerable interest were discussed, which laid the emphasis «on the origin of the sport activity and sociological prerequisites for sport». The question of «the psychological characteristics of every category of exercise, the intellectual and moral qualities which are developed and used by sport, the conditions required for the practice of sport: solidarity, comradship, mutual assistance, competition and discipline» was also discussed ([1]). Some participants also considered the question: is there not a germ of a philosophy of life contained in the practice of sport?

When, in 1925, Coubertin retired of his own free will from the post of President of the I.O.C., he was again confronted by the fear that cultural aspect of the games might be forgotten. The International Olympic Institute of Berlin which began its activities in 1938 under the leadership of Carl Diem, as director or secretary general, fulfilled, thanks to its effective work, Coubertin's aspirations. Coubertin himself had proposed the establishment of such an Institute to the government of the Reich in a letter sent in 1939: «I have not been able to conclude — he wrote — what I wanted to accomplish and what would be most valuable in my mind would be the creation in Germany — in memory of the Games of XIth Olympiad — of a small institute to which I could bequeath all my papers, documents and projects not carried out and which cover all the aspects of modern Olympism, for I fear that otherwise there would be no interest in the history of this movement about which many erroneous and false affirmations have been made. I think that a *Centre of Olympic Studies* (not necessarily located in Berlin) would contribute, more than anything else, to the preservation and continuation of my work, protecting it from the deviation I fear might be observed in future»([2]).

The establishment of the Olympic Archives as a «centre of documentation on the organization of world sport» ([8]) which would study,

1. Pierre de Coubertin: Mémoires Olympiques, p. 140.
2. Carl Diem: Weltgeschichte des Sports und der Leibeserziehung p. 1.145 a»d Historia de los Deportes, p. 409.
3. Diem, C.: Olympische Flamme, T l, p. 316.

in a scientific way, all fundamental Olympic questions, together with the exchange of views with the promoters of the Olympic idea throughout the world ([1]) and the publication of the «Olympishe Rundschau» were the most important tasks undertaken by the Institute whose fruitful activities lasted until October 1944.

The continuation of the efforts of Carl Diem and John Ketseas led to the establishment of the Olympic Academy in its present form.

Very briefly, because they are widely known, we can mention as the keypoints of this evolution, the year 1938 when Diem proposed to the Greek Olympic Committee the creation of an Olympic Academy on Greek soil ([2]); the explanatory note and the project for the establishment of the Academy, prepared by Diem and Ketseas and submitted by the latter in 1949. Ketseas said in it: «Because the institution of the Olympic Games needs to be supported in its educational mission, the Hellenic Olympic Committee, has thought of setting up a cultural centre where the elite of the student youth of all countries could become initiated in the Olympic principles under the guidance of personalities of recognized competence. These young people, convinced of the correctness of these principles with the help of the teachings of their masters and under the influence of the environment in which the idea of harmony and measure in everything was born and flourished, will become the apostles of these ideals in their native countries. They will be able to acquire valuable knowledge drawn from the sport history of a country which, during a long historical period, succeeded in conciliating the vital needs of the body and the mind and immortalized this achievement in its art forms»([3]).

During the I.O.C. meeting in Rome, in 1949, the proposal for the establishment of an International Olympic Academy with headquarters in Olympia was unanimously accepted and after many difficulties, the programme of the first session was drawn up for the year 1961, which coincided with the holding of the 58th session of the I.O.C. in Athens.

Development of the Academy and suggestions

From June 1961 now, the Academy has met periodically every year, in 14 consecutive sessions. Our study of the first decade of its operation, which is considered as the first basic phase of consolidation and which was based on statistical data has shown that the evolution of the institution is characterized by two distinct periods. The first

1. Diem, C.: Olympische Rundschau - Cahier 1, 1938.
2. Diem, C.: Olympische Flamme, 1942, p. 317-319.
3. E. Norman Gardiner: Greek Athletic Sports and Festivals, 1910.

which includes the first three sessions, could be called, because of the limited means available, the «Spartan» period or phase. The brilliant idea which had motivated the creation of the Academy was sufficient in itself to guarantee the progress of the organization, in spite of the lack of appropriate facilities.

From the fourth and fifth session onward, the Academy knew a period of growth, expressed in the improvement and expansion of its facilities which continued, thanks to the generous support of the Greek government, bringing the Academy to its present stage of prosperity and stability.

During this brief outline of the material development of the Academy, no mention was made of the «spiritual» or «moral» aspect which, thanks to the dedication of the members and co-workers of the organization, has been characterized by a truly apostolic enthusiasm of a very high level.

From a technical point of view, in the various educational, cultural and investigative manifestations, it is possible to discern, during this first decade, two consecutive periods with distinct characteristics. The first coincides almost entirely with the years of Spartan austerity. The shortage of financial ressources and adequate facilities forced participants of the various sessions at Olympia, to cope with difficulties and disconfort while at the same time concentrating on the questions that had to be discussed and studied.

After the 4th session, the gradual increase in the number of participants and lecturers gave the Academy the desired and necessary international recognition. A new period of work begins and on the programme of the sessions, apart from the traditional lectures and papers, we notice an increase of seminars, working groups and discussion groups dealing with the study of important subjects of particular interest. Thus, we can say that at the end of the first decade of operation, the Academy has acquired the necessary maturity. Coming now to the present, after a successful 10-year period of uninterrupted operation of the Academy, which can be considered as a period of consolidation and looking toward a most promising future during which the true effectiveness of its mission will have to be emphasized and promoted, we could, by studying and examining, in an objective way, the means and methods used to this day, forecast and plan a series of steps which would ensure an even higher effectiveness. By saying this we do not wish of course to underestimate everything that has been achieved until now, because we are fully aware that results obtained are by far superior to anything that could have reasonably been expected, if one considers the initial difficulties. What we mean is

that with the same quantity of human effort and material ressources on the part of the leaders of the Academy, it would be possible to reach more profitable objectives] within the scope of its mission.

Many proposals could be submitted on this subject, we will simply underline those we believe to be more important:

a. Selection of participants and attendance

One of the most delicate and important aspects of the Academy's operation is that of the correct selection of lecturers or participants The information bulletin sent by the H.O.C, to the other National Olympic Committees, concerning the I.O.A. sessions, indicates the qualifications required for a person to attend the session. But we think that these requirements should be stated more explicitly so that the selection of participants in each country be carried out in a way which would be compatible with the objectives pursued by the Academy.

The organizers of the I.O.A. sessions have repeatedly said that what they would preferably need for the sessions would be «listeners and participants, who would be faithful, inspired and fanatical missionaries of Olympism» ([1]). This is why in order to reach these objectives, it is essential that in each country, the competent organization selects and sends individuals who, from the point of view of their cultural and social background and their knowledge or experience of sport practice, could become the apostles and promoters of the Olympic ideals in their respective countries.

The stay in Olympia and mediation on its magnificent spiritual past, grafted on contemporary culture, would in most cases, serve as a starting point so that those who meet the essential requirements could, after one or two training sessions at the Academy, become the dedicated adepts of the principles which form the Olympic movement.

Participation in only one Academy session might be sufficient to allow a person to become well aware of the problem. In fact, the way in which the Academy has operated until now, without any parallel institution for preliminary training in the other countries, has led in practice to a situation in which the participants designated by the N.O.C., to attend the session did not have a clear idea of the true meaning and importance of the Academy's work. As a result of this, the lovely surroundings and the splendour of the archeological treasures which Greece has to show, as remains of its past glory, usually have

1. Otto Szymiczek : The International Olympic Academy and the contemporary Olympic movement. Lecture presented at the Centre of Olympic Studies, Madrid, April 1971.

a positive effect on participants, but this is not sufficient for the effective accomplishment of the mission assigned to them.

When he goes back to his country, he might think of what he could have done and did not do, of the work he might have accomplished and which he did not carry out, because of ineffective planning. A second stay of that same individual in Olympia could in most cases increase his sense of responsibility is the task he had begun to undertake during his first stay at the I.O.A. Since participants from each country are usually more than four, only half of them would change every year and in this way at each session there would always be a group of already initiated participants whose work would be more effective and who could help their fellow-countrymen during their first contact with the Academy. This would also ensure for the Academy a considerable number of persons with good knowledge of its working methods who would provide valuable cooperation and assistance to the organizers of the session.

In support of what was mentioned above, it has been established that nearly all the people who attended more than one session have published, written or presented lectures or papers on the subjects discussed during the sessions and this was due to the fact that the repetiton of a course and a second stay at the Academy have created in the participant, the need to become better acquainted with the various subjects which he is then in a position to disseminate.

At the end of the stay of participants who have attended at least two session apart from the usual attendance diploma, a special diploma or title should be given to those individuals who have carried out a specialized research or presented a thesis. These titles could be graded according to each category and hierarchized with three special distinctions, gold, silver, bronze, corresponding to the three categories of Olympic prizes.

b.. *Effective internationalization of the Academy through the creation of national centres of Olympic studies.*

As already mentioned, the main mission of the Academy apart from the fact that it is a research and experimentation organization, is to carry out an effective propaganda work so as to disseminate the meaning and content of the Olympic idea throughout the world.

Much has already been achieved in this direction since the foundation of the Academy but on several occasions the results obtained were not effective or fruitful because of the absence in different countries of an institute or an affiliate of the Academy that would undertake to carry through the work begun during the summer sessions in

Olympia, so that the seed that was sown there will not be lost or the desired fruit partially damaged.

It is from this that the need was felt to create, in the greatest possible number of countries, a kind of departments or centres of Olympic studies, affiliates of the Academy as already mentioned, with which they would work in closed collaboration so as to continue, on a permanent basis and on the international level, the work undertaken by the organization.

The Academy officials would submit to all countries or at least to a number of them, the essential guidelines for the establishment of these departments or centres and it would be up to them to find the necessary means for their creation.

The centre or department would be established on an organic and functional basis, with a simple but effective structure which would be sufficient to allow it to carry out his mission.

The method of work and propagation would be based on papers, lectures, symposia and seminars, attended by groups of students of university level.

The immediate effect that these centres would have, as far as this Academy is concerned, on the students that would attend the summer courses would be twofold:

a. The centres would organize their courses or teaching cycles in a way that would allow them to select the most qualified from all participants, who would then attend the Academy session. Selected students could prepare themselves even better by studying works on the specific subjects which will be discussed in Olympia;

b. the students who would already have taken part in the summer course of the Academy would use the centre as a basis or starting point for all sorts of activities related to the tasks assigned to them.

The creation of the centre would prevent the dispersion of efforts and activities, combine criteria, concentrate the work and provide an effective selection system and a team at the national level that would effectively help the Academy in its work.

c. A greater representation of the I.O.A. with the International Olympic Committee.

A little after the beginning of the Academy's operation, the I.O.C, set up a special commission consisting of four members specially entrusted the task of guiding and morally supporting the newly established institution. This decision of the I.O.C. clearly showed its interest for the new institution which pursued the same objectives with it, which it considered and studied from a different aspect, purely

technical and experimental in order to find and adopt appropriate solutions for the various problems which occur during the growth of the Olympic movement.

Because of this coincidence of objectives and diversity of functions it would be advisable that the role of the Academy be considered as more important with the I.O.C. A clear example of this are the subjects discussed during the session at Olympia and which usually refer to the concrete aspects of modern Olympic reality. These subjects which after a well-documented presentation are carefully examined and appreciated with objectiveness and warmth at the same time and criticized by an impartial group of young people with the necessary expert technical knowledge and enthusiasm like those who meet annually at the Academy, should be collected by the I.O.C. in a systematic way to form a sort of preliminary set of rules which could be stored and used in appropriate situations when the drafting of specific effective regulations could be required.

An important factor that will determine the quality of the above rules is that they will be based on the realistic consideration of the problems by participants in Academy sessions, who though young are quite competent and who were guided during their discussions by the professors but also by the very valuable opinion of distiguished Olympic victors who are normally invited to attend the session. It would be therefore most useful that the experience, ability and dedication of I.O.C. members be completed by the work of a male commission of young people especially qualified and trained at the Academy who, because of their age and their direct contact with Olympic problems, would probably have new ideas and views on the various problems that would greatly contribute to the finding of proper solutions.

The Centre of Olympic Studies of Madrid

In November 1968, on the request of the present Vice President of the I.O.C., Mr. Juan Antonio Samaranch, at the time president of the Spanish Olympic Committee, a Centre of Olympic Studies (C.O.S.) was created in Spain, with funds taken from the budget of the National Institute of Physical Education of Madrid and operating in its premises. Its provisional rules and regulations specified that the new institution would possess a functional structure and would be organized on the model of the International Olympic Academy of Olympia, with the same objectives and that it would attempt, in its limited national form, to become an effective collaborator of the Academy in the pursuit of its aims.

The Centre of Olympic Studies of Madrid has tried since then to disseminate subjects related to the Olympic movement, to place its annual working session with lecture cycles lasting from one to three weeks, depending on the year and the dates of the school agenda. Attendance of courses is free and there are no tuition fees; an attendance diploma is given only to the students who are of university level and who have attended all the lectures, thus proving their interest in the presented subjects. The purpose of this programme is to train the students of the National Institute of Physical Education who will be selected to attend the Academy's session and who must necessarily be designated by the INEF management from among the G.O.S. students who have obtained the best marks.

The teaching system, like that of the Academy, is based on lectures followed by discussions on specific points, seminars and the projection of Olympic films. As lecturers are invited, apart from distinguished sport specialists, people who are known for their work on the international Olympic Movement. Thus we have had among others, Monique Berlioux, José Maria Cagigal, Berthold Fellmann, Prince George W. of Hanover, Franz Lotz, Samaranch, Otto Szymiczek and Walter Umminger.

During the first five years of the Centre's operation, 350 students obtained a diploma. Every five years, a report on the work of the Centre is published.

Finally, I want to remind all participants of the important commitment they have undertaken by coming to Olympia, because it is not for nothing that we live and examine common problems, right by the ancient source of what is today the most important sociological phenomenon in the world.

REFERENCES

COUBERTIN, Pierre de: Memorias Olímpicas. Spanish Translation by José Maria Soler. Madrid, 1965. DIEM, Carl: Une Elis de notre temps. Sens et desseins de l'Académie olympique.

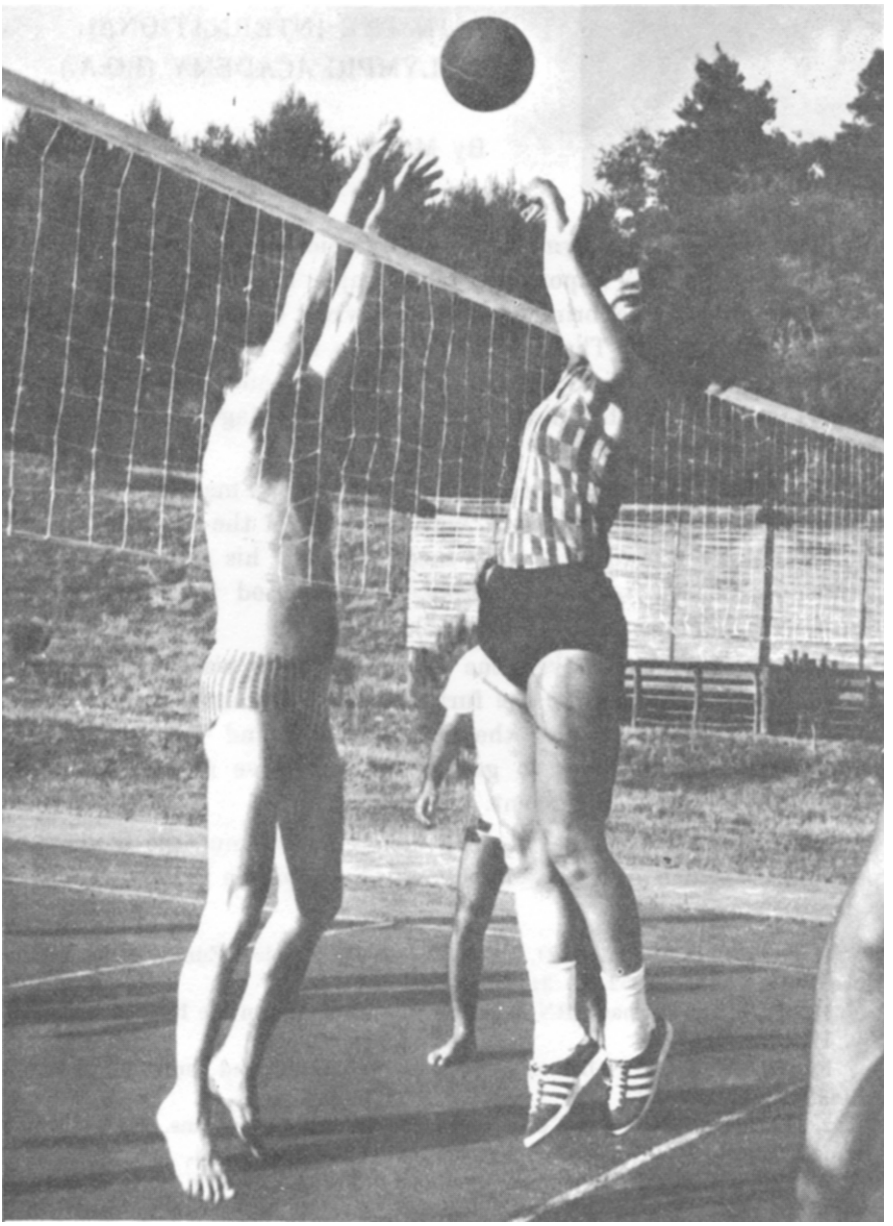
Olympia, 16 June 1961. Proceedings of the IOA published by the German OC., p. 17 ff.

DIEM, Carl: Weltgeschichte des Sports und der Leibeserziehung. Stuttgart, 1960. DIEM, Carl: Historia de los Deportes. Barcelona, 1966. DIEM, Carl: Olympische Flamme. Westphalie, 1948. DIEM, Carl: La renovación de los Juegos Olímpicos. En los Juegos Olímpicos.

Madrid, 1972, p. 49-58.

DURANTEZ, Conrado: Olimpia y los Juegos Olímpicos Antiguos. Madrid, 1975. GARDINER, E. Norman: Greek Athletic Sports and Festivals. London, 1910.

PAUSAN I AS: Descripción de Grecia. In «Historiadores griegos». Spanish translation by Francisco de P. Samaranch end A. Diaz Tejera. Madrid, 1968, pp. 29-479.
SCHOBEL, Heinz: Olimpia y sus Juegos. Spanish edition of the U.T.E.H.A., Mexico, 1968.
SZYMICZEK, Otto: La Academia Olímpica Internacional y el movimiento olímpico contemporáneo. Centre of Olympic Studies. Madrid, 1971.



In volley-ball participants played in mixed teams.



THE OLYMPIC IDEA OF PIERRE DE COUBERTIN AND CARL DIEM AND ITS MATERIALIZATION IN THE INTERNATIONAL OLYMPIC ACADEMY (I.O.A.)

By Mr. N. MÜLLER (GERMANY)

The expressions «Olympia» and «Olympic Games» are widely used today. However, the importance of Olympia in ancient times alone, was not sufficient to bring about the revival of the Olympic Games in the 20th century. The credit belongs to the Frenchman, Pierre de Coubertin, whose major aim was the physical and moral renewal of youth, inspired by the ideal of the English pedagogue, Thomas Arnold ([1]).

As from 1892, the efforts of Coubertin were mainly centered on the internationalization of sport with the help of the revived Olympic Games ([2]). He was considerably encouraged in his endeavour by the archaeological discovery of Olympia, in the period 1875-1881, by the Germans E. Curtuis and F. Adler ([3]).

For Coubertin, however, the Olympic Games were only an institutionalized framework for the furtherance of his anthroposophic concepts, which he first called the Olympic Idea and then, after 1912, Olympism. This idea was to gather an impressive number of people within the Olympic Movement.

The Olympic Idea has a deep meaning and multiple educational possibilities which extend well beyond the Olympic Games. To prove

1. Concerning T. ARNOLD, MC 1NTOSH, P.: Physical Education in England since 1800. London 1952. P. 31 - 32.

HEINTZ, C.: Thomas ARNOLD from his letters. From the English A.P. Stanley. Potsdam 1847.

FINDLAY, J.: ARNOLD of Rugby. His school life and contribution to education. Cambridge 1897.

2. COUBERTIN, P. de: Une campagne de vingt-et-un ans. Paris 1909. In Germán: Düseldorf 1974. Edited by the Institution Carl Diem.

Also COUBERTIN: Mémoires Olympiques. Aix-en-Provence 1931. In German: Frankfurt 1959.

3. CURTIUS, E./ADLER, F. (Ed): Olympia. Die Ergebnisse der von dem Deutschen Reich veranstalteten Ausgrabung. Volumes I à VI. Berlin 1890 - 97.

this, Coubertin undertook numerous projects, together with an impressive literary production spreading over more than 60,000 printed pages : he convened, between 1897 and 1925, seven Olympic Congresses (Le Havre - 1897, Brussels - 1905, Paris - 1906, Lausanne - 1913, Paris - 1914, Lausanne - 1921, Prague - 1925) and added, in 1912, an art contest to the Olympic programme ([1]).

He then supported the creation of community sports centres, e.g. the Olympic Institute of Lausanne in 1917 and even instigated the establishments of popular universities in 1920 ([2]). «We must reach the masses»([3]) was one of Coubertin's favourite phrases. These words reflect, more than any other, his programme after 1918. However, thirty years after their revival, and although the Olympic Games have acquired considerable importance, the initial aim of Coubertin, that is the moral improvement of mankind through an Olympic education of both the body and the mind, has not been attained.

Only this fact makes it possible to understand why, after he resigned for the Office of President of the I.O.C. in Prague, in 1925, Coubertin founded the Union Pédagogique Universelle and in 1926, the Bureau International de Pédagogie Sportive. His purpose was to create «a productive pedagogy, based on clear ideas and a critical spirit» ([4]).

Coubertin, however, did not succeed, even with the help of these institutions, to spread his universal pedagogical concepts among the various education systems of member-countries. He had to admit that his objectives, which extended beyond the limits of the Olympic Games, were unattainable. But how could he disown the work which had become the sole reason for his existence?

The ideal of de Coubertin were taken up by the German Carl Diem, younger by one generation and who, better than anybody else, had understood his manner of thinking. His personal experience of the intermediary Games of Athens, in 1906 and his first contact with Greek

1. After the presidency of de COUBERTIN two Olympic Congresses were held: 1930, Berlin and 1973 Varna.

Rules of the Olympic Congresses of 1894 to 1930. Edited by the Olympic Committee of Bulgaria. Sofia 1973.

2. COUBERTIN: Appel pour la création d'un enseignement universitaire ouvrier. Paris 1890. Imprimé en: Anthologie. Aix-en-Provence 1933. P. 165f.

3. COUBERTIN: XXV Anniversaire des Jeux Olympiques. Lausanne 1919. P.3.

4. COUBERTIN: Discours prononcé à l'ouverture du Congrès Olympique à l'hôtel de ville de Prague. Impr. d'Etat à Prague. Reedited:

COUBERTIN: L'Idée Olympique. Discours et essais. Lausanne/Stuttgart 1966. P. 93.

antiquity had made Diem an enthusiastic follower of Coubertin's ideas, to an extent that is only possible with people of the same nature. What linked Diem and Coubertin was their pedagogical theories, their love for the arts and their reforming ideas for a modern humanism. For both of them, sport with its variety of physical exercises and its competitive spirit, was the means to achieve the revival so very much needed by contemporary mankind. Sport alone could ensure for each individual a harmonious and complete development.

Like Coubertin, Diem possessed an indefatigable energy, which found its main outlet in literary work and organization activities ([1]).

At the 1936 Olympic Games, in his capacity as General Secretary of the Organizing Committee, he tried to shape the Games according to the concepts of Coubertin, so as to show to the world, beyond the competitions, the educational role of the Olympic Idea. The most impressive result was the Olympic torch relay from Olympia to Berlin, which he organized together with his colleague and good friend, John Ketseas who was at the time Secretary General of the Hellenic Olympic Committee.

Still under the first impression of the 1936 Games success, Coubertin, at the beginning of 1937, proposed to the German government the establishment of a «Centre of Olympic Studies» which would guarantee the «protection and promotion of his work»([2]).

After the death of Coubertin, in September 1937, Diem was left alone to continue the pedagogical work of Coubertin. Diem, the moral heir of Coubertin, was appointed, in 1938, director of the International Olympic Institute of Berlin, founded after Coubertin's proposal. In August 1938, Diem proposed, to John Ketseas and to the Hellenic Olympic Committee, the creation of an Olympic Academy in Olympia, which would act as Higher School of Olympism with the mission of spreading the Olympic Idea among the youth of the world ([3]).

Diem had conceived this idea during his stay in Olympia, in March 1938, for the burial of Coubertin's heart in the commemorative stele. More precisely, he first communicated his idea in an article entitled «The day of Olympia» published in the Olympic Review, in May 1938.

As early as 1939, the Hellenic Olympic Committee had approved

1. DIEM, C. Ein Leben fuer den Sport. Erinnerungen aus dem Nachlass. Duesseldorf 1975. Edited by: Institut Carl-DIEM.

2. LETTRE DE COUBERTIN au Reichssportfuenrer sous la date du 16 mars 1937. Reedited in the Olympic Review. Berlin 1938. No 1 P. 3

3. DIEM: Le jour d'Olympie Revue Olympique. No 2. P. 13. LETTER OF DIEM to the Hellenic Olympic Committee from Berlin, dated 6 September 1938.

this proposal and the International Olympic Committee accepted the establishment of an I.O.A. during its London session, in 1939.

Unfortunately, the second world war interrupted the work in progress and as it had happened in 1914, diverted Olympism from its humanitarian ideals.

After 1945, Diem, Ketseas and the Hellenic Olympic Committee, submitted a new proposal to the I.O.C., concerning the creation of an Olympic Academy ([1]). Ketseas, I.O.C. member for Greece since 1946, received the I.O.C.'s approval in 1949, in Rome. However, it was only after a long series of difficulties of all types that the I.O.A. could finally be established, in 1961, under the auspices of Diem and Ketseas ([2]). The first session was held on the occasion of the inauguration of the ancient stadium, after long years of work by the German Archaeological Institute.

After Diem's death, in 1962, the I.O.A. took charge of the Olympic heritage. From 1961 to this day, more than 2000 students and 200 professors from 70 nations, meet every year, during the annual session in Olympia. At the very beginning, the I.O.A. had to struggle with numerous technical problems, however, since 1966, the Academy is housed in modern facilities.

At each session, renowned scientists, I.O.C. members and former Olympic victors, take the floor. The 270 lectures that have been presented, cover the following nine major fields.

1. The history of the Olympic Games and sport.
2. Olympism.
3. The Olympic Games and the Olympic Movement.
4. Questions of sport pedagogy.
5. Science of training and movement.
6. The Philosophy of sports.
7. Sports medicine.
8. Sports psychology.
9. Sports documentation.

Apart from the lectures, participants mainly discussed the problems at present facing the Olympic Movement, with special emphasis on the question of amateurism, the future of the Games and the question

1. LETTER OF DIEM to A. BRUNDAGE. Berlin 18 December 1945. LETTER OF J. KETSEAS to DIEM. Athens 2 December 1961. Copy of the two letters in volume II of the Dr. Thesis of the lecturer.

2. A propos the problems of N. MUELLER: The Olympic Idea of Pierre de COUBERTIN and Carl DIEM and its materialisation in the International Olym pic Academy. Graz 1975. 2 Vol. P. 198 - 218.

of the improvement of sports performance. Each time, the conclusions of the discussions sessions were communicated to the I.O.C., as a contribution toward the solution of thorny problems ([1]).

Four empiric surveys, carried out by the author between 1968 and 1973, among participants in the sessions, make it possible to appreciate the work carried out by the I.O.A. ([2]).

Performance and Achievements of the I.O.A.

The answer to this question cannot but be a complex one. It is true that several lectures did not necessarily require the I.O.A. platform. Nevertheless, the presence of several distinguished scientists usually only found at the scientific congresses held on the occasion of the Olympic Games, has placed the I.O.A. above the normal specialized congresses. One can truthfully say that no institution can be compared to the I.O.A. and the procedure of its sessions. In no higher sports school, or academy congress, has there ever been a more timely selection of the place and period of the meetings than in the I.O.A. And what better surroundings could ever be found for the consideration of the problems of modern sport than this magnificent stadium brought to light in 1961?

All these elements, associated with a multilateral commitment to activate the solution of the problems confronting the Olympic Movement, seemed to indicate that the implementation of the ideas of Coubertin and Diem was possible.

It is not possible to know whether the 2000 participants who have visited the I.O.A. until today, have become, on their return to their respective countries the «Propagators of the Olympic Idea».

Studies carried out so far show, however, that the great majority has left the I.O.A. with the firm intention of contributing to the Olympic Idea. This trend was especially apparent in German-speaking countries, but this might be due to the high number of German and Austrian participants who attended the sessions between 1961 and 1969.

Human contacts, over and above specialized work, are at the root of the I.O.A.'s success.

In no other sport event, not even at the Games, have participants, organizers and lecturers, ever presented such a striking picture of a community living in complete harmony. International meetings

1. HELLENIC OLYMPIC COMMITTEE (Ed.): Report of the... (second etc) summer session of the International Olympic Academy. Athens 1962 to 1976.

2. MUELLER Ibidem P. 204-212 (1968)/P. 220-226 (1969)/P. 235-240 (1970)/P. 262-269 (1973).

and understanding, that represent an essential part of the Olympic Idea, have found complete fulfilment in the I.O.A. To lead a simple life, Coubertin's request to Olympic participants, can be more easily achieved in Olympia, than in any Olympic village. Furthermore, in the I.O.A., all participants know one another, something which, in an Olympic village with its 10,000 inhabitants or so, remains Utopian.

Physical exercise plays a major role in the I.O.A.'s activities, in accordance with Diem's belief that one of the fundamental tasks of the Academy is to show that harmony between the body and the mind can be achieved in practice.

The fact that 94 % of the participants — as shown by our empiric surveys — wish to attend another session of the Academy, clearly proves the success of its methods. And even if the peace which prevails in this annual community is a «temporary peace» ([1]), nevertheless the I.O.A. can contribute, in this way, to international entente, thus complying with Coubertin's demand :

«To ask the peoples of the world to love one another would be childish. To ask them to respect one another would not be Utopian, but in order to respect, they must first get to know one another» ([2]).

In future, through several annual sessions, the I.O.A. should make it possible for more young people, not only students, to participate, thus extending its educational impact. The programme of its sessions should constitute an initiation to fundamental Olympic Questions.

Diem also expected that the I.O.A. would become the «scientific foundation of the edifice of Olympism»([3]). The study of his ideas should cover several summer courses, lasting a few months([4]). With the courses he organized in 1961 Diem, with Ketseas, wanted to set the ball running and test his ideas. However, one thing is certain; if the I.O.A. wishes to become the «Summer University of Olympism» it must spread out its sessions, both as regards their duration, their method and contents. If, according to Coubertin's concepts, the I.O.A. wishes to play the role of a «Centre of Olympic Studies», dedicated to the task of «preser-

1. SCHELSKY, H: Friede auf Zeit. Osnabrueck 1973.

2. COUBERTIN: Les assises philosophiques de l'Olympisme moderne. Mes sage radiodiffused from Berlin on 4 August 1935. Reedited in: L'Idée Olympique. Ibidem. P. 133.

3. DIEM: Elis der Neuzeit. Bericht ueber die vom NOK fuer Deutschland und dem Griechischen Olympischen Komitee gemeinsam veranstalteten ersten Session der IOA. Dortmund 1962. P. 20.

4. First courses of three weeks, later of three months during the summer vaca tion of the universities. Ibidem P. 20.

ving and promoting his work»([1]) then it must set up, on a permanent basis, an Olympic research centre. Together with the editing of the texts of Coubertin and other major representatives of Olympism, the mission of such a centre should also be to collect, in a single library, the existing Olympic literature. A group of experts should be set up so that, in a true spirit of Olympic solidarity, the spiritual contents of the Olympic Idea could be propagated and sport organization courses held.

Diem and Ketseas also believed, in 1938, that the I.O.A. should become the «common scientific achievement of all countries» ([2]).

Their objective is still valid today, though it presupposes that the I.O.A. be jointly supported by Greece, the I.O.C. and the National Olympic Committees.

For the «safeguard and progress»([3]) of Coubertin's Olympic work, his friend Carl Diem, described by Coubertin as «brilliant and enthusiastic» ([4]), founded the Olympic Institute of Berlin.

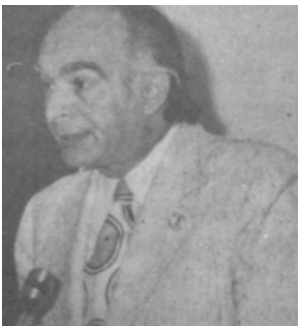
Soon after this spiritual testament, the I.O.A. was born.

The efforts for the revival of the Olympic Games and the «reconciliation between physical and intellectual power» undertaken by Coubertin, survived through two world wars during which, this peace-promoting idea, could not prevail.

Diem pursued the work and laid all his hopes in the I.O.A. which, with the passage of time, was to give to Olympic Idea the credibility it needed.

1. Letter of COUBERTIN to the Reichssportfuehrer. Ibidem.
2. DIEM: Le jour d'Olympie. Ibidem.
3. COUBERTIN: Address oí COUBERTIN for the closing of the Olympic Games of Berlin. L'Idée Olympique. Ibidem. P. *125.*
4. Ibidem.

OLYMPISM IN WORLD EDUCATION



By Mr. TARIS DOXAS (GREECE)

Man of letters - Writer

When one looks at our epoch and its world one is forced to observe a rather unpleasant fact, i.e. that the man of today runs the risk of reverting to instinctive primitivism.

The wars waged by some states, the subversive movements led by the force of arms, the horror of racial discrimination, ideological conflicts, the industrialization of feelings and many other phenomena have given rise to strong oppositions in communities throughout the world which should preoccupy us greatly. While science has achieved remarkable feats in numerous sectors in its effort to provide man, if not with eternal and complete happiness, then at least with some long-lasting amenities, this whole effort is unfortunately daily undermined by the multiple forces of Violence. The result of all this? The result is that the moral values which yesterday were thought to be eternal have crumbled like a house of cards and man is losing his humaneness.

Man, however, is not by nature wild or anti-social, as an ancient Greek philosopher, the polygraph moralist and historian Plutarch, informs us. And since the crisis through which man is going today is the result of untoward external factors or a misinterpretation of its true mission, each can help with the means at his disposal and in the way he thinks best. He can take this tormented man by the hand and lead him to a Castalia spring like the spring of the sacred city of Delphi where, with its magic water, he will be able to wash away from his soul, the contemporary curse of hate and reform his character with the beautiful teaching of Jesus of Nazareth «Love one another».

Olympism is such a Castalia spring.

Its spirit has remained unique and unquenchable as it started from Elia in mythical times, from the secret fountain-heads of the grove of Olympia. At the time that is when the Olympic Games were first established by Heracles Idaios or by the King of Elis, Aethlios. Or in 884 B.C. when another King of Elis, Iphitus the pacifist and

Lycurgus, the great legislator of Sparta, established the famous institution of the Truce. And, more recently, when these games were revived in 1896 by, that idealist visionalist who was born in France and whose heart now rests under the sky of Olympia: Baron Pierre de Coubertin.

The man of our time must be nurtured with the valuable teachings of eternal Olympic spirit. Not every four years of course, during each new Olympiad, when from a concave mirror in the sacred Altar, the life-giving sun of Olympia lights the holy flame which a few days later, in the huge stadium of some country of the world will «sine» on the new athletic games. In a more regular and systematic way. In a permanent and official way. Universally.

Among the ways that can be considered and sought to ensure the better management of this whole question, I think that the safest way for a long-term, stable and effective success of such an important and essential objective, lies in Education.

Let me explain what I mean: If in the educational programmes of all schools, throughout the world, from the elementary to the higher level, the teaching of Olympism could be included, we could then say that the new generations of mankind would be allowed to know a better way of life.

«One should begin with Zeus» our ancient ancestors used to say when they wanted to determine the correct line of hierarchy which began of course with «the father of men and gods» as then was called the supreme god of Greece and Rome. But in our case we must begin at the other end: from the pliable and vulnerable youth.

The seed of Olympism could be sown and grow in this youth. The soul of the young is a virgin land and his thought, laden with historical memories and deceptions from the present course man is following, has two open hands, two pleading hands, that are waiting (like «manna from heaven») for a beautiful message. And there can be no better message than the deep and all-encompassing message of Olympism.

For Olympism is not a mere exercise of the body that leads to noble emulation and to the recognition of the victor. It is above all an Idea, Beauty and Virtue. A system of values which suppress animal instincts and promote the noble sentiments that humanize man. And these values can only be transmitted to youth by education, an enlightened education of course based on true faith.

Each state which despises hostility and appreciates the disaster» a war brings on, is given the opporutnity to implement this proposal by including on the curriculum of its educational institutions the teaching of Olympism whose greatest meaning is a magnificent temple supported on two columns of pure white Penteli marble, Love and Peace.

The evergreen, serene landscape of Olympia, blessed with legends and myths, ornamented with the works of art of ancient architecture and sculpture, with the feats of the games and wreaths of wild olive, should not remain isolated in its natural glorious environment. Through the teaching of Olympism it can be carried to every civilized and quiet or wild corner of our planet. And with this unique landscape will also be carried of course the deeper idea envisioned by the Greeks before the Christian era in order to interrupt hostilities between them by means of a temporary truce, which should, however, one day become final and everlasting among all the peoples of the world.

