



INTERNATIONAL OLYMPIC ACADEMY

ΣΤΑΔΙΟΝ ΟΛΥΜΠΙΑΚΩΝ



TWENTY-THIRD SESSION
6th-21st JULY 1983

ANCIENT OLYMPIA

**INTERNATIONAL OLYMPIC ACADEMY
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**REPORT
OF THE
TWENTY-THIRD SESSION**

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FOR THE
INTERNATIONAL OLYMPIC ACADEMY**

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FOREWORD

The activities and accomplishments of the
International Olympic Academy
during 1983

The fact that there was, as we observed, an increase in the number of functions held in the facilities of the IOA this year, must be considered a natural consequence of the International Olympic Academy's great international significance and of the quality and exemplary operation of its facilities on the imposing historic site of ancient Olympia. Further, it is a direct result of the Academy's invariably well prepared educational programmes, their faithful implementation and the regular presence in Olympia of distinguished contributors and speakers who, by their international authority, their serious treatment of and scientific approach to Olympic themes, assure the position of the IOA as the unique intellectual centre of international sport.

This year, the IOA indeed appeared to have gained a new lease of life, and, thanks to the activities it organized, it drew the largest attendance to date, made up of visits of organized groups and participants in seminars and assemblies. Of all the aspects of the IOA's rich and varied programme for 1983, special mention should be given to the fact that, this year, many important international sports and physical education organizations came to the Academy's premises to discuss their concerns and to prepare their future work. This means that members of these organizations have the opportunity to be informed about the many-sided tasks of the IOA, to enjoy the comfort of its facilities, to hear lectures on special themes and on the teachings of Olympism, to appreciate the Academy's hard work and to forge intellectual and psychological ties with it, which provide an excellent basis for working together in the future, since, when the visitors depart from Olympia, they do so as devoted followers of our Olympic ideals.

I should like to mention some of these independent international organizations which, this year, conducted their conference, their meetings and their work at the premises of the IOA, and which concluded their programmes with speeches on Olympic themes, given by guest speakers and members of the IOA staff.

- The International Council of Sports Science and Physical Education (ICSSPE), whose Executive Committee organized a celebratory meeting in Olympia;

- The International Federation for Physical Education (IFPE);
- The members and officers of the National Olympic Committees and of the International Federations ;
- The Physical Education Committee of the European Confederation of YMCA's.

A special aspect of this year's intense activities was the 23rd Session of the International Olympic Academy, which broke all previous attendance records, with 232 participants from 77 National Olympic Committees, and showed the widest ever variety in terms of the specialist fields of the representatives. There were students in further education, teachers, former Olympic champions, officers of various athletics organizations, other members of sports associations and so on. The Session was also honoured by the presence as guests of members of the International Olympic Committee and a wide range of distinguished personalities from the world of sport. There was thus a broad spectrum of participants, including many groups from within the Olympic family, taking part in the work of the IOA. This, of course, means that the teachings of the IOA reached many who, though involved in sport in some way, had not previously had the opportunity of coming into contact with true Olympic ideas, and had no direct communication with the representatives of the Olympic Movement.

This year, as every year, the participants showed a friendly attitude, characteristic of the IOA, and a true spirit of peace and brotherhood prevailed during all the meetings and sessions. There was not the slightest note of discord, be it of a political, social or racial nature.

In fact, the true Olympic spirit prevailed throughout this year's work and it was generally realized that this spirit can only be achieved within an atmosphere of calm, tranquility and peace, such as that evoked by the IOA's historic setting. Within a short period of time and in spite of the great problems we faced as a result of differences in character, customs, habits, language, political views and even age, we managed to transform the participants into friendly, cooperative and hard-working groups, in keeping with the beautiful human ideals they had come to learn and eventually serve.

It seems that this brotherly Olympic cooperation and understanding were facilitated by the pleasant living conditions in the facilities of the IOA and by the carefully prepared and well-structured programme of work and recreation, the result of 23 years of experience. The arrangement of the programme has been thoroughly tried and tested : tiring work in the assembly hall and in discussion groups is immediately followed by intervals of recreation, games, swimming, films, excursions, tours to archaeological sites, social evenings, etc. In this way, a lot is achieved in a short period of a few days and no one ever leaves feeling tired or dissatisfied.

This year, the general subjects of the meetings were Olympic themes from the history of the ancient and modern games, the philosophy of Olympism, and the organization of modern athletics, etc. The special subject was "Olympism in the face of violence and fair play". All aspects of the subject were examined by distinguished speakers and sufficient time was allowed for discussion by the participants in groups arranged by language, so that every one was able to voice an opinion. The significance of the work which was accomplished is reflected by the conclusions which the various groups submitted to the general assembly. The young men and women worked with enthusiasm and their recorded opinions indicate great care, knowledge and seriousness.

I should like to make special mention of our contributors, speakers who, in addition to the speeches they delivered, took part in the group discussions and joined in with the young people, offering their assistance and the benefit of their experience.

This year, as every year, simultaneous interpretation was used for the duration of the Session. Undoubtedly, this system is very costly, but no assembly is possible without simultaneous interpretation into French, English and Greek, which are the official languages of the IOA. In addition to the simultaneous interpretation, copies of all the speeches were made available in all three languages, with the exception of a few speeches which were not submitted by the speakers in time for translations to be made.

It is a well-known fact that Olympic Solidarity offers financial assistance to the National Olympic Committees and this was definitely a contributory factor in the increase in the number of representatives of NOCs who participated.

Where no financial assistance has been provided, participation was very limited. Strikingly limited, in fact, was the participation in the special session for members and officials of the National Olympic Committees, because no financial support has been offered. It is my considered opinion that the session for members and officials of the National Olympic Committees is of decisive importance, and I would like to suggest that financial assistance be approved for these sessions as well, in order to avoid the situation that arose this year, namely participation of members and officials, Presidents and Secretaries of NOCs in the 23rd Session of the IOA, using the financial assistance offered, while they remained absent from the special session for the NOCs which would have been of more interest to them.

I consider it both advisable and necessary to refer to a number of interesting details from each of the sessions held in Olympia this year.

37th Session of the Executive Committee of the International Council for Sport Science and Physical Education (ICSSPE) - 30th and 31st May 1983

Thirty distinguished sports and physical education specialists from sixteen different countries participated in this seminar. These included the members of the Executive Committee of the ICSSPE, guest speakers and other guests.

The topic of this seminar was "The Olympic idea within the programme of sports in school". Among the speakers were the President of the IOA, Professor N. Nissiotis, the Dean of the IOA, Dr. Otto Szymiczek, Dr. August Kirsch (F. R. Germany), whose subject was "The definition of Olympic ideology in the Olympic Statutes", Mr. J.F. Brisson (France), who spoke on the subject "Should Olympism exist or not?", Dr. P. McIntosh (Great Britain), whose theme was "The introduction of Olympism in schools", Professor Sykora (Czechoslovakia) and others.

Work during these two days was intense and was completed with short visits to the archaeological sites and the museums of Olympia. All the foreign scientists were extremely pleased with their stay at the IOA and fascinated by Olympia. The general opinion was that there exists no other spot like it for scientific work and inspiration.

4th Special Session for Members and Officials of the National Olympic Committees and the International Federations - 23rd June to 1st July 1983

Basic theme : "Olympism"

Special theme: "Olympism in the face of violence and fair play"

Fifty-four representatives from 28 National Olympic Committees participated, among them 12 distinguished regular IOA speakers. In addition to the basic historic and Olympic themes, the educational programme included the opportunity to make brief suggestions. Discussions were held in three groups, two in English, one in French. Eight and a half hours were allowed for these discussions and they took place in four meetings. The special subject was "Olympism facing violence in sports". The second subject dealt with was "The Role of the National Olympic Academies".

The large number of suggestions made indicates that the representatives of the NOCs were carefully prepared for the session. This may be due to the fact that the general subject was of current interest and because participants were given the opportunity to exchange views in order to be better able to deal with this dangerous contemporary social phenomenon, which threatens to remove the moral content of sports events in our time.

The programme also included two talks. Mr. L. Zecevic (Yugoslavia) spoke on the XVth Olympic Winter Games in Sarajevo (1984) and Mr. C. Knepp (USA) spoke on the Games of the Olympiad in Los Angeles in 1984.

Speeches were also given by the President of the IOA, Professor N. Nissiotis, Dr. Luc Silance, Dr. K. Paleologos, Mrs. N. Lekarska, Dr. Juliano, Dr. A. Kirsch and the Dean, Dr. Otto Szymiczek, who spoke on the topic of "National Olympic Academies".

All the participants in this session showed particular interest in the establishment and operation of National Olympic Academies in their own countries and took away with them all the documentation they were offered by the Dean of the IOA. In addition, they requested a complete series of the reports published by the IOA to date, as they contain significant educational and instructive material.

International Congress of the International Federation for Physical Education (IFPE) - 1st to 7th July 1983

Basic theme: "Olympism"

Special theme: "Olympism and physical education"

Ninety-seven members of the International Federation for Physical Education from 29 different countries participated in this Congress. It had been agreed that this gathering would take place in Olympia, as it was the personal wish of the IFPE's President, Mr. Seurin, who had presided over a similar session in Olympia a few years before. By a unfortunate stroke of ill-luck, however, President Seurin died in France ten days before the session was due to start and after completion of all preparations for the Congress. At the beginning of its work in Olympia, the session honoured his memory.

The special subject of the session was: "Olympism and physical education". The subject had been chosen in Baden-Baden during a discussion which President Seurin had with the IOC Director, Mrs. Monique Berlioux, and the President and the Dean of the IOA, Messrs. Nissiotis and Szymiczek, as it had become apparent that there were still differences in concept between physical education specialists and the representatives of athletics and Olympism. However, through the lectures of the IOA Speakers and the participation of distinguished scientists and teachers within the IFPE, the ideological principles of Olympism were given clear expression. The conclusions arrived at by the discussion groups in this session demonstrated that Olympism and physical education can not only co-exist and co-operate but that they have the identical aim of serving mankind, the human spirit and Man's competitive instincts.

Mr. N. Rizopoulos, representing the Greek Ministry of National Education, and Mr. R. Trottein, representing UNESCO, Mr. J. Cagigal, Vice-President of the IFPE, standing in for the late President Seurin, Dr. August Kirsch, President of the International Council for Sports Science and Physical Education, and Mrs. Mary Rizou, representing the Women's International Federation for Physical Education, were among those who attended and participated in the work of the IFPE session.

The general conclusions of the session as well as the conclusions arrived at by the discussion groups on the subject of "Olympism and physical education" were presented by the General Secretary of the IFPE, Mr. John Andrews.

23rd Session of the International Olympic Academy - 6th to 27th July 1983

Basic theme : "Olympism"

Special theme: "Olympism in the face of violence and fair play"

This was the Session with the highest ever attendance to date and one of the most effective in terms of coordinated work, producing a wide range of conclusions. Seventy-seven National Olympic Committees were represented. The participants comprised 174 members of the audience, 18 speakers, 15 guests and 15 staff. Significantly, eleven members of the International Olympic Committee were present. The IOC's Commission for the IOA met on 8th July and the members stayed on after their meeting for the commencement of the Session. Their presence was both impressive and useful and we should like to hope that as many members of the IOC as possible will participate in future IOA sessions, not only to observe the work carried out but in order to form a clear picture of what is being accomplished by the IOA in Olympia and to influence by their presence the young people who come to the IOA from all countries.

All in all, 232 individuals participated in the 23rd Session. Special invitations were extended to the Olympic champions Ivar Formo (Norway) and Svetla Otzetova (Bulgaria). Among those in the audience, however, many had participated in the Olympic Games, either as athletes, officials or in other capacities. All of them were given the opportunity to give an account of their experiences and to describe the general atmosphere which prevails at the Olympic Games, that great international event, from their own point of view.

At the opening ceremonies of the Session, on the Hill of the Pnyx, across from the Acropolis, an inspired speech was delivered by the President of the International Olympic Committee, H. E. Mr. Juan Antonio Samaranch, and the celebratory speech was delivered by the Director of the IOC, Mrs. Monique Berlioux, who is one of the IOA's most regular and valuable contributors. The Minister for Youth and Sports, Mr. K. Laliotis, and the IOA President, N. Nisiotis, also spoke and the Session was declared open by the President of the Hellenic Olympic Committee, Mr. A. Lembessis.

At the start of the work of the Session in Olympia, the General Secretary for Sports, Mr. K. Koulouris, addressed the audience. He later addressed the Session on the topic "Violence in sport and how to deal with it". The lecture which was to have been given by the Chairman of the IOC Commission for the IOA, H. E. Mr. M. Mzali, was read by Mrs. Monique Berlioux, IOC Director, because, as Prime Minister of Tunisia, Mr. Mzali was under great pressure of work and could not attend.

Eighteen lectures were given at the 23rd IOA Session. These covered all aspects of the subject of violence in sport from ancient times until today. The social, psychological, legal, scientific, cultural and practical aspects of the the subject were dealt with in relation to men's and women's sport and means of preventing and restricting this contemporary phenomenon were suggested by the participants.

The round of speeches was brought to a close by Mr. Jean Borotra (France), President of the International Fair Play Committee, Mr. Chiesa (Italy) speaking on behalf of the International Panathlon and the Dean, Dr. Otto Szymiczek, who spoke on the subject of the National Olympic Academies and their part in the correct interpretation and spreading of the Olympic principles.

This year, fifteen and a half hours were made available for seven meetings of discussion groups divided up according to language. Two topics were given :

- a) "What are the effects of violence in sport on the individual and on contemporary society?"
- b) "How can education promote Olympism and limit violence in sport ?"

I should like to praise the high intellectual level of this year's Session, which I attribute to the following factors :

- a) the scientific and academic authority of the regular speakers and
- b) the great interest shown by the audience, who evidently came well prepared to the Session from their various countries. The fact that those who are to attend a Session should be well prepared for it had finally been understood. This preparation seems to have been more successful in countries where a National Olympic Academy is already in operation.

All the work of the 23rd Session was attended, with vivid interest as always, by two ladies highly respected within the circles of the IOA, Mrs. Dora Ketseas and Mrs. L. Diem, both widows of founders of the IOA. The presence of the widows of Messrs. Ketseas and Diem was touching because it indicated a continuity of interest from the inception of the Academy, and because of the faithfulness with which they attend all Sessions. Mrs. Diem in fact regularly contributes speeches of great interest as she is a former President of the Women's International Federation for Physical Education.

Fifteen new National Olympic Committees participated for the first time in an IOA Session, namely those of Barbados, Belize, Benin, People's Republic of China, United Arab Emirates, Ecuador, Guinea, Guyana, Malawi, Mali, Pakistan, Peru, Sierra Leone, Singapore and Venezuela. The total number of National Olympic Committees which have been represented at the Session has now risen to 106.

This year, a special team from the Hungarian television network stayed at the IOA and filmed all the events on the IOA's work programme : lectures, discussions, recreational activities, excursions to the sea, social evenings, etc., in order to produce a full-length film on the daily life, the environment, the facilities, the Olympic spirit of brotherhood among the participants and the entire mission of the International Olympic Academy.

12th Session for Greek Lower and Middle School Teachers
- 24th to 31st July 1983

Basic theme: "Olympism"

Special theme: "Olympism and education"

This year we decided to organize a session for teachers of academic subjects (excluding teachers of physical education) both at lower and middle school level. To date, we have held 11 sessions for middle school teachers and three for elementary school staff. We intend to continue holding these sessions because of the great interest shown by our teachers and because we are convinced that they invariably leave Olympia as enthusiastic supporters of competition and inspired followers of the Olympic ideals.

The session this year was attended by one hundred and five men and thirty-nine women, teachers and head teachers from schools and grammar schools all over Greece.

The speakers examined the subjects of the history, philosophy, organization, etc. of ancient and modern Olympism in relation to the special theme "Olympism and education". The audience, split up into groups, discussed the subject "The educational aims of Olympism".

Meeting of the European Confederation of YMCAs (a joint project of the Athens YMCA and the National YMCA Council of Greece)
- 6th to 12th October 1983

Basic theme: "Olympism" Special

theme: "Sports of quality"

The International Olympic Academy this year made its facilities available to an international organization of recognized value, an organization whose major objective is the education of the young. This organization is the Young Men's Christian Association, known as the YMCA. On the initiative of the Physical Education Committee of the European Confederation of YMCAs and in

cooperation with the Greek YMCA, a special meeting was organized to discuss sports activities. This meeting took place at the IOA in ancient Olympia from 7th to 10th October 1983.

Much intensive work was accomplished. There were two basic lectures, the first by the Dean of the IOA, Dr. Otto Szymiczek, whose subject was "The basic value of sport for the benefit of man", and the second by Mr. R. Mueller (F. R. Germany), Secretary General of the Physical Education Committee of the European Confederation of YMCAs on the subject "The realization of the basic value of sport in the programme of the YMCA".

During the discussions, the subject of quality sport was examined from the education, social and moral points of view. The meeting concluded its work by drafting conclusions on the basic values of sport and cooperation with Olympism, the International Olympic Committee and the International Olympic Academy. These conclusions will be sent to all YMCAs throughout the world. This meeting was attended by a total of 22 individuals from six countries.

As at all sessions organized by the IOA this year as in the past, the programmes included additional events such as games, athletics, swimming, excursions to the sea, recreational social evenings, visits to archaeological sites, film shows, use of the library, etc. All these activities contributed to the comfort of the participants' stay, helped them to make and develop new friendships and helped to inspire them with the moral principles and the role of Olympism.

I consider it my duty to propose that our gratitude be expressed to all who contributed to the successful implementation of this year's full programme at the IOA, because it is thanks to their invaluable cooperation that the participants in all the sessions left Olympia enriched by their impressions, inspired by the Olympic spirit and pleased with their stay.

This was achieved only thanks to the dedicated work of all involved, who truly excelled themselves in pursuit of the common goal.

Dr. Otto Szymiczek
Dean of the IOA



Before the Acropolis in Athens, the participants in the 23rd Session listen to the Olympic anthem during the inaugural ceremony.



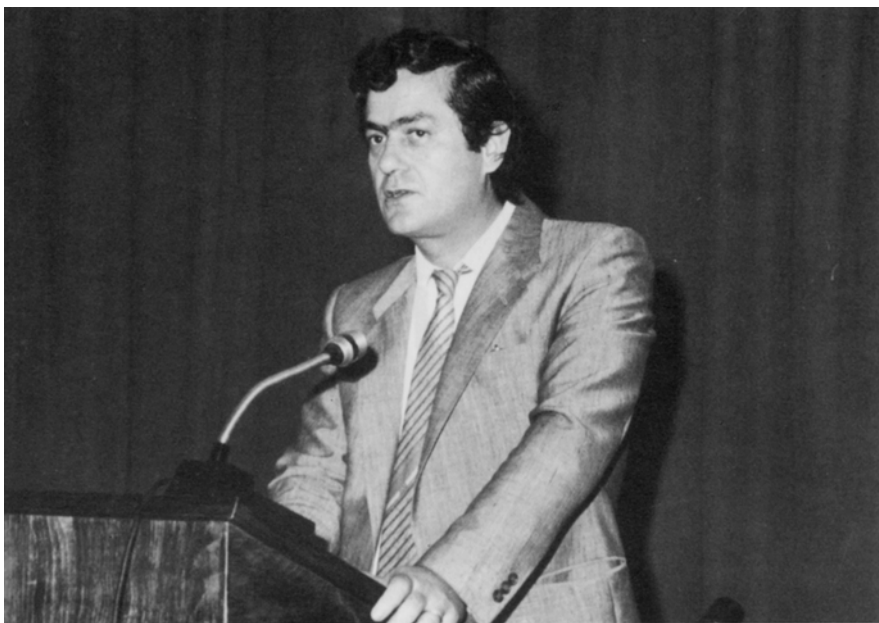
Some of the personalities present at the inaugural ceremony, from left to right: M. Kimon Koulouris, Secretary General for Athletics and Sport, Mr. Apostolos Lazaris, Minister to the Presidency, H.E. Mr. Juan Antonio Samaranch, President of the IOC, Mr. Angelos Lembessis, President of the Hellenic Olympic Committee, Mr. Costas Laliotis, Under-Secretary of State for Youth and Sport, Mrs. Filaretos and Mr. Nikos Filateros, IOC member and Secretary General of the Hellenic Olympic Committee.



Professor Nikolaos Nissiotis, President of the International Olympic Academy, addressing the participants in the 23rd Session during the opening ceremony of the proceedings held in the IOA lecture hall.



Mr. Kimon Koulouris, Secretary General for Athletics and Sport, speaking at the opening of the Session proceedings.



Mr. Heracles Papadopoulos, Prefect of Elis, greets the participants at the 23rd Session.



In the first row of the auditorium can be recognized, from left to right: Mr. Angelos Lembessis, President of the Hellenic Olympic Committee, Mrs. Monique Berlioux, Director of the IOC, and Mrs. Dora Ketseas, widow of the founder of the IOA.

**OPENING CEREMONY
OF THE 23rd SESSION
ON THE HILL OF THE PNYX
7th JULY 1983**

Address by the Professor Nikolaos Nissiotis (GRE)

President of the International Olympic Academy

This ceremonial gathering on the sacred ground of the Pnyx affords us the opportunity to reflect more deeply on the relationship between the ancient classical spirit, and the educational work of the International Academy with the opening of a new Session, the twenty-third since its creation in 1961.

Standing across from the Athenian Acropolis, this sublime testimony to the meeting of mind and matter, wisdom and art, we are bidden to comprehend the most profound message ever to be expressed, one which is at the origin of all true education, that is the achievement through instruction of an harmonious correlation of opposites with a view to the development of an integrated personality.

From the point of view of the educational work of the International Olympic Academy, which is founded on the experience of competition and struggle encountered at the highest degree during competitive sport, this message from ancient, classical education takes on its true, dynamic dimensions in the education of Man as an indivisible, psychosomatic entity.

Through this message, the International Olympic Academy, as the educational centre of the Olympic Movement considers the Olympic Games as one of the supreme achievements of this association. The Olympic Games are the crystallization of this fundamental principle of a classical education while at the same time providing the vital means of realizing the higher objectives of education, itself.

Nonetheless, when the International Olympic Academy refers to the Olympic Games it does not look upon them as an exceptional, quadrennial event. It refers to the Olympiad, to the four-year period between the Games, that is to the continual and continuous presence and predominance of the Olympic spirit in the exercise of sport in general, and in this way of education too.

The Olympic Games should not be considered as being different from the other games which take place during the four intervening years but rather all sports competitions should be held in an Olympic spirit.

Thus, sport at all levels should be in agreement with the educational principles of Olympism, that is the creation of an integrated human personality through psychosomatic education.

This becomes particularly evident when we look at the subject for study by the 23rd Session, this year: "Olympism in the face of violence and fair play". It would appear that, through sport, the Olympic spirit faces up in a realistic manner to the main problems of Man's general education. This is achieved in the face of violence by uniquely positive means, i.e. through fair play which involves regard for one's opponent and mutual respect and collaboration, and not through sanctions, punishment and oppressive measures. It transforms rivalry into competition, and enmity into emulation.

In this effort towards an integrated education, I would like to welcome you, on behalf of the Ephoria of the International Olympic Academy, to the 23rd Session, and wish you all a pleasant stay at our facilities in Ancient Olympia, where we will be taken tomorrow.



H.E. Mr. Juan Antonio Samaranch, President of the IOC, giving his welcoming address on the occasion of the inaugural ceremony of the 23rd Session on the hill of the Pryx.

Address by H. E. Mr. Juan Antonio Samaranch (ESP)

President of the International Olympic Committee

It is always impressive to find oneself once again on this sacred hill of the Pnyx, just a stone's throw from the imposing ruins of the Acropolis where the genius of the people who bequeathed to us the Olympic ideal blossomed almost 2500 years ago.

Here, and perhaps even more so at Olympia, as you will be able to see for yourselves tomorrow, we tend to idealize history, for it is difficult to restrain the deep and to a great extent unconscious emotion which seizes us. However, we must remain clear-headed if we wish to carry out fully and clear-sightedly the task which has been entrusted to us.

This is not the responsibility of the leaders of the Olympic Movement alone. It is that of each member of our great family: athletes, officials, followers, leaders, journalists, they are all accountable at their local, national or international level for the application of and respect for the principles expressed in our "Olympic Charter".

It was therefore crucial that one body take charge of the spreading of these ideals, and of examining them more closely and reflecting upon them. It was the Hellenic Olympic Committee which took the initiative and the responsibility for this by organizing under its auspices this International Olympic Academy in which you will have the pleasure to take part. During these two weeks of communal life which you are about to experience you will discover, I hope, what makes the Olympic Movement such a special and universal force that it has become the biggest social movement of our time.

But your task does not end there. On return to your respective countries, it will fall to you to share with others that which you have been able to discover here. Thus you, yourselves, will contribute in a concrete way to the life of our Movement and it is my dearest wish that in a few years' time we will find many amongst you ready to take our place.

This 23rd Session of the International Olympic Academy will once again have shown how right its founders were, and also those who devote themselves to it.

I am very happy to be amongst you once again as President of the International Olympic Committee; I have never missed being present at your annual Sessions. It is the Olympic Movement's tribute to your exemplary work and to Greece, cradle of our dear Olympic ideals.

Address by Mrs. Monique Berlioux (FRA)
Director of the International Olympic Committee

This opening ceremony gives me the great honour and pleasure of thanking you, on behalf of all the lecturers at the 23rd Session of the International Olympic Academy.

One cannot but feel humble when speaking on the hill of the Pnyx. Our civilization is born of those Greek voices which echoed here, from week to week, before the Exclesia assembled on the rock-hewn terraces.

The Olympic ethic owes its crystal clarity to these voices, which fashioned the true glories of the world.

We will have the privilege of spending some fascinating days at the heart of this ancient Olympia where, provided one wants to, one is sure of encountering wisdom and serenity.

The course participants whom we will try to enlighten come from the five continents. They come from very different backgrounds and professions. Their generations range from the prime of youth to those who are getting on in years.

This disparate assembly will bind together from the earliest hours. Beauty, light and measure radiate from this landscape, martyred as it has been by earthquakes and invasions. The ruins have taken root again; they have a strange beauty in the most harmonious site in the world. The Academy perceives the soul of the ancient Games, as a presence, with all their twelve centuries of glory.

Mr. Kleanthis Paleologos recalls it in a striking way:
"The athletic games of the Greeks were above all a training. What is training? It is the educational force which contributes to human perfection."

Since it was founded by John Ketseas and Carl Diem in 1961, the International Olympic Academy has continued to contribute more and more to the steady moulding of the athlete and of the sports ethic. It helps us to advance beyond mere action towards clear horizons. Its role is irreplaceable. May it continue to grow.

Dear friends, we will meet together in Elis in facilities which are as convenient

as they are elegant, from the sports areas to the conference room equipped with a simultaneous translation system. Just to mention those who are present, let us greet an innovator such as Professor Nikolaos Nissiotis and a great pioneer such as the Dean, Otto Szymiczek, who have succeeded every year in improving and enlarging the whole of the IOA by blending it perfectly with a wonderful environment.

At these words, I am sure that some of those amongst you will conjure up, not nostalgically, but with a little tender emotion, the Sessions of the Sixties. The lectures were then given on the slopes of Mount Kronion or in the pine forest of Altis. We sat on the carpet of pine needles or on the dry grass. We slept under a tent. The communal showers were icy, but what did it matter since we went down to bathe in the Alpheus. The grown-ups were obliged to stay at the hotel but no matter what, early each morning, they covered the kilometre and a half that separated them from the Academy.

Our President, Juan Antonio Samaranch, together with those other members of the IOC present today - Giorgio de Stefani, Ahmed Touny, Nikos Filaretos, can tell you what an exemplary spirit prevailed at these Sessions. It was a brotherhood, a surpassing of oneself, a discovery of forgotten sources.

Our work at Olympia will be on the theme of violence in Sport. Without claiming to guess at what the conclusions will be, one has only to contemplate the neat splendour of the Acropolis before us. It rejects all ugliness. "He alone loves you who loves your soul", said Socrates to Alcibiades. Sport would lose its soul if it showed the least leniency to violence. It is up to Olympism to prove that there is only one way.

Address by Mr. Kostas Laliotis (GRE)
Under-Secretary of State for Youth and Sport

I greet the solemn opening ceremony of the 23rd Session of the International Olympic Academy and bring you a warm message of friendship and peace from the Greek Government and from our Prime Minister, Andreas Papandréou.

The meetings here in Greece of the distinguished representatives of international Olympism take on a particular importance; they aim, in a conscientious and dedicated manner, at highlighting and justifying universal and human ideals and values, put to the test of time.

Each year, your Session fills not only the Greeks, but all people of this planet, with optimism, for it constitutes undoubtedly a symbol of peace, harmony, co-operation and fraternization between all people.

Our satisfaction is even greater this year, for the main subject of study chosen by the International Olympic Academy is "Olympism in the face of violence and fair play".

It is true that our époque has seen a rapid expansion in the phenomenon of violence. In this day and age, violent behaviour, just as the violence manifested both inside and outside the competition sites, darkens the beauty of sporting encounters and tarnishes the athletic spirit.

It is certain that a radical study of violence can only lead to the elimination of its causes and the propagation of sports education.

The consecration, the vast propagation and consolidation of authentic models and the pure values of Olympism amongst athletes, spectators and essentially young people, have a fundamental response : the refusal of violence in all its forms.

This ambitious objective implies a conscious effort of rebirth - a national and international crusade. It presupposes initiatives which will awaken the interest of young people especially for classical athletics and which will re-shape the currently rather "worn" relationship of young people with sport, the event and the spectacle.

It is essential that sport be established as a means of education, knowledge and dialogue, forming free and critical consciences; that it be highlighted as a positive

and creative factor in our lives and in our civilization. This is why it is essential, at school, to associate methods and processes of education with physical and mental exercises.

Our task is to go beyond the split between "culture" and "sport" imposing different codes of conduct and models of rivalry.

It is time for Olympism to light up the world with its ideas. Every sporting event must be a competition and not a confrontation. The sports ground must become once again a place of emulation and friendship for athletes. The terraces must become once more a place of communication between brothers and a dialogue for the friends of sport. Not only victory but also effort must be applauded - not only the assiduity and the record but, essentially, behaviour which is in accordance with the rules of ethics.

Olympia, the cradle of Olympism, waits to welcome and inspire you.

I hope that all the work carried out at your 23rd Session will be crowned with success and that it will produce the best results possible.

Posthumous award of the Olympic Order to George Athanassiadis

Dear Mrs. Helen Athanassiadis,

The International Olympic Committee, during its 86th Session in New Dehli, as a token of acknowledgement of the services rendered by your husband, the late George Athanassiadis, President of the Hellenic Olympic Committee, decided to award him the silver medal of the Olympic Order.

To the grief caused by this loss to you, the rest of your family and to us, his colleagues of the Hellenic Olympic Committee for nine years, this allows but small comfort.

For more than a half an century, George Athanassiadis remained among the founders of athletics in our country, as well as among the founders of international Olympism. He began as an athlete in the noble sport of rowing, carried on to assume almost each and every position in the hierarchy of sports leadership, contributed to the foundation of the General Secretariat of Athletics and the organization of football pools. After the return of democracy to our country, he served the National Olympic Committee for a total of nine years, for six of which he was its accomplished President.

The achievement of the creation of the Athens Olympic Centre and especially the Olympic Stadium constituted his last and greatest contribution to the vision of the sports active and loving youth of our country.

And now I kindly request the President of the International Olympic Committee, Mr. Juan Antonio Samaranch, to remit the silver medal of the Olympic Order to the widow of our late President, Mrs. Helen Athanassiadis.

Address by Mr. Evangelos Lembessis (GRE)

President of the Hellenic Olympic Committee

It is with a profound feeling of respect and friendship that the Hellenic Olympic Committee welcomes the participants to this 23rd Session of the International Olympic Academy upon this historic site.

The gravity of the subjects for discussion at this annual Session is known throughout the world by those who serve the Olympic idea and fight for its preservation and glorification.

It is certainly a happy coincidence that this 23rd Session heralds the Games of the XXIIIrd Olympiad at Los Angeles. During several previous Olympiads, we have encountered major obstacles which endangered the advancement of the aims of this institution, and its grandeur. We have triumphed over these obstacles with difficulty and not without pain.

Dear friends here present, we hope and trust that the 23rd Session will help you in your efforts to establish the circumstances essential to the continuation of this institution in all its purity. You must make it widely known to everyone, everywhere, that the National Olympic Committees are indépendant and you must protect them from all interference, whatever it may be, so that the aims of Olympism, which are none other than world-wide friendship, brotherhood and peace, may survive. Thus they were created, thus they were restored, and thus they must remain for ever.

With the best wishes of the Hellenic Olympic Committee to all our friends for a pleasant stay in our country and with the hope that the work which awaits them will be fruitful, I declare the 23rd Session of the International Olympic Academy open.

**PROCEEDINGS OF THE
23rd SESSION AT
ANCIENT OLYMPIA**

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

Authorization is given to reproduce articles published.

We would appreciate it if the source of such articles were mentioned.

Address by Professor Nikolaos Nissiotis (GRE)

President of the IOA

It is a source of great joy for all of us to have this opportunity of meeting just 500 metres away from the sacred forest of Altis and the ancient stadium of Olympia, in order to participate in this 23rd Session of the Olympic Academy. This sense of joy is enhanced by the fact that, this year, besides the study of Olympism in general, we shall be dealing more specifically with one of the most difficult problems confronting the world of sport today: the problem of violence in sports and its resolution through the spirit of Olympism and "fair play".

Violence is not a symptom indigenous to the life of sport, despite its persistent appearance inside and outside the stadium and especially in relation to certain team sports. The most difficult form of violence to deal with is that which does not manifest itself openly and directly, i. e. the use of illegal methods to prepare for championships, the mindless use of any means, however unfair, aimed at increasing the athlete's superiority over his opponents.

When violence is understood in this way, it becomes clear that it is related to and has its origins in our contemporary way of life, and that is generally stems from the innermost part of human existence. There are deep underlying biological, psychological and sociological reasons for the eruption of violence in public life. From this standpoint, the stadiums and especially the soccer stadiums are the places where these latent causes are activated, resulting in the manifestation of violence within a particular sector of social life.

In order that our examination of the problem at hand may be more comprehensive, we must attempt to discover these deeper causes of violence. Additionally, we must take into consideration the more general disintegration of human values, as well as the sort of individuals who are idolized nowadays and held up as examples for others to follow, within the context of our technocratic civilization marked by struggle and antagonism. It is only by doing so that we shall be able to evaluate the situation, to compose correct rules and regulations for competition and apply them to all areas of social life including sport.

Violence must be dealt with on the basis of Olympism in its profoundest sense. The origins of the Olympics, here in Olympia, can be found in and identified with the triumph over violence. The complete and relentless destruction of the opponent is replaced in Olympia by "noble" competition which, in fact, honours the opponent. The spirit of Olympism enforced and gave priority to humanitarian principles, to the detriment of violence, either inside the stadium or outside it. Of course, no better proof of this is required than the knowledge that the primary condition for the celebration of the Olympics was the immediate suspension of all wars being waged at the time.

The programme of this 23rd Session of the IOA is based on the premise that this problem of violence in sports will be examined from the point of view of Olympism. Consequently, during the first part of the Session, we shall delve into the nature of the Olympic Games as they first appeared here in Olympia, and into the contribution Olympism has made to the true meaning of humanism. We shall subsequently examine the socio-psychological causes of violence in general. In the second part of this Session, we shall look more specifically at the whys and wherefores of the eruption of violence in sport, and discover in which sports it tends to arise. We shall further consider the role of certain factors (financial benefit, local chauvinism, the quest for victory at any price, the fanaticism of fans, etc.) in the increase of violence. Finally, in the third part, we shall discuss the contribution of the spirit of "fair play", which is in effect the result of the application of Olympic principles to sport in general.

From our approach to the theme, it becomes evident that, in the final analysis, we wish to conceive and comprehend the significance of the cultivation of the Olympic ideal in the service of humanity - beyond national, racial and political conflicts - for the furtherance of a sense of brotherhood and mutual appreciation among the peoples of the whole world. This year's theme will help us appreciate Olympism's great mission in the contemporary world.

This is why, at the beginning of my address, I said that our joy at being here in Olympia in order to participate in the examination of this theme is very great. I feel at this point I should express, on behalf of the Board of Trustees of the International Olympic Academy, our gratitude to all those who have contributed in some way to the holding of these Sessions here at the beautiful premises of the Olympic Academy. I therefore express our sincere gratitude to the Greek Government, which is represented here by the General Secretary for Sports and Athletics, Mr. K. Koulouris, who, via the Olympic Committee, has contributed and still contributes the means for the fulfilment of the Academy's mission, and to the International Olympic Committee, which is supporting this work through the Commission for the IOA under the chairmanship of Mr. Mohamed Mzali, and through the study scholarships which it offers to all the National Olympic Committees. Finally, it is with deep gratitude that we must remember at this

point the men who worked to establish the Academy in 1961, Professor Carl Diem and the then Secretary of the National Olympic Academy, John Ketseas. To you, dear speakers and participants in the IOA, I would like to extend a sincere welcome to the premises of the IOA, where I trust that you will have a pleasant stay and that you will experience a deep and rewarding spiritual and intellectual satisfaction from the study of this year's theme, which is to be approached in a spirit of love and brotherhood towards all mankind, a spirit which we are to represent in microcosm during the next two weeks through our communal life here, close to the ancient Olympic stadium.

Address by Mr. Kimon Koulouris (GRE)
Secretary General for Athletics and Sport

On behalf of the Greek Government, allow me to say that it is a special source of joy for us to welcome and extend our hospitality to you on the occasion of this 23rd Session of the International Olympic Academy. It is a real joy for all of us here to receive you at this sacred place, Olympia, where the Olympic spirit was born; here, where men have been inspired with principles and ideals of competition which go beyond base and mercenary aims, beyond violence and vulgarity.

As a representative of the State, I feel truly proud of the great work undertaken by this International Olympic Academy. It is the kind of work we believe in very deeply, the kind of work we support because, to date, it has really accomplished a great deal.

A large number of students have come to this place and, through their participation, they have been imbued with many principles of civilization, and former students have played a part in the creation of local Olympic Academies throughout the world.

Today, in these hazardous times, characterized by a relentless effort to distort the principles, the values of our civilization - by a special kind of falsification of these principles and ideals involving the use of doping, the pursuit of material gain and local interest, political and racial conflicts, etc. - we feel that this work here is very important and the task you have undertaken very significant, because each year we place our hopes in you and your colleagues to pass on a simple message to the world.

In this country, in this place, the ideals of Olympism and competition live on undistorted, and we offer them to all of you here in the hope that you will not forget them once you have left. On the contrary, we hope that you in turn will contribute your efforts and your strength to the struggle to ensure that these ideals are upheld around the world. This is our only hope. If we wish to be faithful to what we believe theoretically or at least profess, we must make a contribution, vindicating all those who for many years have believed in these principles and have fought for them with all their might.

On behalf of the Greek Government, I promise all of you here and all those who are no longer with us, but whom we honour for their struggle for the preservation of these principles of Olympism, that we shall give many kinds of assistance to the International Olympic Academy. To the men who serve these principles unfailingly and faithfully - and we expect the number to grow year by year - I would like to stress the fact that our people and their Government are guided firmly by the principles of peace, friendship and the Olympic idea.

Do have a pleasant stay.

Address by Mr. Heracles Papadopoulos (GRE)

Prefect of Elis

Let me welcome you to the town of peace, to the very place that saw the birth of the athletic ideal.

Your presence here in these idyllic surroundings, right next to the sacred ruins, under the eternal shadow of Mount Kronion, here where beauty was deified as a property of both body and soul, where competition was invested with untold nobility and where it was in fact conceived as an idea, your very presence here proves that the spirit of the "beautiful, the great and the true" has never ceased to touch the young, irrespective of how hard, violent and materialistic these times may be considered.

Through the Olympic Games, Olympia saw the birth and the expression of the spirit of faith in Man, his physical education and his spiritual vigour, his moral stature, his democratic equality and finally faith in love and peace. Thus, in the idyllic paradise of Olympia, man rediscovered his ideal beauty.

It was here that the beauty of the soul, the brightness of the spirit and the purity of logic cast their glow. Here, noble competition, mutual respect, the recognition of the opponent's worth and, more than each and all of these, the struggle for victory and victory alone, shaped men who were "καλοι καγαθοι" (good and noble) and free from all forms of baseness. It was here that man defeated the Centaur and was thus for ever liberated from the burden of the beast.

It was here that he scorned material wealth and here that he shivered at the honour bestowed by the humble branch of the wild olive tree. Today, with the increasing domination of cold war, violent and rough gatherings and the tendency to render obsolete all moral values, today more than at any other time in the past, one can hear, one needs to hear the peaceful voice of Olympia, the spirit of Olympism, the essence of which is to be found not in athletic performances as such but in the philosophy of moral behaviour within human society.

I ask of you that you please convey to your respective countries the ideas and values of Olympism for the creation of a just, democratic, creative and peaceful world.

Address by Mr. Evangelos Lembessis (GRE)

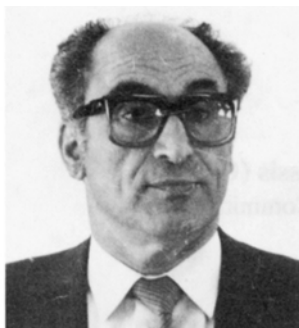
President of the Hellenic Olympic Committee

On behalf of all the members of the Hellenic Olympic Committee, I would like to extend to you our warmest greetings.

Welcome to the birthplace of Olympism, ancient Olympia, and to the International Olympic Academy.

To each and all of you, we wish complete success in the achievement of the aims set for this 23rd Session.

The Hellenic Olympic Committee, its associates and employees, all of whom have repeatedly exhibited a high sense of responsibility, will do their utmost to offer any assistance required for the success of your work and to ensure that you enjoy a very pleasant stay.



OLYMPISM IN THE FACE OF VIOLENCE

by H. E. Mr. Mohamed Mzali (TUN)

Prime Minister of Tunisia

Member of the IOC

President of the IOC Commission for the IOA

Violence in sport - or on the occasion of sport - today constitutes one of the biggest headaches which educators, those responsible for physical education and men of politics have to cope with. Hardly a week passes but this or that sporting event has degenerated into deplorable scenes where the young and not so young indulge in all kinds of acts of degradation and vandalism; throwing stones and setting fire to cars.

Some people resign themselves and accept this sad state of affairs as the other side of the coin, a sort of tribute paid to man's low and deceitful instincts. Others see this as a sacrificial rite, or at least an inevitable consequence which would be best channelled in and around the stadia, rather than left to develop dangerously in the town and public places.

Others, and fortunately they are in the majority, refuse to accept violence as inevitable, or as a curse, and taking the bull by the horns, have decided to engage in serious actions with a view to limiting, reducing or even (why not?) abolishing all violence in sport.

It is not only legitimate but urgent that the International Olympic Academy should bring its precious contribution to this collective effort, an effort which aims at giving fair play the place which it deserves in sports competition and fighting against all forms of violence in sport.

For straightaway, Olympism poses as an ideal which draws the means of its fulfilment from the body's harmonious activity.

From the start, Olympism overtakes ideas of victory, struggle, opponent, and aims as one beyond the spirit of competition. Therefore, within the framework of the International Olympic Academy, we have an imperative duty to analyse and study, in depth, this problem of violence in sport, and to contribute to the triumph of a cause which, for that matter, we have never ceased to embrace.

It seems to me that within the framework of this modest speech we must question ourselves in turn about the fact of violence in general, and approach it more from the point of view of sport, before separating the role of Olympism.

Violence, which is derived from *violare*, which itself comes from *vis* (force) means, in current usage, the character of an impetuous and uncontrollable force, as for instance when we speak of the violence of a wind or of an explosion. In man, it means both the character of an impulse of which one is not master (passion or violent anger), and unwarranted recourse to force in order to compel recognition of oneself : to do violence to someone. It is therefore so clearly linked to human nature that it passes for something fundamental to it, and even seems to constitute one of its basic characteristics.

In a remarkable text devoted to the non-violent man and his presence in history, the French philosopher, Paul Ricœur, notes *"that violence is everywhere and forever. One has only to look at how empires are built up and pulled down, how personal prestige is acquired, how religions tear one another to pieces, how the privileges of property and power are perpetuated and moved about, how even the authority of the master thinkers is consolidated, how the cultural powers of the elite perch upon the heaped-up labour and pain of the under-privileged."*

And how right our philosopher is to think that we never see things on a large scale when we project "an empire of violence" and to warn us against an analysis of violence *"which flatters itself that, having discovered three or four big strings, it would be enough to cut these in order to bring the puppets of violence down on the boards."* In fact, violence constitutes a total phenomenon which is at once physical, biological, psychological, economic, sociological, political and cultural. It is this extension, this multiplicity of levels which renders the phenomenon so powerfully anchored in history and fact, and so makes any attempt at its eradication all the more difficult. Therefore, we must not neglect any of the elements of violence.

For aggression as a destructive instinct is the common lot of all animals. Whether it draws its strength from unused charges of adrenalin, from prehistoric traces in the rhinencephalon, the olfactory portion of the brain, or whether it is still as Freud claimed, the function of a degree of frustration resulting from unsatisfied desires, it remains nonetheless deeply rooted in our biological reality. To be aggressive, then, constitutes a normal state for man. It is non-aggression which is the victory, and which results from personal effort and the overriding of our animal condition.

The psychological aspect of violence must also be taken into consideration. An individual has only to feel the need to assert himself in one way or another for the old instincts to take the upper hand again. Wherever its roots may lie, violence has many forms, and is very versatile. Also, aggression is never there when it should be ! It moves about, or is moved about, according to the responses

which an individual in a particular situation believes himself obliged to make to the promptings which motivate him. Whether or not one interprets it in terms of complexes (cf. inferiority or superiority) aggression is always "on the move".

The influence of the physical and cultural environment is also a determining factor, for the form (but not the nature) of the aggression is modified by culture.

This is why certain people are right to see in violence the constituent element of any society. Raymond Boudon and François Bourricaud do not hesitate to write, in a recent work, *"violence is on the horizon of social life, which it entirely envelopes. It constitutes its lower limits, the threshold on this side of which individuals no longer constitute a true community. Even inside a peaceful and ordered community, and among such communities, the risk on the peaceful order being broken by the irrepressible invasion of "old demons" lives on."*¹ From whence comes the ambiguous nature of the place which violence holds in every society. On the one hand, it appears to be linked to a *"loss of control, or a loss of awareness amongst individuals or in badly socialized groups; and so it passes for the irrational, for a return of repression, a re-emergence of the death instinct, a dionysian liberation of libidinous urges. But in other aspects it appears as a "resource" in a society which allows violence to increase in one sector in order to stifle it better in another"*²

In strictly sociological terms, violence emerges when the sense of values becomes blurred it is, then, the work of nihilism, and conveys the loss of direction in life badly. Violence feeds upon our own weaknesses. This has been brought to light very well by the French philosopher, Vladimir Jankélévitch. *"It would not be an exaggeration, "he writes, "to define violence as a weak force. It is strength which rebels against weakness; violence is opposed to gentleness; violence offers so little opposition to weakness that weakness has often no other symptom than violence; weak and brutal, and brutal precisely because it is weak."*³

Is our époque any more violent than those which preceded it? Only the historians can tell. What seems to us certain, on the other hand, is that the violence of our time is not a sign of strength or of a resolute mind, but a sign of weakness and decadence. It seems to me to reveal the dangerous void in our thinking and the futility of the systems of substitution which our societies offer each other. Our race for material well-being, measured in dollars and lifestyle, our endless armaments race, our permissiveness pushed to the extreme limits, our infatuation with technology, which has become an end in itself, the politicization of everything and nothing, our propensity for camouflaging

¹ Dictionnaire critique de la sociologie, p. 609.

² Ditto.

³ V. Jankélévitch, "Le pur et l'impur", p. 169.

ourselves under an arsenal of impressive ideologies and the now consummate collapse of the latter, do not appear to have left the men of our time with any choice other than the wanton and unrestrained recourse to pure violence.

It is not surprising then that for many, violence appears in this context to be the ultimate refuge, the only means of change in a world which has become insipid by means of all its resources, and poor by dint of all the riches it has accumulated! At times, violence is not even an instrument in the service of something noble, nor some kind of weapon to change the world - it becomes gratuitous. As an end in itself, it can no longer lead out onto nothing. The violence of ideologies empty of sense is in the end nothing more than a superficial ideology of violence. The nihilism which does so much wrong in our modern societies gives violence the appearance of the absolute. For let us not forget that the concept of absolute violence can only lead to a total application of violence !

Under these conditions, how can sport remain sheltered from violence? It can never be repeated often enough that violence in sport is no more than one manifestation amongst others of social violence. It is not isolated. It extends into the stadium a phenomenon which one spot everywhere else : in the streets, in the factories, in the schools and universities.

Of course besides these general characteristics of violence in society, one encounters others which are specific to sport itself. For sport as a spectacle liberates the aggression which we have mentioned already and the badly-contained violence which the frustrations of daily life inevitably arouse. As a festival, as a collective manifestation, "*the need for violence*" is both stimulated, excited, enclosed, channelled and transfigured by the collective competition which has become the essence of sport today.

One might almost believe one is dreaming when one reads certain reports describing the extraordinary profusion of means installed in certain countries to channel *stricto-sensu* the aggression which accompanies the major sports events. This is how Pierre Surault sums up what has become a banal and everyday aspect of our stadia : "*Usually, emotional explosions are limited to words, cries or gestures, but sometimes, when the expected victory is not forthcoming, or when defeat is taken as a personal attack, as yet another frustration, then the emotional explosion can be transformed into violence and its canalization becomes difficult. So that it can be carried out with minimum damage, all the machinery of the police is set in place - police cordons and CRS in France (accompanied by police dogs), mounted police armed with long truncheons in Glasgow, to which are added tunnels of wire netting for the exit of players and referees, fences and ditches separating the terraces from the playing field, fire-hoses, etc.*"¹

¹ "Le spectacle sportif" p. 39/40.

In fact, stadium violence is only a part of city violence. And it would be very wrong to think that it is simply a matter of an "overflow". Certainly, sport can serve as a temporary, occasional outlet for the violence which is so widely rooted in daily life. But this does not change the fact of violence in society, for there is no point in diverting this or that surge of violence into the practice of sport if the structures which themselves engendered violence remain unchanged.

More directly attributable to sport are the practices linked to the techniques themselves and which are proper to this or that form of game.

For that matter a veritable typology of sports could be drawn up by taking as the sole criterion the degree of violence required for the progress of a match. A classification could be established which would rise in a crescendo from the gentleness of the gesture and its rhythmic harmony to its most extreme brutality. One could even draw up a scale, with five stages :

- calm sports : athletics, swimming, archery
- not very violent sports : ping-pong, tennis
- moderately violent sports : basketball, volleyball
- violent sports : soccer, rugby
- very violent sports : boxing, wrestling, martial arts.

From this point of view, therefore, sport is like a bargain basement - one can find everything there. However, one could not include an activity like swimming, which is the assumption of the body and the adjustment to an aquatic environment, in the same analysis as professional boxing, which is a disciplined form of violence, since it is codified, although it is sometimes dangerous.

In fact, a recent article published in the French newspaper "Le Monde"¹ spoke of "boxing which kills".

This article dealt with a report from the Association of Neurological Surgeons in the United States which is asking match organizers to have " a more serious attitude" and to "take measures to clean up this sport". In fact, according to this association, 15 % of professional boxers are affected by motor difficulties - loss of memory, difficulties in speech, difficulties in locomotion and trembling resulting from cranial traumatism which frequently goes undetected after fights. A study of X-ray plates taken of 38 boxers showed that more than half of them bore traces of atrophied brain tissue. Seventeen per cent of the boxers who have practiced their sport for between 6 and 9 years suffer from cerebral problems and a third of them have problems with speech, memory and locomotion. Between 1945 and 1979, 335 amateur or professional boxers in

¹ 13th-14th February 1983.

different parts of the world died as a result of their boxing activities. However, this level of mortality which is already quite high in itself (0,13%), remains distinctly lower than that in other sports like deep sea diving (1,1 %), mountaineering (5,1 %) or horse racing (12,8 %). There are many other examples, but I will confine myself to these very significant and irrefutable facts.

I have been anxious to give these details in order to show how sport, delivered into the hands of unscrupulous merchants, can give rise to the worst aberrations. What is more, the American Association of Neurological Surgeons has itself expressed serious concern over the uncontrolled exploitation of sporting events and has suggested concrete measures to change the nature and modalities of boxing competitions in the United States. For my part, I fear very much that the presence of doctors around the ring or the need to provide oneself with authorizations beforehand are not in themselves the only or the best medicines !

In fact, sport has become, alas, a practice which very often has nothing to do with the ideals of physical education ! Money, often in amounts which leave the honest workers and intellectuals dumbfounded, transforms the very meaning of competition since the victor is not simply moral or physical but a venal reality, in the coin of the realm.

The competitions have become the object of stakes which can be calculated in millions of dollars. Under these conditions, winning, and its corollary, winning at all costs, have become the great obsession. And so that the crowd may grow in size, and fill to bursting the stadia and exhibition halls, we do not hesitate to foster all kinds of passions. It is thus the fanaticism and chauvinism of the masses, the taste for stardom amongst players, the race for the title, and all the other kinds of "championitis" have become, in the eyes of many, unfortunate but necessary factors for the pecuniary success of every sports event. The spectators feel almost obliged to cease being amused, interested observers, and demand victory after victory, especially in "at home" competitions. When there are failures, as must happen, after all, half the time, the disappointment is such that frustration becomes anger, and anger, violence. Everyone finds himself at the very antipodes of the only legitimate ideals of true sport. What is more, very often it is really a form of "tribalism" that we should be speaking of, for it is not enough that the players be worthy, the spectators too must be worthy, and must not confuse sport with politics which, when taken out of proportion, ends by coinciding with hatred, racism and fanaticism.

The rules of sports competitions themselves seem to foster the climate even more, as if by some malicious design. To the point where they pass, in the eyes of many, as simply another obstacle, meant to be surmounted. Certain rules even appear to suggest cheating ! While the rules are supposed to give self-mastery, self-control and a steadfast heart the means to become integrated in sport itself. Briefly, sport as it is practiced in the context of a mass consumer society is losing

all its reason for being and heading straight for the collapse of ideals which, to the exclusion of all others, should have brought it to life.

At the risk of repeating myself, let me say again that Olympism can offer a true therapy for the excesses of sport. It alone is the supreme value against violence.

It would be perfectly useless to take up the philosophy of Olympism with you. The International Olympic Academy has dealt with the question sufficiently during previous Sessions so it is really not necessary to return to it. I need only recall the admirable circular letter sent out on 15th January 1894 by Pierre de Coubertin to the French and foreign societies. *"Above all it is important that athletics should keep the noble and chivalrous character which has distinguished it in the past, so that it may continue to play the admirable role which the Greek masters assigned to it in the education of modern peoples. Human imperfection still tends to transform the athlete from Olympia into a circus gladiator. A choice must be made between the two incompatible formulae."* Today, we still find ourselves confronted by the same choice ! For, to be precise, the restoration of the Olympic Games had the very clear object of *"defending itself against the spirit of lucre and professionalism"*. And it was for the same reasons that Pierre de Coubertin wrote in 1925 *"Professionalism is the enemy"*.

And so it is in this direction that we are once again invited to work. We must locate our fight against violence in sport in its true educational dimension. We must not "fight" men's instincts but prevent them from developing in an anarchic and unbounded manner. Olympism, its philosophy, its ideal, its principles, do not concern sport alone. They affect education as a whole. They concern the stadium, of course, but also the family, the school, university, factory and the mass media. Special mention should be made of the "leaders" (educators, club managers, referees, organizers at all levels) who have an important role to fulfil so that sport may be established in accordance with all the deontology and with respect for the rules of courtesy and fair play. It should never be forgotten that young people very often do no more than follow their elders. Now the latter must take care to give a good example and show how much they themselves are steeped in moral values.

Olympism is something other than the negative respect for rules. It is more than that. It means that each participant in a competition must preserve his own chances but also take account of those of his adversary who must be honoured, loved and in all cases respected. The English words *fair play* convey this spirit of chivalry which Pierre de Coubertin assigned to Olympism. *"Fair play, followed by a victory"*, notes Bernard Gillet, *"brings the refined pleasure of having triumphed over an adversary of whom one has refused to take advantage."* In this lies an extraordinary, positive determination, which is to the spirit what the physical

test is to the body. For Olympism cannot be reduced to a question of muscle power !

And it is with profound satisfaction that we must record the efforts of various authorities "for sport without violence and for fair play", such as the International Committee for Fair Play, the International Association against Violence in Sport, the Panathlon International, UNESCO, and some states. In this spirit, the Monaco Conference was organized and its final declaration would be a good subject for study for us here for it carries a series of concrete measures which we must, in the main, take up for ourselves, all the more so since the IOC was directly associated with these deliberations. More importantly, the IOC, at all levels (including its commissions), has always been aware of the importance of the question. Hence the true significance of our present meeting.

Our role is to develop the current context of our educational work through sport, to fight against irregularities and to demonstrate how Olympism is a way of life, and a true vision of the world. This alone will keep us from despairing of sport, and from resigning ourselves to a passive acceptance of all the excesses which we have picked up over recent years as a malediction. For Olympism is the philosophy of the steadfast heart, of self-control and the ideal sublimation of our physical condition. We are thus invited to take action. May this new Session of the International Olympic Academy prove to be as efficient in this domain as previous ones have been in others.



IN ANCIENT TIMES, THERE WAS NO VIOLENCE IN THE STADIA

by Dr. Kleanthis Paleologos (GRE)

1st Vice-President of the IOA Honorary

Director of the National

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Bronze Medal of the Olympic Order

Before we commence elaborating on our topic, we must accept that, in the time that lapsed from the beginning of Pierre de Coubertin's initial probe on the essence of Olympism, Olympism has increased its range and its influence. Every four years, with their spectacular displays and their impressive organization, the Olympic Games manage to attract the ardent interest of billions of people. However, as Olympism has been earning its international import, we now find that the problems surrounding it - problems which are mainly due to its mere magnitude - are increasing.

Here, we delve into the problems which contemporary Olympism is facing and attempt to track down solutions or suggest ways which may prevent errors and/or unpleasant developments, which could either affect or damage the future of our great idea.

And this is why we consider it both essential and beneficial to turn our thoughts back to the source from which the great idea sprang and to look back on the long march of this great institution, studying the chance problems of the ancient Games.

Athletics and sports were known to other people of older civilizations than that of the Hellenes, but in Pharaonic Egypt, China, Phoenicia, Assyria and Minoan Crete sports were merely entertainment and not competitive games. They were but displays, exhibitions, which were performed during celebrations and festivities, in front of kings, noblemen and high priests, by slaves, servants or paid hands. The aim of all the acrobatics, the high jumps, the archery and the jugglery which they performed was the entertainment of the masters and the people.

In Greece, however, sport became a training and an education, an element and an aspect of a good, valuable and successful life. The Greeks succeeded in elevating sport because, within the "game", they recognized the instinct of competitiveness. Nature itself considers competition, every sort and manner of competition, useful and necessary for development.

An original characteristic of the Greek civilization was the spirit of com-

petitiveness, the very quest for superiority, which was instilled and cultivated within every individual. The relevant Homeric motto is well known : " always excel and always remain superior to the others. "

The previous civilizations were not aware of the essence of competitiveness ; they had not discovered its moral context, nor had they realized that, within the idea of dominance of the fittest, existed the unique inducement to creativity.

The cultivation of the competitive instinct which sport entails, the desire for victory, emanate from the innermost part of the human being, and it is sport which leads mankind to the peak of its development. This is the contribution of the Hellenes.

The spirit of Olympia originated from the "priest", passed on to the kings and the noblemen, was moulded by the wise men and was finally dressed with the vivid, multi-coloured flowers of mythology. The spirit of Olympia has its origins in mythology; it was transmitted and recorded by history, and became a major element of civilization. It is now to be found in this holy valley, on the Kronion Hill, the rivers, the broken marbles, which are scattered throughout the holy forest of Altis, in these trees, in this light, in this sky even.

And thus we have the sporting spirit, the game for the sake of the game itself, for distinction on the one hand and for the mere display on the other. Let us be careful at this point. If the display were to be equated with a good performance then, by means of the Olympic Games, we offer the people a useful and creative experience. We could, therefore, say that Olympism means humanism and civilization, since struggle and life have interchangeable meanings and both contain the same structural elements of creativity.

In our times, strong emphasis is given to the " show " aspect and this will undoubtedly have unpleasant consequences in the future. The show alone carries tremendous financial repercussions with it. It entails the preposterous presence of the press and the mass media, it intensifies the absurdity of the practice of betting, and it requires extensive sports equipment. This tends to increase the involvement of industry and enterprises, to highlight tourism and the hotel business, to drive advertisement to the limits of lunacy and finally, to drag the real essence of Olympism far away from the destiny it inherited from the Greeks.

The restorer of the contemporary Olympic Games, Pierre de Coubertin, once said: *"If one were to ask me for the prescription of involvement in Olympism, I would say that the first prerequisite is to be happy"*.

Under the pressures and anxiety of contemporary political and social upheaval, is it possible for people to be happy? And what is the impact of this upheaval on the Olympic Movement and the Olympic idea?

Could the commercial orientation which penetrates the realm of our sport unchecked, the controversies, the involvement of politics, the external interferences and professionalism, actually mutate Olympism and our ideal?

Could all these factors, in conjunction with the attitude of unrest and the tendency for revolt of our young, lead to anarchy and violence?

In the past, the young were checked simply by the strict glances and the words of their elders, but now they aren't. The absolute freedom of thought and action, the ease, the means which they have available to them - all of which emanate from our amazing contemporary technology - have altered the basic moral, social and cultural principles of the young. The young, although fortunately not all of them yet, ask without waiting, take without offering anything in return ; they fly revolutionary banners, they toss around slogans of anarchism and they revolt. They have forsaken the traditional values, without even being able to replace them.

There must surely be an explanation for the phenomena of violence, which lately have been erupting rather frequently and especially in team sports.

The violence which, in our times, erupts in many political and racial demonstrations, and even in our social life, has already also entered sport. It is not just sporadic but expresses the spirit of unrest of our times. It is the product of the moral, spiritual and material circumstances, the responsibility for which rests with our recent misguided past. It is the harvest of a land cultivated and sown with shells of war ; and the bitter fruit of which man is now reaping.

I do not have the necessary qualification to delve into the causes of this absurd violence, which has infiltrated our social sporting events. We must, however, recognize that the spirit of violence and of scorn for moral values pervades the whole world and is mainly a result of the feelings of insecurity which torment all people, of the terror created by the conflicts which prevail amongst the nations, the threat of nuclear war and the inability to contain and eliminate the forces which suppress human rights, subjugate people and infringe on their freedom.

Today moral forces are being suffocated by the material ones and the fate of the world is being determined by the physical forces of power. Violence in the realms of sport is neither an archetype, nor is it due to the sport itself; it is a poor imitation of the prevalent social, political and racial upheavals which take the opportunity of expressing themselves in the mass gatherings of athletic events. As sports have attracted the interest of the masses, it is inevitable that they are now being subjected to both positive and negative influences, which are the result of excessive pro-individual, pro-team and pro-colour fanaticism.

Were there similar phenomena of anarchy and violence in the ancient Games? Our answer is an emphatic NO. This NO refers to the participation, the behaviour and the expression of the masses and the spectators.

Never, throughout the 1200-year duration of the ancient Games - period which includes almost three centuries of their decline - were there any cases of individual or group violence comparable to today's absurd actions of angered

youths in sports stadia, on grounds and fields, or to those cases of street violence which follow the games ; nothing similar to the destruction of the stands, the fires and the shop-looting, acts which frequently follow doubtful decisions made by the referees.

We cannot, however, claim that there have been no cases of state or political violence, with regard to the organization of the Games. However there weren't many cases and those that occurred involved disputes as to where to hold the Games or who would organize them. These few incidents occurred with the Nemean Games, (the organization of which the Argites and the Cleonians contended for, and in Olympia when the residents of Pisa were the persistent opposition).

According to Eusebius, the Nemean Games began sometime around 571B. C. but, from Pindar's writings about the winner of the 9th Nemean Games, it transpired that these Nemeades, as they were called, started in the year 500 B. C. These Games were organized by the Cleonians. In 460 B. C. Argus conquered Cleones and consequently the Argites became the new organizers of the Games. From that time on, it seems that the Games took place in Argus, until the time when Aratus, founder of the Achaian Confederation, brought them back to Nemea, around the 3rd century B. C.

The organization of the Olympic Games was always being claimed by Pisa, a small town located only 2000 metres away from the Olympic Stadium, at the exact site of the present village Moiraka. The legendary King of Pisa, at that time, was Enomaos. When the Pisates realized the magnitude and the prestige that the Olympic Games were gaining, they rose up in arms, so as to take over the right to preside over the Games. At that time, the Spartans wanted to maintain a truce with the Eleians, in order that the Eleians remain out of their conflicts with the Arcadians, the Argites and the Messinians. Consequently, when the Pisates, with the support of the Argites, attempted to organize the 8th Olympiad at Corinthus in 748 B. C., the Spartans came to the aid of the Eleians. The same thing happened when in 588 B.C. Damophon, the son of Padaleon, attempted to usurp the right to preside over the 48th Olympiad. The Eleians invaded Pisa but left without causing any damage to the village because they accepted the promises of the Pisates at face value. The Pisates made their last bid for the Games, under their King Pyrrhus, heir to Damophon's brother. He had the support of the small towns of Skyllous, Nakistos and Dispodos. The Eleians, however, declared war against the Pisates and after conquering the town, destroyed it completely. It is said that the Pisates were expatriated and they went to Italy where they founded a new city, the city we know today as Pisa.

During a period of decline of Spartan power, the Arcadians also managed to organize and preside over the 104th Olympiad, in 365 B. C. In fact, the very same day of the Olympiad, a full scale battle took place just outside Olympia.

The Spartans themselves also intervened. They violated their truce with the Eleians in 421 B. C. and occupied the Eleian fort of Phyrko. They, however, never intended to usurp the right to preside over the Games.

All these precedents fall within the category of state interference and since armies were involved, the element of violence was present but its reason was the contest for the organization of the Games.

There is no evidence, in ancient times, of cases of violence, either among individuals, or among groups. The response of the crowds, during the Games in all the cities of ancient Greece, was invariably one of great interest for the athletes who were taking part in the competitions and for the countries they represented.

The description of the crowd's responses to close competitions appear very vividly in the ancient texts. The people showered the winners with flowers, praised them, lifted them on their shoulders and carried them around. If, however, they did not compete well, the masses expressed their displeasure by loud, derogatory and derisive comments and jeers.

It is absolutely true that throughout the whole world today, the young have risen in a sort of permanent revolutionary state, against all the functional mechanism of our society, against what they refer to as the " establishment ". Violence in the stadia and the sports fields is only a projection of the current problems of life and the masses who come to witness a sports event are being carried away by the demagogic slogans.

I firmly believe that our pure Olympic principles and the genuine spirit of sport can endure, through efficient instruction and through persuasion. The disquietened young must be convinced to move down from the spectators stands into the fields, the arenas, the swimming pools. This would be the very best we could attempt to do in order to neutralize the poison of the slogans which lead our young to absurd violence.



GENERAL OUTLINES OF THE OLYMPIC MOVEMENT

by **Mrs. Monique Berlioux (FRA)**

Director of the IOC

Here, in résumé, is the organization of the Olympic Movement. The aim of this outline is to encourage a discussion amongst all the participants.

The Olympic Movement has three components :

- the International Olympic Committee (IOC),
- the International Sports Federations (IFs),
- the National Olympic Committees (NOCs).

These bodies combine their efforts in order to :

- encourage the organization and development of sport and sports competitions,
- steer and maintain sport in the Olympic ideal by promoting and strengthening friendship between the sportsmen of all countries,
- ensure the regular celebration of the Olympic Games.

The organization and running of the Olympic Movement, as well as the relations between these bodies, are defined and settled in the *Olympic Charter* which assembles the Olympic Rules, bye-laws and instructions, and all useful information.

The International Olympic Committee

The General Assembly or *Session* of the IOC elects a *President*¹, three *Vice-Presidents*² and five members². These nine personalities form the *Executive Board*, which administers the Movement and periodically accounts for its activities by

¹Elected for eight years and re-eligible for four-year periods.

²Elected for four years and outgoing in rotation.

submitting proposals for the approval of all the *members* meeting in Session. Outside the Sessions, the Executive Board is convened three or four times a year to study current affairs, take a decision in urgent cases, and expedite day-to-day matters through the *Director of the IOC*.

The Session¹ (or General Assembly) of the IOC is convened once a year (twice in the year of the Olympic Games) to adopt² the activity programme and make decisions on points of the agenda such as : elections, choice of cities which will have the honour of staging the Games of the Olympiad and Winter Games, study of the progress reports of the Organizing Committees of the next Games, amendments to the Olympic Rules, examination of the Games' programme ; vote on the budget, reports of the various IOC Commissions, discussion of requests from the IFs, recognition of new NOCs or withdrawal of recognition, etc.

A member of the IOC, once elected by the Session³ on the recommendation of the Executive Board - the IOC is self-recruiting by cooptation - becomes the IOC's ambassador in his country and not his country's representative to the IOC. He must not accept from a government, organization or individual any mandate which might bind him or interfere with the freedom of his vote.

The General Secretariat⁴, placed under the authority of the Director of the IOC, is the Movement's executive and coordination body.

Specialised commissions are charged with studying certain specific files, such as questions of finance, law, medicine, press and television, Olympic Solidarity, Olympic programme, and to submit recommendations. Some of these are joint, that is to say composed of members of the IOC, representatives of the IFs and the NOCs, and technicians or specialists. For the first time, in May 1982, there will be a meeting of the Athletes' Commission, created shortly after the XIth Olympic Congress.

¹ The next IOC Session will take place in Sarajevo (YUG), 1984.

² The great majority of decisions is taken on recommendation of the Executive Board. In the event of a vote, a simple majority is sufficient, except for rule changes where a two-thirds' majority is required. For elections, an absolute majority is necessary. If very important matter arises requiring a quick solution, the President of the IOC may submit a resolution to a postal vote.

³ When choosing a new member, the candidate's personal qualities (knowledge of sport, in fluence, independence, availability), are taken into consideration, together with the geographical, political and linguistic distributions that are required to maintain a balance and inject or give a new tone to the assembly. After the Session in New Delhi the IOC had 89 members.

⁴ Château de Vidy, 1007 Lausanne (Switzerland).

The International Sports Federations¹

The IOC collaborates with 28 International Sports Federations whose sport features on the Olympic programme, and with various other organizations which govern a specific field. The responsibilities of the IFs cover the legislation, organization and development of sport. For the Olympic Games, they ensure the technical running of their sport, with the IOC remaining the final authority on all non-technical questions concerning the Olympic Games and Movement.

The National Olympic Committees

At the present time, 152 National Olympic Committees are recognized by the IOC². Created to develop Olympism in their respective countries, they are the territorial representatives of the Olympic Movement. Alone entitled to enter competitors in the Olympic Games, they must not only devote themselves to the development of sport, but also combat attempts at political interference and all discrimination in sport. They equally have to see the protection of the use of the Olympic emblems in their country.

Coordination

The IOC Executive Board meets the representatives of the IFs every year and the delegates of the NOCs at least every two years. On these occasions, preoccupations can be voiced and proposals put forward that will then be studied by the Session.

Furthermore, in 1973 after 30 years of oblivion, the tradition of *Olympic Congresses*³ was revived. The Congress is made up of the three components of the Olympic Movement (IOC, IFs, NOCs). Various organizations and individuals may be invited by the IOC. The Congress cannot take a decision, but constitutes a meeting point for expressing, comparing and studying the ideas of the whole of the Movement.

¹ Twenty-two IFs govern the summer sports, five govern the winter sports, and one covers both a summer and a winter sport.

² To obtain recognition, an NOC must comprise at least five national federations affiliated to the corresponding IF recognized by the IOC; at least three of these federations must be national federations whose sport features on the Olympic programme. Moreover, these federations or their representatives must form the voting majority. The IOC members in this country are *de jure* members and have the right to vote. The IOC may withdraw its recognition of an NOC which no longer respects its Rules. This NOC thus loses the right to send athletes to the Olympic Games.

³ The XIth Olympic Congress was held from 23rd to 28th September 1981 at Baden-Baden (Federal Republic of Germany).

In addition, the Commission for the Olympic Movement, which is tripartite (IOC, IFs, NOCs) meets at regular intervals, not only to prepare the next Olympic Congress, but also to discuss questions of mutual interest affecting the organization of the Olympic Games.

The Games of the Olympiad and the Winter Games¹

Competitions between individuals and not between countries, they assemble sportsmen from all nations in fair and equal contest, without discrimination against a country or individual on racial, religious or political grounds.

The Session awards the Olympic Games to a city, and not to a country. The application must be presented by the Mayor or the highest municipal authority and have received the approval of the NOC and the support of the government authorities, in particular the guarantee of free entry to the country where the Olympic Games will be held.

The vote is secret. The NOC and the selected city then become responsible for the commitments undertaken. The NOC generally delegates the mandate with which it is entrusted to a special Organizing Committee (OCOG). This Committee becomes the executive body charged by the IOC to represent it to organize the Olympic Games. It acts on the delegation of the IOC within the limits laid down for it and cannot take its place.

Revenue

All sums deriving from the celebration of the Games of the Olympiad and Winter Games belong to the IOC which reserves the right to assign two-thirds to the OCOG and to allocate a portion to the IFs and to the NOCs.

The IOC retains one-ninth of the amount specified in the contracts for the rights of the televised broadcasting of the Olympic Games. This portion constitutes its main revenue.

Another one-ninth of these rights is attributed by the IOC to the *Olympic IFs* which decide the distribution key of these funds among themselves.

The last one-ninth goes to the *NOCs*. The sum is paid into a common fund used for the Olympic Solidarity programme.

¹ Exclusive property of the IOC which owns all rights to their organization, use and reproduction by all means. *The Games* of the Olympiad are celebrated in the summer. They have to be held in the first year of each Olympiad, and cannot last more than 16 days. *The Winter Games* take place over a maximum of 12 days.

Olympic Solidarity

This programme hinges on three sectors :

- 1 The training of officials and, particularly, the organisation of refresher courses and the offer of scholarships.
- 2 The elaboration and distribution of sports documentation.
- 3 Assistance in programming and constructing sports installations.

EXECUTIVE BOARD OF THE IOC

President

Mr. Juan Antonio Samaranch - elected in 1980

Vice-Presidents

Mr. Louis Guirandou-N'Diaye - 1st Vice-President, elected in 1980

Mr. Alexandru Siperco - 2nd Vice-President, elected in 1982

Mr. Ashwini Kumar - 3rd Vice-President, elected in 1983

Members

Mr. Virgilio de Leon - elected in 1980

Mr. Richard W. Pound - elected in 1983

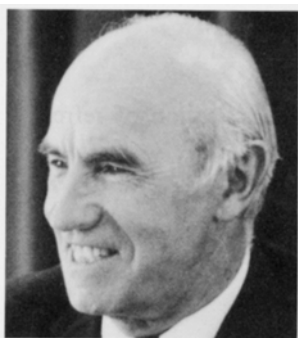
Prince Alexandre de Mérode - elected in 1982

Mr. Julian K. Roosevelt - elected in 1982

Major Sylvio de Magalhaes Padilha - elected in 1983

Director

Mrs. Monique Berlioux



THE NATIONAL OLYMPIC ACADEMIES

by Dr. Otto Szymiczek (GRE)

Dean of the IOA

President of the International Track
and Field Coaches Association

Bronze Medal of the Olympic Order

The restorer of the Olympic Games, Pierre de Coubertin, had very timely diagnosed the need for an Olympic institution of a spiritual nature. This institution would tend to the research, the philosophy and the principles of Olympism, the study of the means and methods for the realization and the application of its ideas in our continuously progressing contemporary world. Additionally, it would undertake the education of the appropriate staff, a staff which would be in a position to drive Olympism towards the correct direction, in accordance with the social developments of the times, without, however, mutating the basic lines of the Olympic ideals and the aims of Pierre de Coubertin.

It is widely known that Coubertin wished to convey the Olympic idea to the contemporary world, as a means of education. He therefore restored the Olympic Games, for he recognized the fact that through the Games he would be able to attract the interest of both public opinion and governments, so that the Olympic principles and ideals would eventually be applied to the general education of the young.

As a result of the rapid and prodigious development and the wide acceptance of the Olympic Games, coupled with the increasing involvement and participation of people in physical education and sports, the need for an immediate resolution of the issue of appropriate staff education became more urgent.

In spite of the fact that the Olympic Games in effect conquered the world, Coubertin realized that they were led away from their original intent, as he had visualized it. To his dismay, no sufficient mention of the moral values and the philosophy of Olympism was actually made, and in the field of education precedence was given to the beneficial effects of physical education and the agonistics of athletic events. Surely, the number of spectators, who watched with ample enthusiasm the great athletic achievements, had increased but their interest was focused rather on the statistics and the distribution of the medals, thus supplanting a genuine interest in the pure principles and aims of Olympism.

Coubertin was disquietened by this turn of events and consequently insisted on organizing an Olympic conference, whereat he could relate his basic thoughts to the athletic constituents so that the discovery of the appropriate solution would become feasible. To this end, he employed all possible means within his power. He wrote articles and books and he delivered speeches, in order to inform the public sufficiently regarding the correct interpretation of the purposes of Olympism. And it was exactly for this very reason that he commissioned the German Olympic Committee to set up a centre for Olympic studies and to publish a periodical which would deal with the same subject matter.

The final solution was effected when, in 1949, the International Olympic Committee approved the proposal of John Ketseas, a Greek. This proposal provided for the establishment of an International Olympic Academy and was a product of Ketseas' cooperation with the renowned philhellene and the internationally known sports scientist, Carl Diem.

The Hellenic Olympic Committee, with the moral support of the International Olympic Committee, set the foundations and commenced the running of the IOA from 1961, close to the holy forest Altis, nearby ancient Olympia, as an invaluable gift of Greece to international Olympism.

The greatly successful performance of the Olympic Academy for so many years in effect proved that the correct and effective means for the special Olympic education of the people who would wish to offer their strength and their enthusiasm to this great undertaking had indeed been found.

Right here, next to the ancient marbles of Olympia, at the foot of Kronion, close to the ancient stadium and not far from the river Alfeus, the young of the world study Olympism, are inspired by the spirit of Olympia and freely discuss the issues of Olympism under the guidance and the instruction of internationally renowned teachers.

Upon the completion of every Session, the works, reports and studies presented during the Session are compiled in albums and in separate volumes for English, French and Greek. These volumes are dispatched to all the Olympic Committees, the intellectual and spiritual institutions as well as the universities, of the world. Thus, the teaching, the proposals and the conclusions arrived at during each Session, become available for study to any and all interested "students".

Within a short time after its foundation, the IOA was widely accepted as the spiritual centre of Olympism, a centre of great radiance. At the same time, however, it was ascertained that the Academy could not possibly cover the ever increasing need for the education of the staff which dealt with the Olympic ideal. It was imperative that a way be found to expand its task, even if only for the preparatory stages.

Many of those who attended the Sessions of the IOA, when they returned to

their respective countries, felt the strong urge to speak of all that they had seen and heard and to convey their enthusiasm and the experience of their visit to Olympia. They organized meetings, published their impressions and delivered speeches on the subjects. These meetings, eventually, took the form of branches of the IOA. Thus commenced the effort to acquaint all countries with the Olympic idea. These meetings : in Austria, Spain, Japan, China and America, later assumed the name "National Olympic Academy". Today, there are 16 such National Olympic Academies, in Argentina, Austria, Bulgaria, Canada, Chile, Cyprus, Dominican Republic, Egypt, Spain, United States of America, Great Britain, Japan, Poland, Taipei, Switzerland and Uruguay. Furthermore, the establishment of four additional National Academies has been announced and they are to be formed in Saudi Arabia, Hong Kong, Malta and Equador.

The IOC approves of the endeavours of the IOA to encourage the founding of National Olympic Academies and supports it in every way and with vivid interest.

In 1982, during a meeting of the representatives of all the National Olympic Academies already in existence, a meeting which was called by the International Olympic Committee on the occasion of the IOC Commission for the IOA, I submitted a special plan for the formation and the operation of the National Olympic Academies. This plan covered all the necessary activities, the scope and the operational method of each National Olympic Academy.