This truce was the wish of our eminent national poet, Costis Palamas, when he wrote in 1895 at the end of his «Olympic Hymn»:

> «The valleys, mounts and seas shine with you,
> like a huge white and purple temple and the
> peoples of the world come to worship you in it
> Oh ancient immortal spirit».

For if international Education were to embrace Olympism and transmit, with the power of words and persuasion, its ideal from generation to generation, inscribing the pure blood of youth with its light, surely something important, perhaps the most important, will change in humanity: the devilish dynasty of hate will be overthrown and mutual understanding will prevail among the people, bringing them communion of the soul.

Fortunately, the true worshippers of Olympism still exist even in these inhuman times. The «doves» as they are called by modern diplomacy in opposition to the «vultures». And it will be an easy and certainly a pleasant duty for them to convey the spirit of Olympism to the pupils and students of their nation preparing in this way the new citizens of the world who will feel the deep need and true satisfaction of giving, with trust, sincerity and kindness, their hands to one another.

In those times we live in, perhaps we should not have such optimistic dreams about humanity's destiny and peaceful tomorrow, while, without any doubt, we have on the contrary every right to believe that it will soon be possible for us to buy a ticket for a trip to the moon. This may be so. But we cannot ignore the beneficial results of an international effort such as the teaching of Olympism in the schools of every country in the world.

In this same way and according to the law of probability which is still valid today, we should not exclude another more important possibility. For man who is the «most wonderful of all wondrous things»

as Socrates tells us, has the power still to make miracles when he toils. Thus, nurtured, from early youth, with the remarkable teachings of the Olympic spirit, this man is able to revive from the ashes of oblivion that ancient institution of the Truce and it turn into a universal law, respected and accepted by all the states of the world.

The old Truce which gave freedom, security and peace to ancient Greece lasted, as we know, one month at first, then two and finally three months. The new Truce Olympism is envisaging and, who knows, might bring about some day, will only be perfect if it becomes of everlasting duration, not limited of course to some countries which are ideologically associated with or have embraced as their religion the Olympic idea. But among those countries which are divided by political or territorial differences, historical hatred or expansionist tendencies. A pan-national, universal Truce.

Johann Wolfang von Goethe, the champion of poetry, science, politics, declared that «one must he young in order to make great deeds». We must therefore entrust the holy case of Olympism to the youth of the world, since this is the youth which Education will take in hand, as a second mother, in order to lead them through the numerous ways of knowledge and influence their pliable soul and character to create the citizens of tomorrow.

Naturally, a task of this magnitude is correspondingly difficult. Heredity, interests, passions and a hundred other obstacles will oppose its way, fight it. But faith can move mountains, the Bible says.

And I am certain that all of you who attend this 16th Session of the International Olympic Academy as representatives of your countries, have this faith. It is from this faith that this international centre of Olympism has sprung, dreamed by Coubertin and brought to life from 1949 to 1961 by the inspired architects of the Olympic ideal loannis Ketseas and Carl Diem.

It is up to you therefore to start on this race which can be a 100 or 10,000 m. race. Or perhaps a 400 m. hurdle race. It might be even a Marathon race for which a legendary Spyros Louis the Greek, or a new Finn Kolemainen, a new Czech Zatopek or a Ethiopian Bikila Abebe. A white, a black or a yellow man. All together, without discrimination or differences, without bitterness or hatred. Man in the broadest sense, Man with a capital M.

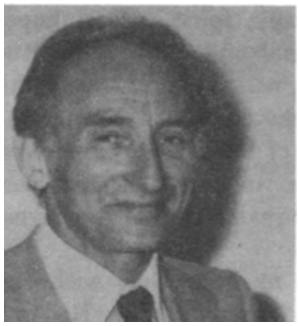
You, who will be living for a few days in this sacred place, where you will be imbibed with the philosophy, the ethics and the beauty of Olympia, can easily become the modern «spondophoroi», the heralds of Olympism.

You who have come from near or far away and who will return

to your countries initiated in the divine Olympic spirit, will, I hope, convey to your governments, to the educational and cultural institutions, sport organizations, the press, to any competent agency, the need to include the teaching of Olympism in the educational programmes of each country. Either as the subject of lectures or speeches, or essays and compositions and written texts, in any form that can allow the youth of your country to become acquainted with the Olympic idea.

As for you, dear Greek participants, let us hope that with the initiative of the International Olympic Academy and the Hellenic Olympic Committee and with your contribution, our Ministry of Education, after its first daring decision to introduce the «demotic» language in Education will move another step forward. Which will require a lot of courage: adopt that is our humble thought (or proposal if you prefer) to introduce the teaching of Olympism in the schools and other educational institutions of Greece. In the way it deems most appropriate of course. For, surely, the celebration of the «Olympic Day once a year, on the 6th of April, is not a sufficient reminder of Olympism for the student youth of our country. At the end of this spring day the interest of our youth for its Olympic message fades away. So, let us bring the Olympic Idea to the four corners of the world, as in Ancient Greece with the «Heralds of Zeus». Let its peace-bringing light shine throughout the world, illuminating with its rays every heart and conscience. Nurtured with the teachings of Olympism, the youth of today will create, in all nations, a new generation of men whose thoughts and feelings will be governed solely by Love, the supreme law. And this law will gradually establish, thanks to the joint efforts of all nations, a brand new World. Heavenly made, as our national bard, Dionesios Solomos would say. A world which would incarnate the ideal Republic of the ancient philosopher, Plato, where Education had endowed its citizens with the virtues of wisdom, bravery and Justice. This perfect vision was dreamed by another Greek poet who asks Hermes, the messenger of the ancient gods, to gather the peoples of the world «wherever they are, whoever they are» once again in Olympia. So that they can drive away from soul hatred and fear and find in this place their true self. Olympia, says the poet :

awake for days and nights
weaves for each of them
a wreath of wild olive,
a wreath of Greek peace
a wreath of world peace.



KEYS FOR COUBERTIN

By Mr. Yves P. BOULONGNE (FRANCE)

Director of the National
Institute of Popular Education
Marly-le-Roi

Dear Friends,

University studies on the life aud work of Pierre Frédy, baron de Coubertin, are extremely rare. Few of theses, of a strictly scientific character have been devoted to the man who, for public opinion, is only the reviver of the Olympic Games ([1]). The collection is limited, even though very interesting studies, on a psycho-historical basis, have been written on the Games and the Olympic phenomenon by Monique Berlioux, M. Th. Eyquem, Gaston Meyer, for France, Eugène Weber, Mlodzikowski, for other countries and even though some university institutes, such as the Carl Diem Institute of Cologne (F.R.G.), or the Higher Institute of Physical Education of Madrid, show a particular and special interest in the work of Pierre de Coubertin.

There are two explanations for this. On the one hand, the written works of Coubertin, covering more than 60000 pages, have not as yet been wholly collected. There are important parts which have still to be inventoried. This creates the first difficulty: sources. On the other hand, the Olympic myth, eagerly used by those who wish to separate the sport mouvement from social reality, blurs the tracks, lulls within an intellectual conformism, hides the wood.

1. As far as I know, we can only mention:
   — SEILLIERBS Ernest, Member of the Institut de France. «Un artisan d'énergie française, Pierre de Coubertin» Paris - Henri Didier-1917.
   — LUCAS J.A. - Professor at the University of Pennsylvania «Baron Pierre de Coubertin and the formative years of the modern Olympic movement, 1883 - 1896».
   University of Maryland, 1962.
   — BOULONGNE Yves P.
   «La vie et l'oeuvre pédagogique de Pierre de Coubertin» (1863-1937), 482 pages -1975.
   Edition LEMEAC (Montréal Québec 371, Laurier avenue) Distributor for Europe and France : C.L.U.F.
   Edition l'Ecole 11, rue de Sèvres Paris (6ème).

As a result of this lack of valid documentation, two images of Coubertin are usually presented and advertised by the mass media.

He is either a genius, a creator, who succeeded in staging every four years the greatest show on earth; or, pledged to the Gémonies, he is a high priest of established order, whose work would contribute to the perpetuation of the capitalistic system.

This is a manicheism which cannot resist analysis and which has developped in diametrically opposed political circles, which, however, all agree on one point: Coubertin must return to the desert of history, the Olympic Games must be destroyed.

It's high time for a little seriousness.

I would like today to propose to you, who represent the elite of «human spring», some keys which will help you understand the life and work of Pierre de Coubertin. I hope that the gods of Mount Olympus will help me in this attempt; I will try to remain humble, as befits a hellanodices, in order to begin with you an open dialogue which cannot but prove fruitful.

* * *

First, I would like to tell you that my ambition for over a decade now has been, in the face of historical alterations or abusive oversimplification, to throw the light on Coubertin's work by presenting him as a social man living in a given society. As Zola wrote: «No other period has been more fraught with future wonders». My endeavours as a historian of education are based on a dialectic analysis of French-European society during the last quarter of the 19th century. It does not, however, reject the personal education of the man, this radiance, utopism and this immense generosity which characterized him. And the remarkable destiny which led him, in increasing loneliness, up the path to Mount Olympus.

In any event, it would appear that this method is the only one through which it will be possible to acquire an overall understanding of the work and reach a rational explanation of the ambiguity of the man and hidden aspects of the work (if any) which will then allow us to establish scientifically — beyond a hagiography unworthy of the subject — a positive conclusion.

* * *

I will remind you that Pierre de Coubertin was born in Paris, on January 1st, 1863, near the Eiffel Tower and the Champ de Mars and died in Geneva, at the Pare la Grange, on September 2, 1973.

His was a long life, since it extended from the end of the French Second Empire and the birth of the III French Republic, to the arrival of Nazism, the victory of the French Popular Front, the preliminaries of the Second World War. Let us note that during his long life Coubertin will witness three events which will affect him deeply: the Commune of Paris (1871), the First Worst World War (1914-1918), the Soviet Revolution (1917).

Let us now examine the influences which left their mark on the man and defined his work.

If you agree I will cover two periods:

I. Before 1914
   The determinant factors of the man and his work.

II. After 1918
   Again and always the social question.

I. THE DETERMINANT FACTORS OF THE MAN AND HIS WORK

In the genesis of Coubertin's thought I will successively examine the following parameters:

1. Family, education
2. The influence of Frédéric Le Play
3. The period, an era of reforms
4. The Anglo-Saxon model
5. Long live the III Republic
6. The Olympic myth.

I. 1. *Family, Education.*

Unpublished documents, studied or discovered ([1]), allow us to affirm that the family of Pierre de Coubertin belonged to middle aristocracy. The work of Count de Madre, his nephew, or Mrs de Navacelle, his niece, are very valuable on this question.

On his father's side, he was the descendant of an old family of Ile de France. The first paternal ancestor whose name is mentioned in the family history, around 1400, was one Fredy, called Delamotte, established in the region of Dreux, in Eure-et-Loir. The Italian origins of this Fredy, although mentioned by Coubertin himself and by numerous but hasty biographers, have not been proved. What is certain is. that in 1477, one Pierre de Frédy, Seigneur de la Motte and Chambel-

1. The archives of the city of le Havre.

lan du Roy, received his coat of arms: nine shells of the recently established Order of St. Michael which Coubertin would later include in his ex libris. During the 16th century, the de Coubertin Manor, located in the Chevreuse valley, near Versailles, was purchased by Jean Fredy, a wealthy merchant. The family from then on took the name of the property. In the 18th century, a descendant of Jean Fredy, who had made a lot of money in the Compagnie des Indes, built the de Coubertin castle which exists to this day and where an aged niece of de Coubertin still lives.

On his mother's side, the roots go back, with sufficient certainty, to the companions of William the Conqueror. The native estate is located at Mirville, a small village of the Pays de Caux, near the Havre. These ancestors cultivated the land, fought against the Englishmen, served their king or emperor. From squires, most of them became civil servants, like Pierre's grandfather, Julien Bonaventure, who became General of France at Cuxhaven, under Napoleon I and peer of the realm, under Louis XVIII.

We see that the family tree included a heterogeneous mixture of small aristocrats, interspersed with lawyers, soldiers, writers, all with sound land origins. A landed gentry which gradually moved, with the passage of centuries, to the tertiary sector.

Charles Fredy, the father, (1822-1908), is an academic painter of little talent. He paints religious subjects. He is an upright man, a religious man, with Jansenist tendencies, something which his family resented. His wife, née Marie Marcelle Gigault de Crisenoy, gave him four children (three boys and one girl). Coubertin was the last. According to the custom, Pierre could not inherit the Coubertin or Mirville estate. This is important, for it compelled him to win a place in the sun.

Coubertin's mother was raised under very strict religious principles. She had received a good education which meant that she knew a little Latin, could do embroidery work, play the piano, act as hostess and take care of the poor. She had a soft spot for her younger son and surrounded him with puerile religious excesses; she wanted him to become a priest.

The parents are cultivated, at least according to the criteria of a decadent social class for which urbanity was a refuge and a pretext against the meanness of the century. The father and mother are both royalists but legitimists and they disapprove at the same time of the Orleans, the Bonapartes and the Republic. The family only recognizes the Pope-King in Rome and the Count of Chambord, sole pretender to the throne of France who lives in exile in Frobadorf, Austria,

It was in this climate of internal exiles, unadjusted and obsolete, that Pierre de Coubertin would grow. Necessarily, noblesse oblige, he will go to a Jesuit institution, the College on rue de Madrid, very famous at that time. Similarly, he only had three careers to choose from: the service of God, the Army, the service of France (diplomacy). He will select none to the distress of his entourage.

For in him, quite soon, a feeling of frustration and revolt was growing.

He cannot easily submit to military discipline, inherited from the Napoleonic university, imposed on every young French college boy in the years 1875. He will protest, with bitterness and resentment, almost until his death, against the heavy discipline, the boredom of lectures, the distress of physical immobility, amorality, the lies, that prevail throughout secondary education in France.

At the age of twenty, he is fighting against the trend. We will not go so far as to say that he rebelled, as some have still affirmed. What is, however certain is that he refused to follow the course which his family had laid down for him.

He already has something else in mind. Perhaps not yet the reform of education which he will undertake later, but he begins to question, with impertinence, French society, which he had began watching, very carefully, already since his childhood, in the salons of the rue Oudinot.

It was not by chance that Coubertin turned, at the age of twenty, to the Free School of Political Sciences. He is looking for an explanation of the austerities and shut-in world of the college. He is looking for an alternative to his past-oriented environment, the grandeur of a bourgeois France. It was at Science Po. that all the young bright men of economic liberalism were gathered. It was in this renowned school that liberal thinking and philosophy developed. It was there that the administrative and political elite of the nation was formed. The ideas it taught were those elaborated for the industrial bourgeoisie by Taine and Tocqueville, Le Play, Comte and Durkheim and even Gobineau. It was this conquering bourgeoisie, which turned its back to feudal France, fervently accepting the «change», that Coubertin ([1]) joined, against his environment.

For Coubertin knew quite well, just like Tocqueville for whom he felt a profound esteem, that the only reproach that can be voiced against the past is that it is dead. He is convinced of this, every year, at Mirville, when the summer games bring him back to the village farmers. Medieval France has disappeared or almost.

1. Coubertin wrote «Le Roman d'un Rallié» in «La Nouvelle Revue» 1897.

The estate had been divided into lots, the «Lords» live in the city and only come back to their ancient fief for holidays or hunting. The subtle bonds which linked the tenant to the landlord are breaking; the old social relations — the ambiguous duty to provide assistance of the master toward the slave — are disappearing. The rural world, which has remained feudal in its customs, is being disrupted, shaken by the explosion of the industrial and urban capitalism. On the railway bridge which overlooks the property, the Paris - le Havre train passes daily. Savagely, the modern world of new techniques disturbs the equilibrium of a village life which had practically remained unchanged for a century.

At Mirville, Pierre de Coubertin could witness these changes and contrasts. From Mirville, in less than an hour, he can reach the port and the city of le Havre which are now so near. Coming out of a protected adolescence, shut in the cocoon of family anachronism, he faces the busy world of this century.

For le Havre was at that time a large trading centre, under the influence of industrial expansion and colonial conquests. In the residential areas and on the docks, people talk about fever and struggle, uprisings, but mainly of ringing coins acquired solely through strength of character. Coubertin, at the time of his youthful aspirations, will feel this call, foresee the rise of the Republic which he had joined.

Le Havre was also the city where, in the shipyards and docks, a militant trade unionism is taking shape ([1]). It is also an area which is invaded, through the presence of British sailors and the sons of good families out of Oxford and Cambridge, by a peculiar sport with undefined rules, which will be called football-soccer, or football-rugby, or football-combination. On the Sanvic plateau, right above the cliffs overlooking the city, the young sons of bourgeois families using the free time, which the new proletariat has offered them, will set up, in 1872, the first French football club: the Havre Athletic-Club.

On the threshold of public life, Coubertin, whose culture and family background link him to the France of kings, joins, through intelligence and lucidity, the Republic of the new conquerors. Not without fear or passion, however. He is desperately looking for a remedy against social upheavals which are the result of economic changes. Thus, he will disover sociology through the work of Frédéric Le Play.

1. In 1908, his father left him a fortune of 500,000 gold francs. In 1937, at his death, he was completely ruined. His whole fortune had been given to the Olympic movement and the reform of education.

1.2. *The influence of Frederic Le Play.*

Frédéric Le Play (1806-1882), sociologist and supporter of a certain social patronate, exerted considerable influence on Pierre de Coubertin. Inventor of the «paternalism», Le Play is, from the aspect of ideas, the adapter entrusted with the task of having a rising proletariat accept the obligation to sell its working power and the body of employers the obligation to include «humanitarian» fineries in the slavery it imposes.

The programme of social reform proposed by Le Play, through the intermediary of the Sociétés d'Economie Sociale, does not question the exploitation of man by man, but preaches resignation to some and charity to others. Without going into the details of his work, which is representative of the way of thinking of the French right, we can say that Le Play (like Coubertin) is against testamentary freedom, against a centralizing state, but for a province of worthy citizens and of course for a soothing paternalism which would pour balm on the wounds of the social entity. The doctrine is fundamentally antisoeialist.

Coubertin will never forfeit his admiration for Le Play. It will constitute the factor which will determine his attitude toward the social problem and socialism. The antiplutocratism of the Nazis, which was pure deception, found support in such sources. We can well understand why Carl Diem wanted to see in Coubertin one of his fellow travellers.

It is necessary to note, in order to understand his future work, that from the age of twenty Coubertin joined the «movement party». This was nothing more but a way of expressing the general anxiety of the well-to-do.

1.3. *The period, an era of reform.*

The France of squires, industrialists and shopkeepers had gone through a lot. The military defeat and the Paris Commune had showed to the wealthy that all of a sudden the political power could tumble. It would be enough that production methods and the mentality of the «leaders» remain archaic and that the «populace» be given a free hand.

The Prussian victory was felt by the political elite of France, as the result of a sophisticated technology at the service of heavy industry and the level of elementary education of Prussian soldiers. At Sedan it was the alliance of Prussian foremen, engineers and school teachers which dealt a blow to the badly equipped and almost illiterate

troops of Napoleon III. The bitterness was immense and what's worse, the Commune of Paris allowed a whiff of the social disaster to reach the residential areas.

Coubertin was.a true representative of this bourgeois class, nationalist but also royalist, which negotiates with Bismarck, haunted by the fear of socialism. Coubertin will never lose this fear.

As soon as he became a man, or at least already since his first journey to England, Coubertin will start on a crusade in order to avert the double danger: of a France, without dynamism which would no longer be the «beacon of humanity» and of a divided France, handed over to the horror of levelling socialism that would know no national borders.

To avoid this since, for Coubertin, capitalism is faultless, both from the economic and the moral aspect, it is necessary to change the mentality of all producers and above all of those who, invested with divine power, are requested to manage the French industrial society. Radical action must therefore be taken in the heart of the secondary education system where the future leaders of industry and politics are formed. The fundamental problem has become luminously clear for Coubertin: it is necessary to reform the education of bourgeois adolescents so that they can face the challenge of political, economic and cultural struggles imposed by society on the men entrusted with the task of leading and guiding it.

Coubertin did not fight a lone battle. Already since the end of the liberal Empire, around 1860, a small group of university men and politicians, such as Duruy, Taine, Lavisse, were able to predict the future and free themselves from the bondage of Moral Order. The way was therefore open when the bell of defeat and fear tolled.

As it always happens at such times, it is the pedagogue and the educational system which are questioned. The overloaded programmes are unanimously blamed, the overexertion of students unanimously chastised and Coubertin will join his voice to that of the others, on August 30, 1887, in the paper «le Français». All critics denounce the moral weakening of a country which must be given back its «tan», both in the moral and the physical sense. They do not agree on the remedy, however and only few support sport and games as an educational tool. In any case, where would the model come from?

From the «hereditary enemy»? This is rather difficult; national vanity protests. Furthermore, it is well known that the Prussian «drill» *is* good only for Prussians. And although Coubertin feels a great esteem for Jahn, he finds it impossible to recommend his method to the French. From the remote Viking cousins? The gymnast-physicians, fighting

against school overexertion, have just launched a campaign in favour of Ling's gymnastics. But Coubertin, though tempted for a moment, soon separates himself from Dr. Tissie and his Girondine Ligue of Physical Education. Swedish gymnastic exercises, strict and based on rules, does not possess enough freedom and ardour for the man who dreams of liberation and conquests.

There is French tradition of course and Coubertin knew the work of Colonel Amoros. But although he is for the utilitarian philosophy, he also knows that encumbered with unglamorous trials, Amoros work finally sunk into funambulism and mercantilism. What remained then was the Anglo-Saxon educational system which Coubertin approached in three different ways: through the work of Taine, during conversations with Austin Chamberlain, a fellow student at the Sciences Po. and through the reading of «Tom Brown's School Days»([4]) published as a serial story, in 1975, in the Journal de la Jeunesse.

1.4. *The Anglo-Saxon model.*

Coubertin's admiration for the Anglo-Saxon world, good old England and its educational system, for the New World and its economic and social power, can immediately be felt.

This faith in the Anglo-Saxon model of a liberal democracy will never die. A proof: His Address to American Youth in 1932.

As early as 1883 when, in the chapel of Rugby College, he meditates on the flatstone of Thomas Arnold, he already knows that he has found an answer to the questions he has raised for France. The work of Thomas Arnold, even if in the last analysis it is the work of his successors, the «muscular Christians», offers him the key to the French problems. The Arnoldian sources will never cease to provide him with encouragement, certainty, hope.

The first of these revealed truths was that education takes precedence of instruction and especially that strength of character is the first virtue which must be developed in adolescents, for «muscles and character are most essential things» for he who wants to conquer the world.

Why then couldn't something which had proved so effective in Great Britain also be applied to France?

We must note that Coubertin who had watched in France the

1. Tom Brown's School Days by Thomas Hughes, translated by Daryl Philippe, alias Paschal Grousset

(Journal *Ac* la Jeunesse - Librairie Hachette, 1875).

birth of modern sport, convinced that this sport, different from that of ancient Greece, was the unavoidable consequence of the advent of these «cosmopolitan democracies which flourished during the second half of the 19th century» ([1]), did not discover sport at Rugby. He only found there the confirmation of his intuition, that is that sport, a social phenomenon, could prove useful in the education of youth. We should also note that Coubertin was the first man in the world to develop a theory on the practice of sport and the first, at least in France, who wanted to incorporate this practice in the French educational system.

Another belief which was confirmed for Coubertin from his contact with Arnold's theories was that the adolescent determines his destiny alone. No tutor could help him in this. Consequently, freedom must govern the intramural relations of the college boy with the school society. For the school must represent a social life and sport, from this aspect, must be truly linked with freedom.

A third proof: education can only be based on the elite principle (at least this was the certainty that prevailed before the war of 1914). When Arnold affirms that it is necessary to have only «Christian-gentlemen», Coubertin adds: «It is always the elite which is considered as important, for a superior phalanx, limited in numbers is more effective than widespread mediocrity» ([2]).

In this way, Coubertin thought, «a reform of the education of adolescents in the 20th century» — a reform which will find a place for sport — will allow France to remain at the top.

A civilized nation must, by natural and divine command, conquer a colonial empire where it will find the raw materials it needs and test its strength. In this, Coubertin agrees with the thinking of Barres, Gobineau and Lyautey. The colonial policy of the III Republic fulfills his wishes.

1.5. *Long live the III Republic.*

Coubertin now and always, wants above all to help bourgeois France, find its feet again, catch up and then overtake, Great Britain and Germany. Coubertin, a patriot, a bourgeois and a nationalist, does not for all that want a war of revenge against Germany. He writes, in a straightforward manner, that both nations would only lose from it. It would be much better to share Africa and Asia. Consequently,

1. COUBERTIN Pierre de - Essais de Psychologie Sportive - Lausanne, 1909, p. 113.
2. COUBERTIN Pierre de - L'Education Anglaise, 1887.

Coubertin, quite sincerely, is a colonialist and admires all the more Jules Ferry, the promoter of the important conquests that will establish the second French colonial empire.

He finds here an argument in favour of the fight to the freedom of undertaking on the international level. He presents justifications which are pure sophisms but which popular consensus believes at the time to be true. He writes that the Europeanization of overseas countries is grounded in law, in the name of French - European civilization. He affirms that Christian religions are superior to ethnic (agrarian) religions. He adds that a negro is inferior to a white man and that to say the contrary is an error of judgement «supported in the smoking room after a good dinner». Finally, he asks that an end be put to these humanitarian theories which are «so harsh on colonizers to the level of absurdity, so soft for the colonized that it borders on insanity».

Before 1914, Coubertin was therefore a racist and a colonialist. The abruptness of this formulation should, however, be tinged. We believe that in the «Decalogue to young Frenchmen», published in 1915 and distributed in the form of posters in very large numbers by the paper Excelsior, humanistic considerations moderate the words of militant imperialism. Of course, he still wants to know «whether the present war will just be a valliantly repressed attack, or whether French civilization will come out triumphant from it». But the «ten commandments» ask for respect of other peoples and for «a sacred emulation of all nations».

We thought that this could be construed as a kind of farewell to the initial, narrow nationalism, which is further enlightened by the Olympic quest which began a little before 1890.

1.6. *The Olympic myth.*

As a historian, or rather a moralist of history, Coubertin knows well that the ancient Olympic Games were able to last for so long, only because they were supported by a religious (and nationalist) ideal: the «religio athletae».

A cultured man, he is aware of the work of the German archaeological school; he speaks of Scandinavian Olympic Games (with no other precisions); around 1890, he attended in England, at Wenlock, games organized by his good friend, Doctor Brookes. He witnessed the efforts of Evangelos Zappas and Dimitrios Vikelas, under the reign of the king of Greece, Otto 1st. Curiously, but he was easily afflicted by megalomania, he forgets to pay tribute to three from his countrymen; Ferdinand de Lesseps, Georges de Saint Glair and Pascal Grousset who wanted, before him, to revive the ancient Games.

The Olympic myth in fact never ceased to haunt the dreams of university men and writers in Europe, from Guths - Muths to Rousseau and to Goethe. Coubertin's genius lies in the fact that he was able to feel his century and adopt the Olympic idea in order to return it to life. In his mind, only internationalism, in a world necessarily dedicated to cosmopolitism, can support the national action of the reformers of education. So that the young Frenchman — (first) and then Coubertin will think more and more of all the young adult men of the world — can become free and build his personality with the help of sport, he must be inspired by a great idea. Just as international economic competitions and even imperialistic struggles, stimulate national production in the same way, international sports competitions will further national sport activities. And so, long live the Olympic Games, «the quadrennial festival of human spring» that will gather the civilized nations of the world in healthy and fair sport emulation. On the Olympic mast, the national flag will be hoisted, this is only fair, but in a spirit of athletic oecumenism it will fly below tha noble banner of the International Olympic Committee.

Let there be no mistake about this. The theoretical thought which, more and more, will be embraced by Coubertin on sport and Olympism, will create in him important changes. I want to say that this aspect of Coubertin's personality will allow Pierre de Coubertin to evolve in a positive manner, leading him to humanitarian summits, toward which, not without difficulties and not without pain, he will try to move after 1915, date which must be remembered as marking the final farewell of Coubertin to his initial, narrow class interests.

This in our mind was Coubertin before the first World War. With the passing of the years, he becomes a man less and less devoted to class interests, less and less preoccupied solely with the reform of the French secondary education system. On the contrary, he becomes the reformer of education who, without cutting the umbilical cord which still links him to his first social origins, will turn, more and more, to a kind of social and cultural oecumenism which we will try to define in fine.

II. AFTER 1917: AGAIN AND ALWAYS THE SOCIAL QUESTION

Pierre de Coubertin's attitude toward the «social question», hi» evolution throughout his life, concerning the political role which the proletariat must play, is in our opinion highly significant.

A follower of Le Play, influenced by the Anglo-Saxon experience (including that of Toynbee - Hall and the University Extension of the

North American campuses), Coubertin will be led to define, with courage, but with a certain degree of ambiguity, the problem of the access of the proletariat to political responsibilities in the modern societies of the industrial type.

In 1890 (it is known), Pierre de Coubertin launched an «appeal for the creation of a workers university education». This appeal was not taken up, but he stated in it that it was most important to prepare «the fourth estate» to take on from the bourgeoisie. The proletariat, however, was not ready for this task; a university of a new type must therefore be created for this purpose.

The Great War will stimulate this resolution. Coubertin reaches the conclusion that the popular masses (and colonial troops) which assumed the main burden of the war would claim, as soon as peace returned, the sharing of economic riches and the right to culture.

In 1923, in the work «Où va l'Europe» (where is Europe going), Coubertin supports the union of the proletariat and middle classes. This is the crucible from which the architects of modern times must emerge. A man of the centre, Coubertin opposes «the utopia of integral communism» and the autocracy «of a handful of millionaires».

In 1928, in the «Letters to Duchoslav Forst», Coubertin raises the social question with debatable equations.

Capitalist society is solely founded on hypocrisy «and this is a most serious fact».

The bourgeoisie has failed in its role for it has betrayed universal culture, this is a bitter fact. However, will the proletariat be able to accept the challenge? To a leader of the Czechoslovakian Labour Sport Union, Coubertin gave lessons: the proletarians do not have to come back to old dreams and move toward a standardizing socialism. It is only through the accession of the proletariat to a higher intellectual form that it will be possible to convey, without problems, the cultural treasures accumulated for millenaries by humanity, from the refined hands of the aristocrats to the calloused hands of the workers.

Coubertin did not therefore condemn the capitalist system; he did not question the infrastructure of production means. He only wants to reform the superstructures, less from the political than from the cultural aspect. To say therefore that Coubertin was a partisan of the regime of socialist democracies, as it is sometimes supported in the East, because he listened «to the strong rumour rising from the masses of the outcasts of fortune», because he firmly asked that «the doors of the Temple be opened», because he chastised the egotism of the bourgeoisie, guilty in his eyes of having allowed the treasures of culture to be destroyed, is a fundamental political mistake.

Coubertin, throughout his life, remained violently opposed to the Commune and socialism. The insurrection of 1871 left him with a horrible memory of «blood and oil». From socialism, German socialism in particular, he Only wished to retain the messianic and religious aspect: «Socialism is a religion and Marx is its ¡prophet». Furthermore, socialism is based «on a cloud and fiction». In the «Dilemma» (1924) a strongly anti-communist pamphlet, Coubertin sees in Lenin «a red czar», he will ignore everything of the 1917 Revolution.

* * *

We can understand now why the zealous servants of the Nazi sport organization, desirous of satisfying the wishes of their masters by deluding world opinion on the occasion of the staging of the Berlin Games in 1936, tried to find in Coubertin's work the arguments on which to base their ideological crusade and looked for signs of approval from Coubertin in favour of German sport and Olympism of that time. Of course this was Nazi sport, considered as «kriegspiel» and Nazi Olympism (what a paradox) which, in the name of the false and hazy philosophy of Aryanism, was only aimed at justifying the racial and bloody discrimination of Hitler and his followers. The weakness of Coubertin's political analysis, his «antiplutocratism» — a world he frequently used and which was used by the Nazi press in a demagogic way — did not question, any more than Nazism did, the capitalist economic system, and could therefore provide justification for such an attempt by unscrupulous blackguards. Let us say that Coubertin did not publicly succumb to pressure and never went to Berlin; nevertheless this was not a very glorious period of his ending life. How much greater he would have been if, having shown more firmness, he had proclaimed that Olympism and Nazism were incompatible, as the International Olympic Committee (IOC) has done today, banning South Africa and apartheid from the civilized nations.

My dear young friends, bearers of so many hopes, I wanted to share with you my passion for Coubertin, by proposing some keys which will allow you to better understand his work, his life.

There are many things which have still to be said. In particular, we should study together and at length, not only the Olympic aspect, but his whole pedagogical work.

In this way, Coubertin would appear more clearly, before 1914, on a background of social preoccupation, as the promoter of the reform of the education of French bourgeois adolescents, while reflections on the neo-Olympic internationalism, the organization work undertaken

for the revival of the Olympic Games, allow their author to depart from the narrow initial path of class considerations and lead him, more clearly, toward a humanism without frontiers.

Thus, after 1918, we would see that the thorny «social question» has risen again and we would be able to better appreciate the weaknesses and qualities of the man. Then, after determining the invariables of the work, we would be able to see the statue of the leader and under this historic and dialectic lighting the major achievements of Coubertin would be projected: International Conference of Ouchy (1924) on the city of tomorrow, Universal Pedagogical Union (1925), Workers University, Municipal Gymnasium, Sport Cure, International Office of Sport Pedagogy (1928).

The limits of such a lecture do not allow us to cover all these aspects.

I will conclude by reminding you what I said at the beginning, i.e. that the studies on Coubertin have just begun. My work only aims at helping young researchers, who have undertaken to study the history of modern sport and neo-Olympism. I hope in this way to be also able to struggle for democracy.

I wanted to present to you some of the milestones in the long life and work of Pierre de Coubertin. I believe, however, that an important theme has resulted from this research: that of the obsession for social peace, within the scope of the class struggle.

Once this aspect has been revealed, the value of the work is evident, the generous heritage which Coubertin has left to future generations, not as a museum piece, but in order to enrich the life of men.

Today, our duty — and our pleasure — is that we can collect the heritage of Pierre de Coubertin.

It is most important today, that the international Olympic movement be promoted and guided towards a greater democracy, that the International Olympic Academy be further developed for the promotion of the idea of fraternity in peaceful coexistence, necessary and compulsory among all nations. It is most important — and this is our responsibility — that contemporary sport avoids the wounds of mercantilism, chauvinism and racism, which Pierre de Coubertin had so well revealed.

The nobility of future sport depends on the quality of our theoretic reflections and practice of Olympism today, that is, in the last analysis, the happiness of men and peace in the world.

May we be able to fulfill our commitments.

THE NEW GENERATION AND OLYMPISM IN WEST GERMANY



By Mr. HORST UEBERHORT (GERMANY)

Prof. Ruhr · University Bochum

The topic to discuss is very interesting and attractive, but difficult and full of risks. It will be attractive to point out attitudes and behavior patterns of West-German youth and to show their special interest in Olympic sport. But there doesn't exist an empirical analysis of this subject. This is the reason why it might come to some speculations on this subject, to generalisations or to one-sided examinations. To avoid such mistakes and to prevent such objections, I have tried to set up a contemporary historical frame, in which the different behavioral tendencies of our youth towards Olympism should be demonstrated in the connection with social and political changes.

It is understandable, that the new generation, which was struck with war events, after 1945 had other interests than to discuss problems of Olympism. They had suffered under the conditions resulting from World War II. The war ended in man-originated catastrophies, under bombings, expulsion, captivity. Then they had to restore the destroyed cities and take care of the daily needs. As far as they were willing to study, they had to work hard during their vacances to earn money for the expenses of studies. But in spite of material need, this generation was open-minded and active in sport — as far as sport was allowed by the military government.

Organized sport, nevertheless, existed as early as 1946. By directive Nr. 23 of the control-council (17.12.1945) the dissolution of all former gymnastic-and sport societies was ordered and only non-military sport organisations of local character were admitted. This was a chance for a new beginning. This development in the western occupied zones ended by the foundation of the German NOC (24.9.1949) and the German Sport Federation (10.12.1950). Political neutrality of sport associations was based on the principles of the umbrella organization. The most important step to reestablish the Olympic movement was done at the end of April 1950, when some West German delegate» declared to the Executive Committee of the IOC at Lausanne: «The

German sport youth deeply regrets the cruelties committed by the nazi regime, under which the world had suffered. The hopes were, that they would soon get the chance to associate with the sport youth of the whole world in order to demonstrate good will and to help in building up a social order of peace, which was also the last aim of Coubertin's endeavors».

When the NOC of the German Federal Republic was officially recognized at the 46th IOC session in Vienna 1951, the way was opened for international sportive relationship. A German Olympic team participated in the Olympic Games of Oslo and Helsinki 1952.

Nevertheless, the fifties were overshadowed by the internal German arguments and quarrels (East West). The DDR consequently built up a very effective sport organization (In 1951 their NOC was founded) and urged to become internationally accepted. The quarrel about the construction of an all German team always increased dramatically just before the games of Melbourne (1956), Rome (1960) and Tokio (1964), and ended in Mexico 1968, when the DDR represented their own Olympic team and when their NOC was full accepted.

Together with building up the sport organizations in the Federal Republic, youth work was started in sport societies and associations. One example might be the «sport youth» of Northrhine Westfalia, the largest federal province. This youth organization maintained an employed youth secretary, when the sport association of Northrhine-Westfalia was founded in 1949. At the first assembly of the youth leaders (7.5.1949) their chairman pointed out in his speech entitled: «Living youth work» the educational goal, which was mostly oriented on the ideals of the former «Wandervogel», the federal youth movement of the Weimar Republic. Significant and characteristic was the entire absence of all political and half political educational goals. Main effort of this so called «pure and living youth work» was focused on health education and strengthening the love to their homeland. The chairman stated, that «this living youth cultivation removes youngsters from the dangers of the street and pubs, opens their eyes for the beauties of nature, accustomed them to a healthy way of life, arises in them the respect to the holyness of the body, mind and soul, opens their eyes for real sportsmanship as fundamental educational aims, so that the ideal of an Olympic sportsman can built up».

The youth education should be dedicated to the Olympic Idea, which is shown in stainless purity. The classical idea of kalokagathia, of mental and physical discipline, is mirrored in these sentences. Example of the sport youth is the Olympic athlete, who lives according to these principles.

The mentality of the sport youth towards political problems until the early fifties was signified by the far spread attitude of «without me» (Ohne mich!)» Then the alteration of social and political conditions (Treaties of Paris 1953; compulsory military service 1957), that is to say the integration in the western economic and defense system caused a steadily change, which finally led to a political engagement of the sport youth. Here some examples. In § 2 of the youth order from 1950 confessional, political and racial neutrality was underlined. Emphasis, in juvenile educational work was made in cultivation of common sense and international understanding. Then, since 1953 working groups for state citizen education were installed. Sport was up from 1960 respected more and more as a social phenomenon. The leading rule of leisure sport was recognized. In § 2 of the revised youth order of 1969 it is stated, that «juvenile sport will serve the ability and joy of living of the young people. Sport youth therefore makes every effort to organize sportive and social events as creative leisure time». A decisive change in the attitude of sport youth is signalized in the new rule (17.3.1973). While sport youth in the beginning (1949) appeared as an absolute unpolitical organization, oriented on the untouched values of Olympic athletes, the new order explicitly stated the social political commission of the organization according to high number of young members. So it is stated in § 2, that «functions of youth work in Northrhine Westfalia are education to critical analysis of the situation of modern society and medication of abilities to acknowledge better social political relationship». To evaluate the right attitude towards political problems, political seminars were started, mainly for trainers, in which themes were discussed like: «Sport as a political problem of our time», or «Can modern society exist without sport?» etc. Contributions to the discussions, reflecting the relationship between sport and politics, were brought in the so called «Five - year plan of sport» and in the organizations of international youth meetings. *As* sport youth includes all youngsters organized in societies, it is the sport organization of youth in the numerous province state of the Germán Federal Republic. Therefore change in behavior tendencies, especially the increased political interest and sharpening of critical conscience combined with sobriety and realism, can be respected (even with small objections) as representative for the youth of the Federal Republic. This is also true to Olympism, especially to the growing connection of sport and politics and the problem of high performance and competitions.

As we know, the Olympic movement first after the games of Rome, in 1960, was harshly criticized by litterates. Rezzori published in the

magazine «The mirror» (Der Spiegel) a satire, lashing brutalism, muscle athletics and mis-spirit of the Olympic Games. In the opinion of the writer the games were a past matter of the 19th century; therefore it was «naive to believe in peaceful competition, to gather all excessive juvenile forces of mankind and to lead them into a moral undertaking». Wirth in the journal «The World» (Die Welt) condemned the games as «Olympia of the cold hearts» and Andersch spoke of an «idiotic record-factory and the organization of a super business, in which only a fool can deceive himself, as far as finding the presence of a humanistic ideal».

Towards these litterates Hagelstange took position and mocked that those, who belonged to the «body proletariat of unskilled and untalented» now argued against the «aristoi» — the best of the body. Lenk showed in his generally respected research — Values, Aims and Reality of Modern Olympic Games —, that Olympic aims and fundamental values are realized for the greater part. The athletes, the officials, and the organizers of the Olympic Games mostly actualize to a high degree those goals occupying strategic focal point of the value system. The athletes of Olympic Games at Rome (1960) have been amateurs according to the amateur rules, and in so far it would be wrong to say the Olympic ideas has been corrupted. He further mentioned, that Olympic Games gave an impulse to many under developed countries, to build up own national sport organizations. The organization of the Olympic Games, of the participation in the Games had enriched or highly animated sport in all countries.

Even when the literary controverse did not lead to anti-olympic actions, it has been demonstrated that in the intellectual classes of the German people there was much scepticism towards the Olympic idea. The young generation did not remain untouched by this.

Soon it appeared clear, that the controverse of litterates only was a prelude of a far broader and excessive sociological critic, which came to its peak in 1968 at the world-wide student-riots. The Olympic movement itself came to a crisis, which was documented in the dangerous world-situation. The war in Vietnam escalated, tensions in the Near-East between Israel and her arabic neighbors grew up, in Europe the intervention of Warsaw pact-states into Czechoslovakia caused a new crisis. More intensely, than at any time before in the history of the modern Olympics, the IOC had come into the field of force of political tensions. In Grenoble the Executive Committee decided to admit South-Africa (which has been suspended from the Tokio Games since 1964 in cause of racial discrimination) participating in the Mexican Games. Against this decision by and by nearly all African and Arabian states protested and finally reached in new elections by mail, that South-

Africa again was excluded from the games. Immediately before the Games of Mexico, in Mexico-City student-riots broke out, which were bloodily suppressed on the main-square. It seemed, that the games could be started only protected by armed military units. Some American black Olympic champions demonstrated «black power» by rising their fist covered with black gloves, when the national anthem was played. Was this not in defence of the Olympic idea? Could one speak of Olympic peace at this world situation?

Regarding the interior political situation in Germany, the year 1968 was of great importance. The «New Left» radically tried (influenced by the ideas of Marcuse) to attack the society and the system of knowledge and education, despising the late-capitalistic authoritarian and repressive achievement-society. School was pointed out to be an educational dictatorship, which should be redeemed by a «counter-education». Students demanded the removal of hierarchical structures, a far-reaching right of have ones saying and decision, that split universities in different groups of statutes; further transparence of all administrative processes and reduce of achievement pressure. Critics of an achievement society in general and on principles of high performance and competition in sport in particular was the central point in the struggle between the «New Left» and the «Establishment» of a late-capitalistic technology. Based on marxistic thesis of class fight, transferred to sport, the competitive and high performance sport was discriminated as conform to the system and stabilising this. It's evident, that they mocked about the Olympic movement and the Olympic idea as being a product of late-capitalistic rule. For them Coubertin's motto: citius, altius, fortius, —faster, higher, stronger— appeared to be «fetichism of achievement». U. Prokop believed, that she must unmask the «festival character» of the Olympic Games, writing as follow:: «The structure of the Olympic Games, the perfect organization, the cheerfulness, the cult and the individual self-denial manifestate fetichic the service-taking, rule-implicating relationship of men». — Like other representatives of the «New Left» the sport of the West seemed to her only a manipulating and adapting apparatus to stabilize the so-called latecapitalistic society. In her opinion the hidden effect of sport lay in the voluntary-non voluntary recognition of capitalistic reign. Sportsmen going conform with the system, prevented mass-mobilization; especially Olympic competitive sport seemed to be an integrative and system-stabilising institution, which drills technocratic conscience. Therefore it helps cementing hierarchical structure.

The «New Left» has failed her attempt to realize socialistic utopia and to undermine the Olympic movement. Nevertheless, an exposition

of neomarxistc thoughts seem to be reasonable and necessary, because a part of their critics appears to be justified. Unjustified is without any doubt the extreme of total decline of achievement. One way to a more differenciated judgment offers the analysis of various meanings of achievements. There is an Utopian conception of achievement. Significant for this is, that no standards for people are set from outside, but that they produce them by their own in free development. Hereafter there are no outside prétentions and claims of system. Therefore achievement, seems to be joy and fun, spontaneous and emotionally arisen. This achievement, a form of fantasy and play of creative forces, is expression of absolute freedom and harmony. This kind of achievement is Utopian, because it's unrealistic, that is to say, it can not be realized under social conditions. — The second idea of achievement is immanent to totalitarian systems. Here standards were ordered by state and society, by party and officials, and the individual has to be subordinated to the collective. Achievements appear to be a disciplinarian instrument. — Between these extremes stands the democratic idea of achievement. Even a social and free society, based on legal constitutional principles, cannot renounce achievements. Without principles of achievements social injustice would become greater, those who do not want to work would live on the expense of those who are willing to work. In spite of this, the affirmation of achievement should never be done at any rate and on the account of social principles. One has to take care of disabled, sick, old and others; to them full right of living and development in the society must be guaranteed.

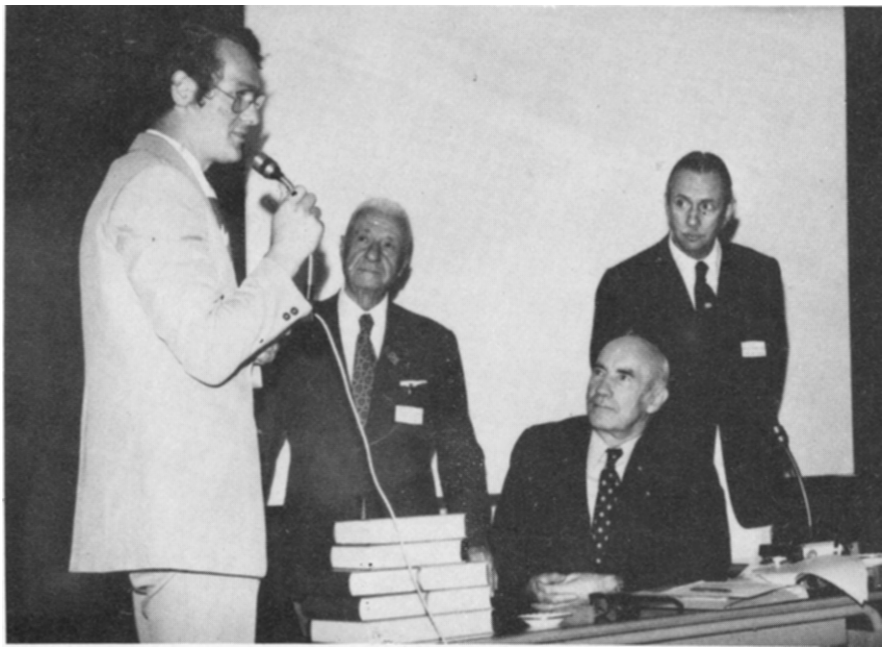
The new social critics of the achievement-society and of modern sport can be summarized in three theses: 1. Modern sport is a product of capitalistic society and therefore adapted to this society. «Sport», so Rigauer says in 'Sport and Labor (1969)', «Is no independent system of action, but manifold mediated with social developments, originated in the early capitalistic bourgeoise society. Within the capitalistic achievement-society sport therefore can be respected as an example of achievement. In the opinion of Prokop (Sociologie of the Olympic Games, 1971), sport is the «capitalistic deformed form of play». 2. The modern sport is stabilising the system, accustoms the exploited workers on the power-structures of the proprietors, and leads in the first line to establish the privileges of the ruling class. So sport only supports capital, that is to say the interests of capitalists. «Principle of achievement functions in a capitalistic system mainly is the interest of capital, and workers are hired servants». 3. Main function of sport is derivation of workers from their essential revolutionary aims, from class-struggle. Their aggression, partially arisen from sexual suppression,

are directed on the playing-field against their class-companions instead against the rulers. The authors of «Sport in Late-Capitalism» (Boehme, Gadow, Guldenpfenning, Jenssen, Pfister) believe: «The aggression, which is arisen by sexual suppression, can only be compensated by sportive achievements and competitions... High competitive sportsmen live knowlingly against their sexual need and have in consequence of this permanent repression neurotic disturbances».

Against these theses there has been so intensely argumentated (Lenk, v. Krockow, Linde, Heinemann, Grupe, Schmitz), that their absolute prétention is disproved. Not without problems, nevertheless, appears to be the other extreme of idealisation of competitive sport as Wischmann had tried it, who believed sportive high performances per se to be building a character. Surely, fascinating achievements of top athletes have brought up in the mind of many youngsters the wish to come to sportive achievements themselves; but it has to be doubted, that top athletes in general distinguish themselves by ascetic and ethic behavior and therefore are an example for others. Further we have to differenciate between an achievement forced by pressure and those of free enterprise and self formed. Then special determinants of achievements should not be overlooked (socioeconomic, cultural, scientific-technological), who are fundaments and often essential conditions for success. A very reasonable determination was made by v. Krockow, who tried to gain justice to the argumentation of the «New Left». He writes as follows: «Achievement can be an extraneous or object decided one. Following this, there is a contrasting motivational structure. The forced, extraneous decided achievement is felt as burden, only free conducted and self conformed achievement leads to satisfaction and experience of skill. What we have recognized in the last years as a rebellion against 'terror of achievement' refusing achievements, is the collapse of strange directed motivation of achievements, is the subordination under demands of achievements, which are not identifiably be connected with own wishes and interests. This is the real centre of the argumentation of the «New Left» against demands of achievements. The argumentation is oyerstressed and loose under the fever of struggle their legitimation, when it's relative only to the principles of achievements. To say it in one sentence: the nucleus of argumentation is right and should find understanding, even intercession». — When, nevertheless, young-socialists in 1973 generally declared high competitive sportsmen to be «effective muscle machines», «symbols of reproduction of the political and economic system, they represent», or «mecha nically producing medallists», then there is no understanding on this level of argumentation.

This opinion of such an indoctrinated minority is in no means representative for the youth of the Federal Republic, who observes Olympian sport indeed critical, often sceptic-prosaic, but also respectable sense of realism. Finally many youngsters have had personal advantages from high performance sport, that is to say achievements, which were voluntary done, have enriched their lives. Combined with this was the joy of movemental abilities, conscience of increasing strength and skill, general growing vitality and self-confidence. This aspect should make clear, that competitive sport and values of achievements not unsolvable be connected with constraint and pressure, Here some examples. One must have been astonished about the great resonance of the competition «Youth is doing research» in the Federal Republic. The creative achievements of the youth in this «mental agon» have fascinated the public and motivated and stimulated new groups of boys and girls in school-age. Similar is the echo, that the sportive school-competition «Youth is training for Olympia» has found. School teams from all state-provinces annually take part in it and demonstrate very respectable achievements. It is further known, that Volleyball was a great attraction at the Munich Olympics 1972 and inspirated many youth. After the games membership in Volleyball clubs increased extraordinarily. Many young people discovered Volleyball as a new competitive game. Further track and field, gymnastics, modern (rhythmical) gymnastics, judo, field-hockey, tennis, horsemanship and skiing can be mentioned, which have developed under the influence of Olympic competition as attractive sports for youth.

But contrary to these aspects there are new developments, which cause some trouble. Two facts have brought a situation to the Federal Republic, that led to new critics on the achievement-society: the 'numéros clausus' (limitation of students in different faculties) and unemployment of youth. Both have influence on the attitude towards Olympian sport. The 'numerus clausus' has enforced the struggle on a free place for studying. Probably in the near future many graduates from high school will get no place for studying at the university. In the next decade we will have a mass of young people having finished school but cannot find a job. Both phenomena have narrowed the free-room of the young generation essentially and created a psychose of fear. In this distress nobody can expect more enthusiasm in Olympic ideals. The motto on the universities already today is: finishing the studies as soon as possible, to get an employment. Studies are made very rational to the object, there is less time for diversion. More and more teachers, professors, doctors, psychologists and psychiatrics complain about growing distress on schools and universities, about fear and



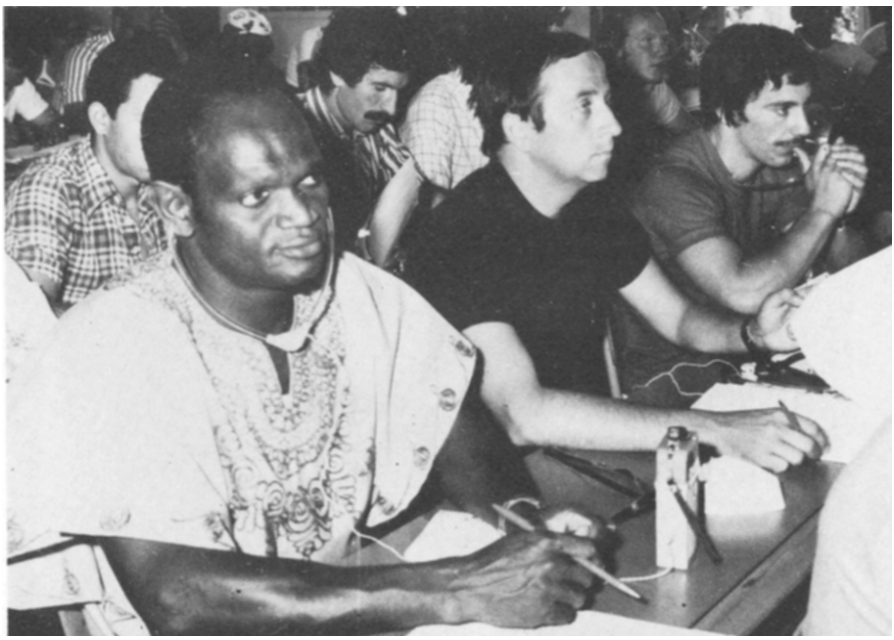
Dr. Norbert Müller donating for the library of the I.O.A. his Dr. Thesis on the history of the I.O.A.



Conrado Durantes presents his work «Olympia» to the I.O.A. library.



Lecturers and participants during language group discussions.



Participants of the 16th Session.

stress of young men. The weekly journal «The Time» (Die Zeit) published in April this year extracts from essays of youngsters about 16-17 years old, in which those complain about stress, fear, isolation and overwork. Dominating was the feeling of senselessness. More and more sick children with heart and circulatory troubles, with depression and sleeplessness, growing rate of suicide of youth, more and more, who visit psychiatric consulting places, because they cannot come out of their fears, disturbations and problems — this is the negative balance. The motto: «Sport is the doctor on the sick-bed of the people» — cannot be the only solution for this distress. A rethink in the program of education must arise new preparation for achievement, intending more than gathering knowledge, leading to self conscience, risk-readiness, social behavior and partnership and critical and character-strengthening attitude. Orientated on the human being, meaning help for him, this appears to be a human task. Hereby sport has to give undispensed help for living, because he can give the young as no other educational process, space for play and free development.

Democratic norm of achievement is a postulate of the constitutional law of our Federal Republic; nearly all constitutions of our state-provinces reflect on achievement-ideas and educational aims, from which derive for schools and universities very concrete demands for the daily lessons. Thereafter youth has to be educated «to ethical and political responsibility, to professional and social proof and freedomlike and social thinking» (Saarland), «to self-reliant and responsible service, toward the people and the mankind» (Hessen), «to free and responsible citizens» and «in the spirit of democracy» (Bavaria). If these postulates shall be kept alive, that is to say, if their democratic values should be actualized, then surely many youth will gain new hope, then this form of living appears to them reasonable and worth to maintain; then the Olympic values, that finally have come up in the realm of democracy, will gain new importance.

But still Olympic Games in their contemporary form appear to many youth as to be a betrayal of the original Olympic idea. «.. .the idea, on which was based the renaissance of the games more and more fades», a 17 years old youngster writes in April 1976 in «time-retarder 20 (Zeitlupe 20) in the above mentioned journal «The Time» (Die Zeit)» in a rubric for youngsters under 20, where they can give their opinion to central problems, so to the Modern Olympics. He continues by saying: «If the participating nations do not come to an agreement for a new beginning, then the flare light of Olympia will fade in not too far distant future». In the opinion of several young writers the betrayal of the original Olympic idea is the politization of the games. The 19 years

old A.H. stated, that: «The 'fraternal friendship', which should be established by the games according to the oracle of Apollon, can hardly be promoted, if several participants fight for the 'glory of socialism' and when Sport and ideology are not divided. When sportsmen of certain nations are excluded from the games, when some countries cannot participate because of economic reasons and terrorists choose the Olympic festival in order to arise world interest by cruel plots and strokes, then it is evident for us, that Olympic Games have not developed to become the central meeting-place of the world-youth, but to become a political issue».

The letters of the youngsters make clear, that they not only refuse concrete political actions (as above mentioned), but also the nationalization of the games, that is to say the prestige-fight of the nations. This fight for medals and places in order to demonstrate the national superiority, is regarded as false and fatal for sport. They all admit, that the temporary development of high performance sport makes governmental support of sportsmen necessary. Without this support sportsmen will not be able to reach Olympic qualification. But this leads to the intolerable competition of nations, where the sportsmen as 'inserted figures' fight for victory. Nevertheless, a part of the juvenile writers regard the sportsman himself to be the winner of the medal and therefore the true victor. The Olympic champions have become the great idols, cult-symbols for these youngsters, who adore them. They believe that these great champions have passed the borders of nationalism. As 'real great champions' Mark Spitz, Olga Korbut and Rosi Mittermeier are named. The fight of the nations would recede in their opinion. Thinking in 'national categories' does not appear as absolute negative to all youngsters. So sportsmen of certain countries were qualified, for example the Africans as long-distance runners, the people from the Alps as ski-runners and ski-jumpers etc. The selection of the letters written by youth mirror the perception of a discrepancy between idea and reality of the Modern Olympics.

THE NEW GENERATION AND OLYMPISM IN CANADA



By Dr. JOHN T. POWELL (CANADA)

Professor of Human Kinetics
College of Biological Science
University of Guelph, Ontario, Canada

> Today, amidst the glorious ruins of Olympia, has been inaugurated the monument commemorating the re-establishment of the Olympic Games thirty-three years ago. Thanks to the generosity of the Hellenic Government, the initiative it was good enough to honour has now materialised into an event of historic importance. It is for you now to keep the flag flying. My friends and I have not laboured to restore the Olympic Games to you in order to make them a fitting object for a cinema; it is our wish that mercantile or electoral interests should seize upon them. Our object in reviving an institution twenty-five centuries old, was that you should become new adepts of the religion of sports, as our great ancestors conceived it. In this modern world, so full of powerful possibilities, and yet threatened by so many risks of degeneration, Olympism may be a school of moral nobility and purity as well as of physical endurance and energy; but only on condition that you continually raise your conceptions of honour and sporting disinterestedness to the height of your muscular strength. The future depends on you. (Pierre de Coubertin).

So spoke Pierre de Frédi, Baron de Coubertin, in an address from this very place, Olympia, on the 17th April 1927, in the 4th year of the 8th Modern Olympiad, He spoke to the youth of the world.

It is my privilege, also to speak about Olympism to the youth of the Olympic World which is a fellowship encompassing more nations than are numbered in the United States.

The Olympic Movement may be defined as the world-wide growth of understanding and appreciation of Olympism, its principles and practices, and the very real promise it offers of providing a feeling of unification.

J. Sigfrid Edström, President of the International Olympic Committee (1946-1952) had this to say about the Olympic Movement:

> The real raison d'être of the Olympic Movement is to improve the human race, not only physically but by giving it a greater nobility of mind and strengthening understanding and friendship among peoples...

The late Avery Brundage, International Olympic Committee President for 20 years said:

> «The Olympic Movement today is perhaps the greatest social force in the world… », it is, he said, «a devotion to a cause and not to the reward — it is a glorious living demonstration of that hopefully felicitous maxim coined in Tokyo, «The World is One».

Interesting that in my home town of Guelph in Canada, I witnessed in 1967/68 remarkable evidence of the flowering of the Olympic Movement in Canada as a surprisingly large number of highschool boys and girls worked long hours in evenings and holidays to be able to pay for a visit to the Tokyo Olympics with a contingent of students.

My observations about the Olympic Movement in Canada and analysis of the «new generation» and Olympism must, of necessity, show evidence of my personal life-long belief in Olympism and my «life-experience».

I have competed and judged at the international level, coached many Olympic and international, gold, silver, and bronze medallists and other Olympic finalists. I have devoted many years to teaching and encouraging those who play games, participate in sports, run, jump and vault, just because they like to do so — persons of all ages — not just young people.

I have worked with paraplegics who try so valiantly and succeed so brilliantly in their sporting endeavours.

I have known success and disappointment, pain and frustration, but also fulfillment and exhilaration. I also know the satisfaction of realising worthwhile goals, appreciating that which Pindar wrote in his XIth Olympic Ode, «Without toil there have triumphed a very few».

Let me hope that the years I have now attained have rewarded me with at least enough wisdom to know that today's youth faces a complex and rapidly changing societal environment, that today's youth has different values and a different viewpoint.

When we consider the so-called «new generation» and Olympism

(or anything else) we must try to consider it in the context of this new generation's concept and understanding of world society.

A question of those of us who, in age, are no longer young, no matter how young we may still feel, in spirit. Are we *listening* to this voice of youth or do we merely *hear?* And, if indeed we are listening are we *understanding?*

In Ontario, the Province from which I come, the voting age is 18; if there is a national emergency youth may be called to the services at that age, and the legal liquor drinking age was correspondingly lowered to 18 only three years ago.

Youth, rightly, is demanding and receiving more personal responsibility and freedom — yet most of Canada's youth is still in school at age 18.

Dialogue, that is what is urgently needed in Canada between young and old. The rapidly changing needs and expectations of our young, as they approach legal and moral maturity at an earlier age, demand that we talk *together,* often and openly in ongoing dialogue.

This process, dialogue, is an achievement of civilisation. It is assumed that those who engage in it so in honesty, with generosity for the purpose of reaching understanding.

It has assertion, reply and rejoinder. In these ways thoughts are interpreted, philosophies, aims, motives explored, ideas are combined and may be blended into action.

On what more common ground may youth - with its ardour, vigour and *drive* and age — with its tradition, experience and *balance* meet, that in service to *SPORT.*

Olympism, which embodies sport, and therefore common interests and enthusiasm, is a tolerant yet vibrant way for people to meet, discover and embrace a bond (rather than a schism).

Dialogue is the essence of Olympism and thus we earn the right to be listened to by lending brain and ear to all that others say.

To know ourselves adequately we must know what others think about us. De Coubertin wrote about the development of the individual saying, «The foundation of real human morality lies in mutual respect — and to respect one another it is necessary to know one another».

This concept is irrefutable, and should be the maxim in our deliberations and our particular concern regarding the new generation and Olympism.

Before we speak and write, before we plan our campaign — and campaign it must be, the issues must be analysed, facts gathered and organised, and the goals, short-term and long-term, defined. Then a

pattern for action, or rather several interlocking and overlapping patterns, will emerge.

The involvement of very many humans, in very different countries and zones some with no knowledge, let alone tradition, of «Olympism», requires that we «make haste slowly».

Sincerity and purpose are vital. Modern technology provides the means for fast, factual, intellectual, idealistic, delicate and beautiful dissemination of information — and the history and tradition of Olympia, on Olympism today, on the way(s) it could flower and grow throughout the world uniting today's youth-who comprise tomorrow's leaders, and the day-after-tomorrow's «old and wise».

Thus, we need imagination, creative, constructive, interpretive. To illustrate these points, consider the difference between the great Athenian orator Pericles and Socrates, the Philosopher. Plato tells that Alcibiades declared that men departed from the oratory of Pericles saying it was very fine, very good, and afterwards thought no more about it. When they went away from hearing Socrates the point of what he had said stayed with them.

Young people want a good society and through our efforts and example we should make it possible for youth to ease into responsible stewardship.

The way in which young persons are shaped will determine the structure of the future.

In the past thirty years in particular, profound changes have taken place in the environments in which millions have grown up. The emergence of many nations and peoples, the wide use of television, greater opportunities to visit other lands through the relative economy both in time and money of air travel, use of vaccines, of fertilizers, industrialisation, educational opportunities; all these have made possible and will continue to encourage greater communication, exchange of ideas and techniques.

Man is the most destructive of all creatures. But today's youth is more sensitive (and more informed) about the quality of life, about pollution, the preservation of arable land, adequate food production, regular physical activity for *ALL,* nutrition and population than we were. But the sensitivity, the directness of youth is easily (some say inevitable) worn down by the burdens, restraints, responsibilities of adulthood in highly organised society.

The state of being young is temporary — youth grows to master or be mastered by world affairs.

The more responsible, the more authoritative his or her place in adulthood, be it in family, community, national or world society, the

more constraint is placed on his or her influence and action. Quite properly so. This need not be stressed here, in Greece, the cradle of democracy.

Thus, where better can an idea, an ideal be presented, embraced (or rejected), flourish (or wither) than among our young today. They are better educated, more informed, more articulate than the young of previous generations; they can profit by (or be destroyed by) the marvel and speed of modern communication.

So, into the hands and the minds of our youth must we put all the ideas, the values, the comradeship of the Olympic Movement.

The greatest opportunities for the coming-together, the melding of the world's youth is the celebration of an Olympic Games, every 4 years.

Canadian Youth:

In a few days time 500 of Canada's youth will march in the opening ceremony of the 21st Olympic Games in Montreal with representatives of the youth of more than 100 other nations. Thousands more of Canada's young population will be involved as guides, in information booths, as interpreters, bus drivers, Olympic village ushers and officials. All will have the opportunity to see, discuss, mingle and be in the atmosphere created by the presence of other vibrant youth epitomising different cultures, religions, languages, attitudes, dress and colour — all in the spirit of Olympism. *BUT, there is still comparatively little identified Olympism in Canadian youth.*

Only recently has the Canadian been aroused to the Olympics, because Canada is the host nation. Previous commitments have been largely through athletes and their families.

The future attitude to full participation in Olympic sports, and the very continuance of the Olympic Games demands attention *NOW.* What better place to start than Canada.

A uniquely Canadian start which will rally all true Canadians, is through the Canadian Teams' Games mascot, *AMIK,* the beaver.

For those in Canada whose language is primarily French, the word for (Castor Canadensis) is «castor». How appropriate, that in ancient Greek mythology the twins Castor and Polydeuces (Pollux), sons of Zeus and Leda, were the guardians of athletes, particularly horsemen, boxers, wrestlers and sailors. Furthermore, the word «amik» is the Eskimo world for friendship, the beaver forms part of the coat-of-arms of Montreal and of Kingston where the Olympic yachting is to take place, and the beaver is Canada's national emblem.

All Canadians, particularly French-Canadians will have the chance

to open their hearts and homes to visitors. This nation has only 23 millions of people on the second greatest land-mass in our world. What a wonderful way to greet the many who will want to travel from British Columbia to Newfoundland.

A superb opportunity exists for Canadian youth to live Olympism through the International Youth Camp ready to receive 1,400 young people from 70 countries from 13th July to 4th August. Set in La Fontaine Park, near Olympic Park, it is one of Montreal's most beautiful areas.

The camp will be divided into 4 sub-camps each accommodating about 350 delegates. The concept paves the way for encounters within a wide variety of sports, social and cultural activities, all for young men and women 17-20 years of age.

The public will be encouraged to visit the Park, providing a common meeting ground and a forum for the exchange of ideas.

Canadians will experience Olympism by involvement with the national arts and cultural programme, into the daily life of the athletes at the Olympic Village.

The performing arts section will present individuals and companies from across Canada in opera, ballet, operettas, contemporary and folk dancing, recitals, concerts, theatre and film festivals.

Visual arts will present an outdoor exhibition along the main street between Montreal and Olympic Park, and exhibits in two levels of the Stadium and the entrances to the major sports venues, such as the Velodrome.

20,000 young adults will be working to make the Games run smoothly; hosting, ushering, attending parking lots, working as night guards, photographers ticket and programme sellers, maintenance mechanics, messengers, medal presentation attendants.

1,000 young physical education professionals, 800 from l'Association des professionnels de l'activité du Québec and the Canadian Association for Health, Physical Education and Recreation will give volunteer women and man power in the Village and as liaison in each of the Sports.

2,000 young Canadians will welcome spectators to the Opening Ceremony with a display of rhythmic dancing and 75 teen-age dancers and musicians from Munich and Montreal will provide closing ceremony entertainment.

Young singer René Simard's recording of «Welcome to Montreal» is heard over North America's radio and television channels. The second verse echoes our theme:

We can share the world between us now,
A time to understand,
Build a bridge between nations,
Pass the flame from hand to hand,
Bring together generations,
In the brotherhood of man.

An enduring contribution has been made to the Montreal Olympics by a 22-year old former athlete, Lynda Cooper whose designs appear on the Vth Series of Canadian Olympic Coins.

Perhaps the most significant contribution by Canadian youth to Olympism is being made by La Jeune Chambre de Montréal which has undertaken a revenue-producing programme for C.O.J.O. to yield 1,000,000 to aid the Games.

A «speakers bank» has been formed to enable interested Canadians to hear lectures about the Olympics. «The Olympians», a project of caravans of large trailers (containing a wealth of information about Olympic Games activities) has travelled the length and breadth of Canada, available to the public at large and to school groups.

Television and radio coverage of the 1976 Olympics has been of excellent quality, ranging from exposition on the ancient «tradition» of Olympia, to excerpts and programmes concerning the Modern Games. This also is «history» to Canadian youth. It must be realised that in North America the tradition of Olympia, and the Games has hitherto been accorded but brief reference in early school history courses of study.

All the projects mentioned are served by,or serve *YOUNG PEOPLE.*

These are marvellous projects *involving* Canadian youth, not yet the Olympism *of* Canadian youth — but a beginning.

Olympism

Olympism is good, with worthy traditions and idealistic goals. It is a reality. It can be a world-society philosophy. But this will not just happen.

> Olympism is a huge noiseless machine whose cogs do not grate and whose movement never stops, despite the handfuls of sand which certain persons throw into it perseveringly but unsuccessfully in an effort to sabotage its operation. When the time comes for the International Committee to take a decision, it does so without worrying about anything except the good of the institution whose destiny is entrusted to it,

and the upshot proves that it was right and that the path it chose was the very best. This is the way in which the various milestones in the Olympic revival were passed and the modern world was invited to four-yearly festivals which evoked with growing potency the ancient Greek ideal.

(Pierre de Coubertin)
from *La Revue Sportive Illustrée Belgique, July 1920.*

Pierre de Coubertin was a visionary, the revival of the Games was only the first phase of his programme, intended to stimulate, as was the second phase, Governments, educators and the public to establish national programmes of physical activity and competitive amateur sport, through which might be alleviated social ills stemming from growing materialism, industrialisation and urban living — so destructive of tranquility and health.

His third was to incorporate the ancient Greek national idea into an international one, to reach all peoples in all countries, to develop amity, goodwill and understanding.

This is the heritage he left youth; and the challenge. Are young people prepared to accept it?

Soon we will see the torch being lit from the rays of the summer sun in the Temple of Hera. The flame will be handed from a young woman to a young man and through a progression of human steps eventually to Montreal in Canada.

The flame will be transferred electronically from Athens, the Greek Capital, to Ottawa, the Canadian capital and from there carried by bearers to Montreal and then on to Kingston.

This torch relay is relatively modern, initiated for the 1936 Olympic Games, when it was carried for 3,075 Kilometres through Greece, Bulgaria, Jugoslavia, Hungary, Austria and Czechoslovakia into Germany by no less than a succession of 3,000 runners for 12 nights and days.

The «light» passed on, runner to runner, illuminated many lives. Can this symbolic flame inspire Canada's youth, indeed all the watching world on 17th July, 1976?

If the spirit generated by the Olympic Games this summer — the irresistable feeling of «oneness» of the world — could be canalised, there might be no need for boundaries around countries, forces for defence, passports to visit; or the spirit would be enough to sustain the feeling of «one world». So have we felt at the celebration of Olympic Festivals since the inception of the modern series in Athens in 1896.

Participants in the Modern Summer Olympic Games - 1896 to 1972 inclusive

	1896	1900	1904	1908	1912	1920	1924	1928	1932	1936	1948	1952	1956	1960	1964	1968	1972
Athletes	285	1066	496	2059	2541	2606	3092	3015	1408	4069	4468	5867	3539	5396	5558	6194	9300
Men	285	1060	496	2023	2484	2543	2956	2725	1281	3741	4030	4507	3186	4859	4826	5350	8388
Women	0	6	0	36	57	63	136	290	127	328	438	518	353	537	732	844	912
Nations	13	20	11	22	28	29	44	46	37	49	59	69	67	84	94	112	122

The growth is spectacular. What lies behind these numbers? Dreams, ambition, striving, sacrifice, effort, joy, competition, hard work, maturity, strength of mind and body, development of skill, justifiable pride, success, temporary failure, the overcoming of misfortune, organisational ability, the pleasure of friendships and the hope of success? These are *some* of the emotions which have been a part of the life of thousands and thousands of young hopefuls all over the world, in all sorts of competition, at many levels of excellence, all with the hope of eventual participation in an Olympic Games.

Youth is often disillusioned, bewildered, at the deceptive ways of some of their elders, their mentors, their policy-makers.

Youth often feels cheated by «the establishment». Politics in apolitical spheres, such as sport, disgusts and alienates most young people, in my experience.

Those of us whose life has encompassed young people know that most are idealistic, honest, devoted, earnest, prepared to give to any task which they hold to be worthwhile. It takes but few essentials to inspire dedication:

1) example
2) belief in the endeavour
3) support
4) proof

With society seemingly falling around us, with so many counter-forces demanding our attention and dividing us one from another, may we hope that the youth of the world will perceive the opportunity of *OLYMPISM.*

No festival, no celebration in the world receives more publicity, more immediate «live coverage», spoken and visual, than the Winter and Summer Games.

There has not yet been an Olympic Festival without a problem. Canada is watching, working hard and planning extensively to ensure a smooth-running incident-free celebration in Montreal, and like a well-prepared athlete — we can but try.