I believe implicitly that the National Olympic Academies can and will accomplish a task of great import and consequence, especially so if they are in touch with the parent International Olympic Academy and they coordinate their activities accordingly. It is well accepted already that here, in the seat of the IOA and with only one Session per annum, it is not possible to proceed with the preparation of a large number of staff members. Another item to be noted is the fact that our task here would be more complete and closer to perfect, if all the participants came prepared, in some form or manner, for all they are to hear and discuss.

The President of the IOC, Mr. Samaranch, who took part in this meeting, promised to assist the National Olympic Academies in their tasks by offering grants from the funds of the Olympic Solidarity. He also expressed the hope that all the NOCs would soon establish their very own National Olympic Academies.

As I happened to have attended many of the meetings of the various National Olympic Academies and have studied the subject of the founding and the operation of such academies extensively, I believe that I am in a position to acquaint you with some of the problems and the difficulties which those of you who intend to proceed and organize such academies in your countries must bear in mind.

The characteristics of operation of an NOA vary from country to country. In all countries, however, they have been founded under the auspices of the NOC

and the initiative of staff specifically trained and educated at the IOA. In most countries, within the NOC a specific subcommittee operates which deals exclusively with the issues regarding the National Olympic Academies. In Japan, a National Olympic Academy was organized and comprises 140 members. The purpose of its endeavours is well defined and it specifies that :

The purpose of the NOA is the realization of the aims of the IOA, the selection and the preparation of candidates who will participate in the IOA Sessions, and cooperation with the Japanese Olympic Committee in the dissemination of the Olympic ideal. For the furtherance of these purposes the Japanese Olympic Academy each year organizes a conference of wide participation and publishes a magazine, articles in the news media and books. Lately in fact, it published the Olympic Games Encyclopaedia. It also tends to the collection of various Olympic memorabilia, tokens and other material.

The Japanese NOA, after every conference that it has organized to date, publishes a special album and it constitutes a model of coordinated work and activity for all the other NOAs.

The Chinese-Taipei NOA has also organized similar activities. To date, it has organized six conferences, of a ten-day duration each, and the participants have been professors, physical education students, athletes and representatives of sports organizations. The speakers are invariably either important individuals of the country, or foreigners of import. During each conference, at least two foreigners present speeches. Additionally, they invite at least five foreigners per conference, as part of an exchange programme. For the duration of the conference, various cultural activities are organized, in addition to Olympic book and token exhibitions.

In the United States, a special committee of the NOA commissions a university to organize the conference. The duration of their conference is one week and the participation reaches up to the 500s. These participants are volunteers, who undertake to cover their own expenses and some are employed in the various fields of education, history, sociology, while others are candidates for participation in the IOA Sessions and yet others are sports constituents, etc. Invariably, at least one foreign speaker is invited and there always appears a large number of proposals and suggestions.

In Egypt, the conferences of the NOA took place in the officials' stands in Cairo Stadium. The participants, to a total of 120, were all members of the athletics and physical education staff from all over the country. Their endeavours were attended by the member of the IOC in Egypt, Mr. Touny, who donated an amazing personal collection of Olympic items to the Egyptian NOA.

In Canada, the expenses for such conferences are to be covered by the NOC and the Royal Bank of Canada. The selection for participation is made from a total of 12 thousand individuals, age from 18 to 30. The first conference is to take place in Calgary, where the 1988 Winter Olympics will take place.

In so far as the duration of the NOA conferences is concerned, we note that they may cover anything from one to ten days. In some cases, the participants attend at least one lecture each afternoon for ten days. In other cases, however, they live together and attend programmes similar to those of the IOA.

The financial issues are taken care of by the NOCs, or by the institution which undertake the organization of these conferences. In many instances, the participants cover their own expenses.

In Chile, where the National Olympic Academy was set up in 1981, a highly successful conference was organized. The Presidents and the Secretaries of the Olympic Committees of the North, Central and South American countries were invited. It was a marvellous gathering, of an extremely high Olympic spiritual level. With the very same grandeur in view, Uruguay is preparing its own conference this year.

Regarding the programme of instruction, the general subjects to be dealt with are the very same themes of Olympism itself, the history of the Olympic Games, ancient and contemporary, philosophy, organization, Olympic Movement, scientific subjects which touch on the athletes, reports of those who participated in the International Olympic Academy Sessions, technical aspects of the various sports, etc. Additionally, cultural activities and exhibitions are organized. Sufficient time is allowed for debates and plenty of hours for the discussion of subjects which are relevant to the specific situation and conditions of each country, as regards the development and the application of the Olympic ideals.

Finally, we should make a note of the fact that within the scope of the subjects included in the Dominican Republic's programme, the topic "The role and the interaction of governmental authorities and private initiative in the development of sport", is also included.

I supplement my presentation with the report which I submitted during the meeting of the IOC Committee for the International Olympic Academy. I believe that therein you will find a lot of detailed information, which may prove of use to all of you, dear friends, who will decide to work for and organize National Olympic Academies in your own countries.

National Olympic Adademy

The IOA, after having expanded its activities for more than 20 years, under the administration of the Hellenic Olympic Committee and the patronage of the IOC, is now recognized as the world spiritual centre of Olympism. The recognition as the true international spiritual centre which gives the correct orientation for the observance of the moral principles of the Olympic idea and the

philosophical principles of the Olympic spirit, has been furthered by the gigantic development of athletics and all other sports all over the world not only for the spectacle provided by competition and athletic events, but also for exercise, training grounds and facilities and the prevalence of the slogan "sport for all".

During the 20-year period in which the IOA has developed its programmes and taught the true principles of the Olympic idea, it became apparent that the spirituality of sport was a question which had not been sufficiently investigated. The many papers and studies which were presented at the IOA's Sessions have shown the great need which exists today in the world of sport for a genuine Olympic conception and the moral principles which govern any sporting activity.

The IOA, through its activities, has contributed significantly to the awareness by the NOCs of the fundamental principles of their work, which does not only consist in the preparation of teams for their participation every four years in the Olympic Games, but mainly in the dissemination of the Olympic idea as a means to enhance the effects of education and create hardworking, able and dynamic citizens.

All this shows that a project of this magnitude and significance cannot be left solely in the hands of the few amateur sportsmen who work disinterestedly within the NOCs, but that all the people who are responsible for education and sport, educationists, sports officials, intellectuals, should become involved in this overall effort.

The IOA has become conscious of the need to find a way to expand the teaching of the moral principles of Olympism and the promotion of the true Olympic spirit and realizes that such a vast and difficult project should be undertaken by the young in the different countries who have had the opportunity to attend the Sessions of the IOA and participate actively in the proceedings. It is, of course, understood that they would always remain responsible to their NOCs and subject to their guidance and protection.

The idea has taken root with the establishment of several "NOAs" in different countries which have begun to operate and produce results.

I believe I can now outline the aims that should be pursued by each National Olympic Academy and the best way in which it can operate.

The object of the National Olympic Academy is to preserve and disseminate the Olympic spirit, study and implement the social and pedagogical principles of Olympism in the cultural environment and the language of each country, in cooperation with the IOA and transfer its teachings to the country of the NOC.

Administration

The National Olympic Academy is administered by a sub-commission of the NOC, composed of NOC members and knowledgeable representatives who have attended the IOA's Sessions, or known expert scientists and amateur sportsmen of the country concerned.

The tasks of the National Olympic Academy will be :

- a) To follow the activities of the IOA and maintain contacts with it through the National Olympic Committee.
- b) To supervise the selection and preparation of the participants who are designated by the National Olympic Committee to attend the IOA's Sessions.
- c) To maintain contact with those who attended the IOA's Sessions and keep their interest alive by asking them to submit reports on their participation, conclusions, views, opinions.
- d) To mobilize all the members of the NOA for the propagation of the principles of Olympism.
- e) To organize or assign the organization of seminars, meetings, courses, lectures, Olympic days, in order to promote the work of NOAs.
- f) To produce and distribute appropriate information material on the subject of Olympism.
- g) Possibly to support the publication of books with an Olympic content, the production or acquisition of Olympic films, the establishment of an Olympic museum, an Olympic library, the organization of exhibitions, etc.

Operation

The NOA can operate in the form of weekly seminars, or lectures held at intervals in the course of the year. The important thing in both these cases is to prepare a programme for each type of event, specifying the topics, the lectures and the discussions to be held and also to make sure that participants will receive the printed or roneotyped texts of the lectures and that proceedings can be made available at the end of the session or seminar, even to those who were unable to attend.

Seminars and meetings can also be held for specific categories of people, e. g. journalists, educationalists, medical officers, physical educationalists, judges and referees, etc.

Topics

The topics for seminars and meetings can be divided in two groups :

- a) *Main topic*: History of the Ancient and Modern Games; Philosophy of Olympism; the Contribution of Baron Pierre de Coubertin; Organization of Modern Olympism, etc.
- b) *Specialized topics*: Olympism and Education; Olympism and Society; Olympism and Culture ; Contribution of Olympism to World Peace (cf. IOA Reports which contain many topics).

Lecturers, participants and guests

Expert lecturers, local and foreign, preferably from among those who have lectured at the IOA, should be invited to each session. It is also advisable to invite IOC members, expert scientists, former Olympic medallists and, generally speaking, personalities from the world of sport.

It is recommended that participants come from educational, scientific and sports circles, as well as from the mass media.

The above thoughts and recommendations constitute a working paper for further study and deliberation for the purpose of producing a final text governing the operation of the National Olympic Academy, in accordance with the special conditions and possibilities existing in each country.

The IOA is willing to offer its assistance and its long experience to all.



PIERRE DE COUBERTIN - MUTUAL RESPECT

by Mrs. Liselott Diem (FRG)

Professor at the Deutsche Sporthochschule,
Cologne

Chairman of the Carl Diem Institute

Coubertin's book "Le Respect mutuel" (Mutual Respect) 1915, is the third part of a trilogy entitled "L'Education des adolescents au XX^e siècle" (The education of adolescents in the XXth Century). The first part deals with physical education and was given the title "La Gymnastique Utilitaire"¹ (Utilitarian Gymnastics) by Coubertin, i. e. physical exercises concerned with the necessities of life. The book is divided into three sections entitled "Sauvetage" (Life-saving), "Defense" (Self-defence) and "Locomotion". In the chapter on life-saving techniques, the author distinguishes between those used on land - running, jumping, throwing, climbing - and those used in the water - falling and diving, swimming (breast-stroke). The section on self-defence deals with fencing - the foil and the épée, the sabre and the cane, boxing, wrestling and shooting - target shooting and shooting flying targets. The section on "Locomotion" is divided into subsections on animal locomotion - walking, riding - and mechanical locomotion - aviation, sailing, cycling, the car, skating, ballooning. There follow chapters on the theory of sport, sports psychology, a "lesson plan" for the first two years of study, a chapter on teachers and pupils and one on the gymkhana.

Coubertin had used the formula "utilitarian gymnastics" for the first time in 1901 "in a number of newspaper including the New York Herald" ; he used it again "in 1902 at two conferences organized in Paris by the Association des Professeurs de Gymnastique and by the Touring Club de France" (le Respect mutuel, p. 11).

He writes with a certain pride:

"I remember these dates because people compel me to do so, although I am certainly not going to complain of the fact. The value of an idea can be measured by the number of those who retrospectively claim to have engendered it. "

(ibid. p. 11)

¹ Coubertin, P. de: L'Education des adolescents au XX^e siècle, I. La Gymnastique utilitaire Sauvetage - Défense - Locomotion. Félix Alcan, Paris 1906, 160 pages.

The first volume of his work "L'Education des adolescents au XX^e siècle" presents ideas for reforming the physical education methods of the era. The second volume deals with "Education intellectuelle" (Intellectual education) and puts forward the idea of a "universal analysis"¹. In the second volume, as in the first, Coubertin in his particular pragmatic way, gives precise methodical and didactic instructions. It is divided into a Sciences Course, a Humanities Course and a Languages Course. In addition to commentary and critical analysis, the author provides supplementary reflections on mathematics, the possibilities of material projections and the use of literature. Similar ideas on sport and general education are expressed by Coubertin in "Un Collège modèle"² (A Model School), first published in 1909 in the "Revue des Français" (Frenchmen's Journal) which appeared on the occasion of the Congress on World Economic Development at Mons (Belgium). In the organizational plan and curriculum for a sports school, which he developed for King Leopold of Belgium, an important place is given not only to sport but to sciences and languages, both dead (Latin and Greek) and living (German, English, French, Italian, Spanish).

The wealth of suggestions for the sciences and the "Cours d'humanités" is always related to the environment, e. g. the earth, water, air, fire, minerals, vegetation, the animal world, but also to electricity, machines, industry, trade and transport. His ideal picture of a "sports high school" calls for a versatile humanistic education in conjunction with daily sport in very varied forms. At the same time education in the crafts and arts is not neglected. The self-government of the pupils, and their management of sports groups and contests demonstrate Coubertin's educational goal.

After the 1906 and 1912 publications, there followed in 1915 the last volume of "L'Education des adolescents au XX^e siècle, III. Education morale. Le Respect mutuel"³:

"After dealing in the earlier volumes with theses grave and urgent topics, I now come to moral education, which is also a need of reformation and renewal." (p. 13)

In his preface to this third part, he first analyses the concepts of faith, tolerance and mutual respect. He shows how in the modern world a faith valid for every one is not possible, and this has led to a flight to "tolerance":

¹ Coubertin, P. de: L'Education des adolescents au XX^e siècles. II. Education intellectuelle. L'Analyse universelle. Félix Alcan, Paris 1912, 155 pages.

² Coubertin, P. de : Un collège modèle (le Collège Leopold II). Basset et Cie, Paris 1912, 23 pages.

³ Coubertin, P. de : L'Education des adolescents au XX^e siècle. III. Education morale. Le Respect mutuel. Félix Alcan, Paris 1915, 104 pages.

" whose virtues many extol, and take umbrage when one points out its evident failure. " (p. 14)

Coubertin explains this "evident failure" as being due to the fact that the concept of tolerance indicates a rather passive attitude, and is therefore unsuitable for education:

" This failure was in the order of things. Nothing lasting can come from negations and tolerance is a very negative virtue. The leading idea to which one must hold fast must combine the whole width of tolerance without its customary coldness, and the whole fruitfulness of faith without its narrowness or its frequent implacability. Between tolerance and faith there is room for 'mutual respect'. " (p. 14)

Coubertin deems this 'respect' to be the basis of a working democracy :

"And the democratic societies in particular are so much in need of 'mutual respect ' that they can scarcely forgo it without running the risk of lapsing into anarchy. The French revolutionaries felt this when in order to complete their motto they placed beside the words 'liberty, equality ' the word 'fraternity ' to mitigate them. But this asks too much of men. Fraternity is for the angels. Mutual respect is what one can without exaggeration require of humanity. " (p. 14/15)

It may be affirmed that in these introductory remarks on 'mutual respect' and in the last chapter, which deals with the cultivation of consciousness, the education of the conscience, are to be found the original source of Coubertin's pedagogics, his Olympic idea and his sporting ideology. His often-repeated motto is well-known :

" To require of peoples that they should love one another is a form of childishness; to ask them to respect one another is not Utopian, but in order to respect one another they must first know one another. " ¹

This desire to get to know one another needs supporting motives. Up to the present day we are still asking how we can achieve this necessary openness to the world and freedom from prejudice. Coubertin replies positively :

" The present trend brings us visibly forward in this direction, as it tends to the lowering of barriers and the multiplication of contacts, thus easing mutual acquaintance and quickening the wish for it. It would be very regrettable if it were otherwise, since (and I repeat it) only the spread of sentiments

1 Coubertin, P. de: L'Idée olympique. Discours et essais. p. 133.

and customs of mutual respect can breathe life into moral education, which the diversity of faith and the inequality of conditions prevent from attaining unity, and which through the habit of mere tolerance would lapse into a dangerous lethargy." (p. 16)

Coubertin followed his own principles. As a young Frenchman, he travelled very early to England and America, something which was not common at the time. In his detailed writings on the English and American education and way of life, which were different from his own, he showed his understanding of other manners, and his endeavour to embody new knowledge in his pedagogics. The impressions which he gained abroad deeply influenced his Olympic pedagogics. He hoped that through meeting other nations French youth would be guided towards a better sporting education.

About this book Coubertin writes :

"It is of course not a didactic treatise, and limits itself to collecting reflections and suggestions apt to quicken or fortify the conviction of the reader. Moreover, the doctrine of mutual respect can not be codified." (p. 17)

The suggestions and numerous examples refer to five chapters : " Respect for Faiths ", " Respect for Living Conditions ", " Respect for Conventions ", " Respect for Individuality " and "The Cultivation of the Conscience ". Coubertin chose what he thought were typical examples proving the need for educational reform on a basis of mutual respect. In each of these chapters his concern for sports pedagogics and the Olympic idea is apparent, although sport is not specifically mentioned. It would require a philosophic treatise to elucidate this particular volume of Coubertin's publications in conjunction with the whole theoretical system of Coubertin's philosophy.

In the first chapter, respect for faith is discussed at length. As always, Coubertin first introduces the concepts. He classifies men as follows :

" The distinction commonly made between 'those who believe' and 'those who do not believe' is incomplete. It is necessary to insert between the two classes at least a third and by no means the smallest, namely 'those who doubt', "(p. 21)

He seeks to deepen his classification further, and believes men can be divided into 'those who hope' and those who in the words of the Scriptures " are without hope", (p. 21)

" The great driving force of religions is hope, and not faith. " (p. 21)

This links up with his otherwise somewhat obscure view of the 'cult of the dead':

"The more one looks into this side of religious matters the more one recognizes that this cult of the dead exists above and beyond the churches, and represents the higher religion of humanity, which no logic, no reflection and no discovery will ever overthrow."

and

"Every generation is bound up with its predecessors, whether it has to carry on its work or to react against it... Here, therefore, is the well-spring of things religious and the ground of their endurance." (p. 24/25)

Coubertin's conclusions can easily be pieced together from his reflections. *"This great draw-well of religious thought"* includes not only the idea of the continuity of generations, but also *"inevitably the idea of merit and purification."* (p. 29) And he concludes :

"A church is a gathering of people who are united in hope." (p. 29)

It is fascinating to see how Coubertin analyses the position of the churches in social life :

"We thus hold two facts which are certain and so enduring that they stretch beyond our horizons - the hope of survival and the idea of merit... Even the somewhat irritating doctrine of the redemption of the guilty by the just dominates our general mentality. Hell, purgatory and paradise thus correspond to normal notions of justice and compensation." (p. 31)

Coubertin enquires into the formation and determination of doctrine : *"So we get the catechism... Just as the hope of a beyond implies the Church, so the Church engenders the priest and the catechism. It also engenders the cult."* (p. 34)

In this connection he considers the aesthetic character of religious ceremonies, which often has something seductive about it, and the sermon as oral interpretation of scripture, which works on the hearers only through the knowledge and skill of the preacher. Rites, on the other hand, provoke "scarcely any criticism". With cogent arguments Coubertin also analyses the "return to paganism" and comes to the following conclusion:

"You cannot reproach a man for having no Faith. It is precisely this reproach which in the past has sowed the seeds of intolerance and persecution of unbelievers. Religious peace cannot exist in a State in which Faith is openly professed to be a merit." (p. 41/42)

These religious struggles for power continue up to the present day, even in churches which profess love for one's neighbour and hence respect and tolerance

as moral requisites. One may repeat with equal justification in 1983 what Coubertin affirmed about believers and unbelievers in 1915 :

"It is usual to see some intolerance go hand-in-hand with a noisy if not ardent faith. People tend, on the other hand, to require from the man who calls himself a 'free-thinker' a sort of cheerful tolerance towards the 'credulity' of those from whom he has set himself apart. " (p. 44)

The second chapter and its examples deal with social difference and respect for living conditions :

" Some people find inequality of living conditions natural; it is inevitable, which is something different... 'condition' must not be confused with 'occupation'. The occupation is a fact; the condition is a judgment. It is to some extent the conventional angle from which people consider the social position of the individual. In this field, as everywhere, attempts have been made to set up classifications. Intellectualism has distinguished the 'liberal' professions from manual occupations. In politics it has been found convenient to oppose the capitalist to the proletarian. " (p. 51)

Coubertin immediately criticizes these divisions as " fragmentary and hence incomplete " (p. 51/52). In reality there are no boundaries, and it is questionable whether any should be assigned, since such social distinctions would " only accentuate divisions and sharpen antagonisms ". In his further argument on 'social inequality' he alludes to the churches, in which :

" The hope of a future life is a theme readily used to justify social inequality and make it acceptable to those who suffer from it. Here again let us not wax indignant if in this field solid alliances are often forget between 'altar and capital'. This is as old as the world and as inescapable as Fate." (p. 56)

We cannot deny it. It is still true today.

Coubertin also deals with the " eternal class struggle ", resulting from the juxtaposition of two groups : " one, whose existence is precarious, and one whose future is assured", (p. 57/58)

" The class war is therefore like war between nations. Long periods of peace and understanding may interrupt it, and in fact do so. But it seems that the conflicting parties cannot aspire to anything more than a modus vivendi, whose duration will vary according to the degree to which its conditions are appropriate to the circumstances, tendencies and needs of the time. " (p. 58)

Coubertin depicts intuitively and vividly political power struggles for which we could still find parallels in all nations today. It is inevitable that such in

movements should be " men who reap a profit from them. " No sooner have they reached a position of power than :

" Their standpoint changes; they no longer see things from the same angle as those whose wishes they are supposed to represent. Having themselves become property-owners, it is only by their skills as tight-rope-walkers that they remain delegates of the propertyless... " (p. 61)

" The social mechanism of the civilized world thus appears to us in the image of a sand-glass, between whose halves Democracy strives to maintain equality... " (p. 61)

In his reflections on the means of overcoming social distinctions Coubertin attacks the fashionable words 'charity' and 'solidarity', as "the idea of 'charity' rightly or wrongly has a slightly humiliating connotation " (p. 62), while " the idea of solidarity " presupposes " an extremely vague sort of right, with which we shall manifestly cease to be in agreement if we take the analysis a little further. If our fellow-man has the right 'not to die of hunger' he has also the right to a little more. And where does his right stop? " (p. 62)

With relentless lucidity he shows that :

" While the situation of the workers has in many respects improved, their relationships with their employers have become ever more embittered. " (p. 65)

"... too little thought has been given to the possible consequences of contact between employer luxury and the manual labour force on which it depends... The worker too needs something more than the bare necessities, and this must be taken into account in employing him..." (p. 66/67)

Perhaps it was the bitter experience here recorded which moved Coubertin to seek through the Olympic Rules to attain a kind of social justice which would ensure that everyone had access to the community of sportsmen under the same conditions.

The third chapter also deals with a vital question, namely " respect for conventions ". By " conventions " Coubertin means both " written laws " and " unwritten laws or customs " (p.75). He attaches more importance to traditions and customs than to laws in the strict sense :

" In reality the strength which a nation draws from its laws could never replace that which it draws from its customs. Both these sources of strength are necessary. But history shows that customs are even more essential to the vitality and endurance of societies than are laws. " (p. 76)

And in another place he refers to a double rule to the effect that :

"Respect for law is required by public order, which is the basis of every social organism, so that anyone offending against it is giving reinforcement, however small, to anarchy, and that, on the other hand, respect for customs is the best expression of enlightened and far-seeing patriotism. Law is not in itself the emanation of absolute justice, and custom does not necessarily incarnate perfect reason. It would be naïve and futile to look upon them in this way. Neither law nor custom must be untouchable, since men are not made for them but they for men. But together they constitute the essential basis of every viable society - conventions - a basis obviously defective by the very fact of its being human, but on which none the less rest material security and national spirit, the sources of collective progress." (p. 80/81)

The two last chapters deal less with external influences, with man's environment and how he responds to it, than with his personality, respect for individuality and the need for cultivation of the conscience.

Coubertin names three spheres in which society "owes man respect for his individuality, namely career, marriage and opinions" (p. 86). Perhaps these three focal points could be better described as professional life ("la carrière"), family life and personal opinions. For Coubertin man must choose a career, which must be a "vocation", and he goes so far as to say:

"Modern society claims the right to be hard on a citizen who has chosen no career" (p. 86)

Coubertin opposes any attempt to influence a young man or to persuade him that his professional goal is unattainable, "making objections and putting discouraging obstacles in his way." (p. 88)

And he adds realistically:

"Parents sometimes think themselves authorized to do so in the name of unjustifiable family traditions, if not from still less legitimate caste prejudices" (P. 88)

His views on marriage and family life are shaped by his demands on man's sense of responsibility: "Even where divorce is accepted legally and by the church, it can be viewed as no more than a last resort." (p. 89)

Coubertin also calls for reflection and searching of conscience in the formation of personal opinion. He recognizes :

"The difficulty for most citizens in forming personal opinions, and the pressure of ready-made opinions in the circles to which they belong or in which they move..." (p. 92)

as an enduring problem in the formation of opinion. As ever, he is a realist, and gives concrete examples :

"Professional interests inevitably play a part and their intervention is by no means improper. Can one expect a farmer to support free trade, when he needs protectionism, on the pretext that the higher interest of the State must override his own. He must first be convinced that such is truly the higher interest of the State. This is not a mathematical truth but an ancient argument, and the argument will continue. (p. 92)

"If the Radicals are for free trade and the Conservatives for tariffs, the farmer will back the Conservatives, and no one could seriously reproach him for so doing. At most one could, in a conflict such as that over the banning of absinthe, ask the interested party to bow before the exigencies of public good and morality. (p. 92/93)

"In the same way an official who sees that a candidate's programme includes a measure on which the improvement of the lot of his kind depends will naturally incline to give him his vote. We thus have a third point - the inevitable intervention of professional interest in the choice of party." (p. 92/93)

Coubertin's humanism is always open to man and the world. He allows for the man's shortcomings, and sees these as grounded in his nature. Whatever man does, and whatever rules he lays down, cannot be perfect. He therefore holds any ideal pedagogic theory to be Utopian and sterile ; for this reason his educational theories are not speculative but realistic, and take into account the for and against of everyday circumstances.

Man must show responsibility towards himself and hence towards society. This becomes particularly clear in the last paragraph of his theory of 'Mutual Respect', which deals with the cultivation of the conscience :

"The doctrine of Mutual Respect constitutes a kind of legislation in which the individual conscience must serve as executive power. We will not argue about the nature of the conscience. It exists in every human being. This incontestable fact will suffice us.

"It exists in three forms, which are always the same: in the majority of men conscience has fallen asleep; in the more numerous minority it has gone astray; but in the elite it is alert." (p. 97)

He gives very vivid examples of these different forms, comparing the sleeping conscience to a court which has not been called to sit for a long time. The straying conscience belongs to men who procure their rights through corruption, arrogance or avarice, and are often highly honoured socially.

The "wakeful conscience" (p. 100), according to Coubertin, does not lead to perfection beyond this world, but keeps man in the breach of his own imperfection, ready to do battle honourably against himself." (p. 100) He criticizes those men who are always seized with "scruples", for behind these scruples there is always a question-mark. Such a man "puts the question ceaselessly and never answers it" (p. 101) In the education of youth, appeal should be made to conscience only where "there is a fit subject for it", (p. 101) In most cases of injustice, reparation is "pratically impossible" (p. 104) But the recognition of injustice leads to what Coubertin calls the miracle contained in conscience: "remorse is born at once", (p. 104)

"Here on earth there is no normal life unaccompanied by remorse. A man without remorse is a monster." (p. 104)

Remorse should not "burden life". (p. 104) It should help man to regulate his life, to moderate his impetuosity, and keep him within those bounds which serve the public good.

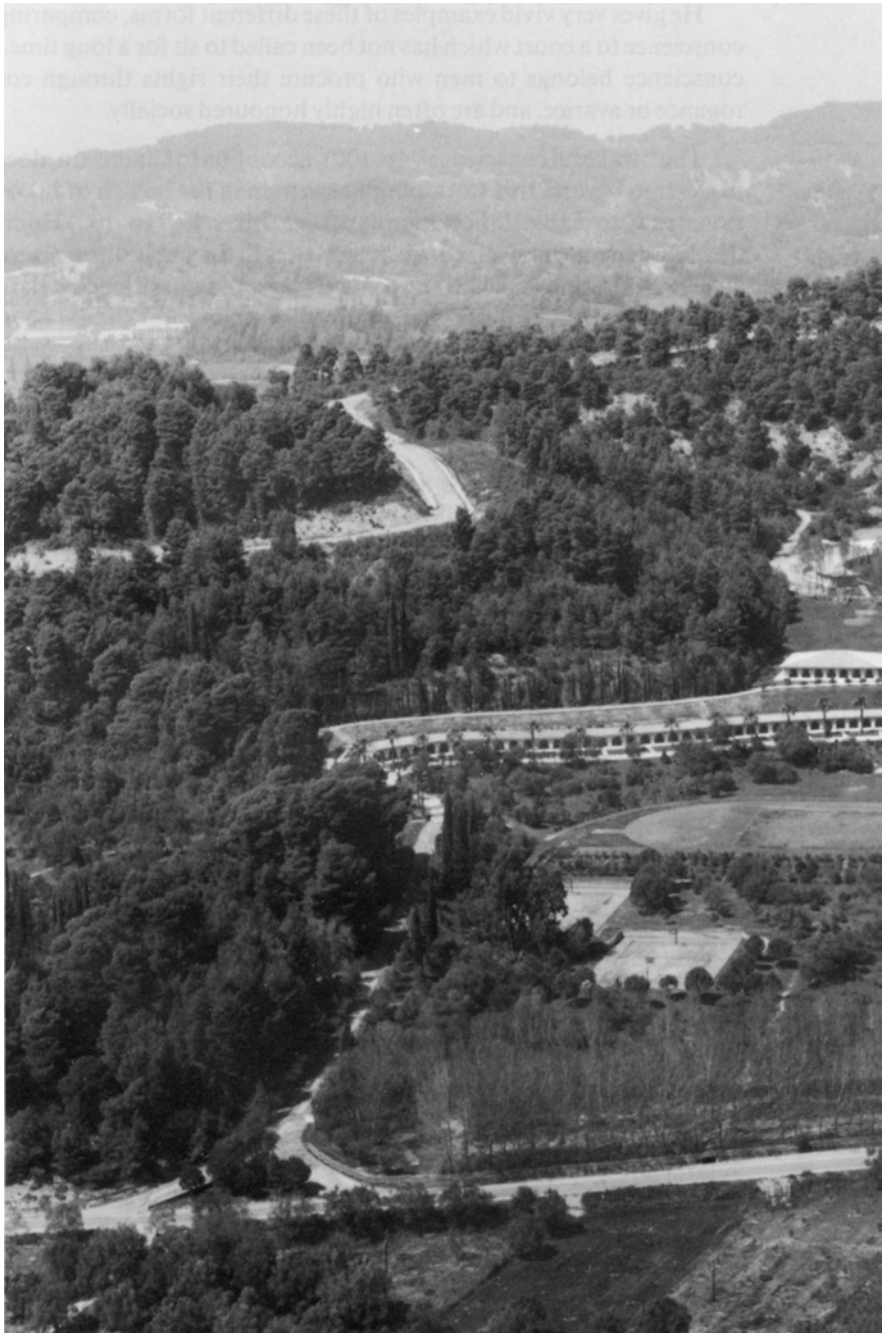
This profession of faith of Coubertin was written in his youth and clearly shows the various strands of his Olympic ideology. It does not rest on unworldly principles. Despite all disillusionment, Coubertin holds to his faith in the Olympic idea and, through it, to the perfectibility of man in his physical and moral powers. Whoever strives to understand the study in question in all its details will recognize without hesitation the often-criticized affirmation of Coubertin, which he repeated in his contribution of 1935 :

"The first essential characteristic of ancient and of modern Olympism alike is that of being a religion... I therefore think I was right to recreate from the outset, around the renewed Olympic, a religious sentiment... This is the origin of all the rites which go to make the ceremonies of the modern Games... The idea of a religion of sport, the religio athleticae, was very slow to penetrate the minds of competitors."¹

This *religio athleticae* is the very thing to which his writing on mutual respect points at its various levels - a basic moral attitude which should shape our whole life, and without which sport is unthinkable.

Translation : Dr John Dixon

¹ Coubertin, P. de : L'Idée olympique. Discours et essais. Carl-Diem-Institut. Hofmann: Schorn-dorf 1976. p. 129/130.



Panoramic view of the site and fad



International Olympic Academy.



Mr. Kimon Koulouris, Secretary General for Athletics and Sport, has just placed a wreath at the foot of the memorial erected at ancient Olympia in memory of Pierre de Coubertin.



Participants in the 23rd Session returning from the Pierre de Coubertin memorial ceremony.



Mr. Kimon Koulouris, accompanied by Professor Nikolaos Nissiotis, visits one of the individual rooms in the facilities.



Meeting of the IOC Commission for the IOA, from left to right: Mr. Mohamed Zerguini, Mr. Francesco Gnechchi-Ruscione, Mrs. Flor Isava Fonseca, Mrs. Monique Berlioux, Director of the IOC, Mr. Giorgio de Stefani, Professor Nikolaos Nissiotis. In the foreground on the left, Mr. Marian Renke.



OLYMPISM AND FAIR PLAY

by Mr. Jean Borotra (FRA)

President
of the International Committee for Fair Play

Allow me first to express my warm thanks to the International Olympic Academy, its President, Dean and the other members of the Ephoria, for the honour they have accorded me by inviting me to this high place in history and sport, in order to speak to you on the subject of "Olympism and fair play". I also wish to thank them for having accepted, among other things and in spite of the inconvenience it has caused, that I might arrive in mid-session, due to previous obligations. Furthermore, to all of those participating here, I should like to state how much I regret this late arrival, which has deprived me of several days of friendly and beneficial contact with you. I shall try to lay down the ideas and facts simply and straight-forwardly, with emphasis on the practical steps to be taken in order to safeguard and promote fair play, without which sport ceases to be sport.

Before I touch on the subject of "Olympism", let us talk about fair play, for Olympism cannot exist without fair play.

As athletes yourselves, you know by instinct what is meant by fair play. However you doubtlessly expect the President of the International Committee for Fair Play to give you a definition.

Before doing so, however, I must underline the fact that the words "fair play" have acquired three different, though obviously closely related meanings in English. Originally, in the English colleges that created the term "fair play", it etymologically meant "fine game". Later it came likewise to designate the spirit which enabled this "fine game" - in other words, what was absolutely necessary in order for the participants to achieve a "fine game". Eventually it became a qualifier, to the point where even in France, one could say of someone who was known for his integrity on the playing field and in life that "Il est fair-play" - "He plays fair". Now, not more than fifty years ago, people would still speak of someone with the same meaning in mind, saying, "Il est sport" - "He's a sport". Unfortunately the word "sport" has become coloured by negative associations, and its upright connotation and moral prestige has, in part, been lost.

In the course of the half century, the term "fair play" has gained the right to a meaning of its own in the world. This makes it easier for us to comprehend its deep significance, whereas a translation may not necessarily express the essence of its meaning. Of course, countries are free, if they choose, to substitute the international expression with one from their own language.

As far as the analysis of the definition of "fair play" is concerned, two in-depth studies have been made. The first was done in 1971 by the French Committee for Fair Play, and published in the brochure "Le Fair-Play". This brochure was sent out to governments and international athletic organizations around the world, along with a request for comments and suggestions. After this study and its follow-up replies, a highly representative international commission made a second analysis, which was published in 1974 in the "Declaration on Fair Play"¹. Both of the texts in question declare fair play a "way of living" based on self respect and, consequently, respect for others (be it one's opponent, partner, referee or public), and to include the "determined refusal to obtain victory by whatever means necessary".

A competitor must naturally show complete and unfailing respect for the set rules, yet recognize that beyond these rules there exists a spirit within which competitive sports should be practiced.

Fair play also implies modesty in victory, serenity in defeat and generosity aimed at creating warm and lasting human relations.

But fair play is not the prerogative of the competitor. Coaches, officials, spectators and all who are involved in competitive sport have necessary and special contributions to make directly and through the influence which they can bring to bear on the competitor.

A few fine examples of fair play

Eugenio Monti

In the two-man bobsleigh trials at the Olympic Winter Games at Innsbruck in 1964, Eugenio Monti, the Italian champion, had made his final run at remarkable speed. Only the Englishman, Tony Nash, with his partner could still better the time. But it was learned that Nash could not start his last run because a part of his sled was broken. Monti then detached the required replacement part from his own sled and sent it up to Nash who made his repair, completed his run in record time and won the gold medal.

Monti refused victory without contest, whereas he had the possibility of enabling his unlucky opponent to resume the competition.

¹ This analysis as well as useful information on the ICFP are included in an interesting lecture delivered at the last session of the IOA, by J. Piercewicz, c/o ACNO, 21, rue d'Artois, 75008 Paris (France).

Willie White

During the long jump trials in the 1965 United States Indoor Athletics Championships, Mary Rand, the English Olympic Champion, confused by various marks on the ground, overstepped on a third attempt and was eliminated from the final. Feeling that her English rival had been unfairly penalized, Willie White of her own accord requested that Mary Rand be allowed another attempt. Her request was accepted and Mary Rand then made a fourth jump which enabled her to qualify and, ultimately, to win.

Willie White, also chose to refuse victory due to her opponent's accidental penalization.

Andrzej Bachleda

At the end of the special slalom in the 1968 Ski World Cup, the results gave first position to the Polish skier, Andrzej Bachleda, but Bachleda spontaneously declared to the judges that he had missed a gate, an error which had escaped the notice of the officials, thus causing his own disqualification and his elimination from the event as a whole.

For Bachleda, it was out of the question for him to accept a title which he had not won.

Threats to fair play

Alas, the truth of the situation is sometimes at the opposite pole of the attitudes we have just praised.

Instead of being an honest, educational experience, sports often becomes a merciless battle where victory is sought at any price. Spurred on by the material gains to be made, and pushed by the excited unleashing of the crowd, players will break the rules of the game, contest the authority of the referee and look upon their opponents as enemies to be brought down.

The extreme situation cannot be attributed to the current world-wide rise in violence *alone*, but is primarily due to deviations in contemporary sports which are exploited as political, ideological and financial tools, due to the extraordinary success they have in relationship to the crowds, a success which the development of mass media has merely accentuated. Chauvinism, nationalism, racism and commercial interests distort the sense of a sporting game, and this is to such an extent that René Maheu, one-time Director General of UNESCO, was prompted to write:

"The economic force behind recreation, particularly in free enterprise countries ; the State, particularly in planned economy countries ; and, in all countries,

the trade unions, political parties and even the churches, are taking an increasingly active interest in sport - to serve it, naturally, but also to use it for their own purposes. And so sport, which almost perished in the beginning from lack of understanding, now risks losing to alienation."

After proclaiming that the preservation of fair play was the most imperative task ahead, and defining it as "a harmony between force and justice", René Maheu went on to declare :

"It is on the basis of this state of mind that sport, in its resistance to the dangerous temptations and exploitation of the drive for power, can valuably contribute to international understanding."¹

The rising importance which victory has acquired for the individual, the club, the national federation, the country - for reasons of prestige and often for reasons of material gain - frequently makes winning the ultimate goal, one to achieve by any means necessary.

Another great voice on this subject, one which has also been silenced, that of my dear, departed friend, Philip Noël Baker, Olympic silver medal winner and recipient of the Nobel Peace Prize, reminded us that fair play is the very essence of all sports, and just as fundamental in professional as in non-professional sport. He put it this way :

"Without fair play, athletic competition can become humiliating and downgrading for those who take part. Where dishonest practices - which unfortunately appear at times in national and world competitions - to spread, the value of sport as a means of education, individual enjoyment and collective entertainment, and as a factor in promoting international understanding, would undoubtedly perish."

What can be done?

Naturally, the strictest possible measures must be taken against players, sports leaders, trainers and the public, who disregard or violate the rules of the game and destroy the spirit of fair play.

"But even more than this, a broad effort of information and education must be started. Every youth and adult should be made aware, by every means possible, and persuaded that, without fair play - the sole moral law of sport - sport itself is sooner or later condemned," (Le Fair-Play 1971)

¹ Introductory message in the "Declaration of Sport", issued by the International Council for Sport and Physical Education, October 1964.

Whose job is it to defend and promote fair play?

Faced with the great threats to fair play, its defence and promotion must group together the efforts of not only those who participate in or are concerned about sport, but also those in charge of education, namely parents and educators, sports organizations, technical directors and coaches, doctors and their assistants, referees, public authorities, the press, radio, television and spectators.

I shall not dwell today on the various responsibilities of the above-mentioned groups. I shall concentrate on the action of the three *International Associations*, which have a direct or indirect responsibility in the matter of fair play.