Wherever people gather together, in great numbers and in the glare of publicity, there may be incidents. Why should the celebration of an Olympic Games be an exception? What is astounding and heartening is that the problems have been so few.

What is even heartening is the resilience and toughness of «Olympists» in accepting, then combatting such setbacks.

We should not fear for the olympism already existent in our youth - the language of sport unites.

Young people today have a healthy pragmatism, and realistic views allied to their ideals in the reach for their goals.

For the Olympic participant no spotlight is brighter, no athletic joy more intense. No man-made festival is more satisfying and fulfilling to the contestants, spectators and to *all* who have worked for the Games, before, during and after and for who have taken part somewhere, somehow, along the line.

And when it's over — what then ? We all return home «carrying»

an Olympic torch (all participants equally), the light shining within ourselves.

In the nature of things, the inspired young among us will more readily and forcefully translate that inspiration to encouragement, energy, work and example, for the following generation.

Each of us will be four years older when the XXII Olympiad comes to its close.

What will youth achieve in those four years from Montreal to Moscow?

Will the bond of Olympism engendered by the excitement and comradeship of the XXI Games be sustained in the interim?

Olympism is a magic concept. I believe it is being accepted by all youth when exposed to it. But to make *Olympism a reality,* a continuing influence, especially in the in-between years, you and I must give all the support our experience can provide such as leadership and advice on how to generate agency funds, kindle local support, inform local communities, interest Service organisations in sports-kinship.

More about Canada

Canada is a privileged society, enjoying a standard of living dependent upon an agricultural and industrial economy. Our happiness and culture depend upon our maintaining a high standard of human values and ideals.

Our youth is sports-minded and is eagerly anticipating the Games.

Various levels of Canadian government agencies were established to assist and advise our young athletes in reaching their potential. But much of this was too little and too late, even unknown to some aspirants.

Canada is a vast country with different governmental structures and concentrations of populace. To host the Olympic Games is a new and challenging effort of the City of Montreal.

We have all learned much, our youth has and is learning from our pre-Olympic participation and preparations.

For young people «freedom» and «right» have vivid meaning. Youth demands independence which, when gained, prompts the thought «what are the things I ultimately value?» which in turn necessitates commitment.

Youth in deliberating «what makes it possible for me to act and say things and be where I am today?» finds hints from past in a store of knowledge gained through generations of investigation, study, travel, experience, philosophies and attitudes.

Dissatisfaction can be an asset only if it leads to betterment. Ma-

turity is ours when we are known for what we stand, even if we stand alone.

It demands restraint, toleration and an ability both to take and give orders. Through self-discipline character is crystallised, and this is the whole of man, or woman.

Criticism must be constructive. When youth repudiates what is considered to be sham and hypocrisy — it must propose the solutions.

One of youth's most valuable attributes is the enjoyment in contributing a mature step leading to identification with things beyond the self, with external relationships.

Most young people have strong desires, they dream beyond the immediate and in so doing fulfill the law of culture, the urge to become all that he/she is created capable of becoming.

Does Canadian society encourage youth to aspire and to achieve its highest goals? Indeed it does. Canadian parents sacrifice much for their children to provide a full and sound formal education. But, with every privilege, there is a price.

To achieve, one must work. This is a basic human right rewarded by personal satisfaction.

Canada as a nation is only 109 years old, has a comparatively few people and great distances between major cities. There is a paucity of indoor training and competition facilities, a lack of tradition in many Olympic events, and an absolute lack of understanding of what the Olympic Movement is all about. The people of Canada is comprised of many ethnic groups with many cultural heritages — what a perfect ground for unity through the spirit generated by the Olympics.

Canadian youth is striving to mature in its own special way. Now it is part of the Olympic environment, and sensing, I believe, truly *for the first time* the spirit of the world brotherhood sisterhood. It will accept the challenge of Olympism through greater awareness and move away from insularity.

Canada maintains a neutral stance in world affairs — that too is the attitude of its youth. But that does not preclude a commitment to Olympism, the epitome of friendliness and friendship.

Canada's youth has its greatest opportunity to show the nations how much it values amity and peace by welcoming wholeheartedly the youth of the world.

Montreal will be the temporary capital of the sports world and youth, the sponsors of goodwill.

But when it is all over, when the medals have been won and the shouting and the tumult die - what then ? As I have said, this is the

greatest challenge to Olympism, and this is where we have all, so badly, failed.

Before each splendid celebration there is a surge of effort at every level in every participating country to produce the best. After the Games enthusiasm wanes, athletes, officials, coaches vanish into obscurity, complex organisations are disbanded and the Olympic spirit appears to dim.

This is the perfect time for youth to act, to demand and accept responsibility and its concomitant authority. Young people must offer themselves for responsible positions on any and every sports executive bringing fresh and adventurous ideas, opinions and critical insights on world situations, often obscured by habit in their elders.

Youth then learns to lead, to shape policies, to make international friendships, to share opinions, practice tolerance and understanding, all through service to Olympism.

Responsible representations on committees dealing with Olympic Games and Sports will lead to nomination to National Olympic Committees (N.O.Cs), to International Sports Federations (I.S.Fs). This process takes time so the younger one begins the better, for to reach the administrative levels of these organisations requires a number of years of dedication.

Fortunately, age is relative.

> Youth is not a time of life, it is a state of mind.
> It is a test of the will, a quality of the imagination,
> a vigour of emotions, a predominance of courage over
> timidity, of the appetite for adventure over love of ease.
> Nobody grows old by merely living a number of years.
> People grow old only be deserting their ideals.
>
> (Anon.)

One must believe with the late Carl Diem that:

> «Sport is the early kindling of the youthful spirit. It teaches us how to remain 20 years old for 30 years».

An old French proverb also tells us that :

> «50 is the old age of youth and the youth of old age».

Young blood is vital to the survival of any movement. The festivals of Olympic Games will survive, because they are *for* youth. But now we ask that youth be more vigilant for the Games, their preservation and development.

I am sure you know many young women and men who would

give a very great deal to have the privilege of sitting where you sit, right now and who would work, unrewarded for the Olympic ideal.

Every 4 years the Olympic Games attracts more athletes, standards rise, competition is more intense, hopes are fulfilled and a few are exalted, but *all* are united in sport through the Olympic spirit.

It is our task to involve more people in the understanding which emanates from Olympism, more young people into its undertakings.

What then means this elusive world?

Like amateurism it is based upon intent, intangible, yet real, its essence comes from belief. It is a state of mind and is worthy of devotion for it is built upon friendship, the cornerstone for a family of nations.

Olympia is the absolute example of Olympism. All of us are Olympians, brought together by the generosity and vision of Greeks who, above all people understand the essence of Olympism.

Each of us is tolerant to the opinions of the other, each of us representing something unique in culture and ability, each in his or her own way representing a country, yet being prepared to listen to conflicting viewpoints, to discuss honestly problems and to allow consensus to rule.

This is Olympism. The being together, the acceptance of common standards of behaviour, the subjugation of self to the common good - all through sport, all for sport, all because we have faith and believe that the greatest force for good in today's world is the celebration of yet another Olympic Games.

What will we take from Olympia - a cry for action, or action itself to work for peace through the all-absorbing motive we now feel is worthy?

The ancient Games survived for 1,168 years, probably the longest-lived of organised created gatherings of different peoples; may de Coubertin's dream which became reality survive through our actions in your capable hands.

I have one positive suggestion to leave with you.

As the Olympic Rings are five and inter-connected, one for each of the Continents we represent, I believe it would be appropriate and timely for the International Olympic Committee to appoint five young people, one from each Continent, to travel, to speak, to present, to recommend within his/her continent, the Olympic Movement.

Their purpose would be to enthuse youth with the essence of Olympism, to encourage wide participation through physical activity, art, the various media, music, drama, international contests at all levels of ability and discussion of *OLYMPISM*.

The International Olympic Committee has no funds but, should it agree to recommend and permit such a venture surely N.O.Cs would support it.

In your discussions here you will have had many questions to answer and many opinions will have been given. These will be published; the I.O.C. will be made aware of your deliberations.

The voice of youth will undoubtedly be heard.



Songs presented by an International group on a social evening.



THE NEW GENERATION AND OLYMPISM IN THE U.S.A.

By Mr. SIMON A. McNEELY (USA)

Senior Programme
Coordination Officer of the
Ministry of Education of the U.S.A.

Olympism today is a valid, noble, timely cause for an industralized society of 212 million persons, far removed from its birthplace.

After 80 years of participating in the Modern Olympic Games and benefiting from the concomitant social and cultural contributions of the Olympic Movement, the U.S.A. stands poised to profit even more from the ideals and the way of national life that is characterized by Olympism. As we begin our third century as a nation, Americans enjoy a standard of living, a degree of leisure, a heritage of vitality, and a traditional love of sports, that could propel us into a «Golden Age» on our new continent. And yet, as the history of other civilizations has shown us, the affluence, the large amount of free time, the ease and comfort produced by modern technology, if not properly used, could lead us to physical and cultural deterioration. That is why the spirit of Olympism and the lessons of the Olympic Movement are so important to us.

It is my hope that in describing the impact of Olympism on our present-day American generation, members of other nations may gain some insights that will be of interest and possible value to them.

PART I

The Meaning - Olympism in the Context of American Life

The Heritage of Ancient Olympia

Western civilization was cradled in the Olympic Games of Antiquity. The Olympic Games gave life to the Ideal, «Kalos Kagathos», the harmonious development of man in body, mind and soul. The Greek concept of beauty included not just physical form and grace, but also superior intellectual and moral behavior. It was a beauty of function for which the young were encouraged to strive and for which the competition and pageantry of the Games provided both model and incentive.

The Modern Olympics

Baron Pierre de Coubertin was a student of history. He was fascinated by the story and the meaning of the Ancient Olympics. De Coubertin was also a poet, philosopher and educator.

De Coubertin saw the revival of the Olympics as a means of turning the world from its drift toward class materialism to nobler and higher spiritual values. He believed the grandeur, pageantry, ceremony and ritual would stir the interests of the many and evoke lofty responses.

The Games were not to be just an exhibit of superior athletic performance but a vehicle for social and educational reform. The few who achieved Olympic-level ability would be both the exemplars for and the resultants of a vast involvement of the many in sports and physical education.

De Coubertin was especially interested in installing sound physical education programs in the schools. He was equally concerned about post-school youth and advocated broad sports programs for this segment of the population.

Olympism and Education in the United States of America

The Olympic Ideal is still a valid goal for education in the U.S.A. today. The Ideas of «Kalos Kagathos», the complete and harmoniously developed person, has special meaning for physical education but is germane to total education. Every statement of educational objectives, since the «Ten Cardinal Principles of 1918» —and even before— have related to the «well-rounded development of each child, the full realization of his capacities». While our results have been spotty over the years and other socio-economic-cultural forces in addition to education have made themselves felt, that beacon should continue to shine for the guidance of American educators. The knowledge that a large proportion of a people came close to reaching that exalted level of life over years ago should help up keep a steady course.

Physical education in the U.S.A. is considered to be an essential component of every child's education. Therefore, the aim of physical education is the same as that reported above for education in general.

Physical education in the U.S.A. seeks to promote organic well-being, develop physical fitness and strengthen physiological mechanisms not just as an end in themselves, but also as the basis for optimum functioning of the total human being. Sport skills, dance and rhythms, conditioning exercises, basic movement, and other program content are taught not only for immediate physical and psychological results,

but also to provide a repertoire of interests and competencies useful for vigorous and efficient living throughout one's lifetime. Such instruction should also impart the scientific principles that undergrid effective human movement and that promote healthful living; the instruction should also include other applicable cognitive elements. Finally, physical education should be conducted with full regard for, and in ways to enhance the aesthetic, social, cultural and ethical components of individual behavior that are always vitally operating.

American educators believe that sports competition can and should be the educational laboratory of physical education. Competitive sport—at appropriate levels of skill and maturity and under proper adminitration— can offer: joy of participation, challenging use of skills, healthful recreation, individual growth in self-discipline and self-esteem, application of desirable behavior patters — team play, graceful winning or losing, sportsmanlike conduct. Is this unlike the Olympic Ideal?

Recent studies in psycho-motor and perceptual-motor development, in the relationship of physical activity to academic success, in the positive effects of selected physical education on mental retardation, in the contributions of physical achievement to the strengthening of self-concept—all these and more reinforce the empirical opinions of philosophers, confirm the clinical judgments of experienced physical educators, and command an indispensable place for physical education in the school curriculum at all levels.

There is one reservation that might be expressed concerning the idea of high-lighting the Olympic Ideal in the cause of education. There are some persons in America (and no doubt throughout the world) who feel that the Olympic Games reflect our present chaotic period, where old values are being dissipated, and that the Games are moving farther and farther away from de Coubertin's magnificent vision. Munich presented a broad range of qualities from the sublime to the sordid.

The world now looks to Montreal to reverse the modern trend and reinvigorate the genuine manifestation of the Olympic Ideal, and to preserve its precious values for a troubled world. We face today the paradoxical challenge: To educate the world public on the spirit of Olympism in order to accomplish necessary reforms of the Olympic Games; to utilize the Olympic spirit in order to stir needed reforms in education.

PART II

Implementation of Physical Education and Sports Programs in the U.S.A. — as *Reflections of the Olympic Movement.*

The *Olympic Movement,* as explained by Otto Szymiczek, Dean of International Olympic Academy, addresses all people —young and old, men and women, of all nations. It attempts to propagate the Olympic Ideal as a way of life, to promote interest in and opportunities for participation by the many in sports and other physical activities, to apply the science and art of human movement in social and cultural surroundings that contribute to the «harmonious development» of each individual.

Therefore, a review of programs of physical education and sport in the U.S.A. both educational programs and out-of-school opportunities will reveal, in part, the extent to which the present generation is affected by the *Olympic Movement.*

Physical Education in Schools, Colleges and Universities

We recognize the importance of teaching children a sequential pattern of skills in a variety of sports and exercises to encourage their life-long interests and participation in healthful, fitness-producing and recreative activity. The goals of sport are identical with those of physical education. We look upon intramural, extramural activities, sports clubs and highly-organized athletic programs as laboratories in which to reinforce the learnings of physical education.

The unique future of education in the U.S.A. is that the jurisdiction and responsibility for education rests with State governments. The Federal government provides various forms of assistance to State and local school systems, but has no authority over school curriculums or basic school management.

Programs are formulated by school boards comprised of local parents and other citizens working with educators and administrators. Schools are conducted on three levels, elementary, secondary and post secondary. Education begins in elementary school, at the age of 5 or 6, and continues through secondary school until the age of 17 or 18 years of age. Attendance at school is required by State law for all children. The age span for compulsory education in most States is 6 to 16 years. Almost all eligible children (except severely handicapped) are enrolled in elementary school, 98.5% of fifth graders continue on to 9th grade and 75.5% of them graduate from secondary school at the 12th grade.

The U.S.A. educational enterprise is extensive. There are 63,000

elementary schools, which enroll 26.5 million pupils, and 25,000 secondary schools, which enroll 19 million students. Each of the 50 States and six other jurisdictions have a department of education, and there are 16,500 local school districts. There are 3,004 colleges and universities in the U.S.A. and 11 million students are enrolled. These institutions are divided into 1,138 community (2 yr.) colleges with 4.0 million students and 1,866 4-year institutions with 7 million students.

With regard to physical education, 45 States require the subject in elementary and secondary school by law or regulation. Two more States require the subject for accreditation and two States recommend it. Almost all elementary-school pupils have physical education during most of these school years, although in a particular year about one-sixth of them have no formal instruction. The highest percentage of pupils enrolled in physical education is in the ninth grade - 97%. About 80% (14.9 million) secondary-school pupils are enrolled in physical education.

Approximately one-half of the pupils enrolled in physical education, elementary and secondary, have instruction three or more times per week.

At the college and university level, 95% of the institutions *offer* physical education for the general college student. Seventy-four percent *require* the subject for all students (one or two years) and another 8% *require* it for *some* students. Approximately 2.2 million college students are enrolled in the general college physical education courses.

Almost all States and many local school systems provide teaching guides or courses of study in physical education. Curriculum emphases vary somewhat among the localities, according to the interests, resources, facilities and climate of the area. But, in general, schools of the U.S.A. attempt to offer as broad and varied a curriculum as possible. Among the activities in which instruction is provided are games and sports, gymnastics, aquatics, whenever feasible, rhythms and dance, conditioning and developmental exercises, outdoor activities, and seasonal sports, e.g. skiing. Within these broad categories the skills and degree of organization of the activities are arranged in a progressive sequence. Thus, we begin in the early years with basic movement and elementary skills with concern for body control, spatial awareness, and other fundamental and gradually move to the more complex aspects of human movement. A large proportion of time is now being given in the secondary schools to what we call lifetime sports and to experiences which will encourage the individual to keep fit throughout life.

Among the curriculum emphases in our more up-to-date programs are: physical fitness, perceptual-motor development, movement education, lifetime sports, outdoor education, dance, and adaptive and

corrective physical education for persons who are underdeveloped, handicapped or learning disabled.

Teachers of physical education in elementary and secondary schools must be certified (i.e. qualify for a State teaching certficate) and those in colleges and universities must meet high standards which are comparable to those of other faculty. Physical education teachers in schools and colleges are on the same salary schedule and have the same legal status as teachers of other subjects. Specialists, supervisors and administrators of physical education, are also on equal footing with their counterparts in other aspects of education.

There has been a favorable trend toward the training and employment of elementary-school physical education teachers. Programs taught by such specialists are generally far superior to those taught by the elementary classroom teachers. About one-half of the elementary school children are taught by a specialist or have the part-time services of the specialist.

State education agencies, teacher education institutions, and professional organizations are working continually to upgrade the quality of professional preparation of physical education and sport personnel, through both pre-service and in-service experiences.

We have no recent figures on the number of physical education teachers employed in our schools and colleges. One hundred fifty thousand would be a conservative estimate. Our major professional organization, the American Alliance for Health, Physical Education and Recreation has a membership of almost 60,000.

In 1973, almost 27,000 colleges and university graduates earned the Bachelor's Degree in physical education -16,000 men, 11,000 women. The Master's Degree was conferred on almost 4,500 of whom 1,400 were women, the Doctor's Degree on 259-181 men and 78 women. Seven hundred twenty-three institutions confer the Bachelor's Degree, 150 the Masters', and 60 the Doctorate.

The profession of Park and Recreation Management is a substantial one. In 1973, almost 3,000 graduates earned the Bachelor's Degree in this field -1,700 men and over a thousand women. Almost 400 earned the Masters of which 131 were women. There were 14 Doctor's Degrees conferred on 10 men and 4 women. Eighty-three institutions offer professional preparation in this field.

The number of persons being professionally prepared in both physical education and recreation is growing much faster than the school enrollments. In the ten-year period between 1963 and 1973 the number of persons receiving the Bachelor's Degree in physical education increased by almost 140%. This compares to a gain in enrollments

in elementary and secondary schools of approximately 25%. In the same period, the earned Bachelor's Degrees in Park and Recreation management increased by a phenomenal 700%.

Our people are fortunate to have extensive facilities for physical education and sport. Most elementary schools have a gymnasium, or multi-purpose room or sheltered area as well as outdoor play space. Almost all high-schools have one or more gymnasium, sports field, and other activity areas. Only a small proportion of our schools have swimming pools, but many have access to pools which belong to other agencies of the community.

One of the important developments of recent years is that of multi-agency cooperation in the planning and construction of school-community facilities. In many communities we find the board of education combining with the park /recreation board in the purchase of contiguous parcels of land and in the design and development of an education /sport /recreation complex.

Another trend is toward community education, wherein the school facility is made available far beyond normal school hours, and on weekends and holidays for broad-scale community use, in educational, cultural and recreational pursuits.

Most colleges and universities have an array of gymnasia, stadia, courts, sports-fields and other indoor and outdoor facilities. Many have pools and some have extensive aquatic facilities. Some have sophisticated laboratories of human performance, exercise physiology, or sports medicine.

However, there are still inadequacies and uneven distribution of physical education and sport facilities in the U.S.A. We are particularly lacking in provisions for residents of our inner cities and sparsely populated areas and for the handicapped.

Sport in Schools

Americans have long cherished their heritage of sports. Boards of education provide funds and direction for school programs of intramural sport, extra mural activities (informal participation between two or more schools), sports clubs and interscholastic athletics. Coaches are certificated teachers and bona-fide members of the school faculty. They usually receive extra compensation for coaching duties.

In 1975 approximately 24,000 secondary schools engaged in interscholastic athletics; 5.4 million pupils participated - 4.1 million boys and 1.3 million girls. Thirty-seven different sports were offered.

The National Junior College Athletic Association reported in 1970 that 563 member colleges conducted 32 sports at the intercollegiate

level, in which 28,039 students took part. Large increases have, no doubt, occurred since then.

The 663 member institutions of the National Collegiate Athletic association in 1974 competed in 28 sports involving 172,447 men and 31,852 women participants at the intercollegiate level.

Eight thousand women competed in sports sponsored by the Association for Intercollegiate Athletics for Women which includes 1,000 institutions.

Other collegiate associations and conferences involved thousands more men and women.

At each of these levels, secondary and post secondary, participation in intramural, extra-mural and club activities were far greater, numbering in the millions.

Out-of-School Sport

More than 29 million young Americans, age 6 through 21 years, participate in organized out-of-school sport programs. Most of these programs operate on a seasonal basis, with the peak of activity occurring during the three summer months which constitute the traditional school vacation period.

There is no single body which exercises administrative or supervisory control over out-of-school sport in the United States. Programs are administered by approximately 50 national organizations and by a multitude of local agencies and organizations. The national organizations may be divided into five groups:

a. Sport governing bodies (Amateur Athletic Union, U.S. Ski Asso ciation, U.S. Wrestling Federation, etc.).
b. Voluntary organizations (YMCA, Boy's Club of America, Red Cross, Boy Scouts of America, etc.).
c. Service organizations (American Legion, Junior Chamber of Com merce, Lions Kiwanis, etc.).
d. Church-affiliated organizations (Catholic Youth Organizations, Jewish Welfare Board, Methodist Youth Fellowship, etc.) and
e. Nonprofit sport corporations (Little League Baseball, Pop Warner Football, Biddy Basketball, etc.).

At the local level the major sponsors of out-of-school sport are cities and towns (park and recreation departments), sport clubs, civic clubs, voluntary agencies, churches, school systems, private business, and groups of parents who have organized for the specific purpose.

Commercial sports establishments and commercial residential and day camps are an important part of the out-of-school sport picture.

The commercial establishments include 970 ski areas, nearly 10,000 bowling centers, and a growing number of ice-skating rinks. Except for the bowling centers, which actively promote the formation of teams and leagues, there is almost no organized competition at these establishments but there is strong emphasis on instruction.

There are slightly more than, 9,000 camps in the U.S.A., and they serve about 3,375,000 young people each year. The camps are divided between those which provide intensive instruction in a single sport (baseball, gymnastics, and tennis are most popular) and those which are more recreational in nature, usually with programs featuring aquatic activities such as swimming, canoeing and sailing.

About 2,000 colleges and universities operate specialized summer camps for young people, ages 12 to 17 years. Participants pay a fee and receive intensive instruction from college coaches and athletes in football, basket-ball, baseball, gymnastics, tennis, wrestling, track and field, weight training and other activities.

In some sports, such as gymnastics, tennis, golf, and even baseball, the coaching, facilities, and competition offered by the out-of-school programs often are superior to that available in the schools.

The programs sponsored by churches, voluntary agencies, and recreation departments tend to be less intensive and somewhat more recreational in nature, and they serve young people who may lack the abilities or the desire to compete in school and college programs.

Except in swimming, bowling, skiing, tennis and a few other sports where the numbers of boys and girls are relatively even, and in gymnastics, where girls outnumber boys more than two to one, the out-of-school programs largely serve the male population. In baseball and football, for example, the participants are almost all boys.

Age —Group Swimming— There are more than three million boys and girls, ages 6 through 17, engaged in this program. About 400,000 of these are «serious» swimmers who train and compete year-round.

There is no estimate available of the number of young people who swim in non-competitive programs. The number of swimming pools in the U.S.A. recently passed 1.5 million. Almost one million of these are on the grounds of private homes; about 200,000 are operated by apartment houses; 25,000 belong to schools and colleges: and most of the rest belong to private clubs and to cities and towns.

Junior Baseball — 2,815,000 young people, mostly boys aged 9 to 18 years participate in junior baseball programs. Approximately two million of these so-called «Little Leaguers» boys aged 9 through 12 years.

Country Clubs — There are more than 9,000 of these clubs in the

U.S.A. Approximately 1.1 million boys and girls engaged in golf, tennis, and swimming and diving at these clubs. Instruction, recreation, and competition are stressed.

Bowling — There are nearly 885,000 young league bowlers in the U.S.A. These bowlers compete at least once a week during the season which is about eight months long. Another two million boys and girls bowl often enough to be classed as «regulars» but are not members of teams.

Reflections on the Olympic Movement

The amount of participation reported above is but a partial accounting of Americans in action. Millions participate in informal recreation, outdoor activities - hunting, fishing, hiking, camping; water activities - boating, skiing; winter activities - skating, skiing, sledding: keep fit activities - jogging, swimming, bicycling, aqua-cises, calesthenics, undertaking a parcourse, weight-training, aerobic dancing, and many more. Sales of sports equipment have zoomed and continue to grow. Facilities, e.g. tennis courts, golf courses and bowling alleys are overcrowded, at least in peak hours. On the surface one would judge that the *Olympic Movement* had found a fertile field in turn-of-the-century America and blossomed full-blown into the final quarter. This is true only to a degree. While the amount of sports participation in the U.S.A. is undoubtedly large, the aforementioned figures may be a bit misleading. Some of the participation reported may be only on weekends or seasonal. The number who participate regularly would be smaller. One of our concerns is that many people do not exercise adequately.

Using sophisticated sampling techniques, the Opinion Research Corporation of Princeton, New Jersey, conducted a personal interview research survey of adults for the President's Council on Physical Fitness and Sports in 1972. Results of the representative sample were extrapolated for the National adult population.

Among the highlights:

— 45% of adult Americans (roughly 49 million of 109 million) do not engage in physical activity for the purpose of exercise.
— These sedentary persons tend to be older, less well educated, and less effluent than those who do exercise.
— Of the 60 million adults who do exercise, nearly 44 million walk for exercise, 18 million ride bicycles, 14 million swim, 14 million do calesthenics and 6.5 million jog. Only about one-half of the walkers and relatively few of the cyclists, swimmers, or joggers come up to the PCPFS standard of «regular» exercise.

— More than two thirds of the adults who participated in sports in school and /or college exercise now; fewer than one-half of those persons who did not participate in sports exercise now.
— The persons least likely to be exercising now are those who did not have physical education in school or college: conversely, people who participated in physical education are more likely to exercise than those who did not.
— Ninety percent of American adults favor having physical education in elementary schools, only 4% are flatly opposed to physical edu cation; 91% support physical education in secondary schools and in college.

,The obvious inference is that vast numbers of Americans must be helped to achieve in their own lives the true values of the Olympic Ideal. Programs of physical education and sport, while making substantial contributions must reach more people more significantly than they do at present.

PART III

The Quest for Excellence

There is the continuing concern to improve the quality of school and college programs and to provide more and more opportunity for our young people to experience high-quality programming. Following are several examples of national efforts to promote excellence in physical education.

The U.S. Office of Education administers a program designed to promote the development and dissemination of innovative and exemplary programs of education which may include physical education. Grants are made to States who in turn fund such projects. Certain of these projects which are able to meet rigorous evaluative criteria are selected for dissemination through a National Diffusion Network. Three physical education projects are currently included. One, on elementary-school physical education in Ocilla, Ga., has been adopted in 250 schools in 20 States. A project on physical education for handicapped persons in Oakhurst, New Jersey, and still another which features a strong physical education component in an Outward Bound setting at Hamilton, Mass., have served as models for wide replication by other school districts.

The Office of Education has also contracted with the University of Michigan to survey the physical performance of boys and girls in the U.S.A., ages 10 through 17, on the Youth Fitness Test. This is a six-item test developed by the American Alliance for Health, Physical

Education and Recreation (AAHPER). The study, conducted in 1975, provides National norms. A similar study was carried out under a U.S. Office of Education grant in 1965, and by the AAHPER in 1958. (There were seven items in the test at these two times). We thus have norms, based on a valid representative sample, which enable two separate comparisons over a span of 17 years.

Encouraging improvements in fitness levels of American children and youth were made between 1958 and 1964-65. One test for girls, the flexed arm hang, was new in 1965-65 and not included in the 1958 survey. The other six items for girls were the same. Using the 5% level of significance as the criterion, 39 out of a total of 48 comparisons were significantly higher in the second test. In most of the remaining nine comparisons, gains were made but were not statistically significant. In the case of boys, all seven items of the 1964-65 and 1958 tests were comparable. Again, at the 5% level of significance, 54 out of 56 comparisons were greater in favor of the second test. There are probably several reasons for the gains. More schools were using fitness tests, and especially the AAHPER test in 1964-65 than in 1958. Probably the most important reason is that the second test was given at the time when schools were still feeling the influence of President Kennedy's interest in physical fitness and were reflecting the work of his Council on Physical Fitness and the positive response of school officials and physical educators. The gains in achievement are paralleled by increases in time and intensity of school physical education programs as shown in the Office of Education study, *Physical Achievement and the Schools.*

No such gains are shown between the second and the third tests. The norms for 1975 are about the same as those for 1964-65. Among the 40 comparable scores on the boys test, in only one is there a significant difference at the 5% level and this one shows a decrease in 1975. In the case of the girls' scores, only seven out of 40 comparisons show significant gains at the 5% level. One shows a loss in 1975. Four of the seven gains are in the 660 yard dash test (for 13, 14, 15 and 17 year old girls), apparently reflecting a bit more interest in endurance type activities for girls in recent years.

The lack of improvement in the 10 year interval between the second and third test probably has no simple explanation. Two plausible reasons may be conjectured: One is that the national interest engendered by John F. Kennedy's support of physical fitness has reached a plateau as far as school programs are concerned. The fitness may be maintained but not increased. Another reason is that there may be a drop-off in school physical education programs due to economic conditions.

One possible, but improbable, explanation is that American youth came close to their fitness potential in 1964-65 and, therefore, should not be expected to show appreciable increases. It may be that with the continuous inroads of soft living youth did well to maintain the gains shown in 1964-65.

The president's Council on Physical Fitness and Sports sponsors a Demonstration School Project in cooperation with State education agencies. States select elementary and secondary schools which meet established criteria for high-quality physical education with appropriate emphasis on physical fitness. Such schools are nationally recognized. They are presented with a pennant that can be flown on the school's flag pole during the year. Often the presentation is made with the participation of State and local dignitaries, sometimes the Governor. The schools serve as National models and provide information to onsite visitors. There are 120 such schools in 24 States.

The President's Council on Physical Fitness and Sports (PCPFS) in cooperation with the AAHPER, conducts the Presidential Physical Fitness Award. Boys and girls who achieve at the 85th percentile on all six items of the Youth Fitness Test qualify. Winners receive a certificate signed by the President of the United States and also a distinctive patch that can be worn on blazer or uniform. These organizations also recognize and award one school in each State that has the highest percentage of pupils who achieve the Presidential Award.

The AAHPER also makes awards to pupils who achieve at the 80th and 50th percentiles in all six test items. These are called the Merit and Standard Awards, respectively. The achievers receive a certificate and a badge. The AAHPER also has an award system for the handicapped, including a certificate for participation.

The PCPFS also sponsors the Presidential Sports Award. This award is based on participation rather than high achievement and is open to persons 15 years of age or older. Forty-three sports are now included. Those who qualify earn a lapel pin and badge.

The U.S. Olympic Committee

The USOC has established a permanent Committee to deal with matters relating to the International Olympic Academy. Dr. Harold T. Friermood is Chairman of this Committee. Article XIX of the USOC Constitution reads as follows:

> International Olympic Academy Committee The International Olympic Academy Committee shall be appointed by the President and approved by the Board of Directors.

The Committee's responsibility shall be to formulate and recommend to the Board policies and plans for the participation of the United States in the program of the International Olympic Academy with headquarters at Olympia, Greece, and to take such action with respect thereto as the Board may direct.

The Committee shall, in addition, be responsible, for developing and implementing, with the approval of the Board, those activities under the auspices of the U.S.O.G. which are designed to promote the spirit of Olympism and to encourage widespread participation of citizens of the United States in the Olympic movement.

The last paragraph of the Article above was added in 1974 reflecting the broadening results of U.S.A. participation in the I.O.A. sessions.

The USOC-IOA Committee is now developing a project aimed at establishing one or more U.S. Olympic Academies patterned after the I.O.A. Such Academies would enable many professionals and students to have the scholarly and inspirational experiences now available to only a few U.S. representatives to the I.O.A. each year.

In the present conception there would not be a permanent facility. Rather, the opportunity of presenting an Academy Session would be provided to various institutions, selected according to rigorous criteria, from year to year. Several Universities are interested in staging a pilot session within the next year or two.

Another interest of the USOC-IOA Committee is to promote continual communication among the I.O.A. «alumni» — those individuals who have had the good fortune to represent the U.S.A. in I.O.A. Sessions. Through «I.O.A. Alumni» meetings during professional conferences, through informal newsletters and through other means, we are attempting to consolidate and maintain the momentum of our yearly participation in the I.O.A. Sessions.

The U.S.O.C., cooperates with educational agencies in making available its films, Olympic Books and other materials. Through its citizen-support organization, the Olympic Society, and the Society's magazine, *Olympian,* the USOC utilizes an effective public-education medium for all aspects of Olympism. The USOG-IOA Committee is working with various education officials in an effort to set up exemplary projects in several elementary and secondary schools in which an integration of educational activities would be centered on the Olympic theme. Coordinated curricula, involving physical education, art, music, drama, history, architecture, and other related subjects, would serve as models for replication in school districts throughout the nation.

International Conferences

Two recent international conferences, in which the U.S.A. participated, are providing continuing stimulus and assistance to our efforts to meet the needs of the new generation. One was the *First International Session for Educationists,* sponsored the I.O.A. and held in Ancient Olympia pin 1973. The U.S. delegation prepared an extensive report which was studied by officials of the U.S.O.C. and the U.S. Office of Education, and other concerned and influential persons.

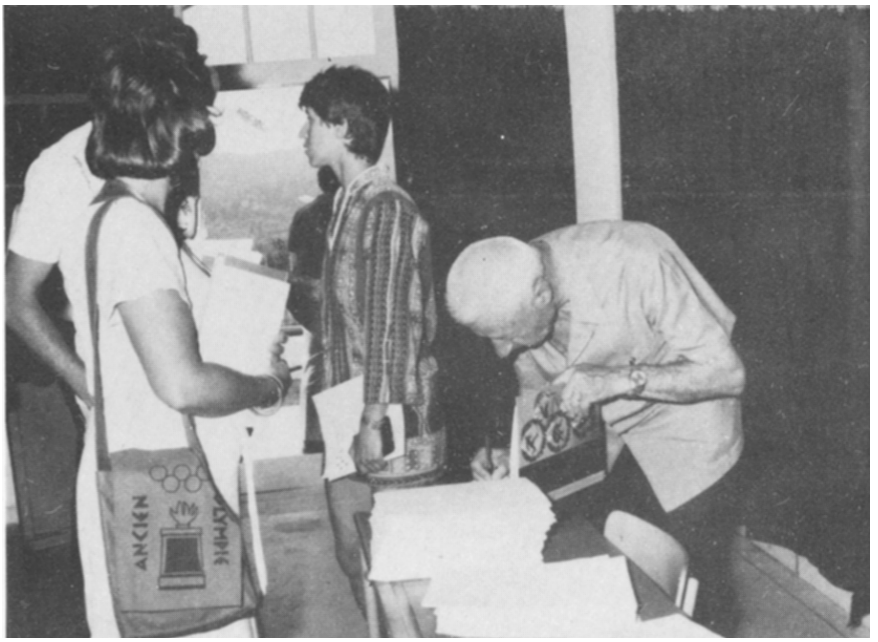
The other conference, sponsored by UNESCO, was the *First International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport in the Education of Youth,* Paris, France, April 1976. One hundred and two nations and 25 international groups were represented, many by ministers and other high-level government officials. The major purpose of the conference was to focus international attention on the need to expand opportunities for mass involvement in physical education and sport within the context of lifelong education. The commitment to physical education and sport as essential elements in the social and cultural life of each nation, and a basic right of every person, by such a large number of nations of the world — from new and developing countries to the most highly industrialized societies — was a landmark. This commitment is, essentially, a reaffirmation of the Olympic Movement.

The U.S. Office of Education prepared an extensive report on the nature and status of physical education and sport in this nation in response to a UNESCO questionnaire used in preparation for the Conference. The U.S. Delegation also prepared a report for the Secretary of State following the Conference. Both reports, coupled with the forthcoming official report by UNESCO, will be invaluable in our efforts to build upon the UNESCO Experience.

Public Information and Support

Both the PCPFS and the AAHPER, individually and cooperatively, carry out continuing campaigns to elicit public support for school physical education programs and to encourage increased participation in sports and other fitness-producing activities. The AAHPER supports a Public Affairs Committee and also a special project called PEPI (Physical Education Public Information).