- The *International Committee for Fair Play* founded in 1964 and which has received consulting status from UNESCO.
- The *International Association against Violence in Sport*, founded in 1972, which has since become the *Association for Violence-Free Sport*, under the honorary presidency of Prince Rainier of Monaco.
- The *International Rika de Backer-Van Ocken Foundation for the Fight against Violence Associated with Sport*, founded in 1977.

Since 1972, the first two have been working along parallel lines, due to friendly ties between their respective presidents, and they have maintained reciprocal representation in both Executive Boards.

In June 1981, aware that they were working towards the same goal of protecting and enriching a "certain idea of sport", and motivated by a primary interest in efficiency, the *three organizations* mentioned above came to the *decision to unite their efforts*, without relinquishing their autonomy and individuality, by *creating a common structure of co-ordination and concertation, which they called the "International Alliance for Violence-Free Sport and Fair Play"*.

Moreover this unity of action has not failed to tighten the relations between this vast movement for the defence of sport and the International Olympic Committee, along with the Sports movement around the world.

Starting in *October 1981*, the International Alliance distributed a declaration at the *Olympic Congress in Baden-Baden*, which outlined its objectives. In addition, two representatives intervened during the plenary meeting on behalf of the Alliance, as well as on behalf of the International Committee for Fair Play and the International Association for Violence-Free Sport, and reminded those present of the mortal dangers which threaten fair play and consequently sport and the Olympic Games themselves.

These interventions were, indeed, backed up by several delegates, and played a part in the *fact that the "final declaration" proclaimed that "every effort should be focused on reviving the sporting spirit and fair play"*.

Also the "IOC Session" in Baden-Baden introduced into Rule 26 for admission to the Olympic Games, a provision which makes it possible to refuse an athlete admission on the grounds of a serious fault in fair play.

In November 1982, the *Alliance organized a European meeting in Monaco*¹ for the fight against violence in sport and for fair play, which Mr. Juan Antonio Samaranch, President of the IOC, Franco Carraro, President of the ENOC, and Thomas Keller, President of the GAISF, honoured with their presence and which numerous sport leaders, European experts, journalists and even representatives from America, attended.

As the meeting opened, President Samaranch made a point of expressing his thanks before those gathered for the quite indispensable work that had been carried out and his warm congratulations of its success.

A programme of action for the Alliance and for each of the three member organization was then established.

"The ICFP was assigned the special task of preparing a dynamic programme of action for consideration by national governments, especially by those in charge of education - a programme designed to spread the fundamental values of sport among the teaching community whether academic or athletic."

A few weeks later, upon an invitation to Los Angeles from the IOC, a representative from the Alliance explained to the General Assembly of the NOCs the Alliance's programme and the leading role which the NOCs should play in helping, with all their might, to promote the undertaking, and especially to participate in the *creation of national branches which the Alliance has for mission to foster: branches which should take over the initiative of the fight against violence and for fair play in every country, in close relation with the various organizations concerned.*

A number of these branches are already in existence, in various forms, according to the country, in Belgium, the Netherlands, Switzerland, France (where, since the beginning of this year, the "Association française pour le sport sans violence et pour le fair-play" has been operating and grouping together representatives from every concerned organization), Luxembourg, Poland, Hungary, Czechoslovakia and Canada.

The creation of these branches is evidently the responsibility of the sports community of each country; they may eventually be attached to already existing bodies, and particularly, of course, the NOCs, which have a great educative role to play.

These national "chapters", among other things are aimed at promoting the teaching of fair play among children, adolescents and young adults.

¹ Monaco Symposium, 16th - 17th November, 1982.

This training through athletics, which is a marvellous means of educating the young, supposes, of course, that the sports themselves are as they should be, which means that there is a renaissance of the sporting ethic.

Furthermore, *young people must be made to understand what is to be gained through sports.* Whatever the reason be for practicing sports - and this differs from one individual to the next - including pleasure, health, ambition and profit, *the total and harmonious development of the individual can and should be the sportsman's prevailing motivation.* Pierre de Coubertin defined it thus, "Sport is the cultivation of the total human being". Or else we could cite, (it is) "humanism which calls us to strive beyond our own limits".

It is with this double perspective of "education through and for sports," - to use the striking expression of Mr. M'Bow - that the IOC and UNESCO conceived the project of training school-age children from six to twelve years of age according to the "Olympic ideal".

A document for initiating this ideal is currently being prepared. It is designed for primary teachers who are well up to the task of communicating these abstract notions in a language which children will understand.

It is planned that this first initiative be followed up by various studies designed to meet the needs of the different levels in education, from primary school to university.

Honesty and integrity-fundamental elements in fair play

This co-operation led the IOC and the UNESCO to seek a common definition of "Olympism".

Following a long examination of the entire question carried out by the ICFP, and much exchanging of opinion among the leaders of the "International Association for Violence-Free Sport", the "International Foundation for the Fight against Violence associated with Sport" and the "International Pierre de Coubertin Committee", the President of the ICFP was able on 8th June 1983 to send Mr. J.A. Samaranch, with the agreement of these four organizations, solely for the purpose of contributing to the research underway, the following suggestion of a definition:

"Olympism", in other words, the humanist ideal which Coubertin assigned to sport, might be defined as aiming at, *"the complete and harmonious development of man via sport, provided it be based on fair play and include a cultural aspiration, which the Olympic Games should exemplify"*.¹

¹ Note : A text improved through common work and adopted in the speech of J. B. at the Fair Play ceremony at UNESCO on 4th October.

"Olympism" might be defined as aiming at, *"intensive and harmonious development of man via sport, provided the latter be based on fair play; a development ennobled by a cultural aspiration, which the Olympic Games should exemplify"*.

The president of the ICFP also made the following two other suggestions :
"In order to illustrate the humanist goals of the IOC, the latter could ask every NOC at each of the Olympic Games to designate that participant who seems best to represent the Olympic ideal. Each of these athletes, thus chosen, would receive an appropriate medal from the IOC in a solemn ceremony, on the last day of the Games, for example."

Certain national and local actions preceded the IOC- UNESCO project mentioned above, thus confirming its interest.

One initiative whose spirit and context - that of the schools - goes along with this project, led in France to the creation by the "Académies des Sports" and sponsored by the French Ministry of Education, of the *Prix de l'Education* (Education Prize). This Prize, which consists of a twelve-day trip abroad, is awarded each year in each Academy by an especially select panel of judges, presided over by the Vice-Chancellor to :

"A boy or a girl in the final year of secondary studies in a lycée, or a technical or professional school, who by his or her academic and athletic merit, honesty, spirit of initiative, team spirit and his influence has shown evidence of the finest balance of physical, intellectual, moral and human qualities".

Honesty, integrity - fundamental elements in fair play, is well brought out in this text.

The prize is handed out in the course of a meeting in the Vice-Chancellor's office, in the presence of the Head Master of the establishment, wherein the prize-winner studies, and the latter's parents. The local press and media usually carry detailed reports of the ceremony, which certainly contributes towards improving both the struggle for well-rounded education through the practice of sport and the cause of fair play, a fundamental part of the former and a definite condition for benefiting from its good effects.

Quite recently, the "Prix de l'Education" has been complemented by a prize for young people between 14 and 16 years of age, by the creation, in a selected secondary school in Bayonne-Marracq, by the Alumni Association of the Lycée de Bayonne of a *Fair Play Prize*, awarded every year to :

"That boy or girl in the school who, in the course of his third year, has shown on the playing field and by his honesty, his refusal to use trickery or violence, and through his team spirit, his generosity, has the best sporting spirit.

"The prize-winner must also have achieved a satisfactory performance in his school work, his conduct and his relations with others."

The prize consists of a cheque for the purchase of either athletic equipment or worthwhile books dealing with athletic activities or others.

It is expected that, within a few years and particularly through the work of the "French Association for Violence-Free Sport and Fair Play", a recently created French branch of the "International Alliance", this prize will have spread to most French secondary schools and that it will greatly influence the abiding of young people to the ideals of fair play.

International trophies for fair play

Parallel to these steps aimed at reaching young people during schooling, there have existed on an international level for nearly 20 years, and on a national level for a little while less, movements of which the goal has been to awake public opinion to the notion of fair play, and to give young people the example of a great athletes or teams who, in remarkable circumstances, accomplished remarkable acts of fair play.

More recently, the International Committee for Fair Play decided that it should also reward terminated athletic careers which had been constantly imbued with the best sporting spirit and followed by participation as a sports leader to the service of sport and fair play.

Thus the International Committee for Fair Play now awards yearly the *Pierre de Coubertin International Fair Play Trophy* and *Honour Certificates* for less outstanding efforts.

From its origin, the awards ceremony, organized jointly by UNESCO and the ICFP, has taken place in one of the large auditoria of the UNESCO building, in the course of a formal ceremony, with the General Director of UNESCO presiding and assisted by the President of the ICFP, in the presence of the French Minister for Youth and Sport and numerous other French and foreign celebrities among them often our Honorary President, Mr. J. A. Samaranch.

In addition, several award programmes *on a national level* which accord recognition for fair play (trophies, certificates, etc.) have successfully come into being around the world, especially in Belgium, the Netherlands, Switzerland, France, Luxembourg, Poland, Hungary, Czechoslovakia, Canada and in South America.

They are national awards either for the whole of sport in a given country, or for a particular one.

The planned creation of national branches by the International Alliance for Violence-Free Sport and Fair Play, should result in a rapid increase in the number of these initiatives.

Mister President, Mister Dean and other gentlemen of the Ephoria and fellow participants, the time has come to conclude this lecture.

All of you are convinced, as I am that sport is one of man's priceless gifts. It is a source of health, relaxation, physical and mental balance and an unmatched means of education, not to mention an occasion for rewarding contacts among individuals and peoples. Therefore, it should be a source of peace, both social and international.

Such was the case here, three thousand years ago and for several centuries, when men of good-will came together to take part in athletic games. In our time, the vision and action of outstanding men, Pierre de Coubertin, Carl Diem and others, followed by Hellenians of quality such as my dear, departed friend, John Ketseas, and by the International Olympic Academy and, of course, the International Olympic Committee, have enabled so many sportsmen, like ourselves, to make the pilgrimage to this honoured ground.

Sport, the privilege of mankind, might forever remain a priceless gift, provided we adhere to the ideals of fair play. Fortunately, there are hundreds of thousands and, perhaps, millions of men and women who believe in sport and volunteer their efforts wholeheartedly in order to preserve fair play and thus maintain sport.

In addition, two important world organizations are actively working in the same direction. One is the IOC, the highest moral authority in the world of sports ; the other is UNESCO which acts, to a certain extent, as a world-wide Ministry of Education. Both organizations arranged in 1974 for the material realization of the "Declaration on Fair Play". They are working together again to organize the teaching of fair play in the training of young people from school-age to university.

Their leaders, fully aware of the vital importance of fair play in the world today, have unceasingly proclaimed its cause.

Mr. J. A. Samaranch, President of the IOC, called upon the participants at the Monaco Symposium to combat violence and fight for fair play, by means of suppression, of course, but more especially through the education of all the participants in sports : athletes, leaders and the public. He concluded, saying : " This is not only a message from the President of the IOC but from a man who believes that, by defending sports, we defend one of the most important achievements of our society and we uphold peace."

Mr. A. M'Bow, Director General of UNESCO, at an awards ceremony for fair play likewise declared :

"The notion of fair play is one of those which best sums up all the moral requirements which an athlete's conduct can and should exemplify before the eyes of all."

Still the safeguard and promotion of fair play, no matter how difficult it may be, is essential, *and demands the concerted effort of all those concerned about sport.*

In conclusion, let me borrow that of the Declaration on Fair Play, which, full of hope, reads :

"...all those involved in sport, however remote their involvement might be, carry a responsibility for the defence and promotion of fair play. If they will accept this responsibility and respond to our pressing call for urgent action, not only will fair play and sport be saved, but perhaps the spirit of fairness permeating the world of sport will have an impact on life in general."



PSYCHOLOGICAL AND SOCIOLOGICAL MOTIVES FOR VIOLENCE IN SPORT

by Professor Nikolaos Nissiotis (GRE)

Member of the IOC

President of the IOA

Facing and defeating violence is one of the most important tasks for sport leadership, athletes and sports fans today. Because of the spectacular development of achievements and records in highly competitive sports, plus the rise of interest on the part of the great masses of people in them, due to the modern mass media as well as the great economic possibilities, a general climate of excitement and fanaticism has been created amongst people inside and outside the sports ground. Moreover, strenuous and exhausting training of athletes implies the use of prohibited violent means towards achieving the highest possible standard of performance.

No wonder, therefore, that sports ground become more and more the most animated arenas of all kinds of violence, and athletes are treating themselves and their bodies with roughness and endangering their mental integrity and organic health. Competitive sport is passing a difficult test today, as to its authenticity as sport and to its effectiveness in creating persons who possess healthy minds in healthy bodies. We have become sensitive to the criticism exercised on the part of modern humanistic sciences and ethicists, as well as to philosophers and psychologists of sports.

It is evident, however, that these developments in competitive sports and the rise of violent acts by the masses of fans cannot be attributed to sport itself. It has become quite clear that in almost all serious violent acts, apart from the one in sports grounds between competing athletes and players - it should be noted that this kind of violence has been greatly controlled by the competitors themselves in recent times - the sports grounds reflect, enact and shape the implicit and hidden trends of violence of modern technocratic societies characterized by unrelenting production and unlimited consumption.

Everything in modern society is submitted to the rule of harsh competition and the threat of domination, suppressing individual freedom or opening the way to mass exploitation.

Together with these characteristics, modern developed societies are passing through a great change concerning their fundamental principles which is shaping social life and human dignity. There is a clear shaking of ethical values, together with a loss of the profound sense of life, accompanied by the corresponding inability to really love and appreciate others. The intense, but simply hedonistic, sexual life deprived of its inner depth dimension in love has become one more expression of the possession of the weak partner. It feeds the unfulfilled need to dominate others without any hope of final and full satisfaction. There is a continuous search for happiness inspired by modern technical progress, leaving, however, individuals with a continuous anxious expectation which is never realized. Self-deception and disillusionment are profoundly rooted in the subconscious life of most people in today's society especially amongst youth.

At the same time, modern society, though more sensitive and flexible in respecting democracy and freedom, has increased the pressure on its members as a result of its foundation on the efficient system inspired by technology necessitating a more and more centralized structure and bureaucratic authority, working in the rhythm of a productive machine. The young generation reacts against this mechanistic routine by violent means which are believed to offer the possibility of transcending this mechanical routine. Young people strive to escape to a technically created situation of self-deceiving beatitude by the use of drugs or the frivolous sharing in massive "rhythmic" amusement of eccentric dance and music.

We are dealing, therefore, with a part of modern youth visiting the sports grounds, deeply frustrated by modern conditions of social life. Sport for them is a means of violent expression of their deception, though they would never sense it themselves or admit on the basis of introspective reflection which they are unable to operate within this turmoil of their self-alienation. Sports attendance - not so much practice is a means of non-structured life from above, a means of contesting things and destroying existing patterns, and of voicing their violent reaction against their exclusion from the centres of power and authority in which they have dreamed to share under the influence and the promise of progress in all realms of life. This becomes clear by their violent acts inside and outside the sports grounds.

Apart from this direct and explicit application of violent means by a radically revolutionary and frustrated youth, sport today has to be protected from violence of other kinds mentioned above, i.e. between competitors or by the use of anabolics. The Olympic Movement in particular has the paramount duty to lead a thoughtful campaign by a well constructed process of education, propaganda and information against these "hidden" uses of violence. Towards fulfilling this task in the most efficient way, we badly need to turn to the primary

causes of violence in the human being, in this general psychological mood shaped by inner subconscious violent trends, as well as by the social conditions of today's life.

Without this reference, all subsequent programmes to combat violence in sports in all its manifold expressions risk being very limited and superficial, having no preventive, but simply defensive and of a temporary corrective character. Researching the primary innate causes of violence, we could grasp more clearly the great service of sport in its Olympic understanding in the face of violence. Psychological and sociological causes of violence are of great interest to those who want to examine a specific, particular expression of violence, i.e. sport, because they inform us about a common origin of violent behaviour in the individual and in modern society, of which as inseparable part is sport.

One more introductory remark is necessary here. Those who study the subject of violence in sport and the means to defeat it should take into account that modern developed, industrial societies betray their trend to become more and more violent. Technical and material progress and solid rationalistic organization of society, secured by a well-structured system of operation with bureaucratic, operational, instrumental public agencies, give rise to violence, and especially in its immediate expressions, i.e. criminality, which develops at the rate at which society progresses.

It is not true, therefore, that primitive or underdeveloped societies become violent and that progress in a welfare society is a guarantee of overcoming violence. A very important distinction has to be made on this issue : violence, that is, in primitive or underdeveloped societies, was always simple, direct and instinctive and always linked with tribal wars or ways of punishment applied against criminality; while violence in developed contemporary society is a more intense and sophisticated act which tends to shake its foundations. It is not a coincidence that violence in developed societies, in most cases the most cruel ones, is unavoidably linked with radical, political, ideological stances in its total negation of the existence of present day social structure and operation as a whole. Explosions of this kind of sophisticated violence and sophisticated criminality of all kinds usually occur within the most rich, well-ordered welfare states and cities. It is also self-explanatory that similar explosions of violence, equally sophisticated, in applying prohibited methods in training are to be found almost exclusively in modern industrialized societies with a high rate of income and living, and a highly developed welfare system and applied technology in all realms of social, economic and scientific life.

Aggression as the primary instinctive force towards violence

We have to pay great credit to the psychoanalytical schools in psychology, having profoundly penetrated with their method the subconscious self, and thus

contributed greatly in clarifying the nature and origins of violence, helping us to understand its polyform expression in all realms of individual and group life. Especially the Freudian approach, though a little mechanistic, and in some of its interpretations inclined to become monistic, offers to psychology a new and illuminating interpretation of the deep, innate causes of violence.

The great achievement of the Freudian analysis was that violence has been seen to be rooted inside the primary and fundamental instinctive impulse for life in the subconscious being of man. The origins of violence in this way, have been attributed to and identified with, the violent instinct of life itself. The evident result is that one has to understand violence as an unavoidable trend coinciding with the search of the human being for life and self-affirmation.

Within the basic instinctive need of the individual to share in life in the maximum possible way, and especially in delight and pleasure, as is clearly expressed in the dominating violent trend of the sexual driving force, is the clearly distinguished instinct of aggression. Without it, the basic trend for life and pleasure and self-projection, leading the individual to possess and dominate others especially of the opposite sex, would not operate. Aggression is the energetic vehicle as well as the animating factor of man's search for intense life, pleasure and domination.

Aggressiveness, in other words, could be characterized as one of the most crucial driving forces of the individual towards life extension beyond its limitations, sharing in pleasure also beyond any limit, and applied for the sake of development of the individual, securing its self-preservation against external threats. It represents Man's natural protest against all kinds of limitations, when the individual is desperately seeking existence beyond its limits. Power and pleasure seeking instincts, as well as self-preservation impulses, are mixed up within the primordial intense trend of life and betray a double function of instincts.

It is true for the Freudian interpretation that instincts present a double function, which affect the whole individual life fluctuating between life and death. There is a dichotomy in instinctive life, not in the same way as the one interpreted by a classical psychology, (inferior instincts requesting material means for preserving life and superior ones leading to noble sentimental artistic and moral life). Here the dichotomy is thought out as a perpetual radical opposition between the two basic contradictory forces, life and death. In the instinctive trends, especially animated by aggression, coexist the quest for love and its unavoidable destructive and self-annihilating opposite: death¹.

¹ Sigmund Freud makes this distinction between Love and Death driving forces within the same fundamental life-instinct in his book: "Das Ego und das Id" and especially in chapter IV: "Die Beiden Triebarten" (The two or the double impulsive trends). *Gesammelte Werke*. Band XIII 5. Auflage, Frankfurt. Fischer, 1967 p. 268 ff.

According to this interpretation there is no exit from this inner contradiction in the instinctive nature of aggression. The innate biological trend to share in life becomes self-destructive.

S. Freud always supported the idea in man's nature roused by a guilt complex (unknown as far as its origin is concerned and explained only mythologically by the assassination of Father Urvates by his four sons) hate his primordial over love and therefore domination enjoys priority over normal relationships.¹ That is why neurosis is the outcome of all intense applications of the instinct of aggressiveness in sexual life and this is indicated by the four complexes (Oedipus - Artemis - Electra - Narcissus). Individuals betray repressed instinctive impulses of love, clearly seen in the violent acts of sadism, masochism as well as in narcissism, with all of their psychological negative effects which are indirectly manifested in all kinds of explosions of perverted aggression in the form of violence.²

Alongside, this interpretation, which could be characterized as radically one-sided, and as pessimistic about man's capacity to dominate his inner aggressive impulses, the psychoanalysis offered a great contribution by explaining or detecting violence in apparently positive and good intentions of the individual. Either by interpreting violence as the result of an inferiority complex, which demands, as a counter-trend, absolute superiority and domination over others, explaining most of the violent acts as an outcome of weakness in body and character³, or defining the "Self" as a continuous struggle between opposed realities and powers of the individual and collective consciousness, creating neurosis out of their unresolved conflict due to weak authentic self-determination which is shown in acts of violence, sexual perversion and immorality or criminality.⁴ The psychoanalysis helps us to see, if we combine different theories of its representatives, that aggression is a perverted expression of a more fundamental instinctive trend.

¹ The idea of the mythological interpretation of subconscious guilt is a subject to which S. Freud returns very often in his writings. For the relationship of this interpretation with the aggressive innate impulse, see amongst other passages his book: "Das Unbehagen der Kultur". Gesammelte Werke. Band XIV. 3. Ausgabe. Frankfurt. Fischer, p. 490-493.

² On the relationship between instinctive trends of aggression and the creation of complexes, see the short summary given by S. Freud on his works entitled: "Psychoanalyse und Libido-Théorie". Gesammelte Werke. Band XIII (especially with the complexes of Oedipus and Narcissismus), *ibid.* p. 212-233.

³ I refer to the position of Alfred Adler concerning our topic. See his book: "Studie ueber Minderwertigkeit von organen". Berlin, Wien (Urban and Schwarzenberg), 1907, together with his article: "Der Aggressionstrieb im Leben und in der Névrose" in: "Heilen und Bilden", 1914, p. 23-32. (hrsg mit Carl Furtmueller).

⁴ The reference here is to the main approach, amongst many others, of Carl G. Jung to aggression's complex situations. See especially his work "Allgemeines ueber die Komplextheorie", Aarau 1934.

This interpretation of depth psychology reveals to us a kind of "benign" aggression, or rather the aggressiveness which precedes aggression as the deepest life-impulse of the individual, as a positive, benevolent and dynamic trend without which progress in life cannot be effected. This further distinction (which one can determine as "aggressiveness" before it becomes "aggression") led psychologists, ethicists and pedagogues to an optimistic approach beyond the Freudian pessimism. They regarded aggressiveness in the context of evolutionary humanism, parallel to the general biological evolutionary theory, with a confidence in man's inner ability towards the formation of a character — alongside and against the perverted trend as it is revealed by aggressive acts - which would definitely enable man to control his violent acts.

The optimistic evolutionary theory is based on the assumption that the beneficial, creative instinct of aggressiveness has become in its posterior application a destructive, aggressive and finally violent force as a deviated trend from its original nature and function, due mainly to external factors and the lack of careful education and psychological concern about the formation of a solid character resisting the temptations of power. There is an evident distinction between instinct of violence and character formation as an evolutionary process, with the conviction that there is a full possibility that humanistic education can defeat the "instinctivistic" blind perversion of aggressiveness into the form of aggression or violence.¹

In the same way, more anti-psychoanalytic, "behaviourist" psychologists, concentrating on individuals "external" behaviour as the only detectable and therefore observable and psychologically reliable convincing interpretation of violence, demonstrate a greater degree of optimism. Motivation of inner and innate impulses become very secondary in comparison with the factual reality of observed acts of violence which, in some cases, win absolute priority over the instinctive trends.

It thus becomes clear that in that school of behaviourists, a man, naturally and spontaneously aggressive due to his inner impulses, can be readapted and change his behaviour accordingly within a non-aggressive environment and social milieu. Behaviour and positive human condition can enable a person to overcome inner subconscious trends and recreate his psychic world. They go so far as also to defend the thesis that aggression itself is the result of a specific learning on the basis of seeking one's "optimal advantage" in one's own setting, something that virtually negates the role of hereditary, biological and natural innate trends of aggression.

¹ This theory of character formation is suggested by Konrad Lorenz, opposing the threat of aggression and the monistic (for him) approach of pure instinctivistic psychologists. See especially his writing: "On Aggression". New York (Harcourt Brace), 1966.

Consequently, the psychology of behaviour in its extreme form can make of violence only a symptom of external attitude, due to lack of education and concern for creating a new character on the part of the individual, overlooking, thus, the deeper roots of aggressiveness in its inner perversion, and not specifically relating it with the psychological man, struggling with his inner Self. For the sake of overcoming violence, they propose a special education on the basis of psychological methods applied on each individual "from outside". The inner primary causes of violence therefore are ignored to a certain extent.

This brief survey of the psychological interpretation of the origins and function of violence is showing some extreme positions which are not absolutely relevant for explaining violence in sport and not helping us to deal with this topic efficiently. The entirely pessimistic approach of instinctivists cannot be rejected in favour of the entirely optimistic one of some evolutionists and behaviourists. However, this psychological survey is of great importance for us because we can operate a synthesis between them, and operate a balanced interpretation towards a subsequent application of it in our thoughts and acts when attempting to defeat violence in all realms of social life, and especially in sport which is the most immediate expression of it according to one famous psychoanalyst.¹

Moreover, the psychoanalytic approach with its depth psychology enjoys in our eyes a clear priority of value concerning our topic and the purpose of our study. With the evolutionist and behaviourist approach we simply benefit in reaffirming the psychoanalytic distinction between inner trends and the struggle of the individual against his perverted aggressiveness. Against the optimism of behaviourists we shall insist that the causes of violence are deeply rooted in the subconscious psychic life and one must be alerted of the seriousness and almost tragic contradictions in one's own existence which can be faced only by a conscious and continuous struggle, making use of all spiritual, ethical and creative-recreative psychic inner forces in full freedom in relation to external influences. Behaviour is absolutely necessary as proof and result of this struggle, but not as an imposed style of life, a machine-like imitation of limited cultural prototypes which in reality can only mask violence or camouflage it, but not really deny it. Definition of violence only by behaviourist methods or evolutionary hopes is simply Utopian.

Violence as a social phenomenon

There is no need to point out the inseparable link between the psychological and sociological interpretation of violence. There is no individual violence which

¹ The behaviorists have as their initiator the psychologist J. B. Watson with his work : "Behavior. An Introduction to Comparative Psychology". New York (Holt), 1914. On our topic, especially the book by B. F. Skinner: "Science and Human Behaviour". New York (Macmillan), 1953, as well as: "The Design of Cultures", Daedalus, 1961.

has not made itself manifest in a given social environment, and violence as a social event cannot exist without its origin in the subconscious trends of the individual. There is, in other words, and unavoidable inter-relationship between the two, as we admit that social milieu has a direct effect on the psychological reactions of the individual and, on the other hand, that deeper psychological trends of the individual shape as a sociological event.

Certainly, the sociological approach can ignore for a moment the social psychology which represents the appropriate method of studying violence in an integral way and which regards violence only in its sociological, i.e. collective and objective manifestation. Sociology, indeed, works with the basic principle that society and group life has an absolute priority over the individual. The objective phenomenon represents the fact as a reality which is scientifically the only object of reference. Empirical sociology, in particular, is bound to operate on this strictly positivist functional basis and consciously avoids or neglects to allow space for psychological, individual interference while studying a social phenomenon reminding us of the natural scientific method of analyzing a physical natural phenomenon.

It is not only, however, social psychology which studies, alongside the phenomenon, the psychological motivation behind it, always of course objectively. Sociology is forced to admit, when studying the phenomenon of violence as such, that there are elements in it which are not self-explanatory by the phenomenon alone.

There are also deeper causes but evident presuppositions which have to be taken into consideration and link their study and interpretation with deeper causes are rooted in individual behaviour.

In this sense, one of the "formalist" psychologists will make out of violence the fundamental reason for explaining the structures of modern developed society, its function and its continuous change. Violence is conceived here as the dynamic element in society, and as the result of the perpetual struggle between individuals or social groups to possess the place of "elites" in societies based on material possessions and power, or talent and education. The struggle for winning authoritative posts over others or for undermining and overthrowing them by intelligent policies is a continuous vicious circle of fight ("circulation of elites")¹.

¹ It is the theory of the sociologist Vilfredo Pareto in his most significant book: "Traité de Sociologie Générale", Paris (Payot), 1917. The instinctive trend of violence as the main form of the structure of society is transformed to a social phenomenon by the struggle between an upper and a lower class. This attitude means that a healthy and dynamic society is always in a self-renewing tension searching to establish a balance between two opposite sides, on the one hand, exercising authority and, on the other, disputing it.

There is, therefore, need of the use of violence in the services of change in social structures, which makes criminal acts of violence less punishable, requesting tolerance as they are committed for the sake of creating a renewed, regenerated society. Violence is consequently applied by those holding power of State authority, as well as by those wanting to destroy and replace it. There is a disorder preventing violence and a revolutionary one which are both almost equally legitimated in a society with a liberal democratic state.

Seen from another angle, this kind of application of violence finds its explanation and its justification in the antagonistic spirit which is inherent within a capitalist society as the result of free economic development. The class struggle, as a product of economic competition and unjust possession of the means of production, causing alienation to the workers, leads inevitably to their violent reaction against those who possess them. Here violence seems to be the only way for a beneficial change by eliminating unjust sharing in material goods but once these unjust structures are destroyed, violence would become unnecessary within a socialist state, where also authority would become finally, in the remote future, superfluous.¹

Another area of possible sociological analysis of violence is offered to us by those sociologists who deplore the money-orientated, harsh mechanistic development of modern society which deprives the individual of his free initiative by creating the "one-dimensional man". Then, the routine of social pressure becomes an embarrassing, depressing, dehumanising milieu provoking violent reaction on the part of individuals and organized groups of anarchists.²

This kind of violence comprised a kind of neo-nihilism and unthinking tendency towards destruction for its own sake, as well as criminality and terrorism for their own sake, and as a means to shake the routine of an embarrassing, superficial welfare society doomed to failure. History appears to be a nonsense and human effort to promote a contradictory civilization, a total vanity.

The sociological interpretations of violence are greatly contributing to the understanding of its multi-sided causes and functions. Is is therefore, alongside the psychological interpretations, a most necessary and complementary approach towards the study of violence in sport. Because, as with the case of psychological interpretations, the sociological ones, perhaps more clearly, are evident in sports practice or amongst sports fans and the masses of spectators of

¹ It is the well-known theory of class struggle in the Marxist interpretation. See on the issue K. Marx and F. Engels "Manifest der Kommunistischer Partei", London, 1848.

² This kind of aggressiveness is against an authoritative and individual-freedom society is presented by Herbert Marcuse in his book: "One-Dimensional Man". London, (Bacon-Press), 1957.

some highly competitive team sports. We can express some hesitations about their absolute value as the most reliable approach. We could perhaps remark that sociological interpretations usually generalize cases of violence as objective phenomena, and therefore attribute to them secondary motives as fundamental causes, ignoring the deeper psychological origins.

One cannot easily accept that violence results only from an antagonistic spirit as it is animated by social structures and, that if these structures were to change, violence would automatically disappear : that is, if one were to impose a non-violent discipline at the expense of individual freedom. Antagonistic spirit is to be analyzed also as a deeply-rooted psychic process of inner contradictions in the impulsive life of the individual, which, in a later phase, becomes a social phenomenon. Violence in sport, if it is seen in its direct manifestation or in its latent function by deviating from the existing rules in sports competition, reveals to us a deeper reality which has to be faced in its global nature, comprising psychological, individual and social aspects. On the other hand, a sports psychologist cannot admit that violence is, *ipso facto*, and definitely the only "form" on which social structures are conceived and functioning. Change is continuously occurring within a dynamic society, and is also caused by other factors which are not necessarily violent. In the same way, we cannot state that modern society is only this mechanized dehumanizing process as a result of general and applied modern technology, signifying the end of individual freedom and boredom with life. It is true that material abundance and a desire for non-suffering and ease diminish the will to struggle for a new life but this attitude does not entirely disqualify modern society as such, but provokes from the individual a higher and more intense effort to adjust himself to new dimensions of culture and progress which still exist in modern developed societies. Between total submission and anarchy there are numerous possibilities available to act dynamically for progress without falling into inertia and despair or into anarchical revolution and nihilism.

Non-violent aggressiveness and the contribution of sport

Concluding this survey of possible interpretations of violence, its causes, effects and functions, we can make the remark that the distinction between aggressiveness and aggression in the form of violence obliges us to adopt a dialectical stance in explaining the whole problem of defending the specific contribution of sport in defeating violence. It appears that the driving force of aggressiveness can reveal itself in a dual capacity, as a fundamental biological and psychic driving impulse. One should clearly distinguish between a "benign" aggressiveness as a necessary, primary and benevolent trend towards a dynamic process serving authentic life and a perverted application of it in the form of

aggression. We can add that one cannot be sure of a stable and permanent choice by the individual of "benign" or "malign"¹ aggressiveness. It is difficult to draw a definite demarcation line between the two, as there is a continuous interaction between them due to man's dual ethical choice between good and evil.

Biology can help us to understand that man is organically a dual existence by its conception as a living organism endowed with brain and freedom. Psychology cannot exist today without taking neurophysiology into account, because the function of the brain constitutes the basis of primary impulses, subconscious violent trends and subsequent behaviour. Experiments of today can prove this because "intense aggressive behaviour can be caused by electric stimulation of certain areas and the inhibition of aggression by stimulating certain others".²

Furthermore, biological molecular structure indicates a dual constitution and function of the human organism. Theories, proved or derived from experiments like the one regarding conjugation of cells, according to which there is a paradoxical duality in the roles of complementarity between the cells mutually replacing the loss of chemical tension³. Another experiment detects in the cells a reciprocal "receptive" and "effective" function⁴, denoting clearly that a human organism is in a continuous acute tension in itself, resulting from a competitive dual reciprocity and complementarity. Conscience, also for the analytical psychology of C. G. Jung is conceived as a dual contrasting operation between stable substrata (permanent self-judgment) and the flexible and changing decision-making centre of conscious attitudes⁵. Finally, and most importantly, other scientific proofs conclude "in neurophysiology the brain is in fact organized as a dual system. Unless there are specific stimuli, external or internal, aggression is in a state of fluid equilibrium, because activating and inhibiting areas keep each other in a relatively stable balance".⁶

¹ The terms "benign" and "malign" aggressiveness are suggested by Erich Fromm in his book "The Anatomy of Human Destructiveness". New York (Faucet Crest). This excellent survey of the dominant theories on aggression and violence should be read by those studying the subject in view of facing violence especially in the area of sport. Concerning the meaning of these two terms he writes : "The defensive "benign" aggression is in the service of survival of the individual and the species is biologically adaptative, and ceases when the threat has ceased to exist. The other type "malignant" aggression, i.e. cruelty and destructiveness, is specific to the human species and virtually absent in most mammals" (p. 25).

² Erich Fromm, p. 117.

³ For the theory of the conjugation of cells, see Aarne Sueralo: "The Voice of Illness". Philadelphia (Fortress Press), 1964, p. 105.

⁴ This theory belongs to the biologist J. J. von Uexkuell and is presented by Hans Mislin : "Jakob-Johann von Uexkull (1864-1944)". In *Psychologie des 20. Jahrhunderts*. Zurich (Kindler), 1978. Vol VI, p. 46.

⁵ This double constitution and operation of consciousness has been introduced by Carl G. Jung in "Das Gewissen in psychologischer Sicht", Zurich (Rascher), 1958, pp. 185 and 205.

⁶ Erich Fromm, *ibid* p. 118.

This dual constitution and function of the organism, with a subsequent conscious dual possibility of choice, could be a challenge to us in understanding the operation of aggressiveness as a dual process, "benign" and "malign", and the possibility for human beings to make their choice and persist in choosing a strenuous and continuous struggle. A positive application of aggressiveness is a dynamic driving force towards the life-defending, life-reproducing and life-renewing operation for the human person. It is the basis for creativity in human life. A negative application turns aggressiveness towards negative application into aggression, leading to violence and resulting further in neurotic attitudes of violence against one's own Self and others.

We maintain that this is due to the greatness of the human being whose worth is expressed in this dialectical nature as a free being. This is a necessary process for overcoming biological determinism which regards human life as, once and for all, programmed at the expense of human freedom. This would have disqualified all human efforts to overcome all kinds of genetic and hereditary negative innate trends, condemning human persons to their fatal destiny prescribed by their molecular structure.

On the other hand, the dual constitution of an organism challenges and provokes the expression and function of an individual's freedom and can affect and change his function and character as well as his behaviour caused by his biological constitution. If a contradictory system is to be defeated in human organisms and especially in the primordial elementary constitutive molecular parts, this can signify for psychology and sociology that Man is more an open possibility than a prescribed mechanical biological animal programmed in advance and, once and for all, by his biological constitution.

In view of the right application of aggressiveness, a person acting in freedom is called upon to operate a synthesis during his life as a responsible and conscious being. He has to combine his aggressive tendencies towards others and towards domination by force, with the counter introverted receiving attitude of others, in order to establish conscious relationship with others. The "male protest" and dominating element has to be balanced with the female receiving one. Aggressiveness in this way becomes the dynamic movement towards, for and with others, but never against them with the final intention to dominate them.

Following these remarks one can defend the thesis that aggressiveness without violence does not mean absence of competition or power. It means application of authentic power for the sake of dynamic and creative relationship with others. It signifies negation of self-centered power which creates conflict and hatred among competing people. Power without violence, aggressiveness without dominating aggression, competition without a blind annihilating aggressivity denotes dynamic and creative partnership in life. Aggressiveness

incarnated in competition is achieved by the link of the male-female elements as its affecting-receiving substance. Power and love in mutual interpénétration can qualify aggressiveness positively and prove it to be a continuous and efficient process against the fall and decline of aggressiveness into its perverted state as violence.

This operation of synthesis between the two constituent driving forces of aggressiveness eliminating negative implicit elements, which would deviate it into (the state and form of) violence, constitutes one of the most important and open questions of a person's conscious life, challenging his freedom and constantly posing a difficult choice. In this struggle human beings need support and opportunities to exercise their capacities. They depend upon occasions and chances to prove and train themselves in the face of hardships, and to escape the rich variety of the temptations of power. It is difficult to find always the strength to negate power, i.e. to have the courage to remain authentic to one's natural aggressiveness and not fall into violent attitude and acts.

Here on this crucial issue of life, sports exercised in the Olympic spirit are one of these effective and dynamic means. In Olympia of ancient times this service of sport excelled for the first time in history. Victory does not result in the annihilation of the opponent as was the case before. In a mythological way Gods, and especially their representative Apollo, compete with men, defeat them, but honour them by their presence amongst them as their competitors. Absolute power, as it is divine, becomes in Olympia's mythology a link between men for establishing peace and partnership amongst human beings through competitive sport. The more powerful a victor of Olympics, the more in debt he is before Gods and men. Overwhelming power has passed through the test of whelming power has passed through the test of peaceful athletic competition in order to become power-defeating violence against others.

Sport in Olympic practice is one of the most powerful transforming events of aggressiveness to competition as emulation. Sports life is moving on the demarcation line between aggressiveness and violence. It is a risky affair, because sport can create self-centred, power-centred egoistic supermen, if they are great victors and superior over others.¹ *Citius-altius-fortius* is a dangerous enterprise on the threshold of power as aggression, violence and domination. But this is, precisely, the immense value of Olympic sports : they challenge people to react, to pass the

¹ It is remarkable and very instructive for all sportsmen that Alfred Adler refers to sport as the first expression of aggression and after it he mentions dominant trends, religious, social, national and racial struggles. In "Individualpsychologie". Edited by H. and R. Ansbacher. Muenchen (Reinhardt), 1972, p. 55.

test of power for which all of us are thirsty and anxious to become its possessors as winners in different highly competitive sports disciplines.

In practicing competitive sports, athletes are challenged to use their power and aggressiveness in the most intense way, but they are obliged to use their force to victory as an example of peaceful emulation and for the sake of sharing in the supreme glory of becoming an example of peaceful struggle: an image for all people of how power establishes peaceful struggle; an image for all people of how power establishes peaceful relationship and bridges the gap that hatred opens between individuals, groups and states. Certainly, there cannot be a war during the Olympic Games and there could never be a war which could prevent the Games taking place. The Olympic truce is the self-evident and consistent result of the role of sport in eliminating violence as a means of the right application of natural aggressiveness and power.

That is why sport is not only a means of transforming aggressiveness into competition and partnership for the competitors themselves but for all people who attend who are permeated by the Olympic spirit. For them sport in the Olympic sense becomes a symbol of how aggressiveness can become a positive element for communal and peaceful life and how power can exhaust itself in athletic competition, allowing all people to rise together into a new community of dynamic cooperation and emulation in all realms of life, excluding violence as its most direct negation.



OLYMPISM AND THE PANATHLON

by Mr. Domenico Chiesa (ITA)

Vice-President of the International Panathlon

It is with a profound feeling of respect and reverence that I approach the theme which has been assigned to me, "Olympism and the Panathlon", before you, the illustrious members of the International Olympic Academy, who safeguard and cultivate the Olympic spirit with such fervent faith.

The President of the International Panathlon, Paolo Cappabianca, was very pleased to accept the invitation made by President Nissiotis to come here and illustrate the aims of the Panathlon and the spiritual links which exist between the Panathlon and Olympism. However, it has proved impossible for him to come to Olympia at this time and so the honour of replacing him has fallen to me, as Vice-President.

I would like to say that these links are very close and have endured since our association was first set up, for they were the inspiration for its creation and its goals.

The Panathlon was founded in 1951 at Venice, that incomparable city on the other side of this same sea, following the initiative taken by Mario Viali, a Venetian gentleman, descended on his mother's side from the great Dogal family of Foscari, who was a keen supporter of many different sports disciplines (he practised the decathlon) and who dedicated himself thereafter with an intelligent and open mind to the management of Venitian and Italian sports affairs.

Just like the Baron de Coubertin (to whom he was linked by the fact of their noble origins), Viali considered sport as an incomparable instrument of human promotion and universal fraternization.

Thus it was that during the difficult period which followed the Second World War, filled with struggles, setbacks and contradictions, the idea came to Viali to set up an exclusively sports-oriented organization to defend the development of our civilization and also, most importantly, to exalt and defend those ideals which represent the most noble and essential part of sport itself.

And so the Panathlon was born - an association of free men, athletes, managers, referees, judges, journalists, technicians, educators, jurists, etc., who

acted and continue to act in different disciplines in the service of sport with the purest intentions and an inexhaustible passion, drawing encouragement and faith in the ever new and more valid ideals of sport from their participation in the life of the Panathlon.

The network of clubs has spread progressively from Italy to the European and South American nations. The membership of the Panathlon now numbers more than 12000 divided among 200 clubs. It is a true and remarkable "brotherhood" of men, of friends, united by a common purpose : to work in the service of sport.

Few words are needed to stress the links which unite the Panathlon and Olympism ; it is quite obvious that the Olympic flame - brought back to life upon Coubertin's prodigious initiative - burned at the birth of the Panathlon and strives continually uphold its actions.

This is confirmed by the colours which form the circle enclosing the lighted flame, the emblem of the Panathlon, which are the same as those of the five Olympic rings, and by the motto *Ludis Jungit* which represents in an admirably concise way the essence of the Olympic spirit in its human and social aims. Even the name Panathlon, which comes from the Greek, reflects the universality of sport.

I am proud to recall that, on the card of the first club, and in the Annual Year Book, one sentence was highlighted - at a true act of faith in the tasks facing sport during the tempestuous post-war period : "In the spirit of Olympia, man's desire for brotherhood and for peace."

Another very significant fact is that the organization of the Olympic torch relay in 1960, at the Olympic Games in Rome, was entrusted to the President of the International Panathlon Aldo Mairano. In an atmosphere of great enthusiasm, the torch bearers carried the Olympic flame from the banks of the Ilissos river to the fatal passes of the Urbe.

The concepts referred to briefly above and framed in the historic moment of the birth of the Panathlon are faithfully reproduced in the statutes, where the aims are defined.

Rule Two states that "the aims of the Panathlon are to affirm the sporting ideal and its moral values as a means of solidarity amongst men and amongst the peoples of this earth."

This solemn declaration represents the main aim of our association ; the rule then mentions other goals, as, for example, encouragement and support for the spread of sport and for the wider knowledge and discussion of sports problems.

Taking into consideration the fact that the articles of association of the Panathlon Clubs prohibit any and all the technical or practical activities which properly characterize other sports clubs and federations. It becomes evident that the activities of the Panathlon dwell in the realms of the cultural and

the ideal. The very act of proselytization and development in sport, which takes on a vital importance in countries which are less well-developed athletically (while for others it may even be superfluous) has as its primary goal the acceptance of sport in the education and development of man as a union, a balance between the body and the mind and the social progress which may result from adherence to the principles of Olympism.

There exist subjects and problems of a moral, philosophical, sociological and scientific nature, which are related to the political and administrative organization of sports as well as to their relation to arts and literature, for which there is no more appropriate (and I would even say, unique) place for discussion than the meetings of the Panathlon Clubs.

The fact is that sports societies, federations and committees are usually too taken up with their statutory tasks and the increasingly complex problems of organization and do not have the time to occupy themselves with sporting ideals and their inherent moral values. The sports press itself, and other media, carried along by the whirlwind of innumerable daily events and practical problems in the world of sport, frequently do not have the time or the space to devote to themes and problems which are just as important, if not so pressing or immediate.

It was precisely in order to fill this gap that the Panathlon was created and it is both significant and consoling to discover that when well-known sportsmen come in contact with our ideas, they immediately become aware of the opportunity (or better still, the need) to set up clubs which represent the local sports world, and whose thoughts and ideas they interpret with authority.

All the major themes of concern to sport in its ethical and social concept have first of all been debated during the meeting of each club at the invitation of the International Panathlon and subsequently during its international conferences.

Bearing in mind the fundamental link between the Panathlon and Olympism, I would remind you that "professionalism and dilettantism" was one of the subjects relating to the Olympic Games which were discussed at the Venice Congress in 1961 ; the theme "The future of the Olympiads" was discussed at a meeting of clubs from all over the world before being concluded at an international assembly in Naples with a remarkable report made by Mohamed Mzali, Vice-President of the IOC. The choice of this theme represented the immediate and spontaneous reaction of the world of the Panathlon in the face of the absurd campaign of doubts and objections which followed the sacrilegious and homicidal gesture made during the Games at Munich. The Panathlon Clubs behaved in a similar manner with a spontaneous adhesion to the true principles of Olympism in the face of the problem of participation in the Games at Moscow.

I am pleased to say that the IOC has, from the beginning, demonstrated an attitude of cordial appreciation towards the International Panathlon; in 1959, it

was awarded the Olympic Club and in 1983, it was officially recognized following a decision taken by the IOC Executive Board at its meeting in Rome on the 26th May 1982.

The current President of the IOC, Juan Antonio Samaranch, has been a Panathlonian for many years, and is a member of the Barcelona Club ; the unforgettable former President Avery Brundage was an honorary member. Following nomination by the international commission of the Panathlon, which is presided over by Sisto Favre, a member of this Academy, Presidents Brundage, Killanin and Samaranch, as well as Nikolaos Nissiotis and other eminent representatives of the Olympic world, were decorated with the highest distinction offered by the International Panathlon - the Golden Torch.

Among other themes of mainly ethical and social interest which have been discussed, let me mention some of those which have cropped up most recently. These have been selected with a view to defining the field of activities of the Panathlon Club and as a confirmation of the ever lively sensitivity which it shows towards the most vital causes and problems in the world of sport.

"Violence in sport" was the subject which led to wide-ranging and exhaustive debates in 1978 and 1979 both within the clubs and at the Assembly of the International Panathlon held in Florence, where speeches were made by Lord Killanin and Mrs. de Backer, while "Fair play in sport" was studied in depth in 1980 during a memorable round-table conference in which Jean Borotra (amongst others) took part, which was held at San Remo, seat of the next assembly.

The Panathlon was glad to see these two themes taken up again, both at a recent symposium held in Monte Carlo with the participation of the IOC President and many eminent sports personalities, and here at this Session of the International Olympic Academy. This is a confirmation of their validity and their importance for the defence and development of sport.

Other major topics which have been the subject of serious debate in recent years within the Panathlon Clubs and the international assemblies include "Sport and the family" illustrated by the President of the Swiss Confederation, Kurt Furgler, himself a Panathlonian, at an international congress held in Lausanne, "Sport and the town"; "Sport as an essential element of modern man"; "Human advancement through sport". The best of these reports and lectures have been published in the "International Panathlon Review", which is sent out each month to all members. The many volumes which have appeared to date constitute an important anthology of all the different themes dealt with by qualified sportsmen from all the countries where the Panathlon functions.

In the true spirit of Olympia, even the Arts have been a subject of interest for the Panathlon. In Florence, one of the art capitals of the world, the Panathlon, together with the Italian Olympic Committee, took charge of the organization of

a series of exhibitions of figurative art at the Strozzi Palace on the theme "Art and sport". In Padua and other towns the Panathlon Clubs organized high level competitions in the figurative arts within the context of school sports.

In recent years, the International Panathlon has also financed a sports literary prize, amongst others, known as the "Bancarella Sport", which is linked to one of the most celebrate Italian prizes.

The volumes of literature and essays published following the award of these much sought after prizes amount to several hundreds ; it must be said, however, that poetry is almost always absent from these works.

There exists a sort of competition between Panathlonians in their search for new initiatives to develop new propaganda to create, in order to support sport in all its forms.

But the main aim of each is still the defence of those human and moral values in sport, a goal which must be reached through a determined application of the principles and efficient, appropriate intervention each time these principles are betrayed or held up to ridicule.

Our modern era makes this noble struggle ever more topical and necessary. Paradoxically, while sport is winning on all fronts and spreading throughout the world to people of all social classes and is at last recognized as a fact of our cultures and civilization, it also creates nowadays certain unfavourable situations which can alter its authenticity, destroy its validity and encourage its ruin.

Sadly, we find ourselves on the road to alienation and degeneration and it is against this that every true sportsman is called upon to fight. When sport was restricted to a small social circle, the bourgeoisie, and the defence of dilettantism, carried on for so many years during the IOC's meetings, represented the pathetic defence of the ideology of a social situation carried along by the progress of time, the observance of the great principles of Olympism was a spontaneous act of honour.

The concept of sport was, and still is for all of us, so elevated that it could be considered as a religion which rules men's lives and actions, and does not admit subterfuge or baseness.

But the exceptional development of recent years and its extension to all social classes has aroused an immense interest in anything to do with sport. Firstly, a political interest on the part of governments and parties because of the immediate popularity which is derived from sport and the indirect opportunities for persuasion and propaganda. Next, a material interest in the opportunities for the exploitation of popular enthusiasm by transforming every sports competition into a profitable spectacle, according to possibilities offered by the different sports disciplines, which serves, without doubt, the maintenance of organized sports activity, but which often overturns every normal standard of behaviour and ends by becoming a reprehensible speculation on the part of the organizers and the athletes themselves.

The press and other media have taken total control over the phenomenon of sport; they accord a great importance to every sports event and the lives of the competitors by accentuating scandals, rivalries and gossip, far beyond the confines of good taste.

It is true that in this fashion they contribute in a decisive way to the diffusion of sport amongst the masses but they still devote less attention and space to the affirmation of moral values, the education of athletes, and the public.

Lately we have seen the reinforcement of the practice of sponsorship, which enables sport to acquire large providential means but has put management into the hands of people who, unlike the former leaders and patrons, often see sport as being purely and simply a means to other more practical ends and sometimes to the realization of burning personal ambitions.

In this context, professionalism has acquired, and will continue to do so in the future, an ever-growing extension by postulating an increasing need for rules and controls by sport authorities with particular attention to the observance of the principles of correction and loyalty which must preside over competitions.

A vast network of interests of every kind envelopes sport, which too often tones down or overwhelms its ideas.

In a world where hatred, bitterness and incomprehension reign, where the violence of individuals and crowds knows no obstacle, a world subjected to the frenzied work of tearing down spiritual values from their pedestals, sport represents the ultimate shore, sheltered from the unleashing of unhealthy passions and ignoble interests, reached by men of goodwill, a pure heart, and a spirit of brotherhood, provided that the supreme values, those which make sport one of the most noble and exalting demonstrations of the human spirit, remain complete and respected.

It is for this reason, above all, that the Panathlon has been created and developed. It numbers amongst its members eminent, representative men and women who in a given place have taken charge of sport. Therefore this association is, and wishes to be, a precious but none the less specific instrument in the service of sport.

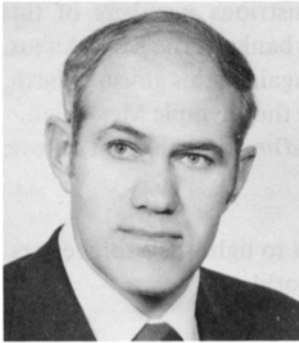
The universality to which it aspires is a highly distinctive sign, spreading its domain to all continents and recruiting its members without discrimination as to race, religion or politics, confers, by its action and in the spirit of the sporting ideal and the brotherhood of man, an ever more valid and recognized prestige and efficiency.

Moved by our enthusiasm and faith, we propose to act so that the Panathlon may continue to develop throughout the world, so that more and more clubs may be set up and that through their action, the ideas and the principles of Olympism may be proclaimed, exalted and defended.

These ideas and principles which you, the illustrious members of this Academy, re-evoke, study and re-interpret here by the banks of the River Alfeus, in order to soak your spirits and your thoughts once again in this glorious earth, by fulfilling a noble and irreplaceable function within the Olympic Movement.

Here you guard the Olympic flame, *con intelletto d'amoro*, in a spirit of love, to use the words of Dante.

Here, ideally, the Panathlonians will always meet to light their torches and carry the sacred fire from Olympia throughout the world.



VIOLENCE IN SPORT AND AMBIGUITY IN CONTEMPORARY SOCIAL VALUES: IMPLICATIONS FOR PHYSICAL EDUCATION AND SPORT

by Professor Fernand Landry (CAN)

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Vice-President for North America in the International Council of Sports and Physical Education

Sport, and above all success in sport, increasingly grows in social and economic importance, so that representation values within sports conform to economic, all-round social dominant representation values.

Gunter A. Pilz, 1979

Violence in sport. Nothing new. Mike Curtis, one-time NFL linebacker, is reported to have said : "*I play football because it is the only place where you can hit people and get away with it*" (*Toronto Globe and Mail*, July 31, 1970, p.24). In commenting on this much quoted sentence, Michael Smith (38) saw two principal bases for such a blunt utterance;

- 1 "some of what might be called sports violence is inherent to all body contact sports;
- 2 "certain assaultive practices in sports, though illegal under the law of the land and of the sport in question, have come to be accepted as part of the game."

From Greek athletics to the Roman circus, from Byzantine to Medieval and then Renaissance tournaments, contests, games and pastimes, from the advent of modern sport to its present commercialized high performance and elite forms, there has been a long sequence of roles, behavior models and relationships between participants, spectators and promoters (11, 12, 15, 22). Complex interactions have occurred which, at times, increased or decreased the likelihood of violence on and off the sports field. From time immemorial, the line between game and battlefield appears to have been thin and joyously transgressed. Simple custom, honor, dignity or more elaborate rationales have been called to witness in defence of aggression or of physical violence in the athletics contests (1, 6, 7, 13, 28). Given the complexity of social structures in their historical sequence, it is probably futile to seek for simple equations or laws to account for the obviously continuing presence of violence in the life-line of sport.

The perspectives presented recently on this topic by Elias (11), Levine (22), Guttman (15), and Smith (38) constitute fascinating and revealing analyses. Norbert Elias advances that when we consider the adhesion of past societies to norms which accepted and authorized violence in sport and pastimes, we often fail to recognize and identify what socio-cultural factors affected the level of violence tolerated, what social forces governed its control and what were the reasons why the said changes in the above occurred over time. Because of ever present biases in the understanding of the process of civilization, one may, for example, have considerable difficulty to reconcile the high humanistic values traditionally ascribed to the ancient Greeks for their contributions to philosophy, art, drama, architecture and science, on the one hand, and, on the other, their apparent lack of repulsion for physical violence. I must for one admit that I find it difficult to make the appropriate historical distinctions between the transgression of rules that govern the control of violence in our own society, and acts apparently identical, which have occurred (or are occurring) in other societies according to their norms and the level of violence that *they* are willing to admit. Levine thus suggests that there is a "positive relationship between a society's cultural, social and geo-political framework, the place of organized sport in that setting and its preference, toleration, or abhorrence of sports prone to high levels of violence" (22). In ancient Greece, one of the most honorable behavior models was that of combined physical strength and mental acuity. Striving for honour and victory in athletic contest was nonetheless associated to a surprisingly high degree of physical violence and, as such, constituted what Levine calls but "one element in an interlocking set of norms and values that evolved as part of a general cultural response to problems of survival and territorial expansion". In an historical perspective, there is ample evidence that violence which occurred in athletic contests was generally considered useful or yet necessary for the welfare of the polity as a whole. To paraphrase Norbert Elias, "*Sport is a form of combat which brings pleasure without offending the conscience*". Or sport is in a way "*an exercise in controlled violence*".

Ambiguity of social values

In the process of civilization, previously accepted values and norms are sooner or later subjected to critical scrutiny ; athletics, pastimes and sports have not escaped that general rule. So-called forward steps in the civilization process have been described as manifestations of the fundamental character or spirit of influential or dominating cultures, not only in the economic and political spheres, but also in terms of the more intricate aspects of ethos such as the patterns of customs and habits, beliefs, general collective dispositions and sensitivity, conscience and morality of the citizenry.

In this sense, one of the characteristics of modern nation-states is said to be a relatively strong and stable collective control of physical violence. In that respect, Elias points out that the degree of collective protection or defense against acts or outbursts of violence is usually related to the following : an increased public sensitivity to acts of violence - widespread sentiments of repugnance towards violence which surpasses the level normally tolerated - qualms of conscience towards one's own infractions - guilt and remorse.

In this day and age of permanent violence in international affairs, the so-called defense mechanisms against physical violence are judged unstable and fragile by Elias (11). In his opinion, they are constantly submitted to contradictory pressures - those that encourage and value a high degree of self-control and tolerance in the human relations *within* nation-states and sub-cultures, and, - those that undermine that control by fostering violence *between* nation-states. A case of split morality is thus bound to ensue and, eventually, to infiltrate the sport sphere. In the view of Elias, the disparity between the perceived physical security level, violence controls and public consciousness within the state, on the one hand, and, on the other, the perceived level of social regulation and control of feelings and opinions in international relations, appears today greater than ever before. One can easily see in this state of affairs reasons why norms of civilized deportement tend to become gradually weaker, and why also long standing taboos relative to physical violence, including that which takes place on the sports fields, may appear to be vacillating.

Simple ritual, artificial adventure, character formation, safety valve, or pure entertainment, whatever the emphasis or shift in the function of sport with the passage of time, there are clear indications that expressions of concern about excessive sport violence were, and still are, in the words of Levine, "symptomatic of a state of general anxiety that arises whenever any society's fundamental values are in a state of transition" (22).

Recent thought provoking views on sport violence have been expressed by Guttmann. He advances that in the course of the development of sport, "there is a complicated sequence of relationships in which a low level of regulation is associated with a low degree of role specialization and with a good deal of violence, by participants and spectators. (Gradually), rules become more stringent in an attempt to control the violence of the players. Simultaneously, the specialization of roles, both within and without the game, becomes more marked, but the roles of player and spectator can still be exchanged so that today's observer is tomorrow's participant. *At this point in the history of sport, violence is minimized* (emphasis added). At still another point, however, the separation of roles becomes so extreme that spectators no longer have any personal experience as players and no longer seek opportunities for participation. Lacking experience as players, the spectators lack expertise as well and now respond less to

the fine point of technique and more to the thrills-and-spills side of sports, including the thrill of physical violence. Since the difference between victory and defeat is a crass one which requires no sensitivity to the subtle aspects of the sport, *the full-time spectator hungers for victory, which, of course, encourages whatever on-the-field violence is necessary for the happy outcome*" (emphasis added) (14).

"Sport can be as good or as bad as the society of which it is part" wrote Pilz (29). In practical terms, sport is not in itself an agent, it can only accommodate itself with the ruling values and the prevailing social code (8). Ever since the origins of ancient athletics or of its modern counterpart, peaks in the rise of professionalism, with their associated emphasis on "winning" or "required performance", have concomitantly displaced the limits of accepted violence higher and higher. It is not surprising to many that pure amateurism and perfect fair play in sport nowadays hardly take place outside of relatively protected, rather private spheres.

Coakley (8) made the case that, "in a society in which violence is either positively valued or mystically imbued, the attributes of courage, daring and endurance may be translated into confrontation, intimidation and aggression". Siding with Sugden (39), and with McMurtry (23), one can say that the field of high performance sport (especially of spectator sport) works pretty much like the business and corporate world where the hot and profitable pursuit of "success" and "victory" is subverted by dedication to symbolic supremacy and the glory and money that go with it often in disregard of social constraints and of norms of personal behavior. In this sense, contemporary high performance sport is described by Bryant (3) as a true microcosm of society.

The sets of values are and will probably always remain many. At one extreme there is the belief that life is a dog-eat-dog affair and that individuals should do whatever is necessary to succeed (*Diligentia vincit omnia!*). At the other, there are people who simply (if not naively) see sport primarily as a means for kids to learn how to strive to do better, to accept victory and defeat, and to be aggressive without hate. Freischlag (13) argues that it is the latter type of person which is more likely to enjoy at its best the excitement not only of playing but also of watching well-executed activities.

Typology of sports violence

There are, of course, various types and degrees of sports violence extending far beyond the realm of the physical, i.e., bodily contact, for its part often conducive to miscellaneous stresses, pain, injury or even death.

Alienation of moral sense, psychic violence affecting the young, fanciful symbolism taken overseriously by adults, self-indulgence by sports governing

bodies (from obscure local and national federations to the international ones and even the IOC) can also be said to have caused miscellaneous civil wrongs and torts which are for all practical purposes extremely difficult to quantify objectively and thus can hardly be compensated for by the law or a court. As an example, the first-, second- and third-degree boycotts of the Olympic Games experienced in the last thirty years or so are seen by many as decisions and actions (by governments, the IOC, and their international partners) that had definite political overtones and as such constituted bolder (more aggressive) attempts by powerful nation-states to defend or illustrate political ideologies through the mechanism of international high performance sport, thus spreading the virus of violence at the heart of the Olympic Movement.

Walter Kuhlman, an American attorney and Michael Smith, a Canadian scholar, have proposed four categories of sports violence on the combined bases of the public perception and of the legal interpretation of the phenomenon. Their views, which are most pertinent to the theme of this 23rd Session of the IOC, are summarized in the schematic form that follows, with the hope of providing a sociological-legal perspective with practical implications for the discussion of awareness, appreciation, critical judgment and possible counteraction in matters of sports violence. Their four categories range from greater to lesser on a scale of behavior legitimacy (38) :

1 Body contact

1. 1 Inherent to sport

<i>High degree</i>	<i>Lesser degree</i>
Boxing	Football (Ass.)
Wrestling	Basketball
Ice hockey	Handball
Football (Am.)	Waterpolo
Etc.	Etc.

1. 2 It is taken for granted that when one *participates*, one *automatically* accepts

- *inevitability* of contact
- *probability* of minor bodily injury
- *possibility* of serious injury.

1. 3 legal or "normal" body contact may degenerate into brutality i.e., when body contact assumes an importance way out of proportion to that required to play the game. Viciousness, ferocity and "punishing" opponents are often extolled as virtues.

1. 4 Practices *strain* formal rules of sport but do not necessarily *violate* them.

2. Borderline violence

2. 1 Assaults which, though *prohibited* by the formal rules of a sport, occur *routinely* and are more or less *accepted* by players and fans.

<i>Sport</i>	<i>Behavior items</i>
Ice hockey	Fistfights
Football (Am.)	Late hitting
Football (Ass.)	High tackling
Basketball	Jostling-elbowing
Baseball	Spikes-flying slides
Track	Bumping in curves
Etc.	

2. 2 Essentially the province of referees and umpires : higher league officials and law enforcement authorities seldom become involved.
2. 3 Penalties seldom exceed brief suspensions and/or a fine.
2. 4 Rationales for virtual immunity from criminal prosecution include
- community sub-group rationale
 - continuing relationship rationale
 - applying criminal law to sport is judged inappropriate and ineffective.

3. Quasi-criminal violence

3. 1 Violates not only formal rules of sport, but also informal norms of player conduct.
3. 2 Usual results or could have resulted in a grave injury.
3. 3 Brought to attention of top league officials, generates public outrage (in some quarters) and puts pressure on legal authorities.
3. 4 Penalties range from several games suspension to life-man ban.
3. 5 Court and criminal proceedings, rare on the past, increasingly follow.

4. Criminal violence

4. 1 Violence so serious and obviously outside the boundaries of what can be considered "part of the game" that is handled from the outset by the law.
4. 2 Permanent, debilitating injury or death are often involved.
4. 3 Assaults or homicides take place only incidentally in the sport arena.
4. 4 Violence in boxing stands somewhat apart as it is increasingly under government and legal scrutiny, owing to its intrinsically brutal nature.

Some educational consequences of sports violence, public awareness, and demands for action

Leduc and Moriarty of the University of Windsor conducted a public attitude survey about aggressiveness in televised sports (25). From their data collected on 4000 Canadians, they reported in 1978 that regardless of whether or not TV athletic aggression currently is a problem affecting the population, 66% of the Canadian respondents felt that "something should be done" about it. In Quebec, 75 % of the respondents were of that opinion, women and older citizens being most concerned. The public generally agreed that some type of regulation of sports violence is desirable, preferably self-regulation by amateur sport and professional athletic organization, rather than censorship by government.

The general consensus in the field of social-psychology now seems that if the *capacity* to aggress is inherited, the *ability* to aggress is indeed learned. The Lorenzian school of thought to the fact that competitive sport "is basically *the aggressive instinct in action*" (41) has indeed been challenged by the work of Berkowitz, Volkamer, Freidman, Gabier, Bandura and others, as reported by Vandyke (41) and Schilling (34). There is now ample cross-cultural evidence to the fact that aggressive behavior in sport, whether from the participants' or spectators' part, and especially if it leads to "success" in the outcome of a contest, does lead to the escalation of same in most sub-cultures. Children, adolescents and adults do *learn* to play and behave aggressively. In the the words of Vaz, it is informal socialization that teaches skills, behavior nuances, and attitudes essential for borderline and illigitimate role performance (42). Thirer (40) has clearly demonstrated that the biggest educational and cultural problem related to the increased incidence of violence in professional sport is that professional players serve in fact as role models for hundreds of millions of spectators, young and old alike. The American psychiatrist Stanley Cheren has expressed the view that "excessive violence" in sports undermines its potential as a socializing influence". In his analysis of the research work on the question, he clearly pointed out that the available data "*not only failed to demonstrate that watching aggressive behavior discharges aggressive drive, rather they have demonstrated the opposite*"... "Further aggravating the situation are enormous rewards for such bahavior (TV athletic aggression) and the fact that it becomes a route to success "(7).

Significant initiative

In the province of Quebec, Canada, a special study committee on violence in ice hockey was set up by the government in May of 1975 with strong public

approval. In the course of two years of analyses of reports, briefs, public audiences and testimonies from players, coaches, administrators, ordinary citizens and independent observers, the Committee gathered overwhelming evidence to the fact that amateur hockey in the province of Quebec blatantly tolerated violence as a means to achieve success. In 1978, a full report was produced and presented to the government and to the public under the able guidance of the Committee's President, Gilles Néron. The factual and thought provoking report entitled "Violence in ice hockey" found wide-spread echos of approval and created strong shock waves in all corners of the province and across Canada. As a result of one of the central recommendations of the Néron Report, the *Loi sur la sécurité dans les sports* which received royal assent in December 1979. Article 3 of the law provided for the immediate creation of La Régie de la sécurité dans les sports, a quasi governmental organization with wide-ranging power and responsibility in the supervision of personal safety in the practice of sports (Article 20).

It is important to stress that the new law in question contains provisions for the Régie to enforce on sports organizations and federations the adoption of safety regulations and see that they are observed by its members, including that of "the standards for practising a given sport" (Article 26:5).

The general thrust of the new Quebec law as well as of the Sports Violence Act introduced into the United States House of Representatives in July 1980 (HR 7903) stems from the same disturbingly clear findings summarized by Harrow in 1981 :"- excessive violence will continue to *increase* as long as *the pressures* and *incentives* to be violent remain; - the leagues and their players, coaches, owners, general managers and commissioners cannot be left *unsupervised* to adequately police themselves; - the courts cannot resolve the problem until the line separating legitimate, aggressive play from excessive, illegal contacts is clearly drawn" (17) (Emphasis added).

It is refreshing to observe that in the two large-scale Canadian inquiries into violence in ice hockey (The McMurtry 1974 Report to the Government of Ontario, and the 1978 Néron Report to the Quebec Government) both chairmen (23, 32) readily acknowledged that reform will not be easily but yet refused to admit that the situation could not be improved. McMurtry put it firmly: "Reform is never easy, It means changing the existing order - often at the expense of vested interests and against the weight of entrenched prejudices" (23).

Legislation, management of the physical environment, additions to the presence of control agents, although logical means of curbing violence in sport, may nonetheless prove to be a rather insufficient in the long run. Alternatively, attempts ought to be made (as has for long been argued by Smith, 36) to alleviate the strains from which disorder and chaos arise.

The task of rethinking what sport is all about and that of changing mentalities is first and foremost an educational challenge. In this sense, the 15 recommended changes for sports/athletics, play/participation, and TV viewing/direct spectating advocated by Moriarty (25) and the position paper on violence in sports published by the Canadian Association for Health, Physical Education and Recreation (4), stand as excellent examples of concrete and positive steps aimed at affecting the beliefs, desired goals, attitudes and actual teaching and coaching behaviour of those who have under their responsibility or influence the participants and spectators of today and of tomorrow.

"It is not in opposing violence but in teaching fair play that it will be possible to renew the true "sporting spirit". This endeavour concerns students and teachers, athletes and coaches, children and parents, sports administrators and scientists, spectators, and us all. Sport can be a learning ground for violence but yet also for learning fair play and for the acquisition of social competencies."

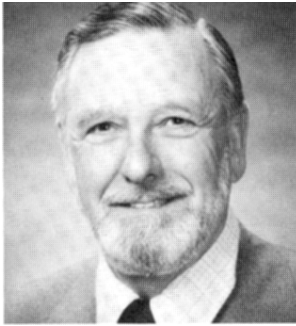
G. Schilling, 1978 (34)

"The task may indeed appear socially enormous yet in the true spirit of Olympism and of the International Olympic Academy, it can and should be tackled by "us all". There are higher purposes to sport that are worth pursuing, with as much courage as conviction. Pierre de Coubertin, and the founders of this Academy, Carl Diem and John Ketseas, have worked all their lives in that direction !

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SPORT, AGGRESSION AND VIOLENCE

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"The swaying and struggles of history will continue, but little by little knowledge will replace dangerous ignorance; mutual understanding will soften unthinking hatreds."

Baron Pierre de Coubertin (From a speech at the close of the
1936 Olympic Games)

Introduction

There is a danger in writing and speaking about aggression and violence because one has the tendency to be forceful in presenting such a controversial topic. I will have to be most careful in my delivery not to be bitter or to be fierce, not to be vehement and not unintentionally to upset, for were I to be misunderstood my words could lead to hatred which is a seed which soon grows into violence. Therefore, to be better understood, I give what I consider to be the meaning of certain words used in this text.

Aggression:

Self-assertiveness is seen as either a good characteristic, revealing energy and initiative, or as a sign of emotional instability, is offensive rather than defensive, the first act of hostility or injury, the initiation of a dispute, quarrel or even an intrusion; an unprovoked attack.

Violence:

The exercise of physical force in order to inflict injury on, or to cause damage to, persons or property; an action to force a person from or to a place or to do something, or to stop someone doing something; is undue restraint applied to some natural process or habit or forcibly interfering with personal freedom. It is

shown in vehemence, impetuosity, force, outrage, profanity, injustice, fury, infringement, fierceness and oppression.

Competition:

The action of endeavouring to gain what another endeavours to gain at the same time. The striving of two or more for the same objective. It is rivalry.

Partisanship :

Where one either takes part, or takes sides, with another. A blind, prejudiced, unreasoning or fanatical adherence to, or support of, a person, a party or a cause.

Hatred:

is active dislike.

Enmity :

is ill will.

Fanatic:

Frantic, furious, frenzied ; it is the characteristic of a "possessed" person leading to excessive enthusiasm, wild and extravagant ideas and actions.

To Fan:

To move or drive with the object of widening, expanding or making a display.

Fan:

An instrument for agitating the air is an abbreviation of the word "fanatic".

Sport:

An entertainment or a pastime, a diversion or a recreation. To play.

Aggression

Biologically, aggression is a normal feature of the human make-up. Aggression is behaviour intrinsic to man's being and to his ability to interact with the environment.

Man's very nature is aggressive, the process of creation, the sperm's efforts to

be first, the demand to be born, the child's fight for breath, the demand to be fed. All life is conscious or unconscious competition, struggle to know, to be first, to be heard, to be seen, to be recognized.

One use of aggression common in man is as a means of communication. Much of the aggressiveness shown by children is a means of obtaining attention. "Watch me, Mum", "My father's bigger than your father", "I'll beat you", "I'll race you..."

Within aggression there is no need to be destructive, vicious or ferocious, the only necessary condition is that aggression be directed towards a focal point. Man's learning ability makes possible the use of aggression to achieve objectives rather than the harming of an opponent.

Individual and/or corporate social actions are integral of the hominid way of life. Had aggression no advantage to the human it would not have replicated itself through natural selection, through the interaction of genes and environment giving rise to a predictable pattern in human response. This however neglects the influence of Man's rapid cultural evolution which has placed *Homo sapiens* in circumstances quite different from those in which natural selection originally operated. Characteristics selected by early man for survival may be maladaptive now.

Is aggression beneficial to the species because it ensures that "fitter" individuals gain priority? Is "fitter" equated with "more aggressive" implying that the more aggressive ones are those needed by society and that their perpetuation is beneficial to society? Here it should be noted that the occurrence of aggressive behaviour in itself provides no evidence for the nature of its cause.

In his book *On Aggression* Konrad Lorenz makes clear the genetically innate (nature) and culturally determined (nurture) theories about aggression¹ whereas Ashley Montagu in his work *Man and Aggression* states that "Man is man because he has no instincts, because everything he is and has become, he has learned, acquired from his culture"². Erich Fromm³ and Rollo May⁴ have expressed yet another point of view attempting to proportion the genetic, social and environmental determinants making Man what he is.

What then is aggression? What creates it? It is only overt acts perpetrated to gain attention; an athlete's action of driving the pole tip into the vaulting box in

¹ Lorenz K. *On Aggression*, Bantam Books, New York, 1970.

² Montagu A. *Man and Aggression*, Oxford University Press, New York, 1973 ; p. 73.

³ Fromm E. *The Anatomy of Human Destructiveness*, Holt, Rinehart and Winston, New York, 1970.

⁴ May R. *Power and Innocence*, W. W. Norton Co., New York, 1972.

an attempt to clear 6 metres in the pole vault ; the mob's vocal threat to a football referee; the violation to one's own integrity and one's physical self by the subversive act of taking drugs or the slow mental and physical torture of a political prisoner? All these are not acts intent on destruction, they are acts to construct, to protect or to destroy; they have no common cause. All acts of aggression are not "bad" as Ardrey stated¹ in *Social Control*; we must properly "... distinguish between aggression and violence, otherwise ... the constructive debate becomes a wasteland of words".

Sport

Sport probably originated from highly ritualized hostile fighting, through the introduction of strict culturally developed rules, and the aggressive instinct which is competition being usually directed towards others of the same species. Aggression is a major component of competition, it is a competitiveness not a combat. Even when there is no body contact, e.g. gymnastics, diving, skiing, speed and ice skating, there is contest. One competes against oneself, one does as well as possible in the circumstances. The competitor also has other antagonists - not the environment, not oneself, but time or the judge who subjectively assesses the performance.

Sport is aggression and that aggression is the self-motivation to perform. The aim of aggression is self-identity, status, security, it is integral of the process of survival.

In 1908, Adler in a paper "On the Origin of the Striving for Superiority and of Social Interest"² considered aggression an instinct and that an individual's fulfillment is dependent on each one's power over others as well as over environmental circumstances. What more is sport? Adler wrote of "striving for perfection" and "striving for superiority" and:

Whatever name we give it, we shall always find in human beings this great line of activity - the struggle to rise from an inferior position to a superior position, from defeat to victory, from below to above. It begins in our earliest childhood ; it continues to the end of our lives.

So, aggression is shown by action, assertion of one's individuality over self, over others and/or the environment. *Ago ergo sum* - I am because I act.

¹ Ardrey R. *The Social Control*. Atheneum, New York, 1970; p. 242.

² Adler. "On the Origin of the striving for Superiority and of Social Interest", Quoted in Ardrey (1970:105) of Adler's article 1967:104.

Violence

Violence is a perversion of man's drive to live, express and be recognized, it is destructive hostility.

Violence erupts when someone cannot resolve his or her needs for power, in normal ways. It is the expression of impotence, the inability to do something about a situation in normal ways. Violent actions give a sense of strength, identity and significance and although socially disruptive, harmful to the perpetrator and destructive to the victim, the means seems to justify the ends.

Violent action is the expression of acute feelings of psychological and physiological inadequacy and vulnerability; it is energy denied, frustrated or blocked. Man becomes violent only because of inadequacy. Inflicting pain, causing destruction, killing are all cancerous malformations of Man's inner need to compete.

Sport, Violence and Spectators

The relationship between violence and sport is of vital concern because violent actions which would not be condoned outside of sport are legitimate within certain sports, e.g. ice hockey, North American football, boxing, albeit within the bounds of rules and regulations. Increased violence by professional athletes in game situations¹ as well as spectator violence are in need of constant attention.

Within the last twenty years "soccer hooliganism" has erupted in clashes and confrontations between rival groups of "fans" (fanatics) as well as between the police and these same "fans", at professional association football games - particularly in England. But these destructive, vindictive acts extend far beyond the football arena. Members of minority groups, public and private property, trains, buses are the focus for the pent-up expressions of these mobs composed mainly of frustrated, working-class young people (mostly men) who dress in distinctive clothing, who are fiercely loyal to a chosen team and who have symbols, songs and chants, such as :

We'll take the Tottenham in half a minute
We'll take the Arsenal and all that's in it With
hatchets and hammers

¹ Gilbert B. and Twyman L. "Violence : Out of Hand in the Stands", *Sports Illustrated*, Vol. 58:4 (31st January 1983); pp. 62-74.

Carving knives and spanners

We'll show the Tottenham bastards how to fight.

*Blood and Guts*¹ - Violence in Sports
Paddington - New York, 1979, p. 309

With unemployment and the economy as it is little hope of untrained and unqualified British youth achieving satisfaction or advancement so, what are arisen is a cultural and status stress between young people and society generally. Both television and the press have some responsibility for this situation because the press exaggerates and makes sensational the character of the problem, and the television cameras tend to isolate the violent aspects.

In *Football Hooliganism*², Hall is quoted:

Newspapers thrive, not simply by printing the most newsworthy stories but by highlighting the most newsworthy *ASPECT* of a story. So there is a progressive tendency to rework and process stories so as to isolate and identify for your readers the most dramatic angle.

It follows of course, that you can increase the news value of a not very dramatic story by *ADDING* a sensational touch or by selecting an unusual angle on a perfectly usual story. This *VALUE-ADDED* effect is especially strong in the fiercely competitive circumstances in which newspapers presently operate.

Again, in Ingham, *et. al.*³, Marsh on page 75 in interviews with "fans", found it quite normal for them to try to appear on television. In an interview he quoted :

"... where you find television cameras you'll find trouble because people say, you know, 'Oh, I'm gonna get myself on telly'. When there is no television coverage ...no one runs on the pitch".

So it appears that to stop violent behaviour, one must stop it first on the field of play because this stimulates spectator response.

Sporting events are exhibitions which show power, strength, co-ordination, co-operation, skill, aesthetic features, grace and other human attributes. They are also dramatically contrived, goal orientated, and in many instances violence is seen or is just under the surface. The underlying themes of competition are

¹ Atyeo D. *Blood and Guts* - Violence in Sports, Paddington, New York, 1979; p. 309.