These efforts are timely and needed. The potentially debilitating effects of present-day life in the U.S.A. require constant attention. The automobile, television and other technological developments that contribute to sedentary living sap our energies. This lack of exercise coupled



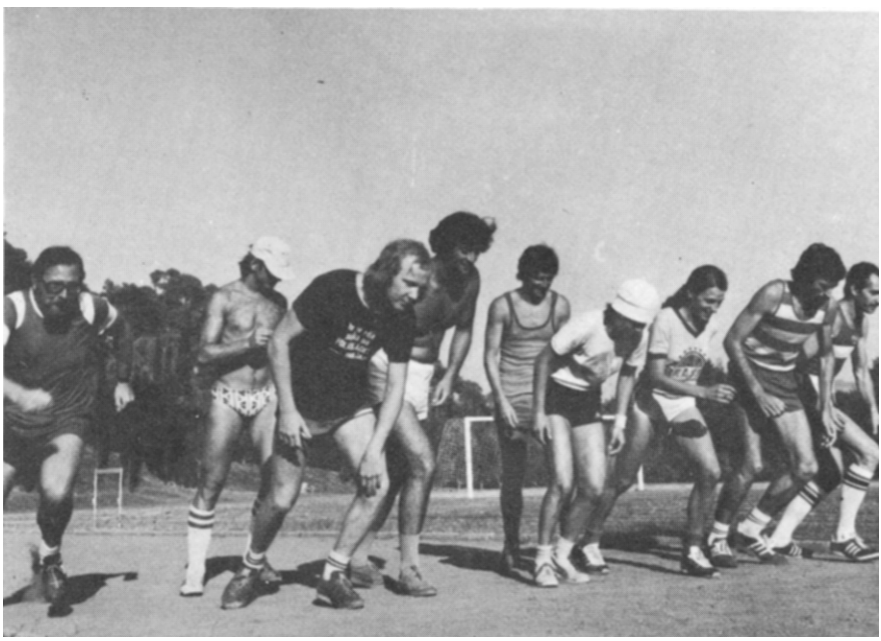
Mr. Cl. Palaeologos undersigning for a participant his recently issued book «Myths of Olympia».



Participants during guided sight-seeing in the Sacred Altis at Olympia.



Lecturers and participants examining the starting device in the Ancient Stadium of Olympia.



The program of the, Session included track and field and swimming meetings as well as basketball, volleyball, football and ping-pong matches.

with an abundance of attractive, easily available food and drink, results in a large number of overweight people, including a large proportion of children. Chronic fatigue and low-back pain are also common concomitants of our relaxed life style.

These erosive influences, which have been inching along for a long time now, are accompanied by a new development. There is evidence of a drop-off in school physical education programs. Because of economic conditions, aided by certain population shifts, some supervisory and specialists positions are being curtailed. Also, for the above reasons and because of pressures on the over-crowded school curriculum certain physical education requirements are being reduced. This is evidenced most often by the school districts making physical education elective, especially in grades 11 and 12, rather than required. These problems are recognized and are being rectified.

The efforts of the PCPFS, other public agencies and professional organizations to strengthen school and community programs are expressed in various ways, some previously mentioned. One method is through public service announcements on television, radio and print media. Another way is to have the President of the United States call for public support. Every U.S. President since Eisenhower has spoken on the national need to maintain optimal fitness and has called for the expansion and improvement of programs of physical education, sports and fitness — especially for our youth.

Conclusion

This then is an accounting — the ramifications of Olympism as these impinge upon the culture and well-being of today's generation in the U.S.A. Our nation has been blessed with abundant natural resources. But, more importantly, we have been a vigorous people — infused with the energies and aspirations of many who have come to our shores from other lands over the years to work, play, worship — to live — in their own way. Our children of today are their children. Our Society could do no better for this generation or others to follow than to preserve those qualities that sustain the national character and productivity. The Spirit of Olympism, generously applied, contributes much to those qualities. We in the U.S.A. are indebted to the I.O.A. for its work in keeping that Spirit alive and meaningful.



LECTURE

By Mr. JEAN BELIVEAU

(CANADA)

It is with great humility that I find myself addressing your learned academy today, in the company of other speakers who are all eminent world authorities on the subject of the Olympic movement and amateur sport. Being invited here was a honor that both surprised and delighted me.

Before going any further, I must say that I am not speaking to you today as an expert. And I am well aware of how strange it may seem for me to be here addressing an audience of people dedicated to amateur sport while I have devoted most of my life to professional sport.

But it certainly says a great deal for the Olympic movement and amateur sport in general when people like myself are converted and made to «see the light».

One magnificent example of this is the mayor of Montreal, Jean Drapeau. He has repeatedly said that, unlike you who were drawn to Olympism through amateur sport, he was drawn to sport through the Olympic movement attracted by the message of humanism and spirituality that this movement has represented for the last 3,000 years.

I think there has been too great a tendency in this respect to regard amateur and professional sports as being incompatible. However, if you really examine the question, going beyond the fashionable catchwords and clichés, you cannot help but realize that the two blend together much more smoothly than most people think.

Financial considerations aside, no professional athlete worthy of the name has ever reached the top in his sport without being constantly motivated by the same basic ideal that inspires amateur athletes and that the Olympic movement has summed up so magnificently in its motto: Altius, Citius, Fortius.

Without the desire to surpass himself physically, the compelling urge to constantly extend the limits of what is possible, and the incessant need to achieve self-mastery, the professional athlete would

settle into mediocrity. He would never produce great performances, let alone new records.

I have already said that I was a professional athlete for many years, and I must admit that I knew nothing whatever about the Olympic movement in general and amateur sport in particular.

In this I was very much like many of my fellow countrymen for whom sports boil down to hockey, baseball and American football, sports which have been the only outlet for athletically-inclined Canadians.

This situation no doubt seems inconceivable to you, but it developed against a very special historical background. Canada is extremely young compared to your countries. Our grandfathers and great-grandfathers had to clear virgin land before they could sow their first crop. Their days were filled with back-breaking labor from sunup to sundown, and often far into the night.

It is easy to see that their sons had to help them get the work done, and under these circumstances it was both impossible and unthinkable to spend time on sports.

Later on, a privileged class arose, one that could indulge in leisure activities, and it must be admitted that sports became the prerogative of a certain sector of society.

In fact, large-scale participation in amateur sport by young Canadians and Quebecers is a relatively new phenomenon. Here, we must pay tribute to a few pionneers who were able to maintain their belief in a better future in spite of the scepticism, indifference, and even derision that greeted their efforts.

To paraphrase Mayor Drapeau, Canada will be drawn to amateur sport thanks to olympism. This was the thought he expressed so eloquently at the International Olympic Committee congress in Amsterdam, when he said that in Canada, Quebec and Montreal the Games would find a climate in which the meaning of the Olympic movement could be easily grasped.

As I say this, I can easily imagine the doubts that assail you and guess at the questions that arise in your minds. For several years now, the world press has been regaling you with accounts of the innumerable problems that have faced and still face the organizers of the 1976 Games. And like many others, you have had your doubts about whether the Games would indeed be held at the appointed time and place.

You can set your mind at ease, the Canadian people are proud and keep their promises. It is not up to me to give you a long account of all the problems and difficulties that have been reported — you have certainly heard all about them. But I would like to give a brief

picture of the undoubtedly unique situation concerning the Montreal Games.

In the past, the organizing committees of the Games, whether in Munich, Mexico, Tokyo or Rome, have had the financial support of their respective governments and have only had to concern themselves with organizational aspects. In other words, they were able to concentrate all their efforts on solving the many complex problems that arise during the organization of the Games, without having to worry about financing.

This has not been the case with the Montreal organizers. Obviously their commitment to the self-financing of the Games is an added burden that no one has had to bear before now.

But this is not time to complain. This situation, unique in Olympic history, is an extraordinary challenge which must be met in convincing fashion, for the good of the Olympic movement.

The organizers of the 1976 Games have been forced to leave the beaten path. In close collaboration with the different levels of government, they have had to set up original programs that will eventually finance the Games completely. They established the Olympic lottery, which is the largest source of revenue, and organized sales of Olympic coins and stamps. Above all, they have called on countless Canadian and foreign companies that did not hesitate to pitch in and make their own particular contributions to the Games of the XXI Olympiad. There are still some sceptics left. But despite what these prophets of doom are saying, Montreal may still attain its goal. And when the organizers are able to tell the world that they have managed to finance the 1976 Games, they will know that they have helped to create a historic turning point in the Olympic movement.

I do not have to tell you, who are specialists in the field, that there has been and still is a danger that the Games will become the exclusive property of the economic superpowers if no solution is found to the problem of financing. And should this happen, the Olympic movement would lose one of the basic reasons for its existence : the promotion of its ideals on all continents and among all peoples.

In the same way, the Olympic movement must not be reduced to a question of dollars, steel and concrete. It must not fall into the hands of bankers, economists and bookkeepers, however worthy these people may be.

Some people may be astonished, others even shocked, to hear a statement like this coming from an athlete who has earned a very good living in professional sports. But at Munich I was fortunate enough to discover the meaning of the Games, to look beyond the athletic

feats and begin to understand the philosophy, spirituality and humanism of a movement that has survived so many crises and emerged stronger each time.

I was deeply struck by a movement that, whatever one may say, manages to draw practically, all the peoples of the world together in athletic competitions that are carried out in a true spirit of sportsmanship and friendly understanding.

The mention of these great principles and ideals, occasionally provokes laughter from skeptics and cynics. They claim that today's young people have no use for these Values, which they find ridiculous.

But let's look closely at those young people and see what they can teach us. Our long-haired sons, blue-jeaned and barefooted daughters, and rebellious nephews and nieces are trying to tell us something. When it comes right down to it, they are telling us in their own way that they want desperately to live in a society where the individual is valued for himself and not for his economic status, political views or skin color. Today's young people are basically struggling for the return of human dignity. The «Peace and Love» so dear to them lie at the very foundation of the Olympic movement.

It is often said that the fifteen days of the Games are not worth all the cost in money and human effort. Like so many other Canadians, I have discovered that the real situation is quite different, that the fifteen days of the Games are only the high point of an Olympiad, and that the cultural, social and, of course, athletic benefits of this great event are felt long after.

Thanks to the Montreal Olympic Games, Quebec and Canada have finally been able to create desperately needed athletic organizations, on every level, from the small village to the large city.

Thanks to the Olympics, annual games will be held from now on in Quebec and across Canada, right to our Arctic borders, bringing together hundreds of thousands of young Canadians.

While I am on the subject, I would like to mention a personal experience I had a year ago at the International Competitions Montreal 1975, when I had the privilege of being the honorary chairman,

Throughout the summer and fall, 62 countries took part in competitions involving 19 of the 21 sports to be included in the 1976 Olympic Games. Of course, these competitions were an ideal opportunity for the Montreal organizers to try out the organization and equipment that would be in operation during the Montreal Games. All things

considered, the International Competitions Montreal 1975 were a dress rehearsal for the great festival staged to take place twelve months later.

But these meets also served many other purposes. In all, 838 Canadian athletes and team staff took part in the competitions, while 1,015 Canadian officials found there a unique and rewarding experience.

On the other hand, 2,037 foreign athletes and team staff came to Montreal and had a chance to become familiar with the competition sites that they will soon be revisiting. In fact, 15 of the 27 Olympic competition sites were used for these meets.

But above all, the International Competitions Montreal 1975 provided an opportunity to teach the Canadian public about sports that many of them were seeing for the first time. They were even more successful than anticipated. Almost a quarter of a million spectators attended the competitions, to say nothing of the hundreds of thousands of Quebecers and Canadians who discovered Olympic sports by reading the sports pages of their newspapers or listening to radio and television broadcasts.

For my part, I must say that the international competitions were a shock. Until then, I had been involved in professional sports, but I suddenly found out that we also had an enthusiastic audience for amateur sports. We had only to give them a chance to cheer the world's greatest athletes. The International Competitions Montreal 1975, more than anything else, convinced me that the 1976 Games will be a success.

They also helped me, again like so many other Canadians, to realize that radio, television and newspapers make the Olympic Games the greatest existing phenomenon in world communication. In a few days, more than a billion people throughout the world will discover this country and city that are so dear to us. At the same time they will become aware of a movement that deserves to be supported, maintained and strongly defended.

By carrying the sights and sounds of the Olympic Games to the five continents, modern technology has done an admirable job of universalizing the Olympic movement, whose ideals are now promoted among Japanese and Americans, Swedes and Australians alike. Thanks to scientific progress, the Games now belong to everyone, and there can be no greater guarantee of their survival.

Before I finish, I must frankly and openly express my deep emotion at being here in ancient Olympia, the cradle of the Olympic Games. As a francophone I realize that this is also the cradle of our civilization

and the ruins that I have visited recall the greatness of the people that have given so much to the world.

It is here that I have also come to understand a word that I need not explain to the Greeks — the eurythmy that your poets praised and your philosophers preached. Centuries have passed, but this ideal of perfect harmony between body and spirit has never faded. Thanks to the Olympic movement it will never die. Of that I am convinced. Thank you.



« Vassos» Konstantinou responsible for the social evening programs.



THE NEW GENERATION AND OLYMPISM IN USSR

The Report of the USSR National Olympic Committee to the 16th Session of the International Olympic Academy

By Mr. GROMO V B. L. (USSR)
Member of the USSR National Olympic Committee, Deputy Chief of the International Department of the USSR Sports Committee.

Mr. President,
Esteemed Fellow Delegates,

The new generation and Olympism, youth and sport, these notions are so close as to be almost inseparable.

What is Olympism? This question can best be answered by quoting what Baron Pierre de Coubertin, the founder of the modern Olympics, outstanding humanist and philosopher, said about Olympism: «Olympism implies efforts to concentrate in a shining beam of light all those principles which contribute to the betterment of man. The Olympic Games are a potent educative event, a school of chivalry and moral purity, as well of physical endurance and prowess, provided of course that Olympic athletes will elevate their understanding of honour and sense of fair play to the level of their muscular effort… ».

We may well ask ourselves just how relevant these lofty principles are today and to what extent the present younger generation embrace them? Before answering this question, I will permit myself a brief but essential digression.

We are living, Mr. President, in an era that has seen fast-breaking socio-economic, political and cultural changes, profound in their implications for the progress of human society. Today's younger generation is more acutely aware THAN at any time before of the dependence of its destinies on the destiny of the society they live in, on its socio-economic and class structure, of the dependence of its future on the successful progress of peaceful coexistence among the nations of the world.

The advent of the new generation as well as being an inexorable law of nature implies also continuity of efforts to advance mankind's material and spiritual culture and to advance sport. It is hardly surprising therefore that the problem of youth is holding the close attention of philosophers, sociologists, teachers, psychologists, economists, medical scientists, lawyers, writers and sports officials.

The International Olympic Committee has been giving increasing attention to the problems of today's younger generation. In order to preserve the amateur character of the Modern Olympic movement the International Olympic Committee has been working consistently to neutralize the unhealthy and destructive impact of commercialism on today's younger generation. Recent years have seen significant changes in the Olympic Charter, changes made to bring it in line with the present-day realities and changes affecting modern society. However, a mere review of the Olympic rules was not enough, and therefore the International Olympic Committee at its 10th Olympic Congress held in the Bulgarian City of Varna in 1973 discussed pressing problems facing the Olympic movement.

The Congress devoted close attention to the future of the Olympic movement and specifically to the role the younger generation has to play in modern society. The Congress demonstrated the common desire of all interested parties for unity in order to add a modern dimension to the Olympic ideals, and to initiate a quest for new forms of cooperation to develop the Olympic movement and provide favourable conditions for the promotion of sports activities on a global scale.

The period since the 10th Olympic Congress has seen an intensification in the activities of international sports organizations including the Geneva Assembly of National Olympic Committees which have been meeting on a regular basis to compare notes and discuss further measures to improve the physical education of young people.

Recent trends towards an expansion of international cooperation and exchange of experience to improve mutual understanding and strengthen friendship have brought about important changes in the forms of cooperation between the National Olympic Committees of Europe.

In September 1975 the first seminar of the General Secretaries of the National Olympic Committees of Europe met in Moscow to discuss contributions from the National Olympic Committees of the U.S.S.R., France, Sweden, the FRG, Bulgaria and other European countries. All those contributions were keynoted by the common desire to improve the exchange of experience.

The success of the Moscow seminar reflected universal support and desire of the National Olympic Committees of Europe for closer cooperation.

The USSR National Olympic Committee later took the initiative in working out a programme of action by the European National Olympic Committees which provided for measures to improve the exchange of experience, expand contacts among the various National Olympic

Committees on the individual sports, to improve cooperation in the promotion and dissemination of Olympic ideals, to advance sports science and generally to invigorate the participation of the European National Olympic Committees in the «Olympic Solidarity» campaign initiated by the International Olympic Committee.

This programme had been preceded by extensive discussion and was endorsed by the National Olympic Committees of Europe. Later, in November this year, the General Assembly of the European National Olympic Committees will meet in Istanbul to adopt this programme.

We believe that all of us should welcome the proposal of the European National Olympic Committees to convene a conference of the General Secretaries of the European National Olympic Committees on the basis of the International Olympic Academy to exchange experience and discuss future common efforts to develop further the Olympic movement in Europe. The proposal put forward by the European National Olympic Committees to hold in Poland and Norway summer and winter youth sports festivals is most welcome.

The 7th World Congress of Sociologists held in Varna in 1970 set up special working sections to deal specifically with the following subjects: «Youth as a Factor of Change» and «The Sociology of Sport». Similar working sections were later set up at the 8th World Sociological Congress held in Toronto in 1974 and at the World Scientific Congress «Sport in the Modern World» held in Moscow the same year.

The World Conference of Sports Ministers and other Government officials responsible for the physical education of youth from 106 countries held last April in Paris came as a truly landmark event.

The World forum in Paris had been preceded by two successive European conferences attended by Sports Ministers and held in Dresden and Copenhagen.

Today we have once again gathered together here in Olympia to continue the scientific exploration and discussion of the problems facing the Olympic movement, to take a fresh look at the Olympic principles and ideals, and discuss the problem of the new generation and Olympism. This is all the more timely and significant since according to UNESCO and UNO statistics there is a clear trend towards the world population becoming younger. It has been estimated in fact that if present trends are maintained, by the year 2000 the number of young people aged 15 to 24 will have more than doubled.

I can now return, Mr. President, to the question posed at the beginning, which is how relevant the lofty principles of Olympism are today and to what extent today's younger generation are following

them. For obvious reasons I shall confine myself to examples drawn from the life and work of Soviet young men and women and of Soviet Olympic athletes.

The strict observance and development of the Olympic traditions, the education of young people in the spirit of honour, chivalry and moral and purity, ideals, which the great Coubertin championed with such dedication, are honoured and followed by Soviet Olympians.

At the Helsinki Olympics in 1952 the Soviet athletes made their first Olympic appearance. They were 294 in number and represented the first postwar generation of a country that had won a four-year long battle for its freedom and independence. On that occasion few of the Soviet Olympic athletes were known to the outside world. But the 22 gold, 30 silver and 19 bronze Olympic medals they won brought them international recognition and acclaim. The 494 points in the unofficial team counter equalled the points total won by the United States Olympic team which for almost five decades of modern Olympic history had been unchallenged and practically unrivalled.

Friends of my country throughout the world rightly qualified the success of Soviet sport at the 15th Olympic Games as an achievement of the whole of the Soviet people and a victory for the socio-politcal system of my country. The close attention and care lavished by a country that had gone through unprecedented privations and difficulties of the war years on her younger generation to promote sports activities came as a revelation to many. But the courage, an irresistible will to win and the endurance in fighting to the last displayed by the Soviet Olympic athletes in Helsinki came as an even greater revelation. The first Soviet Olympic athletes won the affection of their counterparts from other countries for their good will and sportsmanship. A sense of internationalism and friendliness have been and remain a basic trait of the Soviet Olympic athletes. And indeed the education of Soviet athletes in the spirit of these fine qualities is a major task of Soviet sports organizations.

Friendly contacts between Soviet athletes and their counterparts in other countries expand and are strengthened with every passing year. Last year alone the Soviet Union maintained sports contacts with 87 different countries. Sixteen and a half thousand Soviet athletes went abroad as part of sports delegations and some 15,000 athletes from other countries visited the Soviet Union. More long-term agreements on cooperation in sport are concluded between the U.S.S.R. Sports Committee and sports organizations in other countries with every year. To date 24 such agreements have been concluded. Last year alone the Soviet Union signed agreements on cooperation in

Sport with Japan, Ethiopia, Iran, Jordan, Afghanistan, Syria, Algeria, Italy, Denmark, the U.S.A. and Greece.

Sports friendship as a basic feature of the Olympic character implies not only the establishment of contacts, but also an exchange of experience with those who need it most.

That is the «Olympic Solidarity» programme launched by the International Olympic Committee has had a ready response from Soviet coaches, trainers and sports experts.

At the moment some 130 Soviet experts on various Olympic sports are sharing their experience with their colleagues in countries of Asia, Africa and Latin America.

,But to get back to the Olympic Games. Over the past 25 years Soviet athletes have won a total of 249 gold medals at Summer and Winter Olympic Games. Altogether they have won 600 Olympic medals. Over 1500 Soviet athletes have taken part in the Olympic Games over this period. Many of them participated in Olympiads two, three, four times and some of them, even five times in succession.

This indicates at once an enviable sports longevity and excellent continuity of sporting experience and sporting gallantry.

Hundreds of books, thousands of newspaper articles have been written about the Soviet Olympic athletes. Poets, just as in the days of the ancient Olympics, celebrate the Soviet Olympic athletes. Their names are known to many far beyond the borders of the Soviet Union. Many of them have won international competitions sponsored by various news agencies, newspapers, radio and television companies. They have won many international prizes and diplomas. In 1974 Elena Belova was awarded the «Silver Foil» prize as the world's best sportswoman of the year. The «Gold Tuning Fork» prize instituted by the United Nations Children's Fund otherwise known as the «Ambassadors of peace» prize presented to outstanding personalities in the world of art, science and sports, was won by Olga Korbut. Government officials and heads of state welcome Soviet athletes as ambassadors of peace and good will.

A few words now about the making of the Soviet Olympic athletes, their careers in sport and their place in Soviet society.

The findings of Soviet sociologists, the study of archival materials, official documents, the reading of newspapers and periodicals and of memoirs written by outstanding Soviet athletes and coaches provide sufficient data for a fairly complete picture of the life of the Soviet Olympic athletes of several generations. Special interviews have been conducted with over 1,200 Soviet Olympic athletes.

To find out about, their interests, their attitude to work, their edu-

cational level, their ambitions in life, their circle of friends and how they spend their leisure time, and to identify a series of other objective and subjective factors, which shape the life style of top Soviet Olympic athletes, a special questionnaire has been prepared and distributed among a large group of the Soviet Olympic athletes.

This particular study is still in progress, but the data which have come in so far enable us to piece together what may safely be described as the social portrait of the Soviet Olympic athletes.

More than half of the Soviet athletes who participated in the 15th Olympic Games in Helsinki had fought in the Second World War. Many of them were decorated with orders and war medals for their part in the defence of their country against the nazi onslaught.

At the time of the 1952 Olympic Games in Helsinki few people knew that A. Mazovko who sailed a Dragon in the Olympic regatta had on three occasions during the war been inside a blazing tank and that he and his tank crew were among the first Soviet soldiers who entered Berlin in late April 1945. Incidentally Mazovko's tank is standing in one of the squares of the capital of the GDR as a monument to the exploit performed by the Russian soldiers in the war. Few people in Helsinki knew that the all-round gymnastics champion Victor Ghukarin had fought in the last war as a member of a gun crew and that Victor Chukarin, now a candidate of sports science and head of the gymnastics department at the Institute of Physical Culture in Lvov, had also gone through the nightmare of a nazi concentration camp...

The first Soviet Olympic team in Helsinki in 1952 was not a very young team: average age of its members was 32.

But at the next Olympic Games in Melbourne the average age of the Soviet Olympic athletes went down by almost two and a half years. In Rome it was 28 years, while in Tokyo and Mexico — 27.5 and 26 years respectively. The Soviet Olympic team at Munich was the youngest of all Soviet Olympic teams. The average age of its members was 24.5 years.

Modern sport is a rapidly evolving phenomenon as change. But these changes can hardly alter the essence of sport and its appeal for the younger generation. It is significant therefore that the main motivation of the dedicated work of the Soviet Olympic athletes is the desire «to be healthy and strong». Other motivations such as «a desire to be among the best», «the appeal of the chosen sport» and «a chance to pit one's prowess, agility and skill against those of other competitors» come next.

The desire to be strong and healthy as the chief motivation is perfectly understandable. To make the Soviet people healthy in body

and mind is a top priority concern of the Soviet Government, the country's Trade Unions, the Party and the Komsomol.

Once a would-be Olympic athlete has made his choice he enters the world of «big-time» sport. Now what is it that make him work hard day after day and year after year, often at the price of self-denial in order to be in good fighting trim for competitions? What is it that makes the Soviet Olympic athletes deprive themselves, albeit for a time, of many ordinary, mundane pleasures and joys of life, overcome difficulties involved in combining intense training sessions and study and work. Here are some of the typical answers given by the Soviet Olympic athletes to these questions. Top of the list is and here I quote the desire:

«to uphold the country's honour, to add to her prestige and to win renown for Soviet sport;

— The will to win and be among the best;

— a sense of one's own significance, and the deeply felt need to do one's bit for one's team, people and the country;

— the desire to widen one's horizons, acquire knowledge and make new friends;

— the chance to travel both within one's own country and abroad, to acquaint oneself with the way of life of other peoples and explore their cultural heritage».

Most of the Olympic athletes covered by the poll said if they were to begin their lives anew they would have gone into «big-time» sport just the same.

But of course none of us is getting any younger as the years pass and there comes a day when Olympic athletes have to leave the country's national Olympic team. They do so for many reasons. But the chief reason of course is age (73 per cent). The next chief reasons are difficulties and problems encountered in combining training sessions with work and study (54 per cent). Other reasons include stagnation of performance, the desire to get an interesting job, the development of new interests and ambitions and last, but not least, injuries sustained in competitions or during practice.

Departure from the world of «big time» sport is a wrench for any Olympic athlete. Which is perhaps the reason why most of them at the end of their sporting lives go into jobs which are associated with sport in one way or another. Thus, Evgeny Grishin, a speedskater, Pyotr Bolotnikov, a long-distance runner, Larissa Latynina, a woman gymnast, and many other former Olympic athletes have become coaches. Yuri Vlasov, the weightlifter, is now writing books about sport and sportsman, Alexander Ivanitsky, a former wrestling champion, is now

head of the sports department at Moscow Radio and TV, Yuri Titov, a gymnast, is now a leading official of the International Gymnastics Federation, Igor Novikov, a pentathlonist, Alexei Medvedev, a weightlifter, Oleg Goncharenko, a speedskater, work in the relevant International Sports Federations.

The fine human qualities that Olympic athletes when actively developed through sport stand them in good stead later when they leave the world of sport to work in other fields. Inessa Yaundseme, a former Olympic javelin champion, and now a surgeon traumatologist, Gennady Shatkov, the 1956 Olympic boxing champion, and now prorector of Leningrad University, are now contributing actively to the country's social and economic progress.

Four generations of the Soviet Olympic athletes have followed a similar road in life as will in due course those Soviet athletes who will be competing in the 21st Olympic Games in Montreal in a few days' time.

Four years from now the sacred Olympic flame which will be kindled here in Olympia, will be brought to Moscow, the capital of the U.S.S.R., and the venue of the 1980 Summer Olympic Games. The new generation of the Soviet Olympic athletes who will be competing in the Moscow Olympics will, no doubt, add to the heritage of Olympic ideals, and contribute to the strengthening of friendship and brotherhood of the youth of the world and enhance the ideas of humanism and peaceful cooperation, the ideas of physical perfection, moral purity and the spiritual beauty of man.

The younger generation by definition strives for perfection, for innovation, creativity and work, for struggle and competition, for friendly rivalry and victory, for friendship and good fellowship. All this reflects the true Olympic spirit, the lofty ideas and principles of Olympism.

Modern Olympism epitomizes a whole gamut of fine ethical, ideological and cultural values. It is holding the attention of millions upon millions throughout the world by virtue of its relevance to some of the major socio-political problems of our time. And despite the continuing battle of ideas and different views, many of which have become outmoded and irrelevant, and at times clearly reactionary, the progressive trends in Olympism and the Olympic movement take on added relevance and a modern dimension.

The dialectics of the development of Olympism and the Olympic movement are also the dialectics of social development.

That is why we are full of optimism regarding the future of the Olympic movement. Our optimism is based on the growing social significance of Olympism and the Olympic Games as its crown.



SPECIAL MEDICAL CONTROL DURING THE OLYMPIC GAMES AND OTHER OBSERVATIONS OF WORLD INTEREST

By Mr. NICOLAOS PAPARESCOS
(GREECE)
Sports Medical Officer

Gentlemen,

It is a tradition for Greek speakers, in congresses and especially here, during the Academy session, to speak in their own language. I hope you will forgive- us for this and approve since our interpreters are experienced and highly qualified and I know this from my personal experience from these sessions and numerous other meetings held in Greece.

I want to thank the Hellenic Olympic Committee, the Director, of the International Olympic Academy and the officials present here for having once again given me the honour to present a lecture during an Academy session.

My pleasure is three-fold. First of all for the honour of addressing such a distinguished audience. Secondly because I have the opportunity to consider and re-examine old and contemporary questions related to my own special field and increase my thoughts, knowledge and experience. And last, but not least, I'm happy to be able to spend again a few days in the magnificent surroundings of Olympia where I feel that the immortal ancient spirit is still alive. And these are not just words. As many friends tell me and as I myself feel, we are different when we are here. The noise of large cities, the burden of social, professional and family responsibilities, a life fitted with problems, anxiety and stress, all this is forgotten here and one lives again, like a man reborn, with a calmer, more philosophical and, may I say, purer spirit.

Life goes on, however, and Olympic activities however much they want to find their roots in the ancient models, have to face the modern technical, philosophical and scientific questions which are related to the modern Olympic movement.

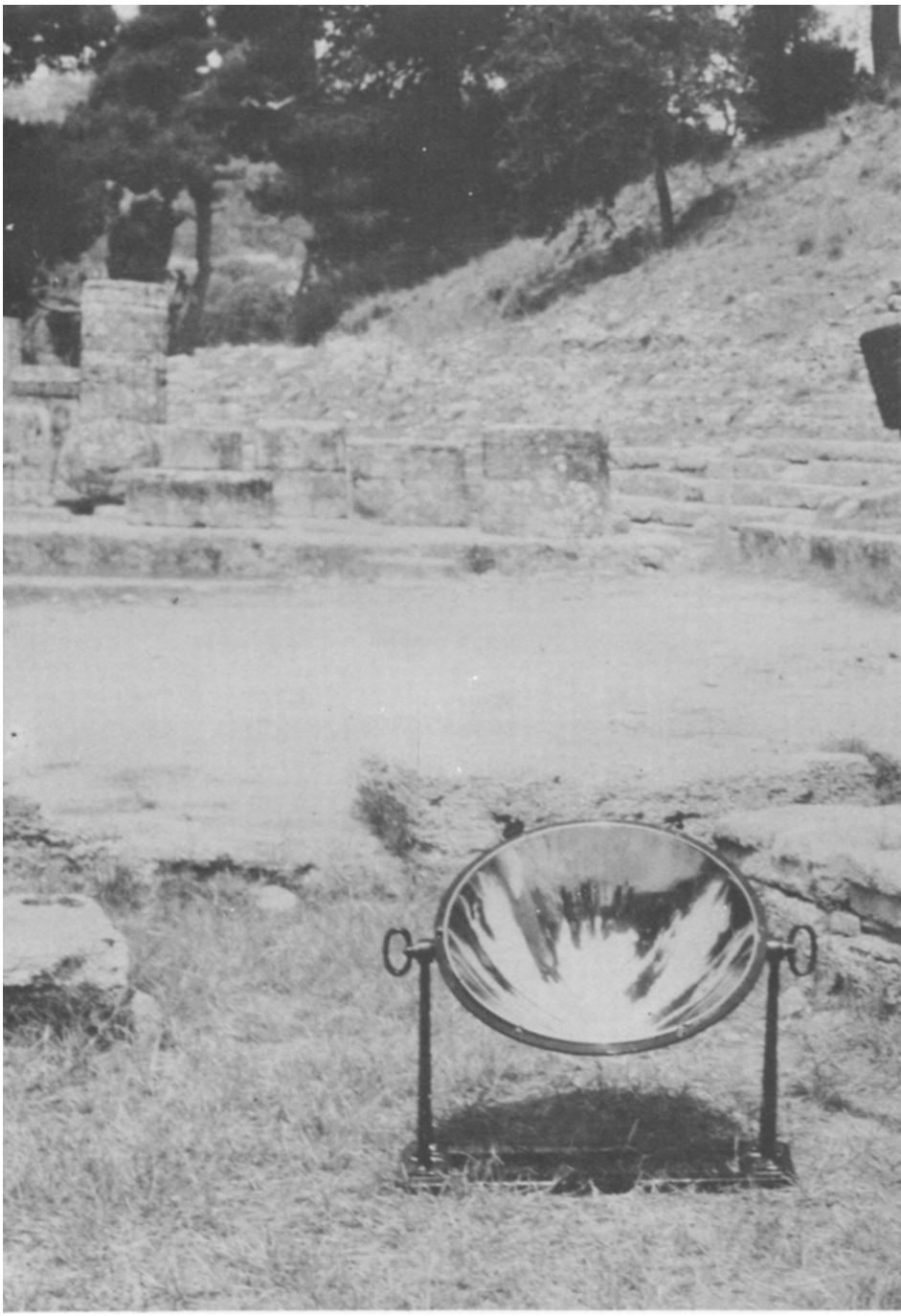
It is often repeated in the Academy that the Olympic Games are a quadrennial festival of life, beauty, supreme joy, fair competition and the culmination of physical and psychosomatic activity which



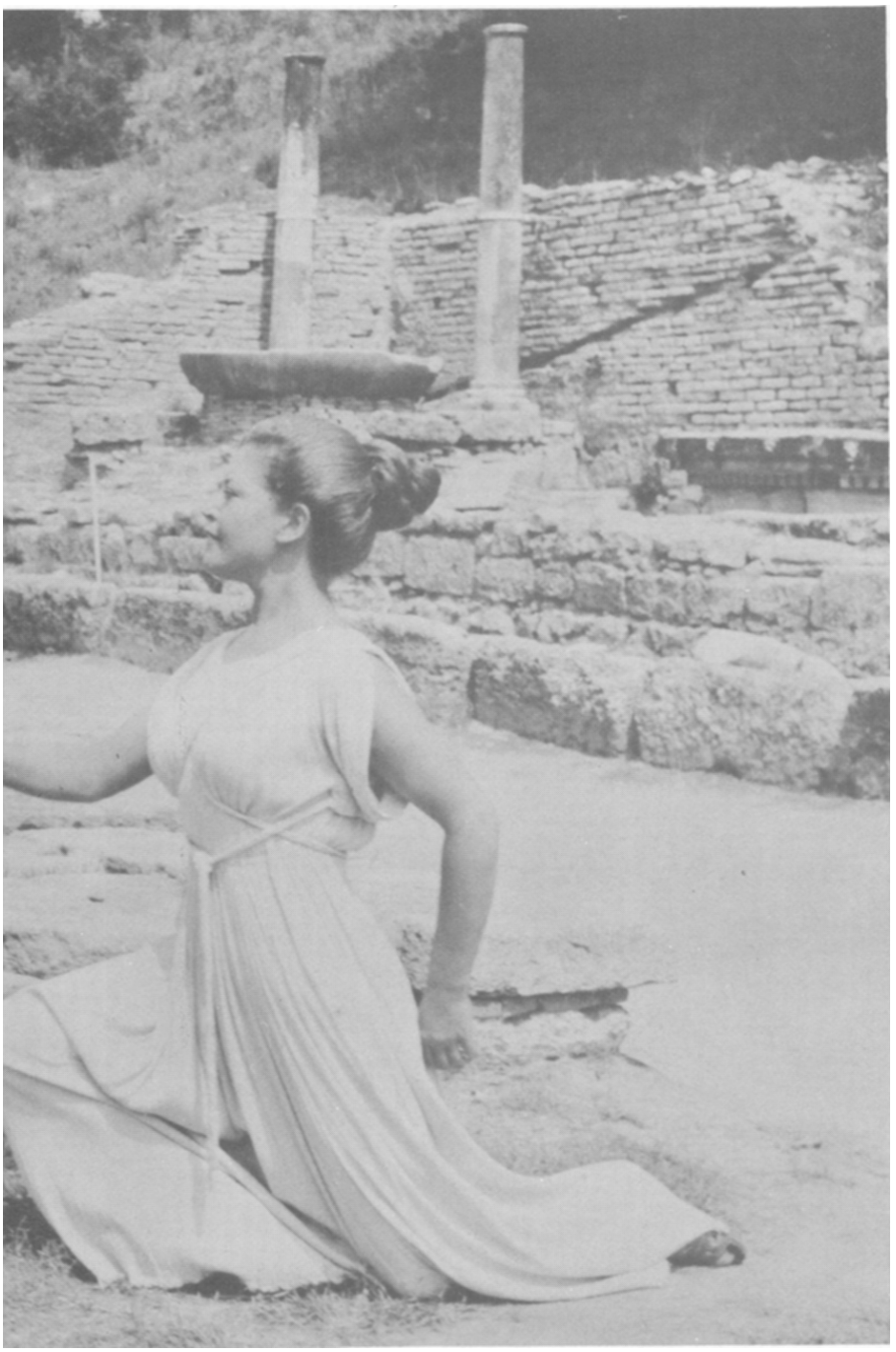
The swimming pool was a popular meeting place for all participants.