² Ingham R., Hall S., Clarke J., Marsh P. and Donovan J. *Football Hooliganism*, Inter Action Im print, London; p.24.

³ *ibid.* p. 75

akin to war and the language used is surprisingly similar, e.g. attack, defence, "the bomb", shoot. Newspapers, books, films, magazine articles, advertising posters, the theater, even music testify to our fascination with violence. The more powerful the production, the more violent the reaction.

Where are the violent crowd reactions in synchronized swimming, rhythmic gymnastics, golf, tennis, track and field athletics? Fan violence occurs because of betting, ingestion of drugs and/or alcohol, partisanship and through watching rough players in the rough sports which have violence in their make-up.

There is yet another type of violence caused by boredom. It is violence for pleasure, it is an end in itself done for the physical experience, for the search for superiority, for living vicariously through the players or performers.

Many people have either not played games or sports or, when they did play them were considered not good enough for representation in school, club or other teams. These are often the people who considered themselves excellent but who were turned down by a coach and through frustration and jealousy became violent, feeling unjustly treated and that they could still perform better than those on view. Violence thus follows disrespect.

Violence and Olympic festivals

Why is it that there are so very few violent acts in the celebrations of Olympic festivals?

Of course there was the unforgivable violence of murder in the 1972 Olympic Games' celebration in Munich, but this was a fearful political manoeuvre to attract world-wide attention to a cause. Admittedly Olympic participants were involved, but it was the concentration and focus of all the media which were used by the terrorists for their own ends. There was also the pre-Olympic massacre of militant students seeking reforms in Mexico City in October 1968 ; but neither of these dreadful occurrences was pertaining to the Games themselves.

There are incidents, there is rivalry, fierce unrelenting opposition, aggression, pride, nationalism, hate, objection, spite, cheating and a play of all heightened emotions throughout the various contests ; yet there is no violence in the stands amongst the spectators. There is a partisanship, there are shows of patriotism, overt bias and preference exhibited by clusters of watchers. There are accusations against judges and referees and there are occasional displays of petty stupidities. There are exclusions of teams and boycotts - but no violence.

Education

The opening and closing ceremonies, although officially very short, have now been surrounded by remarkable shows, ingenious innovative and colourfully rich in ethnic contribution, full of delightful music of composition, voice and instrument, through sight, sound and colour when all the senses are whetted. Everyone is absorbed and involved.

The opening of any Olympic festival involves representatives from all the participating nations and all the games and sports to be contested. Through justifiable pride the peoples of the athletic world are drawn together in an harmonious atmosphere of goodwill.

The closing ceremony is full of symbolism; it becomes the quieting note on which to go away, to reflect, to contemplate in awe what one has been a part of and what one has witnessed. The informal mixing of all athletes, vanquished or victor, in a huge burst of international amity helps to create a better understanding of each other - violence is furthest from one's thoughts.

Furthermore, the arts and cultural programmes with representatives of every discipline from all over the world enrich the Olympic environment.

Sport and cultural activity play fundamental roles in society by contributing to an individual's physical and mental well-being and by strengthening group cohesiveness. So with conjoint participatory ceremonies the Games are opened and closed like the opening and fading of a beautiful flower but with the hope it will bloom as well, again.

The purpose of the Games is known. Once every four years the watching world throws its attention to the Winter and Summer festivals of physical activity which are the manifestations of a universal value system of fair play, the embodiment of Olympism, when peoples of all nations are reminded of the equality of Man. The Olympic arena is as much a testing ground for Man's ideals as it is for athletic excellence.

The aims of the Olympic Games are four-fold : to promote the development of those physical and moral qualities which are the basis of sport; to educate young people through sport in a spirit of better understanding; to spread the Olympic principles throughout the world thereby creating international goodwill; and to bring together the athletes of the world in a great four-yearly festival of sport. Gradually, through education these principles are being understood and applied. The very fact of our being here attests to that.

In the Olympic Games it is not as though there are just two individuals, or two teams battling for supremacy. The whole atmosphere caused by the mixing of cultures, of language, political persuasion, different religious, physical, mental, moral and emotional grouping softens, rather than hardens absolute feelings. Tolerance is demanded, violence and thoughts of violence recede. Each

country and every individual representative is attempting to present the best, through flag, colour in uniforms, sound in national anthem and particularly through dedicated performance. Every aspect is heightened and accentuated - violence would spoil the Olympic atmosphere.

Spectators have their allegiances. Many have sacrificed much to watch a contest, to be part of the pageantry. Naturally one has hopes that someone, some specific someone, or team will win. What happens if that person or team does not pass to the next round? The spectator stays, passes allegiance to another, to an "underdog" or to a previous affinity. Many people have moved from one culture to another, have past loyalties, past memories, friendships, have emigrated or created new ties. So viewers have not only the one single purpose when watching an Olympic event as there would be in, say, Football World Cup elimination play, the focus is diffused ; people at the Games wish to be seen on the television screen but not as "trouble makers". People do not wish to draw attention to themselves for the wrong reasons and they do not wish to spoil the spectacle for others. Because of the costs involved, and the time needed to attend Olympic Games, the spectator is usually more affluent and perhaps better educated, and thus less given to express him/herself violently.

In watching Olympic participation one is always conditioned not only by the consistent brilliance of exceptional performance, but by the understanding of what each individual athlete has had to overcome in the pursuit of excellence.

Athletes seldom resort to violence for this would defeat the purpose of representation. Athletes would always rather win an Olympic gold medal than become just a world record holder.

Athletes and spectators alike know that where thousands compete greater numbers watch, and television, the press and radio show, reveal and tell to an eagerly waiting world every conceivable action unfolding or about to take place. All wish to be seen in the best light, and as the object of athletic competition is to win, one must do so within the rules to achieve the highest acclaim.

Conclusion

The final period in any sequence of development - biologically speaking - is marked by what is grotesque and extreme ; that is the picture of violence. An example is the banning of the ancient Olympic Games. Today, the glorification of winning at whatever cost has reached a peak. Things are already out of proportion even though we cherish the beauty in many games and sports.

Only through education will the unplumbed potential of energies needed to keep the Games viable be released.

The more one experiences, the more one realizes the wisdom held within the Delphic inscriptions; "Know thyself" and "Nothing in excess". Herein lie the

built-in warnings to the eruptions of violence in self and society and of misdirected aggression to others which, acting together, could quickly engulf and destroy the modern Olympic Games. To guard against this we, of the Olympic Movement, must avoid extremes, excesses and complacency.

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SPORT, WOMEN, VIOLENCE

by Mrs. Monique Berlioux (FRA)

Director of the IOC

The original subject of this speech was "Sport, women and violence". Upon reflexion, I realized that it would be impossible for me to deal with this topic properly. You will see why from the rest of this talk, it being understood that my views on the matter must be considered as strictly personal.

What is violence? The Latin word *violentia* signified "the abuse of force". In legal terms, violence is unwarranted duress, whether physical or moral. Let us propose another definition of an act of violence : "an act which sets out to influence others by force".

Is there any need to point out that while the word "violence" in French is of feminine gender, it concerns the entire human race, without distinction, and always has.

Man and woman, woman and man are not unequal, but different. Among all the fields of activity in which they meet up together, there are extremes of the soul, and of behaviour. There is the angel and the animal, indifference and passion, gentleness and violence.

That is why, in my view, to confine oneself to feminine or masculine violence would only hold good as a narrative convenience, rather as when dealing exclusively with violence amongst the Greeks or the French, or in 1900, etc.

Only the forms of violence change. The acts, their frequency, their percentage, remain the same.

Like the Hydra of Lerna, who held sway over the Argolis marshes, violence has many heads, and no sooner are they cut off than they grow again. But violence retains nonetheless its specificity, its unity of heart, if I may say so.

The Hydra of Lerna itself, remember, had a single body, apart from its heads, and a single soul, placed in the central head. This monster of violence, this formidable destroyer with its brute force, its treacheries, its poisons, its breath, could not be overthrown. It had no sex, no age, and its central head was immortal, like the diabolical spirit of violence that is found in all generations of humanity.

Only the son of the supreme God could solve such a problem, could put an end to what is immortal, slay what cannot die. Hercules, son of Zeus, born of his father's adultery with the too human Alcmene, cut off the indestructible head of the Hydra and before it could grow a new snake body, buried it in the ground and covered it with a colossal rock, where it probably lies to this day.

But many long years have passed since those marvellous adventures which have enchanted all generations came to an end when Hercules sacrificed himself on his funeral pyre on Mount Oeta. Hercules is no more, and as long as the human race survives, God alone can free it from the immortal head of violence, that fiendish head which each of us sustains, nourishes and combats in himself, to a greater or lesser degree.

It is not the competitor who is violent. It is the human being who uses sport to manifest his violence. Sport is never in itself a school of violence. On the contrary ! All sports worthy of the name are governed by meticulous rules, which are implacable, inviolable and universal and intended on the one hand to prevent violence, cheating and anarchy, and on the other, to lead the best athletes to victory.

Violence is neither masculine nor feminine. It is as human as virtue. No law, no programme, no sanction could control that bestial side to man's nature, which hangs in balance with his angelic side.

Sport, like any human activity, knows what violence is about, but neither more nor less than any other activity. It only brings out violence, in those men and women who are subject to this scourge, this contamination. In the street, the vast majority of passers-by are peaceful; they disapprove of violence and cheating. The same is true of athletes. Out of the 40 million competitors all over the world who pitted themselves against each other last year, 39,600,000 never went against the rules of fair play. These assessments, arrived at following a stream of reports of things seen and stories told, do not lay claim to scientific precision ! Having stressed this, I must maintain that my figures cannot be very far from the truth. One athlete in a hundred is guilty of violence or cheating (or both at once).

For the sake of comparison, let us take a town of 100,000 inhabitants. Unfortunately, it would have on average rather more than a thousand residents capable of acts of violence, not to mention other forms of intentional crime.

Certainly the universal fascination which highclass competition holds makes the violence - and more generally what I will call the "sports crime", by giving the word its full meaning of "an offence causing injuries to others" - appallingly obvious. The mass media provide a fantastic echo chamber for every act and gesture made by the champions. What follows, inevitably, is a distortion of the facts as a whole, especially if violence is involved. A singlet pulled in the final sprint of a world cycling championship, a favourite pushed onto the turf in the

last lap of an Olympic athletics final, a forward knocked out just as he is about to shoot a goal in a key match in the World Cup in soccer - and all top-class sport is corrupted.

Who are these offenders in sport? Worn-out professionals, driven to despair by the superiority of their direct opponents. Ambitious young wolves, who, seeing some of their rivals use drugs, cannot bear to be put at what seems to them to be a disadvantage. Athletes with fragile psyches driven mad by a frenzied crowd, or by the impunity which they think their opposing assailants enjoy. There are also those who are violent in cold blood, the systematic cheats, impervious to the ideals of sport, as they are to all other ideals. The only thing they want out of competition is personal profit. They enter sport as thieves enter the city. In them, sport has its dregs, as have all social phenomena. It is not possible to bring pressure to bear on this mire, on these black sheep, other than by sanction and expulsion. On the other hand, pressure can be brought to bear on those I shall call occasional or even accidental offenders.

Let us speak again for a moment in the feminine gender. For over two decades, I myself practised what is called "competitive sport", picking up diplomas while working hard, for at the time it was possible to do both in harmony. In addition to classical swimming, I practised long-distance and synchronized swimming, motorbike racing and yes ! even water-polo, since it is true that I founded the first women's water-polo club, despite much sarcasm from the men. Well, believe me, what went on below water among us in this sport, the fights and irregularities of all kinds, left nothing to choose between the men's and the women's matches.

Men or women, the same causes produced the same effects. The long-distance races, like the crossing of Paris or the Rhine Trophy, for example, were punctuated by clashes, blows, immobilized feet, torn swimsuits, etc., in both the boys' and the girls' events alike. I am sure that when the rivers have been sufficiently decontaminated to allow events to be held once more in running water, the violence will return with similar frequency to that of former times. Neither more nor less.

We live in violent times. To group aggression is added the aggressiveness of the individual. Throughout the entire world, without exception, the statistics continue to prove the ever-rising level of crime and delinquency. To take one example : in France, the level of crimes and offences recorded per 1,000 inhabitants rose from 13.58 in 1963 to 49.03 in 1980 and no doubt it will rise above 60 per 1,000 in 1983. And France is not amongst the front-runners in this disastrous race.

The 40 million dead in the Second World War, the technological explosion, the visualization of inequalities and temptations, the challenge to traditional values with, as a consequence, permanent opposition : all these metamorphoses

have led to this state of imbalance which, I may add, is not necessarily of long duration. One is tempted to cry out "but how do you expect sport to escape contamination?" Nonetheless, without hailing it as a miracle, I do believe that the increase in delinquency in sport is still considerably short of that endured by other aspects of our society. Unfortunately, it is impossible to collect incontestable data on sports crimes committed at the Olympic Games. But I do not think that the levels of this sort of delinquency have really increased much.

Yes, the Olympic spirit exists ; God willing, it will survive.

The Olympic ethic is clear and assertive. Universalism, the cult of endeavour, self-control, loyalty, brotherhood, communion with the public, love of competition, hygiene, it is these values, "these simple certainties", as Pierre de Coubertin used to say, which form the surest obstacles to criminality in sport. Quite obviously, this ethic must be inculcated in all competition athletes. But first of all, those sports leaders who put victory before respect for the rules and spectators must be eliminated.

To diagnose competitive sport as suffering from the disease of violence would seem to me to be an exaggeration, at present. The fact remains that, like all human displays, competitive sport must fight violence within itself.

Violence stems from the nature of Man. The cardinal cause of its current growth lies in the planetary upheavals of society. Back in the summer of 1977, President Juan Antonio Samaranch said : "Violence is dishonest and cowardly. Sport is honesty and courage. This is why, even if great values were to tremble round us, sportsmen and women would hold the trump cards to defeat this virus".

The first principle of competitive sport is to live to the rhythm of the world and in the heart of the people. Therefore, it is not a question of retreating to the hills, nor of making the champion a totally inaccessible being, seen only on television and shielded from his fellow man as if the human race was his enemy.

It is not only healthy, it is vital for high-class competition to take place before crowds of people. The sporting public can never be too large. Stadia, swimming pools, halls, ski-runs, regatta courses, rowing basins, all the scenes of high class competition must remain the meeting place for vast public gatherings, the great festival of endeavour and of beauty. If sport is infinitely more than a spectacle, it must also be a spectacle, in the teaching of its purity.

To flee violence by making the sites of high-class competition into fortresses, by screening the members of the public as though they were entering a nuclear plant, and by drastically reducing the number of spectators, would kill the very soul of the Games, and completely change the nature of elite sport.

Elite - what a proud word is it. The athlete worthy of this name belongs to a moral elite. This is why competitive sport is capable of resisting the invasion of violence. How?

Let us pay tribute here to those qualified persons who struggle hard to find satisfactory solutions to this problem. The International Committee for Fair Play, founded by Jean Borotra in 1964 under the aegis of the UNESCO, and the International Association against Violence in Sport created in 1968 by Charles Drago, and currently under the presidency of Jacques Ferran, make a valuable contribution to competitive sport's fight against this, the most contagious scourge of human society. In this lecture, which was originally to have been confined to the female element, I am very pleased to mention also, amongst the great pioneers of the fight, Mrs. Rika de Baker-Van Ocken. In September 1977, as Minister of Flemish Culture in Belgium, she organized an international congress on violence in sport. Then she founded the International Association for the Fight against Violence associated with Sport. The work and the propaganda of these bodies stimulates actively and sheds light on many situations.

The lines of action against delinquency in sport seem quite clear to me. The basic responsibilities are incumbent upon sports leaders of all kinds, heads of federations, coaches, judges and others.

First of all, pressure should be brought to bear on them all, at all levels, not forgetting the highest national and international authorities, or the voluntary or organizers of the smallest clubs. They must be educated, retrained, monitored by specialized officers, sanctioned without mercy if needs be. Very precise qualifications are demanded from teachers, be they schoolmasters or university professors. It is high time that such securities be extended to competitive sport.

Excessive political or commercial pressures blackmail, whether it be the promise of a job or a bundle of banknotes, local fanaticism and chauvinism, the cultivation of pride - these are all grounds for instability in the young athlete, who is malleable, poorly informed, innocent, easily credulous, confiding. For the sake of national pride, or sudden wealth, it is, alas, very possible to condition a young person to the point of making him hit below the belt.

And what is more, the boy or girl will take the potion, the strange-tasting chocolate or tablet proffered by some leader or expert without hesitation for, from the athlete's point of view, how could an older person, who looks after him with as much competence as solicitude, ever even think of drugging him, of making a guinea pig of him, without a care for the possible consequences? These are unspeakable acts of violence. For in athletics or swimming, for example, we are far from the hard-headed professionals who administer drugs to themselves.

When sport moves too far away from being a game, it becomes a battleground or a circus. When a decisive match sees two national teams confronting each other, both convinced that they are defending the honour of their respective homelands, and their personal fortunes, where is the game? Where is the Olympic spirit? Where is the sport?

Therefore, before anything else is done, leaders must be trained and selected. On the other hand, the athletes must be taken in hand.

In fact, as far as the latter are concerned, their duty is simple : to respect the rules. I must emphasize this - sport in itself is never violent as long as the rules are not broken. Boxing, for example, to take the roughest sport, would hardly ever give rise to accidents if all those concerned, the athletes, trainers, referees, doctors, etc, really applied the rules. I believe it is necessary and urgent to set up a controlling body for the athletes and for the sports leaders, as I just mentioned. A range of sanctions must be drawn up against the guilty, without recourse. I will go further. A sports code must be drawn up, which would be internationally recognized and applicable in a court of law. Beyond certain clearly defined thresholds, the athletes of sports leader would be brought before the court.

For the top-level athlete, the idea of immediate gain has unfortunately become a habit. Of course everything is reversible. The champion, whether male or female, should never be showered with money. I have been advocating this now for some time. It would be up to the State to guarantee a future for these young stars, according to criteria which are relatively easy to establish. Whoever dreams of becoming an engineer, a shopkeeper, a doctor, or whatever would have every opportunity to achieve this, thanks to the capital outlay made by the State, to adjustments to age limits, to specially-structured studies. All the while, the athlete would have a steadily growing nest-egg. If that were the case, one can imagine how more wary the healthy athlete would be of committing acts of violence that might endanger this structure.

Massacres, cataclysms, destruction, sixteen centuries of slumber : Olympism has overcome all that. What is the world crisis of individual violence, in the face of such events? Violence is cowardly. Ours is the greater strength.

We know that hope always triumphs in the end.



The lecturers and participants assemblée



great staircase of the IOA in Olympia.



Mr. Angelos Lembessis and Dr. Otto Szymiczek heading for the lecture hall.



Mr. Kimon Koulouris, Secretary General for Athletics and Sport, replying to journalists present at the opening of the proceedings of the 23rd IOA Session.



Messrs. Angelos Tzartanos, member of the Hellenic Olympic Committee, Otto Szymiczek, Dean of the IOA, Kleanthis Paleologos, 1st Vice-President of the IOA, listening to a lecture.



The lecturers attending the work of the Session. Left to right, first row: Messrs. John Powell, Fernand Landry, LucSilance, Domenico Chiesa. In the second row : Mrs. Liselott Diem ; Messrs. Franz Lotz, Roger Ingham and Ivar Formo.



PSYCHOLOGICAL AND SOCIOLOGICAL VIEWS OF VIOLENCE IN SPORT:

THE CASE OF BRITISH "SOCCER HOOLIGANISM"

by Professor Roger Ingham (GBR)

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Introduction

There is an increasing awareness in many countries of the issue of violence in sport, both among players and amongst spectators. In the United States of America, for example, increasing violence between ice hockey players led, in 1975, to the first criminal proceedings in that country against a sportsman for an act performed within the playing area. Increasing concern is expressed in the American media about violence between baseball fans. Rugby Union administrators in Europe express worries about trends in that game. Even in cricket, that most sedate of pastimes, we are beginning to witness outbreaks of "cricket hooliganism" and spectator riots. The international governing body has recently felt it necessary to regulate by legislation the amount of dangerous bowling permitted in an effort to reduce the number of injuries to players.

And yet sport is supposed to be a civilizing process, to be both personally and socially beneficial, and, in the international arena, to be a force for peace, enabling increased goodwill and international understanding.

In 1969, war was declared between Honduras and El Salvador - the precipitating factor for the outbreak of war was a soccer match. During the regional finals of the World Cup competition, a disputed decision by the referee led to spectator riots, which escalated into the state of war. Earlier, in 1964, a similarly disputed decision in Lima, in a match between Peru and Argentina, led to spectator trouble: police intervention included the use of tear gas and bullets, and in the ensuing panic over 300 hundred spectators were killed and 500 injured. In Guatemala City in 1977, home supporters attacked the visiting team with machetes - 5 people were killed.

Although these dramatic incidents have had tragic consequences, I do not intend to discuss them further in this lecture. It is sufficient to note that they indicate in no uncertain terms the passions that can be generated by sport - especially in South America - and that, thankfully, tragedies on this scale are fairly few and

far between. Furthermore, such incidents usually arise from a fairly complex set of circumstances. In the "soccer war", for example, relations between the two countries were already strained prior to the match in question. In the Lima case a particular incident on the field led to the original trouble, and the ensuing carnage was brought about by a combination of over-reactive policing and inadequate stadium management. In other words, it is simplistic to state that such large number of casualties were a *direct* result of violence. (Similarly, the Ibrox Stadium disaster in Glasgow in 1971, in which 66 people died, was unrelated to violence, being attributed instead to inadequate exit arrangements being available for the large crowd attending the particular match).

I intend to focus in this lecture on a much more frequent and widely-reported phenomenon - that of the so-called "soccer hooliganism". No other form of violence associated with sport has attracted so *much publicity*, at least in Europe, over the past 20 years. Vast sums of money are spent on making alterations to stadia to contain supporters and in employing additional police officers to attend matches. At the international level, complex arrangements need to be made whenever British club sides or the national team play abroad. These include attempts to control travel arrangements, accommodation, and, most importantly, the physical segregation of the fans inside the stadium. Indeed, the venue for the last year's European Championship qualifying game between Greece and England was apparently decided on the basis of the most suitable ground for controlling the supporters. The problem of "hooliganism" appears to have originated in Britain and British fans abroad tend to cause more trouble than those of other countries. But there have been reports of fan violence in domestic competition in Belgium, Holland, Germany, Spain, Czechoslovakia, Russia and some other countries as well.

Although I shall focus on the issue of violence amongst British soccer supporters, I need to begin by considering what is meant by violence, and then to outline briefly some of the changes that have occurred in the nature of the game itself. These detours will help us to place the central issue in its broader context, and may help our understanding of the reasons behind the rather complex phenomena involved.

What is violence?

Although a textbook definition of violence appears fairly straightforward, its application to real-life situations is problematic. Regarding the actual game of soccer itself, there are clearly variations between different countries regarding the interpretations of legitimate and illegitimate play. For example, the North European game has traditionally relied on hard physical challenge as opposed to the more subtle artistry prevalent in southern European countries. Problems

have resulted in international games due to the different expectations of players and fans alike, and the different interpretations by referees of what lies within and outside the laws of the game. What is regarded as violent play will to a large extent be influenced by these expectations.

Furthermore, there is experimental evidence which shows that fans' perceptions of what is violent play are clearly affected by whether the act is committed by a member of their own team or by an opposing player. We could say in response to this evidence of biased perception that neutral observers should be used to determine whether an act is violent or not, for academic research purposes. In reality, however, if we are attempting to discover whether violence on the field of play is related to violence amongst spectators, then the evidence from neutral observers becomes redundant. This is because the vast majority of football fans are *not* neutral, and it is their own perceptions, as opposed to some neutral objective measure, which will determine their response in, and to, particular situations.

A similar problem of definitions arises when considering the behaviour of supporters. As I shall discuss later, much of what occurs on the soccer terraces is in the form of threats, insults and other forms of abuse, directed towards the opposing fans or towards players. Some people regard such behaviour as a normal part of watching football, whilst others condemn it as being indicative of the generally high levels of violence in football fans.

Similarly, *who* performs an act to a large extent determines the interpretation of that act. For example, a group of young people in England recently got drunk at an hotel and inflicted damage which was costed at over £10,000. The general reaction to this event was that it was indicative of "youthful high spirits" and of a stage that all adolescents go through in reaching manhood. In other words, it was accepted as a reasonably "normal" (though costly) thing to do. The fact that the people concerned were undergraduate students at Oxford University, and came from wealthy families, clearly affected the interpretation of the events by others. Had they instead been young football supporters from working-class families, the behaviour would have been seen as yet another example of "mindless and moronic wanton destruction" carried out by "hooligans" and "thugs" and revealing yet again their high levels of innate aggression.

Violence, then, like beauty, is to a large extent in the eye of the beholder. There may be certain acts that *all* beholders would agréée are violent, or outside the boundaries of normal and acceptable behaviour. There will be other acts, however, over which there will be dispute and disagreement regarding their meaning and their origins. To the extent that how we interpret them, and how we go about controlling them, will have quite profound consequences for their occurrence and for the individuals involved, then the issue of definitions becomes more a matter of *moral* debate than of *objective* behavioural description.

Furthermore, there is a tendency to view violence as essentially physical - that is, the intentional infliction of pain and/or injury to another person, or damage to property. But such an approach ignores the whole question of psychological violence. Although I shall not have time to discuss this issue in this lecture, the pressure inflicted on some young people to reach high standards of performance in certain sports could be considered as constituting psychological violence. The importance of winning filters down from the professional arena and the highly publicized amateur arena to the local park. It is not unusual in England to see soccer matches between young children ending in tears because the adult "coaches" have imposed such high demands on their protégés. (Neither it unusual, by the way, to see parents arguing and fighting on the touchline whilst their children play their game, but I shall not pursue this matter now.)

So, there is a large problem associated with attempts to define violence. Equally there are difficulties in explaining it. Traditional psychological attempts leave much to be desired, for a number of reasons. These include the facts that :

- a) the complexity of the issues involved in most cases of overt violence can not be explained in terms of simple models ;
- b) most research in psychology has used the laboratory experiment as the major method of study - this creates problems in extrapolating to the real world ;
- c) theories which rely on the notion of some form of *innate* aggression are oversimplistic, and ignore the complex social structures and rule-systems present in all societies. In some cases, such theories are positively dangerous.

Towards an explanation

The theoretical and methodological approaches that I feel are most useful in understanding the growth of soccer hooliganism *in Britain* are threefold. Firstly, we need to consider the changing state of professional football over the past twenty or so years. Secondly, we need to consider the ways in which both football and spectator violence have been treated by the media, and the possible effects of such treatment. Thirdly, we need to take seriously the supporters' own perceptions of what they are doing and the *meaning* that violence has for them. I shall deal with each of these in turn.

The changing nature of professional soccer

Many experts believe soccer to be more violent than ever before. Certainly, prior to each World Cup competition a great deal of attention is devoted to more effective means of imposing discipline on the field. The Union of European

Football Associations expresses increasing concern, and imposes warnings and punishments on clubs on a seemingly more regular basis. Between 1960 and 1970, the number of serious offences in the English Football League increased by over 75%, although it should be recognized that changing interpretations of the laws by referees might confuse statistics of this kind.

Such apparent increases in violence on the field of play almost certainly reflect the increasing pressures on teams and their players to win. I would certainly not wish to insult former players by suggesting that they did not try to win, but there is little doubt that the incentives, in financial terms, are greater now than ever before. With the general decline in attendances, primarily brought about by alternative leisure opportunities, soccer is competing for fewer resources. Success enables clubs to play in higher divisions in their leagues structures and to enter European competitions with the additional income available. But success only comes from having a good team. Good teams mean good players. Good players cost money, both in transfer fees and in high wages. This ever-increasing spiral - success means money and money means success - increases the pressures to win. It is rumoured that one team in last year's World Cup finals were offered over £60,000 per man to win one particular game. With pressure like this on the modern footballer, it is not altogether surprising that the cynics say that soccer's motto has changed from : *"play a good hard fair game"* to *"play any type of game, but win"*. Winning is now more closely related to the economic survival of the club than it ever has been previously. The total estimated sum of money that English league football clubs owe the banks and other creditors is in the region of £50 million.

Such a shift in emphasis has, not surprisingly, had a number of side-effects. Firstly, the style of play has altered, most noticeably in the direction of a great emphasis on defensive play. Encouraged by the relief that you cannot lose if you do not concede any goals, and also by the introduction of the two-legged European games in which the away team almost inevitably adopts an ultra-defensive approach, the number of goals scored has shown a marked decline. In the English League, the number of goals scored was reduced by about 30% between 1960 and 1980. The average goals per game in the World Cup finals decreased from 5.3% in 1954 to 2.8% in 1982.

Secondly, the attitude of players on the pitch has altered, and there is no better indication of this than the rise of the so-called "professional foul" (the deliberate and calculated stopping of an opponent). Players from past eras frequently report that this has been the major change in the way the game is played between their day and the present day. Whereas in earlier generations most teams had their "hard men", they report pride in their ability to play hard more or less within the rules.

Thirdly, the increased need for money has led to a dramatic rise in the commercial activities of football clubs. These take a variety of forms, including lotteries and the sale of souvenirs. The greater involvement, through sponsorship, of the large sportswear manufacturers has led to a situation of fairly frequent changes by many clubs of their playing stripes. One side-effect of this (I shall be charitable by not saying that it is always intentional) has been the increased exploitation of young supporters who wish to keep up to date with the latest paraphernalia.

Coupled with this has been the tendency at many clubs to move "up-market" by attempting to attract a better-off middle-class audience in contrast to the traditional working-class supporters. The moves to all-seater stadia (with the accompanying rises in admission charges involved) and the installation of centrally-heated executive boxes aimed at local sponsors all serve to provide a contrast with the relatively primitive conditions endured by the less wealthy supporters.

Fourthly, as the result of the increased wages that the top players can earn, their life-styles have undergone a dramatic change. Until 1961 in Britain, there was a maximum wage that players could earn - this was set at a level which ensured that their living style was roughly similar to that of the majority of their working-class supporters. Since the maximum wage was abolished, the top players have been virtually free - with the help of their agents - to negotiate their own price, especially in view of the fact that they can go abroad to earn more if no British clubs offer them sufficient guarantees. The life-styles of these top players are now more closely aligned with those of pop music stars, and further serve to place a greater distance between the players and the supporters. As an example, consider the fact that when Kevin Keegan moved from Southampton to Newcastle in 1982 he was reportedly earning more in one week than each young unemployed person in the crowd (and there are lots of them in Newcastle) would receive in two whole years.

The mass media and soccer

The changes in the organization and nature of professional soccer have been accompanied, quite naturally, by changes in the way in which the game is reported in the media. The growth of televised coverage, with the edited highlights showing the goals, with the action replays and with the frequent close-ups of the players all serve to "package" the game, and to reinforce the distinction between being *actively* involved as a supporter on the one hand, and being a *passive* watcher on the other.

Newspaper coverage, especially in the popular press, emphasizes the drama of the occasion. Similarly highlighting the key moments of the game - the goals, the bad fouls, and so on - the match reports are written in a language

more reminiscent of the battlefield than a sporting arena. Wingers "raid", strikers "strike" players "crunch" into tackles. The cult of the personality is also reflected in these popular newspapers with match reports frequently revolving around particular players' achievements ("a personal triumph for so-and-so") and disappointments ("so-and-so was shattered"). Furthermore, famous players are employed to write their particular views on the other players and other clubs. Obviously the more controversial and sensational the views of the player the more likely he is to be employed in this manner ; they are often used in this was to whip up passions *before a game*.

The argument so far is that the increased commercialization of soccer has led to a greater emphasis on defensive play and on negative tactics, the rise of the superstar image and an increase in the distance between the club and the supporters. The presentation of the game through the media has become increasingly sensationalized, possibly to compensate for the changes in the game itself, and individuals status is stressed.

The media and hooliganism

It is against this backdrop that we need to consider the rise of, and reaction to, "soccer hooliganism". When the initial pitch invasions occurred in the early 1960s the unanimous reaction by the football authorities and the media was one of outrage. Clearly, such overt expressions of support did not fit nicely into the clean entertainment image that soccer was attempting to acquire in order to reverse the trend of declining attendances. And when violence began to break out between groups of opposing supporters, the outrage intensified. The characteristic treatment in the media was to sensationalize the events and to strip them of any possible meaning. Headlines began to appear with monotonous regularity describing the "thugs", "mindless morons", "savages", "animals", and so on, reflecting the general tendency in society to see everybody else's aggressions as irrational except our own.

The adoption of this consistently sensationalist coverage of the problem, unwittingly served at number of purposes. Firstly, it cut off the search for possibly rational explanations. Secondly, it gave the impression that the scale of the problem was worse than it actually was, thereby increasing the sense of moral outrage and indignation throughout the country, and increasing the calls for greater social control of young people. Thirdly, it had the effect of "normalizing" the behaviour. In other words, many young people not previously involved gained the impression that this particular *style* of support was expected of them if they were to be true supporters of their own club. In sum, then, the coverage of the problems in that particular manner probably (and ironically) led to the perpetuation of the problem, and helped to establish it as a more-or-less permanent feature of the British soccer scene.

Soccer Hooliganism

But it would be foolish to say that the problem was originally, or is now, an invention of the media. There have been some quite serious incidents over the years, and some people have got hurt. Damage has been caused to property, and many innocent bystanders have been frightened when they get caught up in the tide of supporters on their way to or from the matches. So how can we explain the problem?

We first need to understand the changes that have occurred in the position of working-class youth in Britain in the post-war period. Although these changes are rather complex and wide-ranging, involving education, employment and housing policies, their net effect was to lead to the creation of a separate youth culture, removed from traditional family ties. Nowhere was this more pronounced than in the field of leisure. New forms of provision - usually commercially oriented - appeared, notably pop concerts, discotheques and "trendy" pubs. Concurrent with these changes was a marked emphasis on *style* primarily through clothes and hair fashion. Thus, the 1960s and 1970s have witnessed the growth of a series of youth sub-cultures ranging through Teddy Boys, Mods and Rockers, Skinheads, Punks, Trendies, and so on.

But many of the working-class youth at that time - and still - resisted the charms of the commercial market, either because they simply couldn't *afford* to keep up, or because leisure to them was the chance to *escape* from institutional control. Thus, the "street corner" sub-culture emerged. Sociological research has convincingly demonstrated over the years that the great attraction of the "street corner" sub-culture lies in the opportunities that its members have to create their own excitement. In a world in which individual status and recognition is hard to achieve in the absence of money or a worthwhile and interesting occupation, then the young working-class are forced to acquire their reputations through other means. The traditional working-class emphasis on masculinity, or "hardness", comes to the fore, and so fighting and violence remain the means by which individual and group identity are achieved.

Supporting football has traditionally been a working-class endeavour, but the changes that were taking place in the game itself - to which I referred earlier - posed a threat to this tradition. Thus, the ethos of the "street corner" society, by attaching itself to football, could be extended in a number of ways, and a number of purposes could be served simultaneously. Firstly, it provided the opportunity to test out individual and group reputations of hardness against new opposition. Secondly, it permitted an attempt to retain football where it rightfully, and traditionally, belonged - as a working-class community, rather than a sterile and packaged spectacle provided for the middle-class elite. Thirdly, by creating excitement on the terraces, and on the way to and from the match, it

ensured that the total experience of going to a football match including the travelling, was not put at risk by the rather unexciting and defensively oriented events that were taking place on the pitch. Being part of a large crowd, of course, adds to this excitement, as does the moral outrage in others produced by the activities.

Participant research conducted by Peter Marsh and myself, amongst others, clearly demonstrates the importance of reputation to the young working-class football fan. A "career structure" is found, which is based on reputations earned at previous encounters, and passed on in the folklore of the group. At the bottom of the ladder are the "Novices" ; roughly 10 to 13 years old ; they adopt the "style" of masculinity passed on from their elders, but engage in little actual violence. The "Rowdies" are older, noisier, and generally more disruptive. Their reputation is gained not so much by inflicting injury on others, but by constant demonstrations of being able and prepared to stand up for themselves and their group. The "Nutters" appear to be quite fearless, and do things which are seen by others in the group as being quite crazy. They are often the most violent. They also tend to be quite conspicuous — indeed, one of the reasons for their relatively short careers is the ease with which the police can identify and catch them.

Having established a reputation, and having reached an age at which alternative attractions present themselves, the supporter "graduates". He no longer needs to wear the required clothing or to look actively for trouble to prove himself. When things get bad, however, he will join in with the rest.

Despite the massive publicity "soccer hooliganism" has received over the years, the actual number of serious incidents and severe injuries is quite low. This is because *much* but not, of course, all of what goes on is highly ritualized. To acquire a reputation, the "Rowdy" does not actually need to fight too often, simply to show that he is prepared to fight, and not to back down.

The reaction of others to these events has, in many ways, contributed to their maintenance. I have already mentioned the sensational and naïve coverage by the popular media, which has whipped up a massive amount of public concern, and led to frequent discussions in the Houses of Parliament and has generally led to the increased emphasis in Britain on the need for law and order and harsher social controls. It is important to emphasize the point that for the majority of the public the media coverage of the events is their only contact with the problem. This in turn leads to the greater alienation of the working-class youth.

Similarly, the majority of football clubs actively and persistently disown the supporters involved ("they're not real supporters") despite the fact that in terms of travel to away games and the money spent on the club (proportionate to income) they are probably the most loyal and dedicated supporters that the clubs have. This attitude applies at the international level as well as in the domestic situation. A few months prior to the World Cup finals in Spain in 1982, Bert

Millichip, the President of the English Football Association, said: *"With the World Cup almost upon us, the Spaniards, without doubt, are nervously contemplating the arrival of ferocious gangs of moronic louts from this country who find the game of football such a convenient platform from which to launch and display their show of naked and uncontrolled aggression. Nothing can prevent the invasion. Tickets or not tickets, they'll be on the boat to Bilbao, get drunk, wreck the boat and then get drunk in Bilbao and wreck that. They might get shot, but that is their problem"*.

Those of you that know the sociological phenomenon of "self-fulfilling prophecy" will appreciate how strange it is that such a prominent football authority should say such things. The supporters themselves are not immune to this general condemnation by the football authorities. During the World Cup finals, Bobby Robson (now the England team Manager) happened to meet a group of supporters in a local bar. Listen to what one of the supporters said to him:

"Listen, Mr. Robson. What I can't understand is this: we come out here, we live for weeks on nothing, there's lads losing their jobs, we're being battered all the time by the police and getting locked up, and after all that the England players can't even wave to the fans and say 'thanks lads' before they walk off the pitch".

I am certainly not implying that football authorities and players should actively encourage violent styles of support, but to *assume* that all young supporters will be violent, and to condemn them accordingly, is hardly a constructive way of attempting to deal with the problem.

What can be done?

During the past fifteen or twenty years, there have been a number of official and unofficial reports outlining the problem and what can be done about it. Many of the measures introduced are little more than increasingly harsh means of social control — for example, crowd movements are subjected to fairly tight regulations, opposing supporters are carefully segregated within grounds, large numbers of police escort visiting supporters from the train or bus station to the ground and back again, and increased penalties for certain types of offence have been introduced. Almost everyone in Britain has a view on the matter ; and so do people outside Britain. Listen to one V. Katerinkin, a Soviet correspondent, who wrote in *Sovietski Sport* in 1982 : *"The overall crisis of the capitalist system, the moral degradation of bourgeois society, the spiritual devastation of a section of youth; these are the basic reasons for criminality, violence and drug mania.*

Any increase in the contradiction within the capitalist society inevitably leads to making the abscesses and blemishes of the capitalist system. Hooliganism and fighting in the stands are a precise reflection of the blemishes, and it is difficult to solve these problems by administrative measures".

At the other extreme, Allan Clarke, once an England centre-forward and now a club manager, suggests publicly flogging offenders on the half-way line prior to home matches . He even offers to do the flogging himself.

Consideration on the wider problem suggests drastic changes to the system as a whole. But with unemployment reaching 50% amongst young people in some parts of the country (especially in the inner-cities where the big football clubs are based), and with large change in the organisation of professional soccer being unlikely, the prospects look bleak.

One area in which positive attempts are being made is the area of sports provision aimed at young people. For some years now, the Sports Council of Great Britain has been encouraging the construction of sports halls in pursuit of their aims of "Sport for All". The problem with much of the resultant provision is that the usage tends to become dominated by the fairly well-off middle-class car-owning sectors of societies. The young working-class potential users tend not to get much opportunity, for a variety of reasons.

In an effort to overcome this problem and to encourage greater links between clubs and their supporters, the Government in 1978 gave an additional £2,000,000 to the Sports Council. This was to be distributed to football clubs who were willing to set up sports schemes aimed at young supporters. The hope was that professional players would become involved and would attract the potentially troublesome young supporters ; the ensuing relationship would lead to more positive forms of support and would also help to alleviate some of the boredom of inner-city living. There might also be benefits in that some of the young supporters involved might acquire some status and feelings of self-worth through association with the club, or through success at some sporting activity, rather than through fighting. I was invited to monitor the development of the schemes that were established at the 39 professional clubs that received the grant-aid.

What has emerged from the three-year research programme is obviously much too detailed to go into at this time. On the negative side, however, many of clubs effectively ignored the intended aims of the initiative, and have used the new facilities as additional training resources for their own professional and youth players, and as a means of raising additional income from the hire charges paid by outside groups. On the positive side, some clubs have actively encouraged their young supporters to take part in activities, and the early indications are that some positive and constructive benefits will be obtained. A large stumbling block is that the effective schemes need money to pay for staff to act as "motivators" ; few clubs are prepared to commit the type of money needed to schemes that do not directly benefit their chances of playing success, and Government money is at the current time in very short supply.

Complex interplay

My brief today was to present a psychological and sociological view of violence in sport, with an emphasis on soccer and soccer supporters. I have argued that to effectively understand the problem we need to consider the complex interplay of the wider social context. This includes the changing nature and image of professional soccer, the role of the mass media, the position of working-class youth, and the reactions to outbreaks of violence by the various sectors of society. My treatment of each of these areas has been, of necessity superficial, but I would be happy to enlarge on any aspect during the course of this gathering.

I should like to conclude with two quotations. The first is by Stan Cohen, the Professor of Sociology at the University of Essex (until recently). The second quotation comes from a letter written to me by a young football supporter after his thirteenth conviction for violence at football matches.

"Perhaps the social message has been communicated all too clearly and has been found to be unacceptable. It is hard enough for adults to realize this, even when they are told in articulate, literate and politically sophisticated terms; it is harder still if they are told in a muffled and ugly way.

"My wish would be for the amount of money and resources used to punish those considered as deviants to be directed towards more self-determining projects and those that educate people in social awareness. I would like to believe that in the future, young people will be given the opportunities and attention they need without having to beat the hell out of each other to get it."

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LEGAL STATUS AND VIOLENCE

The légal status of the International Olympic Committee, the International Sports Federations, the National Olympic Committees and the National Sports Federations and its bearing on the problem of violence in sport.

by Mr. Luc Silance (FRA)

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1.

Proceedings against the International Cyclists' Union (UCI)

Every year, like most International Federations, the International Cyclists' Union organizes world championships. One of the events is the "long distance", where the cyclist is "paced" by a team member on a motorcycle.

On the occasion of the world championships in Leicester in 1969, obvious cheating was observed, where a pacer, who was of a nationality different from that of the cyclist he was pacing, obviously favoured another racer of his own nationality, to the detriment of his own team member.

The UCI Congress in 1970 consequently decided to modify its regulations and impose a rule that in motor-paced races, the cyclist and the pacer should be of the same nationality. The two best pacers of the time, Walrave and Koch, both Dutch, jointly initiated proceedings before the President of the Utrecht District Court against the International Cyclists' Union and the Netherlands Cycling Federation (Koninklijke Nederlandse Wielrenunie) in the hope of having the modification declared invalid on the grounds that it was in contradiction with the principle, contained in the Treaty of Rome by which the European Economic Community was founded, which prohibited any discrimination on the grounds of nationality.

The first problem raised before the Dutch magistrate was that of the admissibility of the case, because it was necessary to know whether the UCI possessed legal personality, i.e. whether or not it was capable of holding and exercising rights and obligations.

The proceedings were introduced at the beginning of 1973.

The International Olympic Committee, for its part, had been threatened with legal action by the skier, Karl Schranz, disqualified for professionalism on the very eve of the opening ceremony of the Winter Games in Sapporo (1972).

2.

Until 1973, neither the International Olympic Committee nor the International Cyclists' Union had had to concern itself with serious legal problems.

As a sporting authority recognized at the highest level throughout the world, because of the influence of the Olympic Games on international sport, the IOC had always drawn its strength from its moral authority rather than from any juridical status.

The Committee, the sole consideration of which was the interest of the Movement it had created, had not concerned itself with political powers and had not believed it to be to its advantage to base its constitution on the national law of any country.

The Congress convened at the New Sorbonne in Paris by Baron Pierre de Coubertin for 16th June 1894 resulted, seven days later, on 23rd June 1894, in the restoration of the Olympic Games by a unanimous vote (Monique Berlioux, "Histoire des Jeux Olympiques", in "The Olympic Games", edited by the Lord Killanin and John Rodda, London 1976).

The same Congress also led to the constitution of an "International Olympic Committee" made up of representatives of a number of countries: France, Greece, Russia, Sweden, Bohemia, Hungary, Great Britain, Argentina, New Zealand, Italy and Belgium.

3.

The organization of the first Games was entrusted to Greece and Mr. Demetrios Vikelas was elected the first IOC President, a post he occupied from 1894 until 1896.

Baron Pierre de Coubertin became the first Secretary General, but in 1896 he became President, remaining in that post until 1925.

Originally, it had been decided that the new President would be elected every four years and would be chosen in the country to host the next Games, it being supposed that the headquarters would be transferred every four years to the country where the next Games of the Olympiad were to be celebrated.

4.

In the first Statutes, drafted in the weeks following the 1894 Congress, the first bases of Olympism are to be found, and little subsequently changed except in matters of detail.

The headquarters were not transferred to Paris (1900 Games), nor to St. Louis, London or Stockholm for the Games of 1904, 1908 and 1912.

After the outbreak of the first World War, Baron Pierre de Coubertin was afraid that Berlin, candidate city for the organization of the 1916 Games, might request that the IOC headquarters be transferred there in accordance with the original rule.

Coubertin decided, more or less single-handedly, to transfer the IOC headquarters, at least provisionally, to Switzerland, a neutral country.

On 10th April 1915, in the meeting hall of the Lausanne City Hall, the IOC President, Pierre de Coubertin, and the authorities of the City of Lausanne exchanged the signatures permitting the provisional establishment in that city of the world administrative centre and the archives of Olympism restored (Monique Berlioux, "The History of the IOC", in "The Olympic Games", edited by the Lord Killanin and John Rodda, London 1976, p. 18).

The State Council of the Canton of Vaud associated itself with this act and the President of the Swiss Confederation addressed a telegram to the IOC on behalf of the Swiss Federal Council.

The final transfer of the IOC headquarters did not in fact take place until 1921, however, when the temporary arrangement set up during the war was confirmed.

The IOC has therefore had its headquarters in the capital of the Canton of Vaud since 1921.

The premises necessary for the administration of the IOC were at first situated in the Palais de Mon Repos and subsequently in the Château de Vidy. A plan for the construction of new headquarters has been approved and is currently being executed.

5.

The constitution of the IOC in Paris and the transfer of its headquarters to Lausanne had implications in legal terms which its leaders, in all probability, did not intend at the time.

It seems obvious that the first members, although they met in Paris, never intended to base the organization of the IOC on the French legal system.

A law permitting the constitution of associations (of a non-profit-making nature) was not passed in France until several years later. The law of 1st July 1901 does not seem to us to be applicable to the IOC.

6.

Before we consider the problem of legal status, another question arises : in France, societies or associations have the nationality of their registered office. That is to say that, if an association is created in France and subsequently transfers its headquarters to another country, it acquires the nationality of the country to which its headquarters have been transferred, at least in French law.

From the point of view of French law, the IOC, constituted in France, has been subject to Swiss law since the transfer of its headquarters to Lausanne.

Swiss law, on the other hand, operates on the principle of "incorporation" and consequently regards associations as being bound by the law of the country in which they were constituted or "incorporated".

Swiss law thus refers, in this case, to French law, which refers back to Swiss law, in determining the nationality of the IOC and thereby the national law applicable to it.

7.

Another question arises, as in the case of the International Cyclists' Union, namely that of the legal status of the Committee or the Union.

A "person" in legal terms is an entity subject to the law. A body having legal or civil status (corporate person) is a group, association, company or institution possessing the status of a "person" in legal terms.

The State and its subdivisions, cities, municipalities, departments and the public law institutions have, for the most part, this legal status.

Commercial companies, be they constituted according to the model prescribed by the law or endowed, as in English law, with this privilege, possess the status of legal "persons".

The difference between a simple group of persons without legal status and a group which possesses it is that :

- in the former case, the group does not itself have rights or obligations in its own right beyond those of the persons who compose it. Each physical person, in spite of belonging to the group, exercises his own rights and obligations both as regards his personal activities and as regards his activities within the group of which he is a member.
- in the second case, the physical persons, outside their own personal lives, disappear behind the legal status of the group they belong to. This legal "person" acts in its own right and has rights and obligations distinct from those of the persons who compose it. The association figures as a supplementary person in legal life, distinct from those persons belonging to it.

8.

The same situation existed in the case of the International Cyclists' Union as in that of the International Olympic Committee, since, created in Paris, they had both transferred their registered office to a Swiss city without ever becoming subject to any national law (either French or Swiss).

Following the verdict given by the President of Utrecht District Court in the cas UCI v. Walrave and Koch, the problem of legal status was resolved, since his decision was confirmed on this point both in substance and on appeal, when the case was brought before the Court of Justice of the European Economic Community.

The President of the Utrecht District Court and the other instances observed that the International Cyclists' Union is governed by statutes and regulations in

which it is defined as "a body made up of two International Federations consisting of national sports organizations throughout the world".

This body has a managing organ, its "management committee", made up of a President, a Treasurer General and eight members, which the President "represents... in all circumstances" (Article 24 of the UCI regulations).

Articles 28 and 29 of the regulations and Article 24 of the Statutes also show that the Union possesses a distinct patrimony.

The President of the Court observed on the other hand that the Union had not always had its headquarters in the same country and did not have links with any particular country: as far as the Dutch judicial authorities were concerned, therefore, it was to be regarded as a body which, following the rules of Dutch private international law, possessed a legal status not derived from any national legal system.

The International Olympic Committee apparently finds itself in the same situation, since it is also an institution having members who meet in session at least once a year and the recruitment to which is governed by statutes and rules, in this case the "Olympic Charter".

Since the Committee was constituted, its members have considered that they had founded a "permanent organization", run by an Executive Board made up of a President, three Vice-Presidents and five members.

9.

A body instituted in public law (for example the State) acquires legal status, not by the act of constitution, but from the moment it is recognized internationally by a certain number of nations. Legal "persons" in national public law are constituted in accordance with the law.

Legal institutions in private law may obtain legal status in two major ways :

- either - the law (legislative power) or the executive power accord it to those groups which request it, provided that these conform to the conditions required by the power in question and that they submit to its authority. There is therefore a voluntary act on the part of that power recognizing that an association possesses certain rights (e.g. in Dutch or British law) ;
- or - the law lays down a framework or a set of general conditions which the association must respect in order to obtain legal status which is then accorded automatically by the law. This is the case for commercial companies under continental European law, and sometimes for associations (French and Belgian law).

10.

Is the International Olympic Committee an association in public law?

That is the theory put forward by Juergen Schroeder in his work "Symbolik der Olympischen Bewegung, Grundlagen und Moeglichkeiten eines Rechtlichen Schutzes" (Symbolism of the Olympic Movement, principles and possibilities of legal protection, Mayence 1976).

Whilst the IOC is not the representative of governments, refuses to accept political injunctions and demands from its members the same attitude, it recognizes, in national terms, National Olympic Committees on the basis of one per nation, in certain predetermined conditions, stipulating that they should not associate themselves with any undertaking of a political nature.

In recent cases, it has been observed that the President of the IOC is able to discuss on an equal footing with heads of State :

- the Lord Killanin and Mr. Trudeau in Montreal in 1976
- the Lord Killanin and Mr. Brezhnev in Moscow in 1979 and 1980
- the Lord Killanin and President Carter on the occasion of the boycott of the Games of the 22nd Olympiad in Moscow.

H. E. Mr. Samaranch has, for his part, encountered a large number of heads of State and has been received, in several tens of countries, practically as if he were himself a head of State.

The problems which arise in relation to the preparations for or the staging of the Olympic Games are dealt with at the highest possible level.

11.

It is however generally believed that the International Olympic Committee is a non-governmental organization having its basis in private law, with the same status as an association in France or Switzerland.

Article 52 of the Swiss Civil Code (paragraph 2 - legal persons) states that corporatively organized society, in the same way as establishments having a special aim and an existence in their own right, acquire legal status by entering themselves in the Trade Register. However, non-profit-making associations are exempt from this formality.

The IOC, which is a non-profit-making organization but which is, under Swiss law, corporatively organized, would therefore be a non-profit-making corporate body.

In France, the Highest Court of Appeal decided, in an Order issued on 28th January 1954 (D. 1954-I-217, note Levasseur), that legal "personality" is not a creation of the law, but that it "belongs, in principle, to any group which has a possibility of collective expression for the defence of lawful interests and which is consequently worthy of legal recognition and protection".

12.

In 1973, the then IOC President, the Lord Killanin, formed a Juridical Commission and gave it as its first task the examination of the problem of legal status.

After examining the advantages and disadvantages of the status of legal "personality", the advantages being, in particular, the fact that it would enable the Committee to express itself freely and in a manner distinct from the expression by its members of their views, and the fact that it would possess a patrimony distinct from that of its members, protecting them from possible legal actions, the Commission presented its conclusions.

It proposed to the IOC that it modify the Charter, recognizing itself as possessing the status of a "body corporate in international law having juridical status without being bound by a particular national law".

The commission thus concurred in the view of the Dutch courts.

The IOC decided, in Session, to modify Article 11 of its Charter and to adopt this wording, following the reference of the creation of the Committee by the Paris Congress of 23rd June 1894 and the fact that it is entrusted with the control and development at the modern Olympic Games.

The article stipulates, in addition to the IOC's definition of itself as a body corporate in international law having juridical status, that it has perpetual succession and that it is not formed for profit.

By refraining from basing its status on the national law of any country, the IOC confirmed that it is an international organization, taking full responsibility for its actions, keeping out of national quarrels, and remaining "above national law" in order to fulfil its international role.

13.

The Games of the 22nd Olympiad offered splendid possibilities for Olympism.

In fact, the Winter Games were to take place at Lake Placid, in the United States of America, and the Games of the Olympiad in Moscow in the USSR.

These two nations, the most powerful in political terms, were involved in the organization of the Olympics, and the hope was cherished that an international agreement, under their patronage, might recognize the IOC and ensure it international protection for its symbol, its flag and its emblems, protecting, by the same token, the emblems of the two Organizing Committees.

However, political considerations unrelated to Olympism spoiled the atmosphere, caused disruption among nations and even among athletes, and brought about an attempt to "boycott" the Olympics in Moscow using the disturbances in Afghanistan as a pretext.

There was no longer any question of an international agreement.

In Switzerland, on the other hand, the Federal Government had already welcomed the IOC on the occasion of the provisional transfer of its headquarters from Paris to Lausanne in 1915. The final transfer in 1921 took place in an atmosphere which was perhaps more confidential, but the Olympic administration, which was placed in the hands of a Chancellor of Swiss nationality, posed no problems for many years.

In the last years of the presidency of Mr. Brundage and throughout the presidency of the Lord Killanin, the Olympic administration was entrusted to Mrs. Monique Berlioux, and had to contend with an ever-increasing expansion of sport in the world and the corresponding developments within the Olympic Movement.

The Château de Vidy itself had become too small to house all the departments, the library, the administrative sections, etc.

The steps undertaken by the Lord Killanin to obtain the recognition of the IOC as an international organization with special status remained inconclusive, in spite of verbal assurances.

Restrictions subsequently applied by the Federal Government to the issue of work permits in Switzerland from 1977 sometimes caused problems for the IOC in its recruitment of personnel for the Secretariat.

The initiatives of the new President, H. E. Mr. Juan Antonio Samaranch, were more successful.

They resulted in a decree issued by the Swiss Federal Council on 17th September 1981. The President of the Swiss Confederation, Mr. Kurt Furgler, and the Chancellor of the Swiss Confederation acting on behalf of the Swiss Federal Council, confirmed to the IOC that the Council wished to recognize the importance and the universal mission of the Committee in the realm of sport and international relations.

In the decree, The Federal Council states that :
"The IOC enjoys legal corporate status in Switzerland and consequently has the benefit of the rights and liberties guaranteed by the Swiss juridical order."

The Federal Council further decided :
"to grant your Committee a special status which takes account of its world-wide activities and its specific character as an international institution."

The Nairobi International Convention, intended to protect the Olympic symbol and emblems, although it has not yet been ratified by many countries, is nevertheless an important instrument in the life of the Olympic Movement and will not fail to provide it in the coming years with still greater protection.

It will be more effective, from our point of view, than the respective laws passed in Greece, the United States of America and France, which provide local protection of the same symbol and emblems for the benefit of the International Olympic Committee.

At all events, with the benefit of tax privileges in Switzerland, the freedom to recruit its personnel to work in Switzerland and the assurance that its symbol and emblems will be protected, the IOC, possessing juridical status in international law without being bound by any national law, has clearly defined its status from a legal point of view.

We think that, from the example of the IOC, it can be deduced that the International Sports Federations have the same legal characteristics and should benefit from the same protection.

14.

National Olympic Committees

If the legal status of the IOC presents a number of problems, in particular because of the fact that its members are of different nationalities, the nature of the National Olympic Committees presents a different aspect.

These committees are, by definition, "national", which obviously implies that they have different characteristics as a result of their different nationalities. They are, on the other hand, "Olympic", which means that they have certain things in common.

The National Olympic Committees must be constituted in conformity with the provisions of the Olympic Charter and must consequently fulfil the obligations concomitant with their Olympic status.

Insofar as they are granted the possibility, they should have legal status.

Of course, we are not speaking here of juridical status in international law, since the National Olympic Committees must respect the obligations arising from their respective national judicial systems.

They can not therefore form an association, a committee or a corporation other than by respecting the stipulations of their national legislation, whilst remaining in conformity with the "Olympic Charter".

National legal systems vary from country to country. There do exist family resemblances between the laws of certain groups of countries (for example continental European law, Anglo-Saxon law...), but nevertheless, each country has its own particular legal system. In each case, therefore, a specific legal idea has been translated in a particular way.

The NOCs consequently have their basis in part in the national legal systems of their respective countries and in part in the Olympic legal system (Luc Silance, note on Order of the Court of Justice of the European Economic Community in the case *Dona v. Mantero*, J. T. 1977, p. 290).

15.

A simple solution is to give the committee its identity by means of a special law.

- a) The Greek legislature assured the existence of the Hellenic Olympic Committee and the protection of the Olympic emblems and nomenclature (Law No 3148 of 1955).
- b) The French NOC (CNOSF), founded in 1971 by the merging of the French Olympic Committee, created in 1896, and the National Sports Committee (CNS) created in 1908, is governed by the rules of the IOC, which granted it recognition, and by the provisions of the French law of 29th October 1975. Article 14, paragraph 2 of that law confers on it the power to establish the ethical rules of sport, to enforce them and to arbitrate in litigations between members, groups and federations at their request.

This legislation is in the process of being modified, but the powers and privileges of the CNOSF will be upheld by the new law currently being prepared.

The 1975 law is supplemented by three decrees, one carrying a regulation of public administration laying down the conditions in which the CNOSF, recognized as proprietor of the Olympic emblems, can authorize their use for non-commercial purposes.

The second decree lays down the conditions in which broadcasting rights for sports events are acquired by radio and television broadcasting companies.

The third simply ratifies the statutes.

- c) The Iranian NOC was created by a decree issued by the Shah on 15th May 1957. This decree was annulled by the institution of the Islamic Republic and the situation is, for the present, uncertain to say the least.
- d) The USOC (United States Olympic Committee) is recognized by an American law which protects the Olympic symbol and emblems for the benefit of the Committee.

A second solution is to obtain recognition for the committee as an association by the executive powers. That is the case in Czechoslovakia, Jordan and Tunisia (Study on the statutes of NOCs, AGPCNO, 1969, Rome).

A third solution is the pure and simple adoption of a juridical form which already exists in the legislation of the national legal system concerned. The COIB in Belgium shares the general dual nature of the NOCs, i.e. Olympic and national. In addition, this committee plays a dual role as an Olympic Committee, on the one hand, and as an association of federations on the other. In order to possess legal status, it placed itself at the head of the sports federations as a legally constituted organization in the form of a non-profit-making association, in conformity with the Belgian Law of 27th June 1921.

Whatever the system chosen, adhesion to an existing legal framework or recognition of its rights by the national executive powers, the committee must act in accordance with its dual nature, since it comes under distinct juridical orders, the national juridical order on the one hand and the Olympic order on the other.

16.

The National Olympic Committees have the task of organizing the dissemination of Olympic ideas and organizing the participation in the Games in their respective countries; the International Federations are, for their part, responsible for the establishment of rules and the organization of technical surveillance of events.

The IOC recognizes as an NOC, the committee of each nation having a different name, a committee constituted according to the provisions of the "Olympic Charter" and enjoying "if possible" legal status, and conforming as a result to the national legislation in question.

They must be autonomous in order to be able to resist all pressures whether of a political, religious or economic nature.

A study of the legal status of the International Olympic Committee and the International Sports Federations is no doubt interesting in itself. However, it is above all likely to make an interesting contribution to the problem of violence in sport.

We have seen that the IOC and the IFs each come under *one* distinct legal system, the Olympic legal system and the legal systems of the various sports respectively.

The National Olympic Committees and the national federations, for their part, each come under *two* sets of law, two distinct judicial systems :

- on the one hand the national laws of the country in which they work ;
- on the other hand the sports rules of the Olympic legal order, in the case of the National Olympic Committees, or, in the case of federations, those of the sports they govern.

The fact of adhering to two legal systems generally has little effect, however, and is rarely perceived.

In fact, the rules of sport, with rare exceptions, rarely fall outside the provisions of common law.

Only when there is a contradiction between a sports regulation and a national regulation does a condition of "antinomy" arise and the two judicial systems come into "collision".

In such cases, the Judge hearing a case must look for the law applicable to the case or a solution to the antinomy.

In the presence of contradictions of this nature, magistrates exhibit a natural

tendency to apply their national law, putting aside either the national law of other countries or even the law of sport, the judicial status of which has come to be recognized only recently, usually in an implicit manner.

17,

Sport is governed by technical regulations but also regulations of a juridical nature [L. Silance, *La formation de la règle de droit dans le domaine du sport* (The formation of a legal rule in the realm of sport)], in *La règle de droit*, Studies published by Ch. Perelman and P. Foiriers, Bruylant, 1971, (p. 296). Each sport is governed by its own rules.

In boxing, punches are permitted, they are part of the rules ; however, not all kinds of punches are permitted : hits below the belt, in the back and in the back of the neck are prohibited. It is forbidden to hit a boxer who has fallen or who has one knee on the ground.

In rugby, in association football and in handball, the ball is struck with the foot or thrown with the hand.

Contacts are permitted (blocking).

In some games, if the player throwing or striking the ball touches his opponent, he is penalized in accordance with the rules of the game. Even if he injures his opponent, he will not be subject to any condemnation under penal or civil law, in conformity with the regulations admitted by the case law of most countries.

Without saying so explicitly, judges logically apply the rules of the sport in question, leaving aside the rules of national penal and civil law. Intentional blows are punished according to every national law we know of. A failure to penalize them except in the way envisaged by the rules of a particular sport amounts to the sole application of these sports regulations.

18.

We consider, moreover, that sport is one of the best schools of discipline. It is possible to make a young child understand from a very early age, for instance, that, in football, the ball is not to be touched with the hand except by the goal-keeper. Each time he fails to observe the rule, the referee blows his whistle to indicate a foul. His partners will oblige him to follow the rules of the game. From the first moments of the game, the youngest child understands :

- that there are rules ;
- that he must respect them;
- that he must obey the referee's orders.

Sport therefore enables children to learn, through play, the essential rules of life in society, namely that social life is not possible unless it is governed by rules,

which must be followed by everyone. Failure to do so means exclusion from the social group.

Sport, which uses a person's physical energy, channels his aggression and obliges him to the rules of the game.

19.

The rules of sport are, moreover, not restricted to technical and legal aspects ; they also have an ethical content.

Let us call to mind the essential principles contained in Article 1 of the "Olympic Charter", which defines as follows the aims of the Olympic Movement :

- to promote the development of those physical and moral qualities which are the basis of sport,
- to educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world,
- to spread the Olympic principles throughout the world, thereby creating international goodwill,
- to bring together the athletes of the world in the great four-yearly sport festival, the Olympic Games.

The Charter also carries a refusal to countenance any kind of discrimination against any country or person on grounds of race, religion or politics.

20.

Coubertin said, speaking of sport :

"It should be practiced with ardour, I would even say with violence; sport is not a prudent and moderate form of physical exercise for everyone; sport is the pleasure of the strong, those who want to become so physically and morally. Nothing would kill it off more effectively than an attempt to keep it within the confines of a moderation which is contrary to its very essence."

Later, he says :

"Sport is the voluntary and habitual cultivation of intensive muscular exercise, based on the desire for progress which may reach the point of risk."

The utilization in sport of man's inherent aggressivity is only possible because sport is not a blind and brutal use of force : we always expect athletes, from the best to the least gifted, to show a moral attitude.

In sport as in law, morality is always supposed to be at the basis of all actions and all acts [Ripert, *La règle morale dans les obligations civiles* (Morality in civil obligations), Paris, 1949, p. 10].

In its *Essai de doctrine du sport* (Essay on the doctrine of sport, Paris 1964), the French Superior Committee for Sport expressed the idea that sport : "*should be practiced in a climate of honesty and fairness, with complete and sincere respect for the written and unwritten rules*".

21.

Such an attitude, also known as "fair play", is usually to be found at all levels of competition, from the highest to the lowest.

The International Committee for Fair Play, formed in Paris, awards every year an International Pierre de Coubertin Trophy and other distinctions to recipients, sometimes famous names and sometimes less well-known athletes, whose exemplary conduct it wishes to reward.

Let us mention the case of professional footballer Pedro Zaballa. In 1969, he was playing in front of 80,000 spectators in Madrid in a Spanish national championship match ; the two teams were in the state of a nil-nil draw when Zaballa, a forward in possession of the ball, came face to face with the goal-keeper and a defensive player. He saw the two members of the opposing team bump accidentally and violently into one another and fall, seriously injured, to the ground ; he did not want to take advantage of this situation, however, and deliberately shot wide of the goal. He did not want the injuries of his opponents to give him the chance of scoring a goal ; he had an unfair advantage because of the injuries of his adversaries.

His action gave rise to both praise and criticism but he was awarded the International Fair Play Trophy.

This gesture cost or could have cost - the player who made it the game, since he sacrificed, or at least compromised, his chances of winning. He acted in accordance with an unwritten rule of sports competition. Inspired by humanitarian sentiments, he did not wish to take advantage of injury, since he considered that opponents in sport should be able to fight on equal terms.

22.

It should not be believed, however, that we blindly imagine everything is as it should be in sport and that all violence has been excluded from it.

Moreover, is the word *violence* to be interpreted and used in an wholly pejorative sense? According to the *Dictionnaire de la langue française*, Littré, 1970 edition, violence is first and foremost the "quality of that which acts with force".

According to the *Grand Larousse Encyclopédique Prestige* (1970), it is "intense, often destructive force".

According to Paul Robert's *Dictionnaire alphabétique analogique de la langue française*, it is "the fact of acting on someone or making him act against his will, by the use of force or intimidation".

In his *Vocabulaire technique et critique de la philosophie*, Lalande defines violence as the "illegitimate, or at least illegal, use of force".

In general, granting that the concept of violence has a negative character, we should not regard the use of force in sport as violence. In any case, this violence or display of force is admissible only because it takes place against the counterweight of the technical, legal and ethical rules, written and unwritten, which ensure that sport takes place, for the most part, in an atmosphere of fair play.

Sport enables man to release his aggression. This aggression may not, however, exceed the limits laid down by the written and unwritten rules which govern it.

On the sports field, the athlete conforms to the rules of his sport. The ring, the stadium, the field, the track, all these places make up the "magic circle", in which only the rules of sport, those of the legal system pertaining to sport, apply.

Acts of aggression by one player against another must be severely penalized if they are in contravention of the rules, but the penalty imposed must be that pertaining to sport.

We think that this applies to the relations both between athletes or players themselves and between players and referees, officials, etc., i.e. all those who adhere to the rules and are affiliated to their federation in any capacity whatsoever.

23.

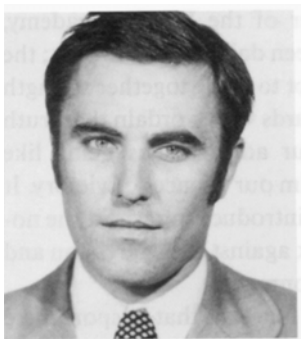
On the other hand, violence outside this "magic circle" is governed, like any other kind of violence, like any unlawful use of force, by the penal law and the law of civil liability, in accordance with the rules in force in the country where the unlawful act is committed.

Athletes among themselves, off the field, spectators among themselves or in relation to players or referees, are all subject to the ordinary provisions of penal law.

A primary rule of sport is to make athletes respect other athletes.

The prevention of any display of violence outside the sports arena and the protection of the sport environment make up another rule.

To uphold these principles should be the constant concern of both sport officials and the public authorities.



MEDICAL ASPECTS OF VIOLENCE AT SPORTS EVENTS

by Dr. Jeno Kamuti (HUN)

Silver medallist in foil fencing at the Games of the XIXth and XXth Olympiads in 1968 and 1972

Recipient of the Fair Play Trophy in 1977

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From time immemorial, physical exercise has been an integral part of human culture, and this has remained so to this day. The first written account that we possess dates from 776 BC and mentions the first celebration of the Olympic Games, which then took place periodically at Olympia, in the north-west Péloponnèse. And if we take this date as being that of the birth of sport, then it brought pleasure and entertainment to the men of antiquity for more, and perhaps much more, than twelve centuries.

The Olympic Games of modern times have less than a hundred years behind them and yet the main aims of physical exercise, i.e. the development of a sense of responsibility and loyalty, the ability to be affected by pleasure or pain, a training designed to channel judiciously the spirit of combat and healthy education, founded on noble moral principles which are likely to increase physical and moral strength in the face of trial and effort, are all veering more and more towards a grotesque caricature of the sporting ideal, and this is putting the very practice of sport in danger.

Sport has always been, and remains to this day, a social act, a source of real joy and satisfaction for those who chose to devote themselves to it.

Thirty or forty years ago, sport was no more than a distraction; it was both a game and a means of relaxation. However, hit by scientific and technical developments, it has acquired a new perspective, unknown until now - that of the development of man's physical output.

Some see competitive sport as a sort of religion, the widely held myth of our époque. In a work published in 1976, Karl Adam states that sport properly used is a factor of human progress. Certainly, there is a small minority in society for whom the original aim and the very essence of sports practice, have sunk into oblivion, leaving sport only its entertainment aspect. Thus, not content with being a source of enrichment, both material and moral for the individual who practises it, sport offers society the possibility of safely containing the overabundant energy of the masses.

The philosopher, Jean d'Ormesson, a member of the French Academy, speaks of physical exercise as coming mid-way between daily tasks and play; the carrying out of these exercises amounts to an attempt to bring together strength and truth, in line with certain moral rules and standards which ordain that truth must triumph over force. We cannot consider our adversary as being like ourselves as this would amount to surrendering to him our chances of victory. It is for this reason that we have found it necessary to introduce into sport the notion of "fair play", an efficient way of fighting back against the aggression and brutality which are so often found in sporting environments.

It should be stressed that physical exercise is not like war, that in sport there are no enemies, only rivals, whose aims are not to pull each other down, but by their play to show off their physical condition and the breadth of human abilities.

A mercenary spirit reigns today in the world of sport, although it is increasingly concealed ; distortions appear in the opportunities for victory which an individual is offered, and also in what certain states lay claim to in order to satisfy national pride.

Aggression and brutality manifest themselves in our lives at all the time. They emanate from the media, they are flaunted in certain television films, they are further reinforced by the lack of culture and poor living conditions which sometimes compel young people to seek an apprenticeship in violence ; to all this add the aggressive political relationships amongst nations, the acts of terrorism, and it becomes obvious that for a sportsman his surroundings exercise a definite influence.

Any man may be led to think that, since it is possible to assassinate such people as Lumumba, Hammarkjold, Kennedy or Moro, he too can push aside a wing player who appears undefended before the goalposts.

Despite everything, sport remains today the only part of our existence which offers opportunities to meet other people, and to create friendly ties without discrimination as to race, religion or political beliefs.

The practice of physical exercise gives us the opportunity to compare our own strength, cleverness and speed with those of our rival, for our own pleasure as much as for his.

It is of primordial importance that we should hold on to this opportunity and to this end we must draw attention to those procedures and modes of behaviour which are likely to endanger both sport and the athlete.

Men are fallible, and some infractions of the rules were also, it should be pointed out, recorded during the ancient Olympic Games. Pindar held greed to be the greatest enemy of the sporting spirit. He points out to us that in 332 BC Kallipsos bought off his opponents in order to win the pentathlon. Philostratos wrote that at the Isthmian Games - celebrated two years after each Olympic

festival - a young free-style wrestler obtained the trophy by giving 3,000 drachmas to his rival.

Since ancient times, money has been handed over to sportsmen to make them withdraw from competitions. We know that Kroton and Sybaris allocated very large subventions to the best known champions so that they would only take part in their festivals.

Are we amazed nowadays to see a tennis player refuse to play a match if he does not receive enormous compensation in dollars ? This difference between the practice of sport in ancient times and its practice today lies mainly in the frequency of such events ; rare at the time, nowadays they are common currency.

There are two other problems which worry me as a doctor — not only because of the proportions which they have taken on but also because they are in contradiction with the Olympic spirit. One concerns the injuries, which are becoming more and more serious, and the other the use of drugs and doping products during the events and training.

Are sports injuries inevitable?

Looking at the statistics, it would appear that a certain number of injuries are inevitable.

But nowadays there is a change in the quality of the injuries ; in fact, an ever increasing deterioration in the type of injuries incurred has been noted. There is no comparison between a football match where the list of injuries only mentions three haematoma and another one where the count is two fractures.

In Hungary, as in other countries, there are insurance policies covering the risk of injury and accident in sport. According to the statistics drawn up by the Department of Social Insurance, over the last five years the number of accidents declared has increased by 34% and the money paid out in insurance has risen by 56%.

This shows the growing seriousness of the accidents and the rise in costs in providing the necessary care. But I refuse to speak in terms of statistical data, which by their very nature are always relative and generally do not give a precise idea of the accidents.

From television and newspaper accounts of events, we can see that brutality usually leads to injuries and accidents.

During the last Football World Championships, millions of television viewers were able to see the German, Schumacher, knock down the French player Battiston without making any attempt to avoid injuring him. But this is nothing compared to water-polo. When the match at stake is an important one, swimmers are compelled to play a defensive game on the two-meter line to resist the attacking game played by the opposing team.

Everyone knows that nowadays football, basketball and volleyball use tactics, which are outside the rules, i.e. that they have recourse to illegal means to stop the attackers.

This attitude is conditioned by the rules of water-polo themselves, at least those currently in force. The exclusion of one player to the advantage of another does not imply that the latter will be able to push the ball into the goal.

The use of ear-guards is obligatory in water-polo, but today many players also wear a protective helmet made of plastic.

However, there are disciplines where aggression and brutality cannot influence the style of the game. In tennis, for example, it is unlikely that a player could provoke a serious accident, even if the sums at stake were very large. The same is not true of football. Some people assert that the rules in force in certain disciplines are out of date, that it is a mistake to apply the rules of amateur sport to a game which has become highly technical. I, too, would support a change in the rules. In fencing, for example, I would eliminate the "running attack". But I remain firmly convinced that many accidents could be prevented if only referees would take care to ensure the strict observance of rules and not change their attitudes under the pretext that they are officiating at a world championship, if they did not hesitate to penalize the champion, rather than supporting him, and finally if they all knew how to tell the difference between severity and harshness.

We tend to remember the accidents which occur during world championships ; however, in the many accidents which happen during matches at the lowest level, even during the Olympic Games, should not be forgotten. A player who is not in good physical condition will have great difficulty in mastering his actions and co-ordinating his movements. There are two possibilities : either he is supported by his desire to win, and may thus be easily led to injure his opponent, or he may become tired and injure himself through lack of co-ordination.

In fencing, it proved necessary to change a 50 year-old rule. This may seem illogical at first glance, but the new rule is of greater benefit to the competitor than the old one. The latter gave the fencers a ten-minute rest to treat any possible injuries - but only once a day. From now on the competitor has the right to take several breaks during the day. As the tactics in fencing become more and more aggressive and accidents more and more frequent, the new rule enables competitors to receive appropriate treatment straightaway and to continue to play. In 1983, during a world championship for the under-twenties, the English player Pittmann had his hand pierced by his opponent, through his protective glove. He needed three stitches urgently. Pittmann continued in the event and during another bout, his opponent once again wounded him, this time in the leg, and once again the wound had to be sutured.

According to the old rules, the competition would have been over for Pittmann who, it should be stressed, went on to qualify for the final.

Fencing strips have seen three fatal accidents over the last five years. One occurred in Hungary, another in England, and the last at Rome, in 1982, when the Soviet fencer Smirnov, world and Olympic champion, lost his life after his opponent's weapon broke through his protective mask, passed through an eye, and pierced his brain.

Now we must speak of the injuries which the competitor himself provokes, or which result from the orders of his trainer or doctor.

Philostratos had already written in "Science and training" that the coach must be considered in the same way as we consider the philosopher, the poet, the musician, the mathematician or the doctor.

He makes it clear, several times, that the coach must have knowledge both of medicine and physical exercise. He must be able to solve all problems in regard to muscle development and the athlete's diet. According to Philostratos, the doctor can treat a fracture, replace a dislocated arm or relieve eye-strain. These are excellent principles, and henceforth make collaboration between doctor and coach inevitable.

There are two elements which increase the risks of accident and to which I would like to draw your attention : first of all there is the seriousness of the injuries which can occur, and next the problem of the athlete's age.

It is quite obvious that the age required to begin the practice of sport varies according to the different disciplines. The rudiments of swimming are not acquired at the same age as those of wrestling, or athletics. However, there are fundamental biological laws which must be followed if corporal damage is to be avoided.

Children, as we know, possess great faculties of adaptation, as well as cohesion of form and function. It is on these principles that ballet schools have been founded, since at the pre-pubescent age the child is capable of carrying out any kind of exercise. But if too heavy a burden is placed on a child's shoulders, and if he or she put to the test too early, there is a risk of unleashing a pathological process leading to the appearance of psychological problems or upsetting the ossification phase, and diminishing the child's ability to adapt.

As a doctor and a former athlete my heart sinks when I see young girls of fourteen or fifteen, weighing no more than 40 kg, wear themselves out during a gymnastics event.

At the age of 20 or 30, they will suffer from problems of the spleen, and articular diseases, and their defective ossification will make it impossible for them to give birth. In adulthood, adaptation becomes more and more difficult, but the skeleton, which is stronger, is better able to sustain the effort.

What are the factors which increase the risk of injuries? The fault may be imputed to a quantitative lack of exercise, of warming-up time beforehand, insufficient psychological preparation, fatigue, or a latent illness. But in no case should

the responsibility of the trainer and doctor be minimized. Take a tragic example : during a match in the European Handball Cup, one of the players on the German team, Deckarm, fell suddenly and had to leave the court to recover. The coach asked him if he could go on with the game. Deckarm replied that he saw no difficulty about this but a little later, he fell once again during an attack, lost consciousness and remained in a coma for several months. Today, he is still an invalid. He was probably the victim of concussion, provoked by his first fall, and the co-ordination problems which this led to, prevented him from controlling his second fall; this could easily have been avoided if the doctor or trainer had allowed him sufficient time to rest.

Now let us broach the problem of doping and the dangers of illness run by athletes who use drugs. What exactly does the term "doping" cover? In the usual sense, it means all the products and medications whose effect is to increase muscular power tenfold and which are absorbed before and during an event. But this definition is already out of date ; nowadays, by doping products we mean all the chemical agents which appear on the doping list. Obviously this is a much more practical definition. This list is often modified as new drugs appear.