On the sandy beach of Caiafa participants enjoyed sunbathing.



The headpriestess Maria Moscholiou
of Montreal



lights the Olympic Flame for the OlympicGame



Greek dunces presented on a social evening.



Participant distributing badges to his colleagues

apart from athletes involves the wider public. This is only partly true as far as the masses are concerned.

Individual physical activities and exercise — promoted throughout the world, in the spirit of «Sport for All» — practised by people according to family, psychosomatic or regional influences or in order to remain fit, do not in my opinion spring directly from Olympic thoughts. Even if these individuals are interested in the Olympic Games, even if they follow them closely and enjoy their spirit, they do not feel *a,* close affinity with Olympic thoughts and possibilities. It is therefore necessary to draw the line somewhere in this category of sport in relation to Olympic influences.

1. I would now like to show you a slide, the first, showing the percentage of men and women in 5 nations who practise physical exercise. You see that there is a significant annual increase in the number of men and women who practise a sport, very often on weekly basis. This mainly refers to self-satisfaction derived from sport and not of ficial competition.

And since we are speaking of sport, this is a word which for you means physical exercise of any kind while we use the term athletics which you only reserve for track and field events. This word was rarely used in the Middle Age until 1618. King James I (1603-1635) the son of Mary Stuart, on the written recommendation of an Archbishop, issued the first Proclamation on Disport or Export or Sport.

The proclamation was read every Sunday in church and sport no longer has the old meaning of legend but is recognized in the text as «enjoyment, recreation, amusement, play, fun, bodily exertion» and the activity begins with archery and cross-country and then goes on to include other sports. I would like to note on this occasion that when sport — the Desport or Deportes of the Latins — began developing, the British started for the first time to examine the expression and meaning of Cultura.

In any case, to come now to sports medicine, while in antiquity, coaches, gymnasts, paedotribes and even physicians took care of athletes, it was only at the end of the 19th century that physicians officially appeared in the Stadium. Today we have reached a stage where the papers and studies and works on this subject are so numerous that they cannot all be found even in the most organized Documentation Centres of Sports Medicine.

2. I would now like to seize this opportunity to show you a table from France from the date of establishment of Sports Medicine in 1888 until 1928. France has made much progress in this area and I show

you some important dates. In 1898, the Baron Pierre de Coubertin sent to Greece a rather extensive document on Medicine and Sport published by 5 professors of the University of Paris. In 1928 you can see that the F.I.M.S. was created.

When preparing this paper I studied the reports of the 15 International and 3 Greek Sessions held in this Academy and I saw that distinguished lecturers from 1961 until today have covered all the aspects of the Olympic movement and activities. I don't know whether you have had the opportunity, here or elsewhere, to look through them. Apart from the official addresses during the opening and closing ceremonies, they include lectures on the Olympic philosophy and principles, Olympic memories, the history and philosophy of the ancient Games, the cultural movement, civilisation, psychology, arts, ideas, personalities, national problems, logistics, paedagogy, technical, artistic and environmental subjects, philately, journalism., bibliography, women and sport, special laws, youth and sport and so many other subjects on physical education, sports — and Olympic activities, so many things about Pierre de Coubertin, the memories of Olympic victors, etc. that they represent a valuable material worthy of the indefatigable efforts of the Olympic Academy throughout the years. You will also find in them lectures on the medical aspect of physical education, sport and Olympic activity.

3. and 3a. — I will now show you a double table where you can see that although there is no progressive and organized presentation of subjects, one can however combine or distribute the lectures and find useful information about several aspects of sports medicine. The library will be further enriched with the proceedings of the FIMS, IAOMO and Balkan Sports Medicine session held in Greece and which have not yet been published. Apart from the physicians who lectured here, several other doctors have attended the sessions and I would like to mention in particular Dr. Pouret who, with his deep knowledge and extensive culture and fine French philosophical mind, has covered several subjects of considerable interest. A 13-year old history is contained in these reports and I advise those of you who have not done so to study these documents.

If you have time and interest you will find in the IOA library information on the medical preparation of athletes for the Olympic Games, including data on the respiratory function, ergospirometry, circulation, genetics, nutrition, environment and performance, psychology, medical control, injuries, doping, women and sport, anthropotypy, biotypy, psychotypy, Olympic anthropology, history of sports medicine, hygiene and sport, family environment, medical specialization and

many others. If there is time one could prepare with the Academy lectures an easily accessible manual, useful for non-doctors, gymnasts and sport officials. Names like Hollman, Jokl, Kureton, Hombrowella, Frost, Jonar, Bannister, Misangyi, Adrian, Bouet, etc., have covered the medical subjects presented at the session.

4. We have discussed in this same hall in past years the question of whether sports medicine is a distinct specialization. In any case, as you can see on diagram 4, FIMS organizes annual courses of a short duration of 44-48 hours, with the subjects indicated on the slide for those wishing to specialize in sports medicine.

Now, I will speak to you about I.O.C. circulars on doping, doping control, sex control for women athletes, etc.

Article 22 of the Olympic Rules completes on the basis of recent data the chapter of doping, i.e. the use of some substances by athletes in the hope or with the certitude that their performance will thus be increased and they will be able to win a victory. These substances include anabolic steroids, a contemporary very acute problem faced by sports medicine and sport authorities because of their widespread use by athletes seeking to improve their muscular capacity and strength. The third question refers to the sex determination of women athletes to prevent participation in women's competitions of women who do not possess all the feminine characteristics.

Ladies and Centimen, as you know, doping is a very serious problem in sport, related as it is to the character and trends of modern society which tries, in all fields, not only in ports, to make man, with various unnatural means, more dynamic, more efficient, more active than his natural condition and classical methods of training and education allow him to be.

The history of this phenomenon is lost in the miste of time, when man, with various herbs and magic recipes tried to become stronger, more beautiful, able to defeat his adversaries in duels, win the heart of his beloved or obtain food. Today it is very difficult to separate and isolate the doping phenomenon from the wider moral climate and the trends which mark a period like ours which is characterized by a disposition toward adulteration, substitution and the increasing of natural abilities through artificial means for the purpose of winning a small or great victory in life. Pills are taken by drivers wishing to remain awake at night, pills for pilots in war-time, pills for students preparing for an examination, pills for businessmen wishing to conquer time and problems, pills in order to bring a child into the world and more often pills in order to prevent it from being conceived.

In a field like the world of sport where victory plays such an im-

portant part in personal promotion and contributes to the material reward and national recognition of athletes, officials and coaches, it would be surprising if people had not turned to pills for help.

The terminology of doping has already been mentioned here in the past and it is also given in a special I.O.C, bulletin. It was first presented in a special publication of the Council of Europe in 1963.

The history of the use of chemical or other substances to increase athletic performance is very old. One can find references to various old methods: in Ancient Greece some used sexual organs (bull testicles), acorns and other related plants, i.e. testovirone and vitamin C. In Rome various means were used especially during horse racing. In present times, doping was first used in 1886 in Bordeaux by cyclists, in 1910 in Vienna in horse races and from then on the use of doping spread, new means were developed, especially among cyclists, even amateur cyclists. Officials, coaches, doctors sometimes and sportsmen above all, wishing to further various interests or for reason of imitation, allowed the situation to deteriorate to the detriment of the ethics of competition, fair and honest victory and even to the detriment of the health of those using chemical means which in some cases cause death. I would like to point out here that they are not significantly more used by victors.

I have no time to go into further details and I will now show you 3 slides (5, 6 and 7). Slide no. 5 gives you the list of forbidden chemical substances, including amphetamines, sympatheticomimetics, stimulants of the central nervous system, narcotics and anabolic steroids.

Slide 6 gives you a table of the situation in various states — which are not indicated — where positive doping control is performed, control of various sports in some events and attempts at defeat.

Table 7 indicates the chemical substances which are used by horses to ensure victory in professional horse racing especially. You see that there is a slight difference in means used between men and horses fighting for victory.

The fifth category of doping substances given in slide 5 refers to anabolic steroids whose use has spread throughout the world in recent years, particularly in some sports, for the purpose of obtaining profits for athletes mainly and indirectly for coaches, officials and even doctors. Strict international control has been introduced since 1975 in order to prevent their use for moral reason and also because of their harmful effects on human health. Such a control will also be carried out during the Olympic Games of Montreal. It is only recently, thanks to the method of Brooks, that it has become possible to effectively control the use of anabolic steroids. I must tell you that when the first positive

findings were discovered, no sanctions were imposed and I don't know why. I would also like to add that the present control method has the disadvantage that it only allows us to check whether any steroids were taken in the 3-4 months prior to the games and not earlier. However, use of steroids by sportsmen, is a long-term process and it will probably be necessary to control athletes at various intervals, long before the competitions, something not easily applicable in practice. The whole question is not fully covered in the I.O.C. publication. Those of you who would wish to study official and interesting papers on this subject should read the Proceedings of the Special Session of the British Sports Medicine Association held, under the auspices of FIMS in 1975, IAOMO in 1974 and numerous American communications. Although since last year I wanted to base my lecture exclusively on this subject, I will only present some basic aspects.

You know that in contrast to other drugs — substances foreign to the human body in most cases — hormones are vital components essential for organ and cell function. Hormones from a chemical aspect are based on polypeptids (10 hormones), octapeptids (2 hormones), amines (15 hormones) and finally steroid hormones (10 hormones), including the testicular hormone, testosterone. Sex steroids, testosterone in young males and oestrogène and progesterone in young females, develop during puberty causing various changes in muscles, fat, voice, etc. which differentiate men from women. Anabolic steroids are synthetic compounds chemically related to the male hormone testosterone. In tables 8 and 8a you will see, in Greek, the basic androgens (testosterone, methyltestosterone, neosteron, halotestin) and anabolics (Cianabol, Niteva, Urabolin, Anadrol, Winstrol, Orgabolin, Phinobolan etc.). Slide 9 shows the favourable effects of anabolic steroids, obtained from the bibliography accessible to me. Some are not quite positive of course and I am referring to increased aggressiveness, increased excitability, changes in appetite, body weight, increased muscular masses, reduction of the body of the testicular mass, increase of erythrocytes, increase and acceleration and modification of muscles, increase in muscle sugar and glycogen content, nitrogen, potassium, phosphorus and calcium retention and psychological reactions.

10. I will now show you a table of the various sports for which anabolic steroids are used. I mention weight-lifting, some track and field events, boxing, wrestling, hockey, American football, cycling, rowing, skating, swimming, awards for male strength and some others which are not indicated and in which anabolics are used with dubious results.

11. Finally, I present a table of possible harmful effects from the

use of anabolic steroids in men and women athletes, depending on the period during which they were used and quantities taken.

In *Men* (androgens-anabolics), we have gastrointestinal disturbances, hepatic dysfunction, cholostatic icterus, acne, cephalalgie, dizziness.urine disturbances, reduced spermatogenesis, prostate disturbances, carcinogenesis, tendinous lesions, bone lesions of the knee and hip, cardiac hypertrophy, hormonal disturbances.

In *Women*, androgenic syndrome, menstruation disturbances, changes in voice, hair growth, breasts, increase in weight and clitoris size, etc.

Information on the possible harmful effects, for propaganda against their use, medical lectures, threat of severe sanctions are the ways by means of which we will try to keep athletes away from this bad habit.

Let us note that the wish of athletes to acquire strength, a higher weight, a better muscular performance and activity can be achieved with some new substances with reduced androgenic and high anabolic effect.

It is affirmed that a quantity of 5 to 10-20 mg. of Dianabol taken daily for 8-16 weeks can bring relatively good results without any risks. With daily doses of 50-100 mg. the results are much higher but so are the risks. Daily doses of 200-500 mg., like those taken for body building, will prove most effective but the risk of future harm is very high.

Severe laws and sanctions for the use of drugs which have been defined as doping substances, following control, will be imposed on athletes and other offenders. Nations and international laws have already been promulgated. The doping control regulations have been indicated in the past together with the detailed procedures for urine sampling, thin-layer and gas chromatography tests, spectrometric analysis and radioimmuno-assays for anabolic steroids.

Having shown slide no. 5, I express a small reservation as to the possible future addition of new forbidden chemical substances. It is also possible that in future something which is now in use will be proved to have harmful effects. As concerns the use of psychotropic drugs in sport I have referred to this question in 1972 and this information is at your disposal.

As concerns sex control for women athletes, it was officially introduced during the 1968 Olympic Games and has been practised since them in all major competitions throughout the world. If women athletes do not have a special control certificate from the Olympic Games or major competitions of International Federations, which they are obliged to present, they have to submit to control 48 hours before competiton

time. The screening test, usually performed by a cytogenetic laboratory, is based on X-chromatin control obtained from a mouth smear or skull hair. If the X rate cannot be determined, the karyotype is then examined to determine the female type (46 XX). A physical examination might also be permormed by a medical committee with the participation of a woman gynecologist. Let us remember that in man a system of units called genes, approx. 1000, are contained in each of the 46 chromosomes, of the cellular nucleus in an environment of albumin, enzymes and nucleic acid, known as DNA, and represent the chromosome's component.

12. On this occasion I will show you a picture of a sex certificate I had prepared for competitions in Greece according to international standards.

I will now speak of two other important medical questions. With industrial development, new social conditions and working methods, changes in the standard of living, environmental pollution, etc. Sport becomes beneficial, health-promoting, a means of achieving distinction for individuals who cannot find this satisfaction in other activities. In addition, various other factors (health, need for more activity, relaxation), financial reasons etc. have stimulated interest in sport. Schools associations, the state, federations, international organizations, Sport for All, Fair Play, FIMS, IAOMO, UNESCO, CIEPS, ICSPE, WHO, the Council of Europe, engineers, technicians, tourist agencies, etc. are interested in it. All contribute to its promotion and development and sometimes, we must admit, also harm it.

Today, I will briefly comment the recent declarations and resolutions of the Council of Europe.

An interesting resolution is that adopted by the Session of Ministers of the Council of Europe on 26 October 1973, recommending to member states the creation of national and regional sports medicine centres. Slides 13, 14, 15, show their organization. Recommendations have also been formulated to member-states, in this spirit and in accordance with the general principles of WHO and they have been asked to provide regular information every 5 years to determine the progress achieved in the application of the measures proposed by the Council of Europe.

I would like to remark the following:

1. Sports Medicine has been recognized as a specialization, which does not concern specific organs of course, but as a special medical knowledge of human activity (Sports Medicine in the World.).

2. Definition of Sports Medicine:

«The application of the technical and scientific means provided by medicine, from the point of view of prevention and treatment, during

the practice of sport and athletic activity, for the purpose of optimizing the advantages offered by sport and avoid possible dangers». This is correct. However, this definition does not speak of the participation of Medicine, anthropotypy, biotypy and psychotypy in the selection of each sportsman from childhood through to the third age. Furthermore no specific mention is made of its contribution to the performance of top athletes.

3. Definition of a Sports Medicine Centre: «A Unit (not necessarily geographic but functional rather which will provide medical control for all the branches of sport». In our opinion the geographic factor is important, since a distinction should be made between central units, which must be highly specialized, with all modern equipment and research facilities and regional units which will have to be a more limi ted scope so as to be easily accessible.

4. The objective and goals of Sports Medicine Centres: «Secure the highest possible level of health for all individuals who practice physical exercise or sport so as to make the practice of sport truly beneficial and promote the observance of a healthy way of life which will contri bute to the prevention of modern civilization diseases». It is evident that specialized FIMS medical officers did not take part in the drawing up of the Centres' specifications for even regional centres are supposed to provide research work of the highest level for the study and control of men and women, independent of whether they are to pathletes or people practising sport for all whose control must not be so strict. At such a level, the costs involved in the establishment of these centres will be prohibitive for some states and possibly not even useful. It will be necessary to re-examine the composition of the 3 categories of Centres for top performance, middle level sport and sport for all. I will now show you slides 13, 14 and 15, which present three Centres, one central and two regional, all with about the same facilities.

Now allow me to come to the last subject which I presented in Alexandria, in 1974, before 200 specialists at the WHO Session, as the representative of FIMS and at the Balkan Congress on Sports Medicine in 1974 and at the FIMS session held in Budapest during the European Sports Medicine Congress.

I spoke on the effect of environmental pollution on young or older individuals who practice sport, taking into consideration the official tables of admissible levels in micrograms of pollutants as established by WHO.

The effects of environmental pollution on human health are well known and I am only speaking of the environment not of the pollution

of waters, noises, etc. I will now show you a series of slides (16, 17, 18, 19, 20, 21).

Slide 16, gives the list of atmospheric pollutants: exhaust fumes, ozone, hydro-carbons, toxic substances, radiation, dust, lead, sulphur, nitrogen, metals, photochemical suspended particles, photochemical oxidising substances, etc. You can see that they are distributed in organic, inorganic and other elements and that for all, admissible microgram levels in the atmosphere have been established.

Slide 17, gives the table of pollution from industries, heating, automobiles, etc.

Slide 18, shows the relation of environmental pollution to climatic variations.

Slide 19, gives you an idea of the pathological effects, either chronic or acute, of environmental pollution on the human body (broncho-respiratory, cardiovascular, skeletal changes, hypochronic emphesemas, muscular fatigue, cancer and the known effects of chemical substances and metals). Please pay attention to this point. The admissible levels in micrograms of noxious substances refer to normal individuals and no attempt has been made to correlate the air volume per minute of a normal individual and of a sportsman where elements which play an important role in exhalation do not participate in inhalation.

Slide 20, shows a rough table of some volumes which constitute a warning signal and those which are a clear sign of morbidity. I recall that 50 micrograms of sulphur in one litre of air, 60 micrograms of sulphur monoxide, 120 of photochemicals and 40-80 micrograms for the others, are admissible levels. Admissible for whom?

Slide 21 gives a comparison of the respiration of 30 individuals who, with a 1320 WATT load, at rest, inhale in 9' 81.9 litres, while during effort the air quantity for these 9' goes up to 486 litres. And I ask you, do the microgram rates apply to this second category when hydrocarbons and especially metals are not exhaled in the same quantity during exhalation? A normal individual needs 8-10 litres per minute or 05-06 for each respiration. In children during school sports, or young men at the gymnasium or stadium, inhalation reaches 30-40-50-100-180 litres per minute. This difference is very great and risks much higher and so exercise or sports should no longer be practised in polluted cities and industrial zones, even if the admissible microgram levels are maintained. Gymnasia and stadia should be moved outside the cities.

At the end of my lectures I expected questions and a discussion but no one seemed to have any doubts. Only Professor Butkov, taking the floor answered that there is no doubt that in future, if a given area

cannot be saved, the gymnasium and stadium would have to be moved away.

In my view, the danger persists and I will not speak of comparisons of morbid conditions related to pollution, between clean and polluted areas.

Exhaust fumes, positive atmospheric ions, lead, smoke, carcinogenic substances, cadmium, sulphur dioxide, nitrogen oxide, photochemical mist, soot, ozone, heating oil, pollution etc., are harmful. I cannot say more, but I reasonably believe that the danger is there. I intend to study this question further, in collaboration with specialists, and it is up to the state to correlate the economic, social and practical possibilities of the schools removal from the polluted city environment or decide that it is more economical and correct to face the problem immediately with the means proposed by the WHO for the elimination of pollution.

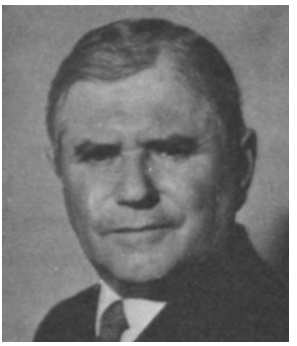
During my previous lecture, no specialist spoke or denied the logic of what I had been saying. I think that competent officials should study the question at once.

I don't know if I have tired you but I think it was a thought worth drawing your attention to.

Thank you for your attention. The purpose of the lectures is attained if one can retain their basic points. If I have succeeded in this, I will feel happy. Thank you once more.

OLYMPISM AND THE NEW GENERATION REMARKS ACCORDING TO THE LITERATURE — AN INFORMATION STUDY

By Prof. Dr. JOSEF REGLA, (AUSTRIA)
University of Graz



If someone asked me for the
recipe for «olympicating»
himself, I would tell him:
the first condition is to be glad!
Pierre de Coubertin 1918

SPORT OF OUR TIME AND THE DEMANDS OF OLYMPISM

In our time sport has changed basically by social and political changes: from the narrowness of doing gymnastics sport became manysided the national narrowness extended for the international sport. Sport is a useful means for education in our time — for perfection of men and an appealing means of connection — peoples and countries of the world. Real sport is an important part of culture. Sport science, which is self-evident all over the world, enriches and improves practice. Research, teaching and practice of sports are already a unit in some countries. Experienced centres are the Colleges of Sports, Institutes of Sports of the Universities, Faculties of Physical Education and Colleges of Sports with the right of graduation.

Olympiern has influenced the development of sport decisively and directing. In our time the conditions are given in theory and practice, for Olympic sport. Today sport is equivalent to idea and arrangement of our time, because every era has its sports. The international cooperation — a characteristic of Olympism — is going to deepen and to extend sports. Modern sport serves man and therefore peoples. Today sport serves man and therefore peoples. Today sport is connected with practice, close to reality and directed humanistic. Sport is a creative power. This fact is pleasing: Olympism lives and is effective in the international area.

THE YOUNG GENERATION AND THE THOUGHTS ABOUT OLYMPIA

More than in former years the new generation emerges in sports: with interest in the new sport, activity on sports; discussing questions and problems, ideals of sports; she is going to work at the sport, which different thoughts makes being talked about and which is guided by the future. Today's young people are critical, they offer resistance

against guardianship, they don't want to take something old, but they take pains to acknowledge the marks of a new era and to live according the possibilities and conditions.

It depends on the old, now ruling generation, if the work of the young people — who aren't only our after-growth, but much more our «new-growth» — becomes effective and an harmonic cooperation of generations is possible in fact. Generation-gap is not present there, where the older generation tries to understand the young people, respects and notices their mind. Young people are willing and ready for cooperation. These interest, readiness and critical mind are also to see at the International Academy: in all the arranged Sessions till now, young people have worked with arranging — with words and actions. Precious ideas were shown up and discussed by the youths in the talks of their language-group. Ever and ever they discuss Olympism, how it is in the mind of the lecturers: young people think the interpretation of the older generation too idealistic, they want more connection to practice noting the reality. This warning from the side of the young people has to be, or should be recognized. The more the ruling generation is examining, noticing and appreciating the thoughts of the young generation, the more effective Olympism becomes. We — also here in the International Olympic Academy — must not forget that youths will overlive us! It depends from our view of the youths, from our attitude, from our actions, if the young people will take and carry on our idea from Olympism. Olympism depends on carrying on.

SPORT LITERATURE —NECESSITY OF OPENING, CARRYING ON

Basically changes of sports in comprehension and arrangement, the lots of new aspects, which come from the countries, are to see in modern sports-literature. Plenty, richness, also contraries, mark the new documentation in many languages. Modern sport literature is creative injecting, provocating and offering precious impulses and is guiding to imitation, to action. We own a sport literature, an international literature, with intellectual — special niveau. Besides the old, experienced authors, young, capable people come, who offer important contributions, which influence the creation of modern literature many times. The teamwork of sport-scientists and practicers is amazing by older and younger authors, by special workers from different countries and languages — they bring out precious publications. Sport-literature brings new acknowledges and practical experience in many languages. The multilingual books and picture documentations are

valuable, which try to solve the lingual problem. It is pleasing, that our young people show great interest for foreign languages and that they are also ready to learn foreign languages especially world languages. It is important to make to know the new, different and special from research and practice, that sport-scientists, teachers of Colleges and teachers of practice are informed. Sport progress in research, teaching and practice depends on this information. The task of SPORT-DOCUMENTALISTS is the collecting, assimilating and conveyance of the special intellectual work. This new profession has a future, because every institution needs an expert, the sport-documentalist, who studies the literature intensively — especially the special magazines, who selects the new and essential information and who informs comprehensively and usefully. In the international field already about one hundred places of sport documentation work: many Colleges of Sport use sport documentation, the scientifical information, sport information in their way of education; the model of Graz is accepted and copied by experienced circles: every student of sport attends three lectures about literature science, documentation science and about sport information. The interest for documentation and information of sport is strengthened by getting familiar to the modern literature work, and guides many a student of sport to cooperation — perhaps also to the profession of a sport-documentalist.

FROM BIBLIOGRAPHY ABOUT DOCUMENTATION TO INFORMATION OF SPORT TO SPORT INFORMATION DEVELOPMENT OF SPORT INFORMATION

The Institute of Physical Education of the University of Graz — Prof. Dr. JOSEF REGLA — started with a new literature work, with intellectual special selection and working up of publications with the literature view in the year 1948: publishing of extended bibliographies, which always showed up the special streams within the literature. The call of Graz: No education, no further education without literature was remarked and copied in the international area. The Institute of Sport in Graz tried to get in connection with other institutes of sports in early times, awakened and promoted the international cooperation b exchanging the publications by arrangements of special talks and by an active change of letters.

The German College of Physical Culture — director of the library Dr. Walter ARNOLD — had already the first international documentation of sport in card-index. It opened the intellectual special work of the German Democratic Republic.

The Institute of Physical Education of the University of Liege/ Belgium Prof. Dr. Julien FALICE — started with literature work in 1959 — especially the literature of the romanic countries was illustrated and introduced in a sport-revue.

The First International Congress for Bibliography and Documentation of Sport was arranged by the initiative of cooperators in Graz in the Bundessportschule Schielleiten/Graz in 1959. At this Congress the basic of modern literature work — documentation and information — were discussed and a close international cooperation was concluded. On September 12th, 1960 — because of the Olympic Games in Rome — the international organization was founded of all institutes which work at documentation and information of sport: the International Association of Sportinformatic — IASI. The basic ideas of this living international organization are remarkable:

International aim with stress on the common and specialities of the different countries by using multilingual information;

Democratic leading which makes sure the total cooperation of every member and which offers every member the chance to come to leading position;

Human atmosphere — the human being is always in the centre — in work — in all specialities and science;

Special quality comes before quantity.

The work is done by the members of the Special Commission: Thesaurus, classification, documentation of literature of dates and media, library mediothek, museum, archive, further education, a.o.m.

The creative, active, actual work of the members of this leading international association guided to an appreciation as experienced centre of sport documentation.

The six congresses and twenty seminars which were brought about till now, and in which new ideas and new methods were brought, strengthened further development of sport documentation much more thousand publications in different languages — bibliographies, documentation, literature-views — were presented. The richness of documentation already makes necessary the edition of documentalists.

Today documentation and information of sport are self-evident in the international field, because scientists of sport as well as teachers of sport realize that a steadily comprehensive and international information is necessary — for enriching of the own work. The own experience, practice is not enough anymore. We need a scientific proved theory, which is orientated at practice and future. Sport information is on its break through — it keeps theory and practice alive, saves progress in research, teaching and practice for sport.

THE CONTRIBUTION OF THE OLYMPIC ACADEMY TO THE MODERN SPORT

In the conception of the International Academy, which came from the founders themselves, Carl DIEM and Jean KETSEAS, literature is established firmly: in every Session should also be treated literature by reading, exhibition, discussion. In 1960, I was asked to talk about literature in word and picture in the Session.

The presidency of the IOA invited me ever and ever to the Sessions to talk about the literature of the themes. I also was asked to arrange exhibitions with special stress on literature about Olympism. With the help of the SIEMENS/MUNICH we could bring about a DATE-FAR-TRANSMISSION Olympia — Munich — in the 11th Session, in the year 1971: the participants of the IOA could ask questions about the ten thousand olympionics of the new Olympic games —1896-1968 — and about one hundred ninety two Olympic disciplines from Olympia to the Olympia pool which was put up in Munich; they were answered in letters — via TV set — in seconds. This transmission was unique and caught the interest of teachers and participants.

In the Sessions of the IOA which were arranged till now — 1961 - 1975 — precious readings were held, made in own work and discussed in five language groups. These readings were recognized by the international experts. The International Olympic Committee promotes the acknowledge of the great international meaning of the IOA, this SUMMER COLLEGE OF OLYMPISM.

The special contributions of the IOA to sport are published in the yearly volumes of the different Sessions, which are edited by the presidency of the IOA in English and French language.

The contribution of the International Olympic Academy to the modern sport is remarkable and is recognized by experts.

THESIS OF NORBERT MÜLLER \ MAINZ ABOUT OLYMPISM AND THE INTERNATIONAL OLYMPIC ACADEMY

Norbert Müller, Professor of the Institute of Sport-science of the University of Mainz / West Germany, wrote the work after intensive study of the sources and presentations and after repeated visits of the Sessions of the Olympic Academy: «The Olympic Idea of Pierre de Coubertin and Carl Diem in its consequence to the International Olympic Academy — IOA. A historical study of sources». This work was accepted as thesis for doctorate, according to an expert opinion of Prof. Dr. Josef REGLA — sport-science — doctorfather — and Dr. Alexander NOVOTNY — Later History — of the Philosophical Faculty

of the University of Graz. Mr. Müller got his doctorate of Philosophy after successful examinations, on November 21st, 1975 in the Aula of the Karl-Franzens-University of Graz.

The thesis of Dr. Norbert Müller stresses the meaning of the idea of Pierre de Coubertin and shows the liveliness of Olympism of our time. For the supporters of the Olympic Academy is the presentation of development and arrangement of this College of Olympiern, which is established in the international field, of essential importance.

Müller didn't fear any pains to get work up and presents clearly the basic sources and presentations of the Olympic idea. He visited the places of sources — the archives and libraries in Lausanne, Athens Olympia and Köln, and talked also with the responsible directors. He managed it to get comprehensive material in difficult puzzle-work with sagacity and phantasy; he created an harmonic picture of the Olympic movement and of the International Olympic Academy in creative work and in regard to the reality. It is pleasing that Müller also studied intensively the sources and presentations in French, English and Greek language — to give an international presentation. Müller wrote a special remarkable work in effective presentation and he enriched the literature of sport scientifically. It would be important to translate this written MONUMENT of Olympism and the Olympic Academy also into other languages and to establish it international.

SUMMARY

1. Sport is an essential factor of culture in our times a mean of edu cation and connection.
2. We own a good and rich sport-literature in many languages — a literature, which opens, provocates, but which also connects.
3. Plenty and richness of international sport-literature ask for a syste matical registration, adaptation and conveyance, a comprehensive documentation and information of sport.
4. Sport-literature influences directingly the further development of sport.
5. The contribution of the International Olympic Academy as an intellectual — Special College of Olympism to modern sport is remarkable and is promoted and recognized by the Olympic Com mittee.
6. The thesis of Graz by Dr. Norbert Müller from Mainz is an intel lectual special monument of Olympism, and of the International Olympic Academy.

VIEW

We supporters of the International Olympic Academy are on the right way, if we pay attention to quality, internationality and actuality of our work, if we take seriously the mind of our young generation and put their ideas into actions. In closer cooperation with the young generation we will keep Olympism alive and serve sport in that way.

Literature to that themes:

Official report volumes of the different Sessions 1961 -1975, published by the presidency of the International Olympic Academy — two editions — English and French, Athens.

Contributions to the literature of the themes of the different Sessions Literature views of Josef RECLA, in German, English, French and Greek language, 1961 - 1975, Graz - Olympia.

Olympic review — revue olympique, published by the International Olympic Committee, sub-editor Monique BERLIOUX, two editions — English and French, 102 editions till now, Lausanne 1976.

MÜLLER Norbert: The Olympic Idea of Pierre de Coubertin and Carl Diem in its consequence to the International Olympic Academy — IOA. A historical study of sources. «Thesis, Philosophical Faculty of the Karl - Franzens - University of Graz, Graz 1975 — two volumes — text volume and sources' volume. This thesis will be printed in autumn 1975.

IMPRESSIONS AND EXPERIENCES OF OLYMPIC VICTORS

A major aspect in the interesting programme of the lOA's annual session in Olympia, is the presentation, by former Olympic competitors and winners, of their impressions and experiences from their participation in the Olympic Games. These are indeed moving moments when we feel close to the athlete and the man, and share his thoughts and feelings, his struggle and efforts, his wishes and longings, his anxiety, as he moves through the period of hard preparation and finally finds himself alone, elation in his soul, in the huge arena of international emulation where he will compete for the splendid medal of victory for himself and his country.

We have included these presentations in the programme of the Sessions for we believe that, apart from the theoretical knowledge of the Olympic Idea, it would be beneficial for the young people to hear of the experience of former competitors and Olympic victors from their participation in major competitions which will allow them to utilize the moral principles of Olympic Ideology and put them into practice.

No one could ever forget the presentations which were made here in Olympia, on previous Sessions, by famous Olympic champions like Jesse Owens (USA), Rafer Johnson (USA), Bob Mathias (USA), Yolanda Bala (Rum.).



MY OLYMPIC EXPERIENCE

By

Mr. IGNACE HEINRICH (FRANCE)

Olympic silver-medallist

Before I tell you about my Olympic experience I believe it is necessary to refer to the discovery of sport since early childhood, and to explain how sport becomes both a passion and a means of education.

Born in a small rural village of Alsace, the entertainment possibilities then available to us bore no similarity to the present possibilities. I was brought up in austere surroundings, with only small con-

tact with the outside world, wherein traditional entertainment followed a seasonal pattern including festivities and dances.

There were associations organizing festivities, involved in the theater, in sports and in music, and their officers tried to attract and interest the young people in their specific activity. A big annual feast marked the end of the specific season with parades and ceremonies intended to impress and attract the youth. The nearly villages were also invited to these events and everything ended with dances in the fields.

Confining myself to sport, I should mention that there was a football club, a basket-ball club and a cycling club, as well as a gymnastics organization called «The Avant of the Rhine». In this last association training consisted of the preparation of collective exercises for various occasions. Individual exercise was only of limited extent; this was much rather an apprenticeship in civic affairs with discipline and respect of the other person being the main principles. Concentration, application and rythm represented a means towards generalized training.

For the young people these shows implied at the same time the possibility to go to neighbouring villages, most of the times on horse - drawn carts, while the whole trip became indeed a merry one as they versed themselves in the learning of old songs.

The street was the major play-ground and even at school there was a seasonal rotation of games at which the best performers could compete against each other. There was a whole tradition well preserved by the school masters: for example, in winter we played either football or raced using either our legs or our arms. In spring running around the district became the main activity and this has come to be known nowadays as cross-country racing. At the same time we organized relays and the teams were carefully selected to be as strong as possible. The game of bars was a special attraction. In summer we played marbels and «kinet». «Kinet» consists of a stick 50 cm long and still another shorter one sharpened on both edges. You had to strike the small with the longer stick so that it would jump from the ground and, while still on orbit, you had to touch the flying stick in the middle to send it as far as possible.

All these exercises taught me partially a way to enjoy life, provided alternating possibilities and allowed for an assessment of playmates and of their possibilities which developed gradually in a state of constant readiness.

The word «sport» was almost never uttered; however, to do gymnastics implied the acceptance of integration and participation. Consequently, sport was primarily a way of time-spending, a healthy en-

tertainment, while it also became a form of education promoting a certain frame of mind.

Unfortunately, we had no teachers, no coaches to introduce us to the basic sport techniques which, furthermore, were rarely analytical at the time.

How was this pleasure derived from such games transformed into a genuine sport effort? I can hardly recall how.

My father, who was not at all active in sport, followed with intense interest the feats of champions and, more particularly, those of the victors of the Tour de France.

I have a vague recollection of the 1936 Olympic Games, of the victories of Jessie Owens, but mostly of the performance of Rigoulot, the French Olympic champion of weight-lifting. No doubt frequent reference to these stories and feats led me to undertake sustained physical efforts to learn to fight and win.

Unfortunately, the war came to disrupt the smooth flow of my young years and sport was almost totally inexistant. Compulsory mobilization in the German Army and all the adventures of this extremely tough period forged my personality. The atrocities and captivity made me dream of a better life for the future. It is by chance that after this nightmare I became involved in a sports career.

In October 1945 my father asked me to go to Strasbourg to get gazoline coupons.

This town had been wholly destroyed during the war and all the administrative services were housed in a single building. So I went to the agricultural services located on the third floor.

A charming small man welcomed me and asked what I wanted. I would like some gazoline coupons said I, and showed my papers. Very surprised, motionless, staring at me twice he asked me: what do you do in life? You can understand my astonishment. I asked again for the gazoline coupons thinking he had not understood me. Have you already practiced sport?, he asked. I could find no connection between gazoline coupons and sport. I was simply on the wrong floor. This was the sports service and the gentleman was a coach for throws.

He got me in his car to get a look at my possibilities and he suggested I should prepare to become a physical education professor.

This was love at first sight for I wasn't quite sure what I was heading for having registered at the School of Law.

It is only after I took my examinations that I started with my competitive career.

In 1946, a professor — a friend of mine — got me for the first time involved in an athletic competition: he was the world inter-allied

champion for 400 m. hurdles. We placed our bets — it consisted of a bottle of Trammer wine — for a 110 m. hurdles race.

I had never jumped over 10 hurdles in a series and I was unaware of my possibilities; however, given the size of my friend, it seemed possible that I could beat him. This is how I snapped my first athletic victory from him. The follow-up was a logical chain of events. I liked competition so much that I struggled against all competitors independently of specialty. I kept discovering that I was unaware of my possibilities and lacked all technical training.

I enjoyed learning to master myself discovering my potentialities which offered me sensations and enjoyment impossible to describe.

I joined in and won in this manner all the regional champions. Little by little I became everybody's devil, the man to beat.

This first year of athletic activity was sheer pleasure. However, during that winter I started working seriously on various techniques. I had no idea which would provide the best results. I started off with hurdles since to jump over an obstacle meant to overcome a difficulty. Mastering my body I learnt how flexible it is while fostering its physical qualities and, more particularly, speed and the capacity to relax.

To enhance my resistance I practiced group sports taking part in football matches and mainly hand-ball meetings with the regional teams.

I had the opportunity to be better acquainted with group spirit and companionship during my travels with the teams. This is a vital point for correct motivation and generosity in the undertaken effort. Both success and failure allowed me to perceive sport in a different way, and to understand how repeated responsibility acts on the character.

In this way what had been a game became a field of research and passion. I fought continuously against myself for improvement. I never looked for an excuse except in a criticism of myself. I had no coach; therefore my attention and concentration had to be much higher in my attempt to correct myself.

No doubt from the point of view of pure results obtained there was a waste both of time and effort, but as for willpower and responsibility, this training was more beneficial: you could count only on yourself.

I was a professor at an athletic establishment, i.e. at the regional center of physical and athletic education at Strasbourg; however, despite this advantage, we did not possess the necessary competition equipment. We had no pole vaults nor any javelins, neither did we dispose

of stepping boards in order to achieve the indispensable technical minimum.

I kept going to three or four different stadiums with friends and competitors and this was pretty delightful though quite tiring.

The concept of high competition was an unknown one, and the same stands for intensive and specific preparation. I started my courses in the morning, just like my other colleagues — and they often consisted of eight hours a day — and it is early in the morning that I did some footing and in the evening, after my work, I tried to assimilate the elementary facts of a technique. What a revolt against myself!

The 1947-48 season was one of considerable improvement in all competitions. I managed to improve regularly my personal records but found no way to break through and acquire a technique. Being an average performer in about everything, the only thing I could undertake was the Decathlon, a specialty without a specialist. This was, however, quite a discovery, because I became champion of France in my very first decathlon with just about a hundred points less than the French record.

For the first time I took part in four official events: 400 m. race, the pole vault, the javelin and 1,500 m. race.

I believe it worthwhile to tell you about my adventure with the pole vault. The duralumin pole vaults did not exist then, and the Federation had a reserve of three bamboo pole vaults they lent to athletes. There had never been to that time an athlete measuring 1,95 m. and weighing 90 kgs. wishing to take part in the event: the pole vault was usually reserved for athletes measuring 1,65 to 1,70 m., and the bamboo could take at the most a weight of 70 kgs. with a hold at 3.50 - 3.60 m. maximum. At my first try — and this is no joke — at a height of 2 m. I smashed the thing in two pieces and found myself lying ridiculously in the pit. There was general laughter... This being not enough for me, I started again and succeeded in the second attempt with the second pole vault. I had already missed some points on the Finnish table and I was happy.

They raised the bar to 2.20 m.: first attempt, plouf! same script as for the first time, the pole vault was broken and I landed on my belly. The third pole vault was broken at 2.30 m. to the great distress of all competitors.

I could have done better, but since there was no equipment left the event had to be terminated. However, at the other end of the stadium I noticed two poles carrying flags. These poles were of pine wood and the regulations did not specify the material and the length of the pole vaults to be used. I ran and brought one of these poles. With this

rudimentary and archaic equipment I managed to jump over three meters. This was quite a feat and it provoked general astonishment.

This title of champion of France opened the way towards pre-selection for the Olympic Games. Just imagine my joy for the Olympic games meant neither performance nor final classification, they mainly meant participation.

To have been chosen, to meet the best athletes of the world and to attend the opening ceremony was much more than I would have ever dreamt of.

I doubled my efforts in order to prove worthy of this honour and the Federation thought of me and suggested that I go to Chamonix in the Alps in March 1948 to get some fresh air.

There I became intimately acquainted with some of the greatest French athletes like Marcel Hangenne, Valmy, etc. What a relaxation, what a group! How happy I felt. We were like children fully enjoying ourselves. We ran in the forest, we fought with snowballs, we played volley-ball and bowling, and this life together forged our friendship. One day to my great astonishment I was given even an Olympic subsidy, i.e. a package containing one kilo of jam for we still lived on coupons at the time.

So everything was going fine at the beginning of that 1948 season.

I was summoned to the pre-Olympic meeting in order to enhance my morale in the battle and meet with the best specialists. Having been trained in the same circuit, I soon understood that I had the capacities to perform as well as the best people. I was even chosen for the international match against Switzerland for the discus.

A tempest broke out just before the beginning of the events: the track was a true mad-pit, and the throwing circle a duckling pond. They were trying to evacuate the water using shovels and bags and, at the very last moment, they dried the throwing area with burning gazoline.

All these precautions were of no use to me because I got myself the very last position about 40 m. behind the first competitor and felt pretty ashamed of myself and disappeared as quickly as could be. My behaviour impressed very badly the official responsible for selection and on top of everything else I sprained my ankle during training at the beginning of June. Fifteen days of absolute immobility are in no way a means to maintain a physical condition or a high morale. I started training again very gently and asked the Federation to excuse me from the French Championship for the Decathlon. I received a categorical answer: if I did not participate in the championships I would not be selected for the Olympic Games.

It is with a handicap and an easily understood apprehension that I took part in these championships, but by the end of the 1,500 m. race my ankle was twice its normal size. However, I broke the French record and got myself selected for London. I forgot all my sufferings and there was just one month left for me to pull myself together.

All the athletes who had been chosen for the Games spent a week before the Games at the National Institute of Sport. It was for the first time that all athletes were grouped together and the overall atmosphere was quite extraordinary.

We were wondering which sport would contribute the highest originality, fantasy and gaity. 9/10 of the delegation were taking the plane for the first time and this was their first flying experience. We stayed at UxBridge, some 40 kms from Wembley, at some RAF barracks.

No need to tell you that the housing facilities were not the ideal ones. We were eight to ten in a room with iron beds much too small in size. All these details, which were wholly unimportant to me, bothered considerably many of the competitors who were looking for excuses in case of low performance, or who were trying to rid themselves of their fears.

As far as I was concerned, I sought to meet my immediate competitors whom I knew only from hearsay and from reading their names on the lists. My opponents were the Champion of the USA, a young boy of 17 called Bob Mathias. He seemed very timid and reserved, but as soon as he found himself on the field this passiveness literally exploded. I was most impressed by his serenity and his technical accuracy. We became immediately friends since our first meeting, and this was also true for other competitors like Mondschein who was an exuberant guy, an excellent demonstrator trying to correct any faults in throws and jumps. On the other hand, Simmons was a very sensitive and careful man. Other competitors, like the Argentinian Kistenmachen, joined in with us on the training grounds.

On the eve of the opening we still had not received our equipment. We were told not to worry since each one of us would receive a suitcase in his name with all his equipment tailored for him. At nine o'clock that evening — it was already dark — the truck finally arrived, and we were up to some surprise when we tried our clothes: I got myself a jacket whose sleeves reached barely my elbows and the trousers my calves, while the smallest competitor of the delegation was wandering around sweeping the ground with his jacket.

Other mishappenings: the Bordeaux wine had been blocked at the customs since a special permit was required for the wine to be ex-

ported. What a calamity! At least for the staff if not for the athletes. Why am I telling you all this? Just to show you how fragile the morale of a whole team can be depending on whether any inconvenience is taken seriously or in good humour.

We finally reached the opening day, a festivity for all, but however, the delegations still had to cover 40 kms by bus going through several townships, and this was no sinecure. To gather and wait outside the Olympic stadium under the choking heat was not specifically intended to maintain the athletes in good shape, some of which would be participating in events on the very next day.

Finally, the parade got started. It was very impressive to watch the different delegations in their colourful folk costumes. The head of the delegation wanted to make us march like soldiers but he never managed. I believe this was a counterreaction following the effects of war.

When we entered the stadium there was an immediate improvement. The shouts and the applause of 100,000 people was a great thrill that made us march like one man. The French flag was flying everywhere, the shouts merged, we were proud to be there.

All delegations were posted next to each other after going around the stadium, and there was perfect order. The military bands heated the pace and there were no problems during this short ceremonial until the proclamation of the Olympic oath.

The Olympic oath of Pierre de Coubertin appeared on the electronic board. This too was an innovation, and everybody listened with emotion; but as soon as the flame arrived all the competitors spread on the grounds to see the runner bringing the flame and applaused him. It was an enormous mess but it proved that everyone wanted to get as close as possible to take a picture of the symbol of the Games. The choir, with more than 2,000 singers, managed to get us in some order and we regrouped smoothly. Pigeons and balloons completed the ceremony and we marched back. It was high time for sport.

Each event is a special episode worthy of description.

The first event was the 10,000 m. race where Emile Zatopek — the Check called the «locomotive» — gave the impression of high suffering. His everchanging expression, his changes of pace, his constant abrupt reactions misled continuously his opponents. None had ever seen a sprinter in a 10,000 m. race. His victory was a crashing one and he impressed everybody with his perseverence and his will to win.

Dillard, the 100 m. dash world recordman had occupied the fourth position in the American Championships and was not allowed to take

part in this event. His revenge was a victory in the Olympic 110m. hurdles.

The 5,000m. were a terrible duel between Zatopek and the Belgian champion Gaston Reiff who finally prevailed with a strong finish.

The overall performance during the Games was pretty mediocre if compared against the present levels.

Let's speak of the decathlon now. This specialty includes 10 events in two days.

On the first day :— 100m. dash, long jump, shot put, high jump, 400m. race.

On the second day :— 110 m. hurdles, discus throw, pole vault, javelin throw and 1,500 m. race.

Unfortunately, the weather was pretty bad, it had been raining all day and the stadium was flooded.

The 100 m. dash started at 9 o'clock in the morning and we had to run in the water. Out of sheer luck I had to do with the two best sprinters — Mondschein and Kistenmacher — but since there were more than 40 competitors we split in two series and in fact during the drawing of lots we were separated. During the long jump there was twice as much rain and within half an hour we were soaked wet. There was no possibility to change clothes. After the first attempt we had to leave the jumping area since it was of no use once the spikes had worked on it. Our performance paid the expenses, since none went over 7 m. There was no improvement in the afternoon, it kept raining.

My personal record for high jump was 1,83 m. I managed this easily and the bar was placed at 1,86 m. I concentrated at length and eliminated all the outside noises. An impressive silence fell over the stadium. When I was ready to go a formidable cry shook the entire stadium, i.e. it was the startup for the 400 m. race. I was so stupefied and galvanized by the struggle among the six runners that my whole energy increased by few times thanks to the duel between Wint from Jamaica, and McKenley.

Suddenly, I knew what I had to do, felt strong enough and, indeed, I broke my personal record. Unexpectedly, at the end of this event, I found myself in the first position. I could hardly believe it.

The 400 m. race took place very late, around 9 o'clock in the night. We had tired more because of the long waiting and the numbness from the cold rather than from the events themselves. We left the stadium after 10 o'clock and the last buses had already left. I had to take the subway to reach UxBridge around 11 o'clock. At the camp the kitchen

was closed, so I had to look for somebody who could get me food. I got no massage, nor any other sort of treatment that night.

On the next morning the bus was leaving at 7 o'clock, so I had to get up at six. However, I had managed to sleep well the previous night and I had mostly recovered.

It was still raining. I had taken two overcoats with me in case of need, but they proved still too few since within an hour they were both soaked.

I certainly broke some record in the 110 m. hurdles. Since the track was very heavy and I lacked all sort of technique, I knocked down 9 out of 10 hurdles. I was completely discouraged and extremely astonished when I heard the results: 15'6/10 and this was my personal record.

It is quite difficult for me to decribe the sensations you experience at such a moment. Joy, euphoria, a sort of relaxation together with an iron morale. Everything becomes suddenly easy and doubtlessly successful.

The events of the second day which demanded a superior technical level represented my main weak points: the discus throw, the javelin, the pole vault, these were much too difficult events for a beginner like me.

Although I always kept wiping the discus before attempting to throw it, this thing kept slipping, from my hand. 40 m. was pretty mediocre but, however, it was better than the performance of most of my opponents. The young Mathias got hold of the first position after this event.

The pole vault started at 14 h. and it was always raining heavily. For the time I used a duralumin pole, and this seemed to me sensational in comparison to the equipment I had been used to. Unfortunately, the pole was terribly slippery, I kept wiping it but it could not stop sliding as soon as I grasped it in my hands. I had no adhesive plaster and could get hold of none to help me. It seemed that this event would last until eternity and it finally came to an end at 21 hrs.

You can imagine what sort of an effort you had to make to warm up and concentrate between two jumps, and this was more so the higher the bar went. I jumped over 3.20 m.

The event before last was the javelin throw, but during training I had felt a pain in the elbow known by the tennis players as the «tennis elbow».

1st throw: 30 m. - 2nd throw: 32 m., complete disaster. For the last throw I tied my elbow and put all my strength in this last effort: 40 m., and I was saved.

Meanwhile Mathias finished his pole vault with 3.50 m. He had 50 points more than myself and it was still raining.

We still had the 1,500 m. race, the toughest event for the athletes of the decathlon, this was an endurance event causing great suffering after such an accumulation of fatigue.

The track was a pond. I felt a pain in the stomach which was at the time also a sort of agony.

At 22 hrs. 30 min. the starting shot was finally fired. We were on our way. During the first 800 m. everything went more or less smoothly. The three competitors who were closer to me in the classification and participated in my series were Mondschein, Simmons and Kistenmachen and they took turns in the first position. Completely exhausted everything seemed black to me. I wondered whether I would ever reach the end of this race. Mondschein accelerated next to me and the other followed him. I felt lost and weary but in a final effort I pulled myself together, or rather whatever was left of me, and to my great surprise I was catching up with Mondschein who, believing he had been vanquished- lowered his arms and this is when I started leading the race for the last 300 m. sparing no effort. I finished with 4'45, exhausted but also unbelievingly happy. I was back in the first position since Mathias was still throwing the javelin and had to run the 1,500 m. in another series. I heard that at the end of the javelin throw he had gained another 100 points. It was after 11 o'clock that he got himself started in the 1,500 m. race. Pale, exhausted, with the same fears as I had had, but encouraged by his parents who had come to join him after the first day and by the entire American colony, he managed to finish with 5'5 and entirely exhausted. It took him half an hour to recover.

He was the Olympic champion and I was second.

Given the lateness of the hour, the victory ceremony was postponed until the next day.

To climb on the podium is something quite easy, but how great the emotion is when you receive the medal. When the anthem was heard I had tears in my eyes for the emotion was too strong to be concealed and pictures from the past paraded before my eyes. There is not much to say for the following days, for the joy of the homecoming, for the festivities and the interviews that took up most of time. It is from this moment on that I felt myself responsible for a certain ethical contribution to sport.

I told Mathias we would meet in the 1952 Games in Helsinki.

I drew up a whole 4 years' programme and defined in advance, with accuracy, my future work.

My training consisted of footings at an alternating pace. I made short sprints of 25 to 60 m., or longer sprints of 250 to 400 m. As for my muscles I sought to develop them independently in groups: i.e. the arms, the shoulders, the abdominal belt, the legs.

All movements were centered around the concept of rythm and balance; to alternate among speed, intensity, endurance and power you need accuracy, amplitude and long range capacities. In this manner coordination and the communication power increased regularly.

All this fastidious training was a relaxation for me and a renewed discovery of my possibilities and features. To master movement, to seek to regulate the tone, to transmit one's energy to the appropriate area what a passionate use of one's force. Is not this coordination an extraordinary approach towards concentration and well-being? The apprenticeship of patience and modesty are essential elements of success: unfortunately, there was no magnetoscope at the time giving me the chance to correct myself.

A coach and friend from Paris came to see me once a month to encourage and supervise my progress.

In 1949 I was an integral part of the French Athletic Team and I took part in all the international competitions. I was, furthermore invited to all the European meetings.

At the service of sport promotion, I had the opportunity to travel to Indochina and the whole of Africa.

My contacts with the local athletes, my visits, the excursions and the receptions contributed to my overall improved education. To speak only of the hunting games on the back of an elephant, of the tiger hunt, of the visit to the Ankor Temples, of the trips to the deserts, of the virgin forests, all this was part of the dreams of my youth. These rewards were motivation enough for me to pursue my efforts.

And now I would like to tell you an anecdote all spectators certainly remember: at the international match against Norway I took part in four events. The competition took place at night, the stadium was over-crowded, and more than 35,000 people watched our doings passionately. I had just won the 110 m. hurdles, and the long jump and javelin events were taking place at the same time. I was first in the long jump event and the speaker kept announcing the results one after the other for everybody to be able to follow the progress made. The Norwegian javelin throwers exceeded 70 m. and as far as I was concerned I could hardly get near the 50 m. mark. Out of pure luck I reached 53 m. with my first throw and was first since all other competitors missed their first attempt. I went back to the long jump and

broke my personal record. The speaker announced the second attempt of Heinrich.

The projector was located on the roof of the tribune and funnily enough it was pointing at me though trying to follow the javelin throw. I started at full speed, meanwhile the projector was searching for the javelin at the 50 m. mark, it could find nothing at the 55 and 60 m. mark, still nothing, it reversed its course and pointed to the 45 m. and 40m. mark; still no javelin to be found. It pursued its search at the 65 and 70 m. mark. The spectators saw the flag of the Norwegian record, there was still no javelin around. Then they saw the flag of the world record — 77 m. — then the 80 m. mark and still nothing. There was a deathly silence on the stands. Nobody could believe his eyes when the projector going all the way back found the javelin lying upside down at 17 m. 35. Never in my entire life of an athlete have I heard such a generalised outburst of laughter from the stands.

1950 was the year of the European Championships.

I had prepared myself excellently and my performances were improving regularly. Unfortunately, on the 20th of June, two months before the championship, I had an accident and was hit by a truck. This resulted in a double elbow dislocation and a shoulder dislocation. I had to bid farewell to the European championships.

It took me at least six months to recover. There was no one left to bet on my chances, but my iron will and a long stay in the perfect surroundings of Aix-les-Bains got me back in excellent shape. Happy companions helped me regain my morale and the desire to fight. I made my appearance in Bruxelles with an excellent morale though in a handicapped physical condition.

Claussen was expected to win. At the end of the first day he was 312 points ahead. On the next day I improved my personal record for the pole vault by 30 cm. and when we reached the last event, i.e., the 1,500 m. race I had bridged the gap and in fact I was 72 points ahead. While we were ready to start the 1,500 m. race, I noticed that Claussen was a nervous wreck and myself I did not feel safe on my two legs. The difference in points was not sufficient to allow me to run at my ease. I had to fight to finish without too great a difference between the two of us, i.e. 72 points represented approximately 11 seconds and this corresponded to 25 m. at the pace we ran the 1,500 m. So I had to go all the way.

Extraordinary things have been written about our Bruxelles 1,500 m. race. I read all this with great attention because I am absolutely unable to recall what happened. For two rounds I strove to follow Clausen as best as I could. I stared at his back as if my eyes

had power to keep him from running away. He never turned back. He knew I was constantly there and he was aware that each meter covered which brought us closer to the finishing line was reducing his chances of victory.

When the bell signaled the last round, I saw his back taking some distance from me. His arms were flying in the air as if his hands would grasp an invisible rope which would carry him to the title leaving me behind. However, I increased my speed in order not to be distanced, or so it seems because I cannot recall my acts. I was in another world, a world made of deafs and mutes, a world in which all movements are rectangular, even the respiratory movement.

I had gone beyond the limit of suffering and I could feel nothing. My arms and my legs gave no sensation. Gravity was inexistant, there was no track, no stadium, no decathlon, no Claussen, nothing, there was just myself in a reddish fog.

From time to time I tried to swallow the saliva which bothered me, but my throat was too tight and hermetically blocked. Instinctively I attempted to reverse the process without greater success, so little by little my lips were surrounded by a whitish foam quite unpleasant to the eyes. Happily I was still running in a straight line, though like a robot. Had I hit the arena, it would have meant the end.

Suddenly I had the impression of being in open grounds, the reddish screen had disappeared like a theater curtain. I could see and hear again. It is difficult to say what I heard: it was noisy, very noisy, there was much shouting mainly. As to what I could see, I remember very well that it was Claussen I saw a few steps ahead of me.

The finishing line was no more than 50 meters away. So I was sure to win when something happened that I could not well understand in my semiconsciousness: Claussen slowed down, he waited for me and when I reached him he gave me his hand. He proclaimed me the victor and he wanted to be the first to congratulate me, even before the event was completely finished. So we covered the last meters of this 1,500 m. race hand in hand, and then the curtain fell and I returned to my world of deaf and mute from which I emerged later in the lockers, where the first faces I saw were my wife's and Claussen's.

I did not know what custom was in ancient Greece during the Olympic Games; however, I have the impression that this end of the 1,500 m. in Bruxelles should occupy worthily its place among the most beautiful pages of athletic mythology.

In a few seconds a man of godly beauty coming from the cold lands of his Iceland erased with a masterly stroke the numerous small sports that, little by little, tarnish the splendour of sport. I have only

one regret, that I was not lucid enough to be the first to extend my hand.

During the next year I paid a visit to Claussen in Iceland to improve my condition and offer him the possibility of revenge. I won again in his own country and improved the French record to 7496 points. Finally I was ready for Helsinki.

All preparation for the Games was perfect from all aspects. The programme was carried out with perfect smoothness.

After I had conquered two titles in France, my morale was at its highest; however, to be one of the expected winners in the Olympic Games implies quite some inconvenience: the journalists, the photographers, the interviews take up all of your free time during your training.

I was appointed the standard-bearer for the French team.

To my mind, the Helsinki Games were most beautiful. This small country had made a special effort to avoid gigantism. Its people appreciated sport and they communicated with the athletes.

It would be a lie if I claimed that I was not moved when I saw Mathias, Simmons and Mondschein after four years.

Mathias, who had been only seventeen in London, had meanwhile become a splendid athlete, a true model for a sculptor; equally smiling but stouter, he was more of man than in 1948; he was the living incarnation of sympathy, kindness and loyalty.

With these men everything was simple, clearcut, no tricks, no bad mood, no gestures of impatience; it was quite a lesson for those who consider themselves stars.

Concerning the decathlon, I may justly claim that I had a streak of bad luck. During the second attempt at the long jump I reached 7 m. 10 and while I was getting out from the pit I noticed I could no longer bend, my extension had been so brutal that I had probably dislocated something. Similar things had often happened to me and I had always managed to overcome them within a few minutes. But instead of forgetting about it, in a quarter of an hour I could no longer move at all. The world had landed on my head. I was administered two Novocain injections but it was of no use for I lost both my sensitivity and my balance.

At the high jump I sprained my foot falling in a hole that had not been covered after going over the 1,90 m. bar.

Despite this pain I wanted to continue, but after a night of treatment I had to accept reality and abandon. This was the toughest thing of all. However, Bob Mathias and Simmons spontaneously comforted me and offered me their friendship.

Since the Helsinki Games everything has changed. The Games have been contaminated by gigantism. The techniques employed have changed. The preparation of the athletes is followed through in a systematic manner on all levels whether physical, technical, medical, psychological or therapeutic. Mercantilism, commercial interests, dissension and politics came to spoil the Olympic ideal that Pierre de Coubertin wanted to revive.

Even those who teach physical education wish to engage in a debate on the ideological, social and political role of the Olympic Games.

Here is the text of a leaflet drawn up in response to such an intention.

«No to the Olympic circus. The Olympic Games are not the celebration of those interested in the youth of the world, but an opportunity for the business-minded to achieve colossal profit. It is not a fraternal gathering of the peoples of the world, but a confrontation in which the states compete through their champions while the chauvinistic reactions culminate in each country. They do not represent a privileged expression of peace in the world, since war and confrontation continue. So does also the oppression of freedom during the Games. On the other hand, the Olympic Games are just a crystallization, a caricature of a more generalized policy intended to favour the prestigious achievements and the sport elit concept in order to impose on the youth a competitive model of civic activity».

I believe that we must strongly react to this defeatism. Why can't we not come to the birthplace of the Olympic games to celebrate every four years this festival of the youth?

For all those who have taken part in the Olympic Games such recollections remain engraved in their memory.

EXPERIENCES FROM MY PARTICIPATION IN THE OLYMPIC WINTER GAMES



By Mrs. OLGA PALL (AUSTRIA)

Winter - Olympic Gold Medallist

This medal in my hand is the Olympic Gold Medal for Ladies' Downhill which I won at the Olympic Winter Games at Grenoble /France in 1968. To be an active member of the Austrian Olympic Team at

the age of twenty years was a great honour for me. It was the reward for all the hard preparatory work and for all the time I have spent on strenuous training.

1 was deeply impressed by the opening ceremony. Marching into the big stadium together with competitors from all over the world I felt really satisfied. We were a big family united in sports and we were shivering with elation when the Olympic Flame was ignited. I like to remember the moment, when they let thousands of red paper flowers fly down from an airplane.

Entering the Olympic Village I became aware of the task lying ahead, since preparatory work for Olympic Games was entirely new to me and was quite different from standard competition practice.

All members were more nervous than they used to be, and even within our team fellowship changed into rivalry. Each athlete had been working hard years to be admitted to this unique event and, of course, each of us wanted to do his best. And who does not want to win a medal?

There was no obligation for me to win this big race, because I was just starting my career as a top skier and therefore I did not feel like the future winner. Thus I was really amazed my running time was announced over the loudspeakers. I knew, I had a good run, but I could not believe to be Olympic Champion all of a sudden. It was a successful day for me.

The enthusiasm of the people, of friends, of TV, radio and newspaper reports — it was like a dream and I could not sleep the following nights — not only for reasons of celebration. I had to digest all the new impressions, so to speak.

Enthusiasm and rejoicing was a normal reaction of the people of my country. I had to answer questions, talk to people and to be friendly, even if I did not feel like smiling. It is not always easy to be famous, and for the first time I realized what the job of an Olympic Champion is like.

The question — was this the final goal of my life as an athlete? — can only be answered in the negative; No, it was not — it was the start for a new and different life! I finished my active career and looking back, critically, I must admit that I prefer my private life, working as a Physiotherapist at the University Hospital of Innsbruck.

The Austrian Olympic Committee did not forget me and therefore I was invited to join our national tea,m as an official member during the 1976 Olympic Winter Games in Innsbruck. My function as the Austrian women's attendant enabled me to see the Games with diffe-

rent eyes. Comparing them to the time when I was an active athlete I found myself in a new position.

Although the opening ceremony was an overwhelming event again, I participated in it with feelings that differed widely from those I had developed eight years ago. I felt more responsible and hoped that everything would go off without a hitch.

The athletes from all parts of the world in their stylish outfits, were a colourful sight, but all their national uniforms made them look different. In my opinion they no longer formed the big family of the 1968 Games. It was not before the end of the Games that the athletes communicated like members of a big family, which gives rise to the question why this could not have happened at the beginning of the Games ?

As far as the competitions were concerned the athletes seemed to be subordinate to what was going on around them: everything was a big show with competitors playing an almost inferior role. The spirit of competition frequently degenerated into personal hostility, and it was clearly proved that victory and defeat are closely related and that only few medals are won in comparison to the chances.

I am fully aware of the fact that the Olympic Games have always been something that concerns an athlete personally. He wants to win, not only for an ideal or for the reputation of his country, but also and in the first place for himself.

Nevertheless, one thing was, is and will be characteristic of any medal winner: to be presented with his prize,

to watch the national flag rising,
to listen to the national anthem
and to know: It has always been my desire
to win for my country!

EXPERIENCES OF MY PARTICIPATION IN THE OLYMPIC GAMES



By Mr. MINORU KUBOTA (JAPAN)

Before I start telling you of my experiences of participating in the Olympics of 1960 in Rome, I want to express my thanks and appreciation for this honorable privilege. I would also like to apologise

for my poor linguistic ability. It is with regret that I cannot express my full thoughts in English.

My memories go back to my childhood. My father was an enthusiastic sports participant and fan. His favorite sport was kendo, which is one of the Japanese martial arts in which a sword is used. I was taught this art by my father starting at the age of 10. Through his instruction I gradually learned the importance and value of sports.

When the second world war ended in 1945 many soldiers of the Allied Forces came into Japan, at which time I met a man who had, through body-building techniques, developed an outstanding physique and enormous strength. Because I also wanted a good physique and a strong body I took up bodybuilding movements. This was a beginning for me and became an ardent devotee of weight training. My eventual goal was to become the strongest man in Japan. I started my body-building with old concrete barbells which were used by my older brother, before the war. I trained hard, sometimes working as much as 9 hours in a day. Through this training my body gradually changed and I became the strongest and most muscular pupil in my junior high school. In 1947 I took part in the all Japan weightlifting competition and got 3rd place in the light weight class. My weight at that time was about 138 Ibs. Winning 3rd place was a great progress for me. In 1949 I became the National Light Weight Champion of Japan. In 1940 I entered Weseda University in Tokyo and studied law. As the Weightlifting Club was not yet founded in the University, I trained at my place of living. Because of not having enough food and particularly nourishing food, which was a national problem in Japan at this time, my weight training was very difficult. But because of dedicated hard work I managed to win every competition, I entered in Japan. In 1951 I was placed 3rd in the Asian Games held in India. In 1954 I took 2nd place and in 1958 1st place. I had also the honor of winning the First «Mr. Japan» title in 1952.

In 1960, 15 years after my first training I decided to try and compete in the Olympic Games. After much hard training I was selected to be a member of the Japanese weightlifting team as a light heavy weight. By this time my body weight was up over 90 kg (198 Ibs.). As you can see weightlifting had greatly improved my physique and body size.

I was placed 7th in the Olympic Games in Rome and although this was not necessarily good I was satisfied because it convinced me and others that even the Japanese lifter is able to win up to the light heavy weight class. In fact, Ouchi won the gold medal in this class at the world championships in later years.

I retired from competitive lifting in 1961 but since I have had the opportunity to instruct the ordinary person in the art of lifting. In addition to my regular work at the University I still instruct young and old people in weight training.

I have given you a brief outline of my life and my participation in the Olympics but more important I would like to tell you of the many things I have received from this experience both tangible and intangible.

First: If you set a goal you can eventually reach it through hard work and dedication. The goal must be high, but within your capacity to achieve. We all have an immeasurable capacity in our body. As Prof. A. Steinhause and Prof. M. Ikai reported, we have two kinds of limits, one psychological and one physiological. The maximum strength a person exerts in ordinary conditions is not usually his physiological limit. This limit can be increased by about 30% through a process of hypnosis and the loss of inhibitions. In short the physiological limit is higher than psychological. If mental concentration is properly done the latter can be increased considerably.

Second: There is no «best» training method that works for all people but there is a «best» method for each individual. It is important that each of us find this «best» method and apply it to reach the goals we set for ourselves.

Third: Participation in sport has given me the opportunity to get acquainted with a large number of good people, Japanese and foreigners alike.

In conclusion I want to express my gratitude to Mr. Theo Heap who is a U.S.A. delegate and one of my roommates at the Academy, for his kind assistance in helping me with the wording and writing of this brief story.

MY FEELINGS AS A PARTICIPANT IN THE HELSINKI GAMES, 1952



By Mrs. TAMAR SHUMAGHER (ISRAEL)

First of all please excuse me for reading the story to you, because my English pronunciation is not good enough. I would also like to thank Joan for editing my story in English.

I will first give you some background, so that you will understand my feelings at that time.

As you know, in 1948 my people became independent again after 2000 years. The National Olympic Committee of Israel was founded and recognised in the beginning of 1952 and immediately decided to prepare and organise a team for the Olympic Games.

The standard of sport in Israel was low, there were not enough coaches with experience and knowledge and I had never participated in an international competition even though I was the champion in my country and of course I lacked any international experience.

My selection in the first team to represent Israel at the greatest sporting team event in the world was unbelievable to me.

For the year prior to the games, I trained very hard twice a day. To help us with our training, Mr. Irving Monshein came from the United States. He was a well-known athlete having won the bronze medal in the decathlon at London Olympics in 1948. His experience and knowledge impressed me greatly. In a short time he succeeded in improving my distance in the long jump from 5m to 5.45m, a distance which was not bad in 1952.

Israel sent a small team of 22 participants and I was very excited when we reached Helsinki which was so far from my country and so different.

I was very happy and proud when our flag was raised with the flags of other nations, and I cried as I looked up at it. I think many of you will understand this feeling.

After the ceremony I was able to start training. I found the climatic conditions very different to those in my own country. I started training very seriously although I did not expect to reach the final,

the most important part to me was the participation in the Games.

I will never forget the friendly welcome we received at the opening ceremony, a few days later. I really felt that we were accepted by the family of Nations, but at the same time I saw how small our team was to the large teams, especially those of the U.S.A. and the U.S.S.R.

A few days after the ceremony it was my turn to compete. I went to the stadium, feeling a little afraid, and with the lack of experience on the one hand and hope on the other, I began to compete.

After the second jump I knew that it would be hard to reach the final, because the other girls were better and more experienced than me. At the end of the competition, my result was 5.26 m. and this placed me 20th in an entry of 46 competitors.

In spite of failing to gain a medal in the event, my participation was a very interesting experience and encouraged me to take part in competitive sport for many years after the Olympics.

My participation in the games remains a wonderful memory to me.

EXPERIENCES OF MY PARTICIPATION IN THE OLYMPIC GAMES



By Prof. PATRICIA DILLINGHAM (U.S.A.)

Participant in the Winter Olympic Games of Oslo, St. Moritz and Innsbruck

My dear friends,

1) as a former Olympic participant in the Winter Games
2) a former coach of Olympic figure skaters
3) my association as chaperone with the U.S. Figure Skating Teams
4) University professor of University of Nevada in Physical Education and now this wonderful exchange of information and friendship of the I.O.A.

I personally can only reinforce the philosophy of Coubertin, my colleagues and friends of sports.

My personal philosophy and way of life was developed through sport and church. I feel life is divided into cycles-each building-one on other-EACH benefiting from the past. But one must not be trapped to the past... in order to be of value in sport today.

Yesterday is past
Tomorrow is uncertain
Today is important
Therefore you are the most important.

The discipline of mind and body is a value of sport which can seldom be duplicated in other disciplines. The complete dedication of persons toward one goal without distraction «by the outside world» is valuable throughout one's entire life. Here the coach plays a very important role.

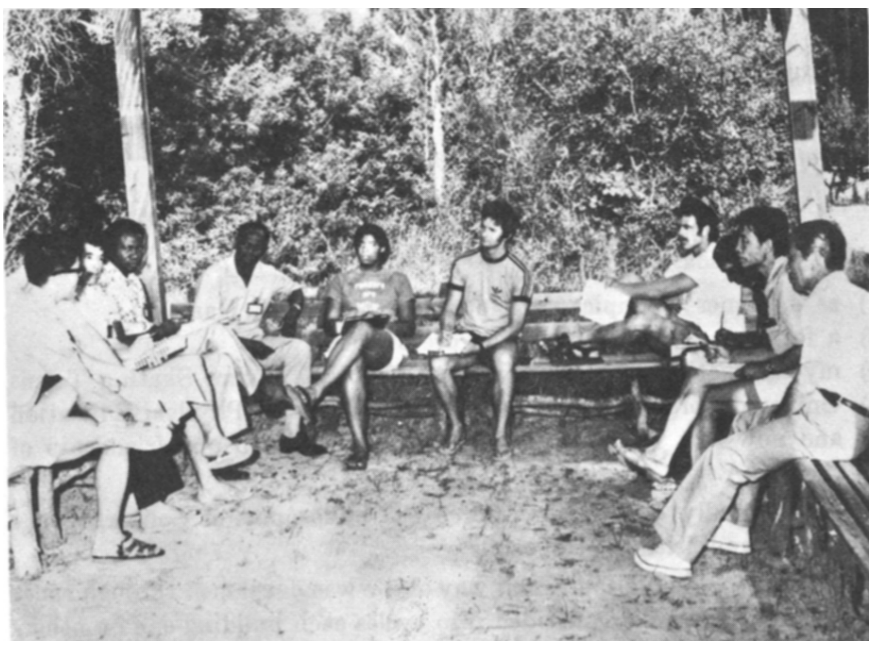
The Camaraderie among competitors (I stress competitors) is a joy-a privilege to athletes. A fraternity where love is eternal that can and will draw the world together. Olympiern is the continuation of friendship throughout one's life.

The creed of philosophy of the Olympics by Coubertin expresses more adequately this meaning.

The most important thing in the Olympic Games is not to win but to participate. Just as the most important thing in life is not the Triumph but the struggle.

The essential thing is not to have conquered but to have fought well.

Thank you.



Lecturers and participants during language group discussions.

CONCLUSIONS OF DISCUSSIONS OF LANGUAGE GROUPS

Participants in the sessions had requested, in the past, that more time be provided in the programme for language group discussions, so that each member of these groups could be given ample opportunity to present his views and opinions and all could reach their conclusions without being pressed for time.

During this year's 16th Session, more time than on previous occasions was allocated for these discussions and, in addition, more groups were set up with fewer members each, so that debates could be facilitated and the opinion of all heard.

As a result, six language groups were formed, i.e. two English, one French, one German, one Italian - Spanish and one Greek, which were asked to consider two important questions:

a. The educational values of Olympism, under the chairmanship of Dr McNealy (USA);
b. The new generation and Olympism under the chairmanship of Dr Powell (Can.).

As usual, after an introduction by the chairman, the language groups convene at various spots on the IOA grounds, they elect a moderator and a secretary who collects their conclusions and proposals. Each group holds its discussions separately and then they all gather in the IOA lecture hall; the secretaries read out the reports of the groups, a general debate follows and at the end a committee is elected by all the groups which will draft the general conclusions of the Session which will be submitted to the IOC.

The general conclusions of the 16th Session clearly show the constructive and careful work that was carried out this year by the language groups.

TOPIC: «THE EDUCATIONAL VALUE OF OLYMPISM»

Chairman Dr. SIMON McNEELY, Read by HUGH MORRIS (GREAT BRITAIN)

Olympiern as a concept appeared difficult to define. However a definition was formed during discussion on the topic of «The New Generation and Olympism», and is therefore included as part of their presentation.

It is universally accepted that Olympism should be regarded as an ideal that we should all strive towards. Moral education, justice and the spirit of Olympism cannot be separated, although it was sug-

gested that moral education concerned itself primarily in some societies with the values of that society, whereas Olympism has a definite international content.

Attention was drawn to the principle that education is not purely a matter of schools, but for the whole community at large and one should therefore, look at the educational value of Olympism in this wider context.

Too much attention is concentrated on the Olympic Games as an international entertainment rather as an example and display of Olympism at the highest level.

It was felt that the educational value of the Olympic Games cannot be overestimated and that perhaps this is not always capitalised upon. Concern was expressed at the discrepancy between the prétention and reality of the Modern Olympic Games.

1. Opportunities and responsibilities of certain agencies and organisations for infusing Olympism into formal educational programs.

It was in the light of the information presented to us in the various lectures of the Session that we attempted to answer the specific questions assigned to us.

Before getting down to detailed discussions, some groups spent sometime outlining the educational structures of the countries they represented. The differences that were highlighted between the systems in different countries made it evident that the opportunities and responsibilities of the various educational agencies would not be the same in all countries. The following point, however, emerged strongly that it was necessary to recruit support for the introduction of Olympism in the educational programs at all levels, particularly in national educational agencies. It was suggested that Olympism would only be generally incorporated into education programs if directives were dispatched for the highest levels. However if one is to convince high ranking officials of the justification of the inclusion of Olympism, it was felt that scientific evidence would be needed. Scientific research programs need to be initiated and preferably conducted by persons outside the Olympic Movement, since internal research programs are often thought to lack credibility.

National Ministries of Education can infuse Olympism into formal education programs if they are convinced of the value of doing so. Perhaps one of the most effective methods of doing so would be to make financial aid available to interested persons, although this might be difficult in the current climate. The instituting, possibly in conjunction with national sports councils, of sport for all days termed Olym-

pic days, was proposed as an immediate possibility. Directives from National Ministries making the studies of socio-economic and cultural history of ancient Greece and possibly of 19th Century England or the development of the Olympic movement for pupils and teachers of physical Education was also suggested.

Although initially it appears that dissemination should occur from the top downwards so to speak, it was pointed out that it might prove in practice to occur the other way round i.e. from the teacher/ schools via the local education authorities and National Sports Federations /N.O.C's to the National Ministries.

It was pointed out that local education officials could be subjected to parental pressures, via Parent Teacher Associations etc. One group suggested that positive action on the part of local education officials should be rewarded by N.O.Cs, possibly in the form of badges.

The importance of the role of teachers was expressed by many people. There was not however unanimous agreement as to what role the teacher should play. Because of the importance of the teacher in the educational development of a child most groups seemed to agree that it was vital for teachers to exhibit high Olympic values.

An obvious point was made on a number of occasions, i.e. that the teacher cannot teach something he does not understand or know himself. Therefore, there is a need to initiate a greater number of educators, sports administrators, coaches and athletes into the philosophy of Olympism. It was suggested that this could most effectively be done through teacher training establishments and universities.

In the long term it would appear that if Olympism is incorporated in the school curricula, these institutions would be forced to cover Olympism in their courses. However, this process could be «short circuited» if teachers / professors became educated in, and convinced of the educational values of Olympism.

Faculty members of Colleges and Universities could be made interested in Olympism by being asked to supply sports Institutes and other relevant bodies with the latest research and knowledge in the various fields associated with Olympism. i.e. archaeology, culture and socio-economic history, education, sociology, psychology etc. On the other hand an open competition for the best work in Olympism could be instigated, perhaps something along the lines of the «Carl Diem Plakette» in West Germany.

It was felt that it might be necessary to educate some members of N.O.Cs in the true values of Olympism. Also some concern was expressed within one group that the membership of such committees appears to be self perpetuating. As previously mentioned Olympic

Days were thought to be an excellent idea. Alumni of graduates of the I.O.A. on both a national and an international level, were thought to be advantageous. At least one group expressed strongly their backing of the concept of the Alumni meeting to be held in Montreal during this year's Olympic Games. These national Alumni of the Academy could act as the nucleus to the establishment of National Olympic Academies (N.O.A.). Strong feeling was expressed that it was the duty of N.O.Cs, in the absence of N.O.A. or Alumni groups to brief future I.O.A. participants. It was suggested that some N.O.Cs do not fulfill this role adequately at present. In the absence of N.O.As N.O.Cs should ensure that I.O.A. participants are given the opportunities and the facilities to act as the ambassadors of Olympism in the way we feel it is the desire of the Academy for them to do so. Alumni groups could obviously be useful in disseminating Olympism through their professions. On the other hand, they could, on a more private basis, get involved in such things as lecture tours and the promotion of Olympism through the mass media, bearing in mind of course that it has been suggested that journalists regard, their role as one of informing not educating. Alumni should form clubs to aid the propagation of Olympism.

2. Opportunities for interpreting and implementing the Olympic Ideal through out-of-school sports for carious age groups and levels of organisation.

It was suggested that five principal agencies and bodies were concerned in this field.

National Olympic Committees.

Sports Councils — concerned mainly with grass roots participation via Sport for All campaigns etc.

National Federations — These often appeared to be principally concerned with the development of national teams.

Voluntary Sports Bodies — such as YMCA etc. and youth clubs and Private clubs.

One group felt that legislative measures shoud be taken to ensure that adequate facilities are provided by local authorities.

Lectures by ex-participants in Olympic Games were thought to be a good thing, but some felt that medallists should be used, while others felt a full cross-section would be more desirable. Medallists would attract more interest, but it was suggested by some people that Olympic Champions do not always exhibit the high values of Olympism. It was felt that the mass media could play a crucial role in this area.

3. Responsibilities of various organisations and individuals for promoting the true spirit of Olympism during the XXI Olympic Games in Montreal.

It was suggested that members of the I.O.C. and International Sports Federations should be questioned in order to ascertain whether they possessed a «true Olympic spirit». A certain quarter mentioned a feeling that some senior members of the Olympic Movement appeared to be too concerned with self sanctification. It was also suggested that more time should be spent looking ahead rather than reflecting on past memories.

Few concrete agreements were made as to precisely what should be said to members of the press and television. However, it appears generally accepted that one should try to increase their awareness of Olympism, and try to encourage to give publicity to the work of the Academy. They should be encouraged to show more interest in amateur sport. Above all, though, it appeared crucial to impress upon them the importance of their role, and that although their aim is to sell newspapers, objective reporting should be encouraged.

One should impress upon athletes the importance of their actions both on and off the field, since so many children idolise them. They should be made aware that these children are likely to copy their actions and that therefore the example they set is of the utmost importance.

Recommendations

In the light of the various discussions the following recommendations seem to reflect the general feelings of the various discussion groups.

1. Formation of National Olympic Academies in each nation.
2. The I.O. Academy should be requested to continue sending Session reports to all graduates of the Academy.
3. National Olympic Committees must be made aware of the impor tance and value of the sessions of the I.O.A. It might possibly be advantageous for commissions for the dissemination of Olympic Ideals to be set up within N.O.Cs as is done in some countries.
4. Create special sessions for lecturers, officials, administrators, sports journalists.
5. Set up organisations at both national and international level for the Alumni of the Academy.
6. There should be better preparation for I.O.A. participants before they leave their own countries.

We hope that this report is a true reflection of the work of the various discussion groups. It was prepared over a short period of time

under the pressure of a tight time schedule, so if any important points have been left out I hope you will forgive us. Nevertheless, on behalf of the Committee that prepared the reports I would like to say that we have done our best to represent accurately the discussions of the six language groups as presented to us.

TOPIC: THE NEW GENERATION AND OLYMPISM

Chairman: Dr JOHN POWELL, (Canada)

Q.1 Define Olympism :

A.1. It was agreed generally that Olympism is a philosophy for a way of life that pertains to all areas of living including sportsmanship (fair play), morality, equality and brotherhood — not exclusive to the realms of sports. It is the total education of the individual both in mind and body.

A quote from Kipling's poem «IF» lends some meaning to the subject :

> *«If you meet with triumph disaster And treat*
> *those two imposters just the same, If you can*
> *make a heap out of your winnings And risk it*
> *in one turn of pitch and toss, And lose and*
> *start again from the beginning, And never*
> *breathe a word about your loss...* »

In effect it means, after maximum effort in any sphere of life including sports, losing without despair and winning without triumph. It was observed that the word ACHIEVING is a better substitute for WINNING in order to ensure success beyond merely finishing first. This explains better the famous quotation always connected with the Olympic Games : «The important thing is not to win but to participate because the essence of life is not to conquer but to fight well» Baron Pierre de Coubertin

Q.2. In certain sports such as women's gymnastics and swimming in particular, the very young dominate.

a. What do they know of Olympism?
b. What roundness of mind/body do they have?
c. How may we ensure that such prolonged training and early success will not «spoil» a young athlete's later life?
d. Do the above 3 points matter at all?

A.2. a) Who is to say that these young children, while not knowing about the Olympic Movement or the philosophy of Olympism,

do not know the basic *moral* principles which underlie Olympism and life in general? Perhaps the greatest influence on children, the moral education in the Olympic Ideals, comes from the,coach and the parents. The whole question boils down to: how early should Olympism be taught to children? The answer as indicated above recommends that it is never too early to start; in fact, the earlier the better.

b) It is evident that the mind of the young athlete is still deve loping. So also is the body. It was concluded therefore that the teacher, the coach and the parents should mould both to the roundness required by the Ideal of Olympism. The press should also co-operate in this regard.

c) It is very difficult to ensure that sports will not hurt the development of the athlete's later life because such training may produce: i) psychological problems leading to an unac ceptable personal and social behaviour, ii) medical problems leading to irreversible health damage and iii) sociological problems leading to corruption of moral standards; making it difficult for the child to come down to a normal social status.

Family tensions i.e. sibling jealousy due to parents' constant praise of athletic endeavour and press publicity — good or bad — must also be considered in this connection. To remedy these a complete coaching of the athlete with the co-operation of the teachers, the parents and the press was recommended. The coaching should take care of the athlete's pre- and post- sports activities. Sports should therefore be viewed from the prophylactic rather than the rehabilitation point of view.

d) The three questions above were considered relevant and valid.

Q.3. What are, what could be the opportunities offered to youth through Olympism?

A.3. There was wide consensus of opinion on this topic in terms of both theoretical and practical suggestions.

Reference was frequently made to the earlier definition with particular emphasis on the development of both mind and body (Kalokagathia) and the moral training available through sport. From this theoretical base discussion moved to the practicalities of the role of sports in general in the lives of young people. «Sport for All» should mean what it says and there are many ways of making sport attractive and meaningful to young people and of

disseminating the Olympic Ideals within sport. Provision of greater opportunity of participation and competition is crucial and also of importance is the existence of sporting and social organisation embodying and teaching the Olympic Ideals. Specifically mentioned were Youth Clubs and Camps (Olympic Youth Camps, Y.M.C.A., Outward Bound etc.). It would also be easy to include materials by I.O.A. Alumni and other sources in coaching and certification courses. The idea of a National Olympic Academy in each country and of National Olympic Days again proved popular in this connection. Above all, sports within Olympiern, offer challenge and achievement to youth and have a central role in the «full life», often providing new experiences and widening mental and physical horizons.

Q.4. Are Olympism and Politics irreconcilable? If so, what is the solution? If not, how may they exist together?

A.4. There was unanimous agreement that «politics» should not be taken in a narrow sense ; «Politics encompass all, nothing is unrelated» was a typical comment. Perhaps, however, it is true to say that the philosophy of Olympism transcends politics, whilst the Olympic Movement is constantly affected by politics. In this sense, Olympism has no choice as to whether it should «live with» politics, but rather in the nature of things, the two coexist: there are no separate realms of reality. On the positive side, cases were cited of sporting relations existing where political relations did not, or at best were strained. Inevitably, though, there will be collisions and it was a constant theme that all in the Olympic Movement should recognise this, especially the I.O.C. which often finds itself caught up in «Politics». Such recognition should lead to a realistic and pragmatic approach to the problems presently faced by the Olympic Movement, whilst retaining the notion of liberty and universality contained in Olympism. «Realism» includes a uniform and democratic approach to political problems according to the Rules of the I.O.C. External politics should not be allowed to suppress I.O.C. decisions and Olympic Ideals.

Within the context of this pragmatic approach to the problem, one group suggested a reformulation of the question so as to explore how the necessary relationship between politics and Olympism can be improved and made more effective. This had echoes elsewhere and indeed, reinforced a suggestion made earlier in the Session that such a topic might well provide enough material or the overall theme of a future Session of the I.O.A.

Q.5. Is Olympism realistic? Is it a positive force for World peace? What specific recommendations does your committee have for the dissemination of the concept of Olympism Internationally?

A.5. Olympism was generally agreed to be a realistic and positive force to World Peace. Opinion was expressed that the ideals of Olympism were not practiced by a significant number of nations. Most felt that although Olympism could only be practiced at the international level the method of effective dissemination must be at the level of the mass media. When Olympism is finally understood at the individual level through more education, world wide relations would improve in response to greater acceptance and practice of the Olympic Ideals. Some of the recommendations or dissemination follow:

1. Education of governments regarding Olympic Ideals.
2. National Olympic Academies set up to help spread Olympism more fully throughout various countries.
3. Education of the Mass Media and the use of such media to educate the public about the Ideal of Olympism.
4. Competitions, e.g. painting, song writing, essays, scientific papers on the theme of Olympism.
5. Lectures and slide shows by Academy Alumni.
6. Youth Camps especially Olympic Camps, and Physical Edu cation classes used to spread Olympic Ideals.

Q.6. Can the Modern Olympic Games be «saved» by a world wide understanding of Olympism. If so, what are the positive steps to be taken?

A.6. General group consensus was that a general understanding of Olympism could save the Games from the various troubles it is now experiencing e.g. exploitation of athletes, commercialism, financing and size of Games, materialism, drug abuse, and politics. Some of the specific recommendations, other than those mentioned in Question 5 are as follows :

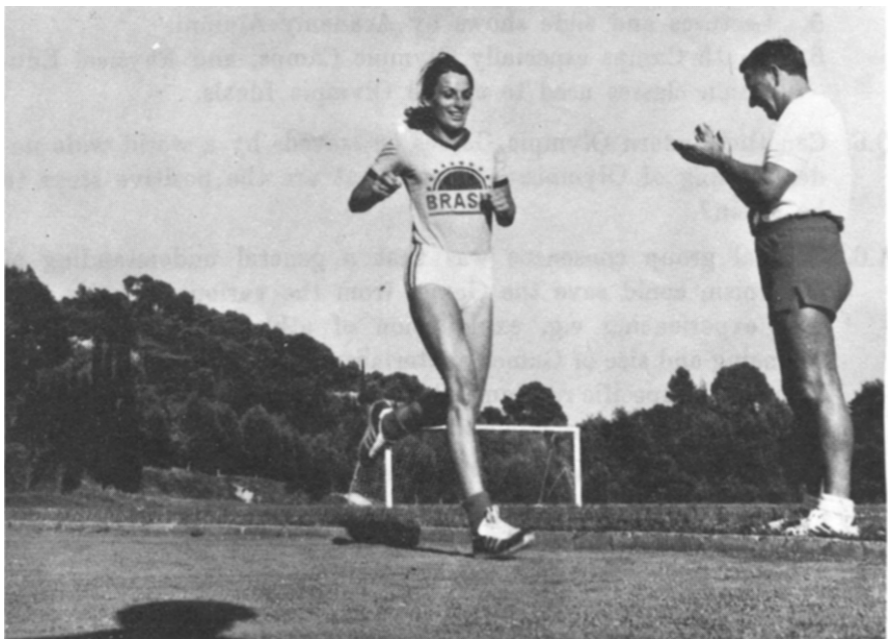
1. An Olympic Day set aside each year to educate the public about Olympic Ideas.
2. Decentralisation of the Games to allow greater exposure to more people (although some opinion favoured permanent site).
3. I.O.C. abide by its own decisions, e.g. universal adherence to an amateur definition.
4. Suppressing the raising of flags and playing of National Anthems to de emphasise Nationalism.

NOTE:

These reports are summations of the minutes received from the different language groups. Two points should be noted :

1. We recommend that the original Minutes should be collected and deposited in the I.O.A. files (Perhaps to be available in the Library for future reference). These will include the second minority report received (in Italian) from the Spanish - Italian Group.

2. Originally, seven language groups were established Arabic, English A, English B, French, German, Greek and Spanish - Italian, but no report was received from one of these and the above is there fore a product of six groups only.



A joyjull arrival during the intramural athletic competition between participants.

LIST OF LECTURERS

Mr. Jean BELIVEAU	65, rue Victoria, Rongueuil, P.Q., CANADA
Dr. Yves BOULONGNE *Ph. D. Literature and Human Sciences Director of the «Institut National d'Education Populaire» - Principal Pedagogic Inspector of Youth and Sports*	11, rue W. Blumenthal, 78160 Marly-le-Roi, FRANCE
Mr. Takis DOXAS *Author*	Pyrgos, Elia, GREECE
Mr. Cmrado DURANTEZ *Judge*	Instituto Nacional de Educación Física, Ciudad Universitaria, Avenida Juan de Herrera s/n Madrid, SPAIN
Mr..Boris GROMOV *USSR Sports Committee, Deputy Chief of the International Department*	c/c USSR Olympic Committee, Skatertny 4, Moscow 69, USSR
Mr. Ignace HEINRICH *Professor P.E.* *Director of Sports*	34, rue Blanche, Coye la Forêt 60580, FRANCE
Dr. Norbert MULLER *University Professor*	am Fort Gonsenheim 62 Mainz 1, D-6500 GERMANY
Mr. Simon McNEELY *Senior programme Coordination Officer, State and Local Education Programs, Member USOC-IOA Committee*	U.S. Office of Education/SLEP Room 2079, 400 Maryland Ave. S.W. Washington D.C. 20202, U.S.A.

Prof. Nicolas NISSIOTIS *Prof, of the University Athens (Philosophy of Religion - Theological Faculty)*	Achilles Str. 5, P. Faliron Athens, GREECE
Mr. Kleanthis PALAEOLOGOS *Vice-Président of the I.O.A.* *Member of the H.O.C.* *Hon. Director of the National Academy of Physical Education*	4, Minóos str., *1st* Athens, GREECE
Miss Olga PALL *Physiotherapist*	Rudolfstrasse 17 A-6060 Hall i. Tirol, AUSTRIA
Dr. N. PAPARESKOS *Doctor*	27, Haïmanta str., Halandri, Athens, GREECE
Dr. John T. POWELL *University Professor*	Department of Human Kinetics, College of Biological Science, University of Guelph, Guelph, Ontario, CANADA
Dr. Phil. Josef RECLA *Professor of the University of Graz*	Conrad-von-Hotzendorfstr. 11/I A-8010 Graz, AUSTRIA
Dr. Luc SILANCE *Lawyer*	29, Avenue Delleur, 1170 Bruxelles, BELGIUM
Mr. Otto SZYMICZEK *Dean of the I.O.A.*	4, Kapsali str., Athens, 138, GREECE
Dr. Horst UEBERHORST *Prof, and Director at the Institute of Sports Science*	Ruhr Universität, 463 Bochum, GERMANY
Mr. Athanasios TZARTZANOS *President of the I.O.A.* *Member of the H.O.C.*	4, Kapsali str., Athens 138, GREECE

LIST OF GUESTS

Mrs. Elise BELIVEAU	65, rue Victoria, Rongueuil, P.Q., CANADA
Mrs. BOULONGNE	11, rue W. Bluraenthal, 78160 Marly-le-Roi, FRANCE
Mrs. HEINRICH	34, rue Blanche, Coye la Forêt 60580, FRANCE
Mrs. NISSIOTIS	Achilles str. 5, P. Faliron, Athens, GREECE

LIST OF PARTICIPANTS

1. AUSTRALIA

Prof. BECK Joan *Prof, of fencing*	1 Chelmsford Ave., Epping 2121 AUSTRALIA

2. AUSTRIA

Mr. FREYTAG Waiter *Student*	Pradierplatz 7a A-6020 Innsbruck, AUSTRIA
Mr. MATNER Helznuth *Student*	1150 Vienna, Mänzstr. 74/1/19 AUSTRIA
Mr. MEIDINGER Heinz *P.E. and Biology teacher*	A-4550 Kremsmunster Markt 230, AUSTRIA
Mr. MEINHART Walter *Student*	A-8020 Graz Lagergasse 16, AUSTRIA
Mr. PAST Leopold *Student*	St. Florian am Inn Nr. 19 A-4780 Schardinc am Inn, AUSTRIA

3. BERMUDA

Miss SMITH Branwen *Student*	Post Office Box 879 Hamilton 5, BERMUDA

4. BULGARIA

Prof. TCONKOV Vasil *Prof. Institute Fisculture*	Gar Boris I 100 Sofija, BULGARIA

5. CANADA

Mr. STANLEY Th. Arthur *Student*	5521 Leeds st., Halifax B.K. 2T3 Nova Scotia, CANADA

6. CHINA, REP. OF

Mr. HSU Chih-Ming *Trade Company Secretary*	2nd FI.III Sec.II Chung-Sheh Rd Shih-Lin, Taipei City, TAIWAN
Mr. HSU Ming-Lun *Student*	80-53 Shi Chow st. Taipei, TAIWAN

Mr. WANG Rei-Chi *Student*	8Nr 3 lane Chi-Nan Rd Taipei, TAIWAN
Mr. WU Athony J.S. *Student*	No 114 Sec Z Chang Sha st. Taipei, TAIWAN

7. CYPRUS

.Mr. ARAVIS Costas *P.E. Teacher*	Photi Pitta 4, Pallouriotissa Nicosia - CYPRUS
Mr. AMEFTIS Neophytos *P.E. Teacher*	4 Parthenon str. PP34 Limassol - CYPRUS
Mr. HADJIVASSILIOU Andr. *Officer in charge of Sports*	A. Zakos str. No 12 Nicosia TT 116 - CYPRUS
Mr. HAMBIAOURIDIS Chr. *P.E. Teacher*	Byron 6 Paphos - CYPRUS
Miss IOANNOU Marina *P.E. Teacher*	Arnaldas 3 Flat 5 Nicosia- CYPRUS

8. DENMARK

Mr. BRONFELD Poul *Teacher*	Grydevangen 24 7100 Vejle, DENMARK
Mr. VEDEL Jens *Student*	Bissensgade 2 8000 Aarhus, DENMARK

9. EGYPT, ARABIC REP. OF

Mr. RIAD Osama *As. Prof, of Sports Medicine*	19A 4 Gemi Street - Garden City Cairo - EGYPT

10. FRANCE

Mr. DONZEL Jean *Prof. P.E.*	24 rue des Pins Sylvestres 94320 Thiais - FRANCE
Mrs DUBOIS Marie Françoise *P.E. Teacher*	10 rue Kleber 59650 Villeneuve d'Ascq-FRANCE
Mr. GIGOUX Yves *P.E. Teacher*	10 Chemin Saint Calmin Mozac 63200 Riom - FRANCE
Mr. VITZEL Jean *Engineer*	Résidence du Plateau 11 Allée des Iris 94260 Fresnes - FRANCE

11. GERMANY

Miss JOHNEN Rosemarie *Student*	518 Eschweiler, Moltkestr. 23 GERMANY
Mr. KAPPAUF Wolfgang *Student*	8591 Güttern 19 Post Wiesau - GERMANY
Dr. LENNARTZ Karl *Prof. Higher Education*	D-5205 Snakt Augustin Sperlingsweg 16-GERMANY
Mr. MULLER Ulrich W. *Scientific assistant to the Carl Diem Institute*	Schützenstr. 12 5300 Bonn GERMANY
Dr. RUHL Joachim K. *Assistant Professor* *The University of Saap*	66 Saarbrücken Helwigstr. 19 GERMANY
Miss WEISS Brigitte *Student*	Breul 4 44 Münster, GERMANY

12. GREAT BRITAIN

Mr. ETC HELLS Andrew J. *Student*	1, Station Rd. Woodley Stockport, Cheshire, Skeihn, ENGLAND
Mr. MORRIS Huw *P.E. Teacher*	53 Homewcod Ave. Cuffley, Potters Bar Herts. EN6 4QQ, ENGLAND

13. ISRAEL

Mr. BRONER Zvi *Teacher*	34 Barak str. Beer-Sheva, ISRAEL
Mrs SHUMACHER Tamar *Teacher*	Rabeno Tam 3 Tel-Aviv, ISRAEL

14. ITALY

Dr. CAPOZZI Riccardo *Architect*	Via Fieschi 1 Genova, ITALY
Mr. DEL FRANCIA Alfredo *Master of Sports*	Via Populonia 5 Roma, ITALY
Mr. CIANFREDA Giuseppe *Master of Sports*	Via Cipro 46 00136 Roma, ITALY

Dr. PARISI Vito *Administration CONI*	Via G. Fortunato R/2 70125 Bari, ITALY

15. JAPAN

Mr. KEIIGHI Mukasa	1480 Tomioka cho, Kanazaw-ku Yokonama - City. Kanagava Pret. JAPAN
Prof. MINORU Kubota *Prof,* of *Waseda Univ.*	3-9-6 Kitazawa, Setegaya-Ku Tokyo, JAPAN

16. KAMEROON

Mr. ESSOMBA NTONGA *Godefaroy National office of Sports*	BP 282, Yaounde KAMEROON

17. KENYA

Mr. PADIA Rajnikant *Company Director*	P.O. BOX 9, NYERI KENYA
Mr. D'SOUZA Joe *Earthmoving Machinery Salesman*	P.O. BOX 20219, Nairovi KENYA

18. KOREA

Prof. CHANG Tai - Young	Dept. of Physical Education E-Wha Woman's Universiti, Seoul, KOREA
Mr. MOON Yun - Pil *Staff Member KOC*	Korean Olympic Committee, P.O. BOX 106 K.W.M. Seoul, KOREA

19. KUWAIT

Mr. HUSSAIN Abbas *P.E. Teacher*	P.O. BOX 2020 KUWAIT
Mr. MUNTHER Al - Mutawa *Social Worker*	Al-Sofat P.O. BOX 22680 KUWAIT
Mr. SALEH Al - Matteer *P.E. Teacher*	ST Aml-Gaen, House 22 Kafan, KUWAIT
Mr. SALEM Al - Seef *Director in the Club*	Arabic Sporting Club KUWAIT

20. NIGERIA

Mr. ADE BAYO Agboola *Teacher*	Faculty of Education. Univ. of Lagos Lagos, NIGERIA
Mr. DAWODU Ebenezer *Kasimawo* *Sports Administrator*	National Sports Commission P.O.BOX 145, Lagos, NIGERIA
Mr. OYEWUSI Joseph *Univ. Senior Lecturer /Coach*	Institute of Physical Education Univ. of IFE, ILE IFE, NIGERIA
Mr. SAMA' ILA Saulawa	c/o Ministry of Social Development Sports Council PMB 2129 Kaduna State, NIGERIA
Mr. FOMPUN Gwanle *Sports Organising Secretary*	c/o National Stadium, BOX 145 Lagos, NIGERIA
Mr. SHINABA Taj. *Adedeji Coach*	Student Affairs Division Ahmadu Bello University Zaria, NIGERIA

21. NORWAY

Mrs. NOVSETT Inge-Solveig *High school Teacher*	Dr. Ingeborgs Vei 9 3463 Ruse, NORWAY
Mr. NOVSETT Rolf *Education Consultant at the Norwegian Confederation of Sports*	Dr. Ingeborgs Vei 9 3463 Ruse, NORWAY

22. POLAND

Mr. LIS Jan *Journalist*	Wiktorska 95/97 66 Varsovie, POLAND

23. PORTUGAL

Major AZEVEDO VALA-RINHO Jose *Teacher Military College*	Estrada da Luz No 116 12 D Lisboa - 4, PORTUGAL
Mr. COSTA Francisco Alberto *Tehnician of the General Direction of Sports*	Estrada do Desvio 43 - 3 DTO Lisboa 5 PORTUGAL

24. SPAIN

Mr. BONE Pueyo Alfredo *Student*	e /Subida Encomienda No 3 Alcaniz (Teruel), SPAIN
Mr. RODRIGUEZ Ald. Ant. *P.E. Teacher*	C/Cristo Los Milagros No 8 4L, Salamanca, SPAIN
Mr. MIRO Peiro Jaime *Student*	e/Hnos. Gonzalez Moreno, No. 1- *2* , Lérida - SPAIN
Mr. VÁRELA Rafael Doming. *P.E. Teacher*	c/Alfonso XIII No. 23-3 B Melilla SPAIN

25. SWEDEN

Mr. JOSEFSON Leif - Ake *Journalist*	Grindsgatan 44, 3trp ög. 11657 Stokholm - SWEDEN

26. SWITZERLAND

Miss BADIN Dominique-Anne *Teacher of Sports*	7 rue Maunoir 1207 Genève - SWITZERLAND
Dr. Med. IMHOF Ursula *Doctor*	Ahornweg 10 CH-3074 Muri-SWITZERLAND
Mr. MEYER Pierre-Alp *Teacher P.E.*	Home «Joli - Nid» CH 1874 Champery/VS SWITZERLAND
Miss SOMMARUGA Claudia *Prof. Secondary School*	Via Peri 9 CH-6900 Lugano - SWITZERLAND
Mr. ZYSSET Fredy *Teacher P.E.*	*Les Vergers A,* 1024 *Ecablens* Lausanne - SWITZERLAND

27. U.S.A.

Dr. CORRIE Bruce *Associate Prof of P.E.* *Lacrosse Coach* *Intramural Director*	Phys. Ed. Dept. Duke University Durham, North Carolina. U.S.A.
Prof DILLINGHAM Patricia *Prof. University* *Dept. of P.E. and Recreation*	University of Nevada 2555 Leigh Ave. Las Vegas, Nevada, U.S.A. 89120

Prof HEAP J. Theo
College Administration
Prof of History
President of National Junior College Athletic Assn. Member of the U.S. Olympic Committee
1844 South Ash Circle
Mesa, Arizona 85202, U.S.A.

Prof. TORO - SEDA Sonia
Doctor of Philosophy P.E.
Prof, of P.E. Health Recreation and Sports
Sta. 6, P.O. Box 161 UCPR
Ponce, PUERTO RICO

Ms TRAFTON Dorothy Curtis
Specialist in P.E. for Elementary Schools
8720 North Hickory dr.
Tucson, Arizona 85704, U.S.A.

28. YUGOSLAVIA

Miss VUKMÍROVIC Gordana
Student
Narodni Heroja 25
Novi Beograd, YUGOSLAVIA

29. GREECE

Mr. BITSIKAS Babis
P.E. Teacher
34 M. Zografou
loannina, GREECE

Mrs KARAGHIANNI Mar.
P.E. Teacher
Proteos 51-53
P. Faliron, Athens, GREECE

Mr. KARAGHIANNIS Ev.
P.E. Teacher
Proteos 51-53
P. Faliron, Athens, GREECE

Mrs LOUKERI Marianna
P.E. Teacher
26 Venizelou str.
Serres, GREECE

Mr. LOUKOPOULOS Giorgos
P.E. Teacher
Aghia Efthimia
Fokis, GREECE

Mr. MARKOPOULOS Pan.
P.E. Teacher
lakovou Polila 16
Corfu, GREECE

Mr. NIKOLAOU Nikolaos
P.E. Teacher
Komnenou 103
Arta, GREECE

Miss PAPADIMITROPOU-LOU Mary
P.E. Teacher
Gymnasion Thileon Aigiou
Aigion, GREECE

Mr. PAPASIMAKOPOU-LOS Costas
P.E. Teacher
68 Kapodistriou str.
Patraa, GREECE

Miss SAMARA Christina
P.E. Teacher
Epanomi
Thessaloniki, GREECE

LIST OF ASSISTANTS

Miss Angeliki CAROUTI *Secretary*	Clesthenous 403, New Philadelphia, Athens, GREECE
Miss Ioli CONSTANTINOU *Student*	P.O.Box 4848 Nicosia, CYPRUS
Mr. Vassos CONSTANTINOU *P.E. Master, Sports Journalist*	P.O.Box 4848, Nicosia, CYPRUS
Mr. Stavros FASSEAS *Teacher of Physics*	70, Kedrinou str., Athens 603, GREECE
Miss El. HATSISTEFANOU *Student P.E.*	E.A.S.A. Vas. Olgas 41, Athens, GREECE
Mr. Stefanos HATZISTEFANOU *Teacher P.E.*	Leoforos Makariou 59, Nicosia, CYPRUS
Mr. Priamos IOANNIDES *Teacher P.E.*	Gymnasion Strovolou, Nicosia, CYPRUS
Mr. Christos KINEZOS *Teacher P.E.*	Lykourgou 9, Akropolis, Nicosia, CYPRUS

CONTENTS

Foreword 11

INAUGURAL CEREMONY ON THE HILL OF PNYX
30th June 1976

Address by Mr. A. Tzartzanos (GRE), *President of the International Olympic Academy* 17

Message by Lord Killanin, *President of the International Olympic Committee* 19

Address on behalf of the lecturers by Mr. Conrado Durantez (SP) 21

Address by Mr. Achilles Karamanlis (GRE), *Under - Secretary to the Ministry of the Prime Minister* 23

CLOSING CEREMONY OF THE 16th SESSION
Olympia - 13th July 1976

Address by Mr. A. Tzartzanos (GRE), President of the International Olympic Academy 27

Address on behalf of the lecturers by Mr. J. Powell (CAN) ... 30

Address on behalf of the participants by Mr. A. Etchelis (G. BR.) 31

Closing of the 16th Session by Mr. Cl. Palaeologos.....

PROCEEDINGS OF THE 16th SESSION AT ANCIENT OLYMPIA

Address by Mr. A. Tzartzanos (GRE), *President I.O.A.* 35

Address-by Mr. Kl. Palaeologos (GRE), *Member of H.O.A. 1st Vice-president of the I.O.A.* 37

Address by Mr. Ep. Petralias (GRE), *Member of I.O.C. for Greece, member of the I.O.C. Commission for the I.O.A.* 38

Address by the Prefect of Elia Mr. G. Nikiforidis (GRE) 40

«The Olympic Idea in Antiquity and today»
By Mr. Cl. Palaeologos (GRE), Honorary Director of the National Academy of Physical Education,member of the H.O.C., 1st Vice - President of the I.O.A..... 41

«The Olympic Movement and the Olympic Games»
By Mr. Otto Szymiczek (GRE), Technical Advisor of the H.O.C., Curator of the I.O.A., President of the International Track and Field Coaches Association 49

«Olympism and Religion»
By Mr. Nicolaos Nissiotis (GRE), *Professor of the University of Athens* 59

«The rule of the I.O.C. on the right of participation in the Games» (Summary of lecture)
By Mr. A Tzartzanos (GRE), *President of I.O.A., member of H.O.C.* 71

«The Law of Sport»
By Mr. Luc Silance (BEL), *Legal Adviser of the I.O.C* 73

«The International Olympic Academy and the Centres of Olympic Studies»
By Mr. Conrado Durantez (SP), *Judge, in charge of international relations at the National Institute of Physical Education* 80

«The Olympic Idea of Pierre de Coubertin and Carl Diem and its Materialization in the Olympic Academy».
By N. Müller (GER) 94

«Olympism in world Education»
By Mr. Takis Doxas (GRE), *Man of letters-writer* 101

«Keys for Coubertin»
By Mr. Y. Boulongne (FRA), *Director of the National Institute of Popular Education* 106

«The New Generation and Olympism in West - Germany»
By Mr. Horst Ueberhorst (GER), *Professor of the University of Bochum* 121

«The New Generation and Olympism in Canada»
By Dr. John T. Powell (CAN), *Professor of the University of Guelph* 131

«The New Generation and Olympism in U.S.A.»
By Dr. Simon McNeely (U.S.A.), *Senior Programme Coordination Officer of the Ministry of Education of U.S.A.* 146

«Olympism and social impacts of the preolympic year of Montreal»
By Mr. Jean Beliveau (CAN), *Member of COJO Montreal* 162

«The New Generation and Olympism in USSR»
By Mr. Boris Gromov (USSR), *Member of the USSR National Olympic Committee, Deputy Chief of the International Depart ment of the USSR Sports Committee* 168

«Special medical Control during the Olympic Games and other observations of World Interest»
By Dr. Nicolaos Papareskos (GRE), *Collaborator of the I.O.C* __ 176

«Olympism and the New Generation. Remarks according to the littérature. An information study» By Dr. Josef Recia (AUST), *Hon. Member of the I.O.A., President of International Association of Sports Information* 187
Experience and impressions from participation in the Olympic Games 194
IGNACE HEINRICH (FRA) 194
OLGA PALL (AUST) 209
KUBOTA MINORU (JAP) 211
TAMAR SHUMACHER (ISR) 214
PATRICIA DILLINGHAM (USA) 215
Conclusions on given topics 217
LIST OF LECTURERS 227
LIST OF GUESTS 229
LIST OF PARTICIPANTS 230
LIST OF ASSISTANTS 237
TABLE OF CONTENTS 238