Many people today are convinced that every effort must be made in order to win. By this fact, the results achieved during an event takes on an ever-increasing material, social and moral value. Thus one can understand how the desire to win can push young people to put their health at risk. Here is a significant example of what a competitor is capable of doing to achieve victory: during a modern pentathlon competition, the German competitor Thade pumped his intestines full of air in order to be able to swim more easily. Another example : in 1960 at Rome, during the world road cycling championships, the Danish cyclist Knud-Enmark died unexpectedly. At the autopsy, it was discovered that he had taken very large quantity of doping products. It is from this date, what is more, that sports historians trace the emergence of the "doping phenomenon".

I have already mentioned the existence of a list of doping products cataloguing all the chemical agents and drugs which may be considered as such. Their number continues to grow, and the development of science and techniques leads to the diversification of products.

For the time being the list in question contains the following chemical agents :

1. Chemical agents which directly stimulate the central nervous system (amphetamine derivatives, psychostimulants);
2. Sympatostimulants (stimulating the cardio-respiratory system) ;
3. Other stimulants of the nervous system ;
4. Analgesic drugs, for example morphia ;
5. Anabolic steroids.

Why do drug and doping products have a harmful effect on health?

The central nervous system controls all the functions of the body and determines its ability to adapt itself to the outside world. It generates feelings of fatigue and pain long before the total exhaustion of the heart and lungs. This control system, which limits muscular activity, is inhibited by absorption of drugs.

However, we know that good maintenance of physical condition can enable the sportsman to develop all his capacities, even if he is tired. What is more, the big champions have sufficient mental abilities to be able to recuperate instantly, even during an event. A tragic example may be quoted in this regard : in 460 BC, Ladas won the marathon. Worn out, he returned home where he died of exhaustion.

Nowadays, there is a clear preference amongst sportsmen for anabolic steroids. This is a considerable innovation since these substances are absorbed during training. Their aim is to reinforce the muscles and obtain an optimal synthesis of proteins and enzymes.

Anabolic steroids are hormones present in the male body. Their androgenous action has been clearly demonstrated. Amongst women they provoke virilization and sterility and amongst men they impair genital function.

Unfortunately, the joints do not develop along with the increase in muscle size. Up until recently, another doping product has been in use, based on testosterone, a truly male hormone whose presence in the body could not be detected before 1982.

In 1980, at Moscow, 2488 tests were carried out, of which 800 were aimed at proving that competitors had taken anabolic steroids. The results in all cases were negative. Does this mean that none of the competitors has used doping products ? Certainly not. If the analyses proved negative, it was because the prospective athletes had stopped taking the drug two or three months before the Games.

According to Professor Dônike, 15 to 20% of the women who won the medals had probably used testosterone. Daily use of steroids definitely leads to problems in liver function and hepatic deficiency.

Recently other products have come into use, such as diuretics, corticosteroids or caffeine, and there has even been recourse to blood transfusions. God knows what other substances are still being used !

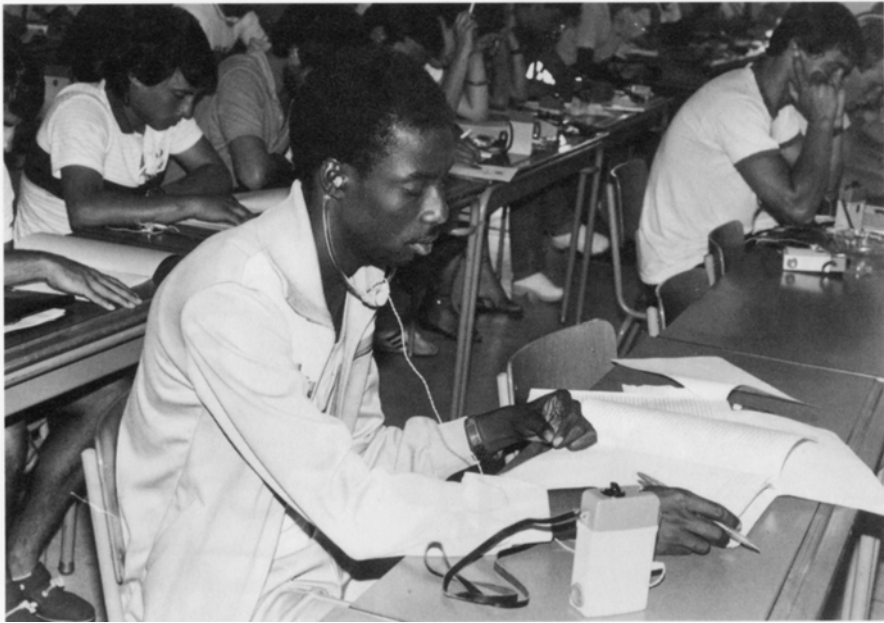
It became a matter of urgency to make coaches, competitors and sports leaders understand that victory at any price cannot be a true source of satisfaction. Man has need of a balance which trickery cannot bring him.

Perhaps we could overcome present difficulties more easily if sportsmen were

able to become aware from childhood of the dangers of abusive practices.

Let us hope that Quintilianus was right when he wrote, two thousand years ago: *"It is during a game that moral qualities manifest themselves most sincerely"*.

This is not the case today, but all our efforts should be directed towards the realization of this ideal.



Participants in the IOA Session at work.



The participants were divided up into discussion groups.



In front of the Museum of the Modern Olympic Games in Olympia, left to right: Mr. P. Panclatzides, member of the Committee for the Torch Relay, Mrs. Karyotakis, a guide at the Museum, Mr. Jacques Karyotakis, Museum Director, Mr. Jean Borotra, Dr. Otto Szymiczek.



The participants discover the ancient stadium.



Mr. Ivar Formo, Olympic champion and lecturer at the 23rd Session, visiting the archaeological sites with the participants.



Swimming competition in the IOA pool.



VIOLENCE IN SPORT AND HOW TO DEAL WITH IT

by Mr. Kimon Koulouris (GRE)

General Secretary for Athletics and Sport

Today I have taken on an extremely difficult task, namely to speak on a matter which is complex, difficult and crucial. My theme is the incongruous problem of violence in sport. How, in other words, a social activity which is based on noble competition and requires creative participation can overthrow itself by the very repudiation of its basic principles.

In our efforts to discover solutions, we often only scratch the surface of the problem, and this should indeed be construed as self-criticism. We find solutions for the results and not for the actual causes. A plethora of social and financial expediencies causes us to resort to postponements and embellishments which can only perpetuate the present situation. At the risk of being considered a romantic, allow me to approach the subject from an idealistic point of view.

Let us first examine the extensive social reference of sport. Sport concerns, influences, touches and attracts large groups of people. During the last few years especially, with the catalytic effect of the mass media, sport has become a daily element in everyone's life. The relationship between sport and the masses assumes many forms.

Firstly, there is the relationship between sport and the athlete. This is a process whereby the individual becomes the subject of sport. It is in the athlete that the correctness of the philosophical stance of sportsmanship is put to the test in practice.

Secondly, there is the relationship of sport with the people who man its basic structures, i.e. coaches, sports doctors and sports officials in general. Their presence and their role in the introduction of science to sport has become more effective and substantial, especially over the last few years.

Finally, there is the relationship between sport and the individual sports fan, the spectator. This relationship is surely the most extensive one, while, at the same time, it is the most contradictory, because it cultivates a kind of passive participation which, at times, may end up taking the form of an outburst.

Let me therefore specify the first and necessary measures to be taken in order to attack the problem of violence at its very roots.

a) *For the athletes:*

- support of popular, mass sport, which should not be to the detriment of our efforts in favour of high-performance sport, the aim of which is already defined, but parallel to them;
- a reshaping of the attitude of champions towards their achievements and towards their acceptance by the masses, an attitude which today is governed by the "star" system ;
- a substantial effort on the part of the State to reinforce in the consciousness of the public the significance of the axiom that sport is directed towards everyone, irrespective of age, sex and financial status.

b) *For the sports officials :*

- the re-establishment of their relationship with athletes and sports fans on a new basis, which would convert them to the benefit of sportsmanship and its ideals.

c) *For the sports fans:*

- constant efforts towards the creation of an awareness on the part of sports fans that sportsmanship means active participation and not passivity or even violence ;
- reinforcement of the meaning and significance of the role of the "sports fan" and of the rights and obligations it entails;
- the exercise of caution in encouraging young people to join the masses of sports fans.

As a general observation, efforts must be made to update the State's legal definition of sport, to point out clearly the aims of sport and the need for respect of its ideals,

At this point, allow me to refer to the problem of the commercialization of sport, not only because there is a clear relationship between commercialism and violence, but because it gives rise to enormous legal problems concerned with "profit", and because the evils of the consumer society infringe on the metaphysical dimension of sport. In other words, they cultivate the relationship between competition and violence, as well as encouraging the idolization of the prototype. The attendant evils are both numerous and intense.

Even though I would like to be in a position to do so, I am not suggesting the elimination of the important financial aspects of sport. If I were to suggest such a thing, I would be not only romantic but unreasonable. I am simply making a plea, a plea from the heart. Let us, all together, assume the responsibility for keeping separate and allowing for mutual respect between the laws of profit and

the laws of sportsmanship. Then and only then shall we be able to protect and preserve the universally human and perpetual symbols of sports from violators, who cannot help but create monsters.

In Greece today, we as the State authority responsible for sport are, I think, not only loyal but also staunch recruits in the struggle to defend the above-mentioned ideals. I think this is proved by our actions :

1. Sport for the masses

With specific and structured exercise programmes, we are planning and have already started to put into practice the first steps which will ensure the possibility of mass-oriented, popular sport in this country.

Cooperation with the local authorities and other social institutions is our basic principle for the promotion of mass exercise, because organized mass exercise allows for *communication* and a sense of community and inspires people to appreciate the *beauty* and the *noble competition* of true sportsmanship.

In specific terms, as we all agree that children provide the foundation for our sporting future, we have established a model programme "Sport and the child", which was introduced experimentally in Athens last spring and was directed towards children from the age of six to the age of twelve years. From this coming September onwards, it will be put into effect nationwide.

2. Sports legislation

For all the above, a new framework of laws was necessary, in order to determine the rules and the behaviour of sports institutions and sportsmen within the country. Our new democratic bill, which was recently passed, ought to be considered as precisely the sort of legal framework which is necessary for the regulation of extra curricular sport in our country.

3. Revision of soccer divisions

In this country, the problem of violence in sport appears mainly in soccer, and especially in small league games. For this reason, we decided to deal with this problem by restructuring the soccer divisions, introducing substantial changes in their composition.

4. Closer ties between sport and the new generation

The most radical innovation, however, which was introduced for the first time in this country, was the formation of a single agency concerned not only

with sport but with the wider range of problems and creative activities of our young people. This agency places sport on its proper basis, acknowledging that it is an important means of expression in the life of the young. In this way, it becomes evident that sport is no longer an ill-defined and indefinite activity, but it is put into perspective in relation to all other forms of expression in our young people's lives, in an attempt to create a new quality of life, a harmonious whole.



VIOLENCE IN AMERICAN SPORT: A HISTORIC PERSPECTIVE

by Mr. Daniel M. Reeks (USA)

History teacher

Athletics coach

I am happy to have the opportunity to address you concerning the subject "Violence in American sport". My happiness is greater because later in this presentation, I will tell you about actions that I know of that are being taken to control sports violence in America.

American sport has a cultural background that extends to the earliest American, the "Amerindians" who came to North America from the Eurasian Continent during the Ice Ages. These first inhabitants had sporting contests involving running ; a game similar to medieval European town ball, in which two villages would push a ball between one another's boundaries; and in eastern North America, including Canada, a game that today is called "lacrosse". To my knowledge, the Amerindians did not include violence as an aspect of their play, but aggressiveness was certainly a part of it, especially in games such as lacrosse, and in activities such as running races.

As the first wave of Europeans, particularly the English, French and Spanish settled in North America, other types of play and sport were introduced. Some activities were non-violent: Horse racing; stool ball, which later evolved into baseball; nine pins; and card playing are in the category of non-violent play. However, some sports, the so-called blood sports, were quite violent. These sports included gander pulling, in which a live goose was buried up to its head and then was pulled from the ground by riders on horseback; dog fighting; cock fighting; and bull and bear baiting in which a bull and a bear were placed in the same small area and forced to fight until death. Other sports which American sports historians have called "blood sports" were a type of fighting called "gouging" performed in the frontier areas, in which opponents tried to gouge one another's eyes and faces with their fingers as the wrestled about; and by the 1750's, boxing.

Boxing was a favored sport because pitting man against man, or slave against slave, was exciting. But boxing was also a blood sport because opponent wore no gloves, could hit one another while using head locks, and because fights, which often went 45 or more rounds, usually did not end until one bloodied opponent gave up, was severely beaten, or dead. There were few rules.

Boxing in America did not become "civilized" until the Marquis of Queensbury rules were adopted between 1896 and 1902. The application of the Queensbury rules was in response to legislation aimed at forbidding boxing in all areas of the country. Through these rules, the boxing community was able to regain acceptance in society at large.

During the 1870's, a new form of foot racing was developed in England and America. This was the Six Day "Go-As-You-Please" competition. Now, on the surface, this type of racing seems like an innocent sport. The competitor merely put on his knickers, slippers, shirt and kerchief, began walking or running as he felt at 1.00 am Monday morning , and ended the competition six days later at 11.00 pm on Saturday. Simple. Unfortunately, a form of personal and indirect spectator violence occurred. These races were for vast sums of money that both the competitor and the spectator could make, (for the competitor, in prize money and side bets upon himself. For the spectator, through direct betting, on various competitors in the race and on the outcome of the race.) Therefore, the competitors took tremendous risks with their bodies in relationship to endurance and stress. They would even use drugs, the form of personal violence, to improve their performances. The drug of choice, since amphetamine had not been discovered, was strychnine, which, in large doses, can be fatal.

As the American frontier era ended, the population, particularly in the growing cities, began to pay more attention to sport. By 1900, Americans were turning the aggressiveness that had been used to settle the frontier toward sport. One American social historian, Professor Paxson, writing in the *Mississippi Valley Historical Review*, in 1923, stated that sport became the "safety valve" for American society. Sport became, according to Paxson, the area in which Americans could, either through participation or more often, in cities, through spectating, release their tensions. Sporting teams became more common, colleges and universities sponsored teams in American football, baseball and track and field, American cities were proud to have professional teams in their midst.

It was in American football that athletic violence was first questioned on a governmental level. In 1901, six American university football players died while playing in games. The press of the day decried the deadly violence that had occurred and demanded changes in the sport. University presidents threatened to end all collegiate contests. The President of the United States, Theodore Roosevelt, a former collegiate boxer at Harvard University, stepped in and forced collegiate officials to change the rules of football to protect the players. He threatened to stop all football playing if the rules were not changed and implemented by the next season. Roosevelt prevailed, and American football survived its first threat.

As we can see from this introduction, American sport has both a history of non-violence and a legacy of violence to draw upon. I have also proposed that as

the American Frontier disappeared, the aggressiveness that Americans utilized in settling their continent found an outlet in sport and sporting activities. Americans have placed much emphasis on sport in the twentieth century. This emphasis is so great that an entire culture complex has developed around certain sports. The players, trainers, fans and (in professional sport) the owners, all contribute to this phenomenon.

With the increased emphasis on sport as both an arena for physical expression and an arena for the vicarious identification by the fan to the sport he or she chooses to watch, American sport has become a reflection of American society. To a lesser extent, American society has become a reflection of sport.

As the twentieth century progressed, payment of American workers increased, while the hours the individual worked decreased, resulting in the increase of leisure time. The question of how to fill leisure time was answered by the sports establishment which grew concurrently with this increase of leisure time. What one should do with this leisure was answered by the sports establishment in both professional and amateur sport with a resounding, "come see us", or "come play us" theme. The emphasis was on the former statement. To attract the sports dollar, especially in the 1960's and 1970's, the professional and collegiate sporting establishment allowed increasing amounts of violent aggressive play to infiltrate their games and contests. Americans seemed to react positively to this and as a result, the professional leagues expanded their franchises to new cities and made more profit. However, one can only exploit a phenomenon such as violent play for a relatively short period of time without repercussions. In the late 1970's accusations were made that the sporting establishment had brutalized its players. This made players victims of the violence that they had been encouraged to perpetrate. Younger players were also affected. High school athletes were encouraged to emulate their professional idols and win at any cost. Serious injuries caused by traumatic collisions and over-abuse of stress of young bodies occurred with greater frequency. Trainers violated rules in their efforts to win, and in so doing taught young players to cheat and commit violent acts. An example: in American football, players as young as 10 years old were taught to "spear" their opponents, that is to tackle the opponent by hitting him in the chest or back with his helmeted head. The danger in this very violent act is to both the tackler and his opponent. Most importantly, the tackler, if he does not use the proper technique, may suffer spinal damage. Several individuals became quadriplegics at the age of 15, 16 or 17 because of this manoeuvre.

Of course, children who viewed such violent acts on television, tried to copy their heroes. I can remember teaching physical education from 1971 to 1973 to 12 and 13 year-old boys who had already been taught by their coaches that overly aggressive play was the only acceptable way to win. They had already learned to be violent on the playing field. Needless to say, it was very difficult to try to alter

the attitudes of these children in a class that only met for 45 minutes a day, five days a week after so much prior indoctrination.

Why had these and other children throughout the country been taught to be violent on the field of play? Remember that sport reflects American society. The coaches who were untrained volunteers often brought the aggressive behaviour that they used in their careers to the practice area with them. When I began teaching in 1970.

It was not unusual to see a coach screaming at a child to become more aggressive, to be mean, and to hate the opponent. Often children would cry, but they would play. What kind of lesson was learned? The lesson was that overly aggressive behaviour was acceptable. This was the message that these children may have carried into their later years.

It is no wonder that American sports could become so violent in the era discussed. The society, which has been described as a "get-ahead-at-any-cost" culture, accepted success achieved through almost any means. Of course, those who achieved success in both sporting and non-sporting areas through legitimate methods were not condemned as long as they were not caught. Sports heroes who were not caught in violent acts, or who were caught but not seriously penalized for infractions, were accepted without question. They were even emulated, thereby setting a poor example for the youth of the country. Where could change take place? How could change be instituted.

In 1977, during a pre-season professional American football game, a player for the Cincinnati Bengals was tackled violently while in the air by a player for the Oakland Raiders. The Bengal player was paralyzed by the blow. He was carried from the field and remains a paraplegic today. The case was taken against the Oakland player as a case of assault and named the Raider team management and the National Football League as defendants. Although the outcome of the case is pending, I feel that this incident and the ensuing criminal case began the slow turn away from violence in American sport. Through the mass media, the public was forced to face the problem of violence in sport. Solutions began to be sought.

The seeking of solutions is not enough. Violence in sport continues, both on and off the playing field, in 1982, in Maryland, a referee of a children's soccer game in an affluent neighborhood was arrested for striking a parent. The referee was acquitted when it was learned that the parent had been verbally abusing the referee throughout the contest and had walked on to the pitch to further harass the referee just before the incident occurred. The parent could not control his aggression and allowed his competitive work environment to intrude into his child's sporting contest.

What can be done, and what is being done to end violence in American sport? One must remember that, according to Mr. Herb Juliano, a sports historian and librarian, and vice-chairperson of the United States Olympic Committee's Education Council : *"Excessive violence will continue to increase as long as the pressures and incentives to be violent remain. Therefore, the sports establishment cannot be left to supervise itself."*

In recent years, legislation has been introduced in the United States Congress, and is now being considered by the House of Representatives' Judiciary Subcommittee on Crime, which would amend the United States Code and would make excessive violence of a player a criminal offence. The legislation would also establish a uniform national base for defining illegal conduct, and allowing states to draft even stricter regulations. One of these bills would require all major sports leagues to establish an arbitration board that would create financial incentives for clubs and players to refrain from encouraging or engaging in unnecessarily violent conduct. (Herb Juliano, address to International Olympic Academy, July 1983.)

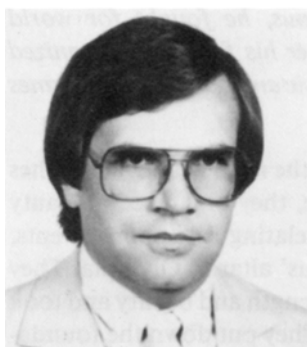
Another solution to these and other sports problems would be the creation of a governmental sports agency that would have the authority to oversee and regulate all aspects of sports. The establishment of this agency could reduce the pressures on athletes to keep sports violence cases out of litigation by eliminating the need for the athletes to initiate court action. The agency itself would provide the needed enforcement mechanism. (Julian, 1983)

Solutions to this problem are not restricted to State and Federal Governmental legislative and judicial agencies. To create a society that will not tolerate instances of violence in sport, the educational system must become involved. Young children, who to a certain extent, are the products of their socialization and culture inculcation, must be taught the tenets of non-violent fair play. The concept of sport as recreative play needs to be presented to all. Physical educators, all educators, of the young must be instructed to teach their students that the Olympic concept of participatory fair play is the most acceptable manner in which to achieve sports success. Volunteer coaches must be given instruction in coaching ethics and professional coaches must be evaluated more carefully in order to ensure that they are in fact encouraging proper sporting conduct among their athletes.

Many of the above recommendations have already been put into action. To its great credit, the Education Council of the United States Olympic Committee has created a curriculum programme for primary school grades 1-6, Junior High School grades 7-9, and High School grades 10-12. The curriculum guidelines cover a wide range of subjects. The primary focus of the curricula is Olympism and its positive humanistic effects on society. Each segment has at least one teaching unit directly relating to Olympism, and this Olympic theme occurs

throughout. In relationship to fair play, high school athletic leagues in some areas of the country offer awards to schools whose teams and fans most exemplify a positive spirit, some would say an Olympic spirit, throughout the competitive sporting year. This award stresses the concept of fair play which can be used in all areas of life. Finally, some youth leagues are now requiring coaches to take courses in coaching ethics. These leagues are also developing codes of conduct for spectators and players that emphasize the concept of fair play. Officials are also instructed in rules of proper conduct for themselves and spectators.

There is no denying that violence has existed and does exist in American sport. However, now is the time that Americans want to curtail it. For the near future, legislation to control sports violence, and legislation to control sporting establishments that encourage violence, has been introduced in Congress and passed. For the future of ourselves and our children, the educational system, through the guidance of the Olympic Curriculum for schools developed for them by the Education Council of the United States Olympic Committee, has begun to emphasize the positive humanistic concepts of Olympism. If sport reflects society and society reflects sport, then through the uses of these corrective items the country and its sporting practices are on the way to a less violent future.



THE ROLE OF THE MASS MEDIA IN PREVENTING VIOLENCE IN SPORT

by Mr. Andras Ko (HUN)

Author and sports journalist

I am greatly moved to be standing at this spot, the place of the ancient Olympic Games, Olympia, which I have dreamt to reach ever since my childhood. Yes, a man's dreams may sometimes come true. When they may come true is not the important thing as long as they come true at once time or another.

I grew up in the country, on the shores of a wonderful lake, the Balaton, that is where I spent my childhood. Back then the countryside still had an aura of the wilderness, man had not yet wrecked it with concrete. Our childhood days were spent each summer with the organization of Olympic Games. We had a team of twenty to thirty children and we competed with each other in almost every kind of sports event. For example, if horse-back riding was designated to be the next event on the programme, then we got hold of some horses and rode for real. If the coming event was the javelin throw, we made our own javelins out of reeds. For swimming races there was the water, and for running the endless maze of undulating paths along the shore. These were incredibly fierce competitions. And of course each child represented a country. The person who first thought out the games represented Hungary; I was always very jealous of him, as well as of the boy who competed in Greek colours.

Then as fate has it, I became a sports journalist and really got to the Olympic Games. This was a great occasion for celebration for me, just like this day which is also a great event. A few years ago we were sitting in a studio at the radio station, waiting for our unforgettable poet, Gábor Devecseri, who translated into Hungarian the great works of the Iliad and the Odyssey. He was invited to talk about the ancient Games. It was in summer, on a hot sultry Saturday afternoon. Everyone with the slightest chance sought out the cool corners of the beaches. But he was there, he came as always in the company of his characteristic briefcase which was usually stuffed to the hilt. The director gave the signal and Devecseri started to speak :

"The myths say of Zeus that after leaving Olympus, he fought for world hegemony in Olympia. In memory of his victory over his father, he organized competitive games. In these games Apollo, god of music and poetry, beat Hermes in running and Ares, god of war, in boxing."

It was likewise quite a few years ago that at one of the most beautiful beaches of Budapest, situated right beside the river Danube, they organized a beauty pageant. Among the judges sat Gábor Devecseri. Relating it to sports events, Devecseri spoke about the old Greeks, who took Zeus' altar to Olympia. They built a church, filled it with works of art of lasting strength and beauty and took to organizing the Olympic Games every four years. They put down the foundations for the only competition that is worthy of mankind, the festival of the spirit of peaceful competition.

When in 1965 the poet, for the first time in his life, went to visit Hellas, to lay his eyes on the land that for a quarter of a century was inseparable from his life and poetry and which up to then he had never the occasion to visit in person, he exclaimed in the Olympic gallery:

"Ruins?

Is this not what we bear within us?

Tracks.

Is this not the temptation that leads us?

... What attracts me in this place is the perfume of the salves which still permeates the air."

I salute you with the lines of a Hungarian poet, a poet that unfortunately is no longer with us.

For one and a half decades now sports journalism has filled a large part of my life. I live in the world of athletes and race tracks. Writing has become my bread, and it is with words that I fight for truths, some small, some larger. I learned quickly that written words have great power, and one must not misuse them. I remember that I sent my life's first report from a judo competition it was only a few lines, but at the end of it I praised one of the boys. Half a year later this same boy came up to me in the sports hall, shook my hands with tears in the eyes. He told me that back then in the army his commanding officer had heard those lines, and gave him a week of special leave.

Without responsibility and respect, I do not think a journalist can take a pen in his hand, in much the same way as sport itself stands a chance of losing its actual purpose and point without fair competition.

"All the participants of the ancient Olympic Games, as well as their male relatives and coaches, swore upon Zeus to keep the rules and play fairly. And Zeus, if it came to rulebreaking, was a terribly avenging god, having bolts and lightning free at his disposal." (Finley-Picket - The Olympic Games: the First Thousand Years).

It was not too long ago that I met one of my writer friends who was always famous for his love for sports. He, incidentally, writes wonderful tales for children. Just recently he received international acknowledgement, being awarded the Andersen Prize. Well, I mentioned to him that nowadays I was seeing him less at the various sports events. He replied :

" Because for years now, I have grown more and more sceptical, and don't believe in the fairness of sport! Before", my friend continued, "I even attempted writing sports reports, back when I still thought that the world of sport was open and without complications. But then I gave it up. The fact is that I started having these crazy notions. For example I started thinking about where the money was coming from, and the strange paths it follows... And it just couldn't go on like this."

"What was different in ancient times was the nature of society, its financial system. Missing was the exploitation of the athletes or the financial gains made through them." (Finley-Pleket).

They have never been more concerned about morality and fair play in sports than they are today. Unfortunately this is not a good thing. Since 1964 they have taken to giving out Fair Play Awards every year in the ceremonial hall of UNESCO in Paris. The world of sports journalism celebrates, congratulates and the pictures of the victors appear, all over the world. A warm handshake accompanies what is in the eyes of many absolutely natural. And still, the Fair Play Award is greatly respected, it has a rank of its own, even though it does not come with money, and the winners do not even receive plane tickets to Paris for their appearance at the award ceremony. And yet no one ever refuses the Fair Play Award, and they make a personal appearance at the ceremony in every case.

I know from Dr. Jenô Kamuti, the Hungarian member of the Fair Play Award Committee, that they are not in an easy position. They have to really look around to find athletes worthy of the award. Last year they did not even give out one of the main awards ! Well, this is what we have come to.

Three years ago an unexpected thing happened in the UNESCO building. A French journalist, René Bazennerye, suggested that they should make practice of giving out anti-fair play awards every year as well. He cited the example of the Belgians who regularly condemn striking cases of unsportsmanlike conduct in this manner.

I have to admit that I favour the Belgian practice. Back then I wrote an article at home, in which I made the suggestion that it would not be a bad idea to give out such anti-fair play awards in Hungary as well. Years ago there was a programme on television that received favourable response from all over the country; its point was that the actors in great accordance with the viewers' opinion gave out, from time to time, similar awards to various companies.

I have, and I think that I always will have my nominees. Recently an excellent Hungarian fencer was awarded a point by hitting the ground instead of the valid hitting surface (the light goes on in both cases), and the jury awarded him the point. I made an article of the case, after which the athlete in question appeared at the editor's office, trying to convince the chief editor that he had executed the most beautiful stroke in his life. He asked for a correction of the report. The same person - years preceding this - had the nerve to send letters from various parts of the country to the address of the Hungarian Fair Play Awards Committee, asking to nominate him as the most sportsmanlike athlete of the year.

Still this same man won a major competition in Europe a few years ago, and took the challenge cup. At the next occasion he forgot to return it. His coach suggested that he should say that it has been stolen from him...

This is nothing - you may say now. The hateful violence has turned sports tracks into battlefields. In the interest of winning all means are permitted. What are the boundaries of violence? Right now it looks as though the boundaries are the stars.

What can mass communication, the press, the radio, TV, do about violence, brutality and unsportsmanlike conduct?

No matter how respectful the International Fair Play Committee's endeavours are, without radical measures there is no hope for any decline in brutality. They have been giving out Fair Play Awards since 1964, but violence has only increased since then ; the number of cases citing unsportsmanlike conduct has only gone up in all parts of the world. There is no soccer world championship, or European basketball championship and so on that is not accompanied by a warlike battle roar.

My colleague Rezsô Gallov who has lived in Canada for many years quotes similar thoughts in one of his report series. The writing hanging on the door of the Minnesota Vikings' dressing room: *"Losing is worse than death, because afterwards day after day you have to live with the thought of defeat."* Coach Vince Lombardi : *"For me, winning is not everything — it's the only thing..."* The same idea in different words : *"In order to play football there has to be a fire burning within you. And there is nothing better than hatred to feed this fire."* The saying of Frank Gifford, reporter : *"American football is like a nuclear war, there are no winners, only survivors."*

What a different line of philosophy is represented by the athlete of the ancient Games : *"laurels of victory or death"*.

Pierre de Coubertin writes in his famous poem : *"O, You are peace, Sport..."*.

What would Coubertin say if he were living today? In political life nations strive for a general disarmament, while on sports fields, coaches, organizers, teams and individuals are sending declarations of war to each other !

Ferenc Takács, the principle assistant of the Philosophy Department of the Hungarian College of Physical Education expressed his opinion in our literary weekly : *"In today's totally sport oriented world, there is only one alternative: victory! One who does not win is a lost man in respect to health, income and morality. He is crushed if he is not capable of living, acting according to the unwritten rule: for winning, everything."*

"If this is the case", notes the journalist, "then at one time or another everyone will feel the need for talking, and will pose the question: Shouldn't there be negotiations so that the nations of the world could, in the interest of sport, make the first sports SALT agreement".

The answer: *"Leading coaches take it for granted that today not a single government could afford the luxury of not taking part in sports armament. In the third world war homo sapiens would be wiped out; on the tracks however so far only single specimens of the species lose their lives."*

We have to face the facts that today these questions and answers come up more and more poignantly.

I recently expressed my opinion about the practice that has become widespread in fencing, namely the giving away of bouts. They condemned me for it, saying that the problem does not concern the general public. The reason that I would like to quote from this article, despite this, is that I think it is in some way related to the problem of sports armament.

Zoltân Horvâth, gold medal winner in sabre at the 1962 Buenos Aires fencing world championships, was interviewed by the Hungarian Radio in which he admitted that at the 1960 Olympic Games in Rome he submitted himself to national interests...

His master, who has been living abroad since then, paid a visit to Hungary recently, and related the story in the following manner :

"Two Hungarian swordsmen, Rudolf Kârpâti and young Zoltân Horvâth got to the finals. Horvâth in all certainty would have probably already defeated Kârpâti (two years later he became world champion), but I reached the conclusion that if Zoltân won, he would get scared by the great adversaries. And if Kârpâti lost there was a chance that he'd lose his interest, so this variation, if we wanted to win the gold medal, would not lead to success. This is why I told Horvâth to give away the bout 5:1".

"I won't do it."

"What do you mean you won't do it ?", I snapped, "You will give away that bout 5:1..."

"No... I can't do it..."

"Then you can just take your bags and start heading for home!"

"No, I don't want to..."

"You don't. '?..."

"The only thing I said to Kdrpati" continued the master, "was that he should not hit Horvdth's tierce. They started the bout. 1:0, 2:0 for Zoltân; 3:0! - Damn you... if you dare to return a hit once more, I swear to God I'll beat you to death... - 3:1,3:2, 4:2! - You, if you just dare to stretch out your hand... - I hissed. Horvdth did nothing else virtually, but back up and cut into the air. With great difficulty Kdrpati won 5:4 and was very nicely making his way towards the Olympic gold. Before his very last bout he could not get the better of the Italian Calarese, and so it came time for the all-decisive last bout against the Polish Pawlowski. If Kdrpati won, he would be Olympic champion, if he lost, then it would be a six (!) a tie... The bout seemed endless. At 3:3 the normal bout time was over and they rounded out the result to 4:4. And then Karpati felt what was the right thing to do. He became Olympic champion."

The account ends here.

Nothing takes away from the value of Kârpâti's gold medal, even if he did receive that bout. The hard part only came afterwards.

I conducted a poll among fencers to find out what they thought was the right thing to do in a case such as this : whether the leader of the team should determine who the winner should be from that particular country, or if the competitors should fight openly and determine the fate of the bout in competition. A great percentage of those asked was of the opinion that the manager should designate the winner !

One example : just like in Rome, again two Hungarians reached the finals of the sabre competition at the Olympics in Munich: Péter Marôt and Tamâs Kovâcs. They even competed in the same club, Vasas. They shared the same room in the Olympic village, and it was causing them great difficulty to determine who would give away the bout in favour of the other. *"I will give it to you!"*, said Kovâcs, *"I don't want to hear about it ! I will give it to you"*, replied Marôt. They could not decide and finally went up the planche and fought it out. Tamâs Kovâcs came out the winner, who finally finished sixth while Marôt was second. What another victory would have meant to Marôt is a different question.

In 1975 in Budapest Marôt, Gedôvâro and Tamâs Kovâcs are the finalists "in line", and the outcome is no different - Nazlimov is world champion. Afterwards in 1979, one of the coaches of the Vasas sword team made the following statement, pertaining to the event :

"When in the individual finals the three Hungarians all beat one another in a round, the fans spat in my face. They condemned the rest of my colleagues as well. The press had good reason to judge us the way they did. I too believe in clean fighting and fair play, but sometimes I just can't understand why the interests of a club could overshadow the interests of the national team... "

Why did I cite these examples to you? Sports - we believe and preach - is that part of life where there is a reliable measure at the disposal of man, so that the palm is given to the stronger, the faster, the better. That in the meantime one has to face the internal rules? Well, the fans know very little about this. The fan - understandably - wants to celebrate, and if he cannot he looks for a scapegoat. Which is more important : national interest or clean fighting, no matter what the outcome? The individual is perhaps a sacrifice on the altar of the country? Big words, but they are very hard to describe.

It is an open secret that not only in Hungary, but everywhere where fencing is done on a high level, the question of giving or not giving away bouts, the eternal fuss surrounding this problem, occupies a central spot among the competitors.

What path should then be followed? In this given situation it is the team manager who has to make the decision. Until fencing returns to the stage where it too is once again - a game.

Game?...

Santelli Italo, to whom many young competitors in Hungary owe thanks for their weapons, once said : *"You do not admit you received a hit. Today you cheat in this fashion, tomorrow you will be counterfeiting money."* We have come a long way from this.

Games, playfulness, notions that are so close, and yet it seems as if we are encountering fewer and fewer instances of playfulness on the fields and racetracks. Sport has turned around to show almost uniquely its serious face. The champions of today are very unlikely to risk casting a look outside the ring before they deliver that right or left hook. The great stories have all but disappeared, most of the anecdotes have taken place in the past. We mention with nostalgia those events that once made spectators break out in laughter. We have to conclude with a measure of bitterness that the great individuals of the sports world are slowly dying out. Today, a joke is as rare as a white crow. The stakes, victory and success are so high that athletes are beginning to forget : one day competing originated from games. In his book the "Oasis of Happiness" (1957), Eugene Fink writes : *"In a game we experience the special joy of creation, the possibility to become anything, and unbounded free enterprise"*.

If one wins and forgets the game in the meantime, one has forgotten the most important factor : the game. Let us line up verbs beside the word that we would be happy to see once again more and more frequently in the arena. Here they are : playing, having fun, joking, frolicking, fooling, acting, laughing, dallying, playing tricks.

The question is the following: what can mass-communications, the press, radio and TV do against violence, brutality and unsportsmanlike conduct?

The answer may be a bit surprising, but I cannot possibly imagine any other way : the only thing they can do is to start a crusade against brutality, with the

support of the International Olympic Committee, and the Olympic Committees of the various countries. And if it proves to be necessary one must not hesitate to forward accusations or enforce life bans. How is it possible that a player may start a fight on the court and that afterwards he is allowed to continue playing the game. I am thinking of the recent European Basketball Championships.

If we cannot close Pandora's box once more, we are running the risk of wrecking one of our nicest games, and of severing the bond between nations. On many occasions I too feel that we have come very far from those ideals we nurtured in our childhood. Today's sports world is not what we had dreamt of, and writing is of no use. I should write about other things, tales perhaps. "*There are so many beautiful things in the world, and nothing else is worth looking at...*" - comments the brother of a great Hungarian writer.

And it is true. I cannot tell you what a joy it is for me today having to write a book about flowers. Not the life of flowers, but the beauty they bring to the eyes. I talk to different people who are fascinated by the beauty of flowers and could not imagine living without them.

I am afraid that man can do very well without the battlefield-like sports world. This was not what we dreamt of during my childhood, in that little town by lake Balaton. In our community, individuals who would not play fairly would have been rejected.

Here at Olympia everything is beautiful once more, and I am once again the child who had dared to dream. Rod Stewart, the English rock star, has a beautiful song that goes : "*You never give up on a dream...*" Yes, in my opinion a man should not give up on his dream even if he is over forty. He must believe that one day competitive sport, this beautiful game, will improve and once again, it will be like it was in Olympia, the way Coubertin had dreamt it would be.

What was it that the poet Gàbor Devecseri once said?

"Ruins?

Is this not what we bear within us?

Tracks?

Is this not the temptation that leads us?

... What attracts me in this place is the perfume of the salves which still permeates the air."

**IMPRESSIONS AND EXPERIENCES
OF PARTICIPANTS
IN THE OLYMPIC GAMES**



MY OLYMPIC EXPERIENCE

By Mr. Ivar Formo (NOR)

1976 Olympic Champion in 50km cross-country skiing,

Silver medallist in 4 x10 km relay at the XIth and XIIth Winter Games in 1972 and 1976

Member of the IOC Athletes' Commission

I will start this lecture by mentioning the ideals that the athletes expressed in the appeal of the 10th Olympic Congress in Varna, and the same expression that Mr. Tretyak, the Russian ice hockey player, mentioned in his speech of the 11th Olympic Congress in Baden-Baden :

"Everyone who loves sport has to concentrate his efforts on the practical realization of the most important principles of the Olympic Movement, namely the strengthening of peace, understanding and friendship amongst human being and nations."

If we could manage to put this in focus instead of political pressure, doping and commercial problems, as aspects of violence, I am sure we will take a big step in the right direction for sport.

Cross-country skiing, which is my sport, is an individual sport, and I think that violence is a much bigger problem in many other sports than cross-country skiing. The biggest problems in cross-country skiing are concentrated on doping, and on the pressure on the young athletes from relatives and coaches, to be a very good athlete.

I will come back to the doping problem later in this lecture, but just mention here that a cross-country skier was disqualified some years ago after taking anabolics, and that problem together with blood doping is perhaps the biggest problem in cross-country skiing. The pressures on young athletes have been discussed a lot in Norway, and I will here give you two examples of what I mean by such pressure.

The first example was a 13 year old girl, who did not get her dinner until she had taken her daily training.

The second example was a 15 year old boy, who would get a new pair of skis only if he was amongst the five best in the Norwegian championship for girls and boys. I think we have this problem in all sports, and I was glad that Mrs. Berlioux touched on this problem in her lecture yesterday. I hope we can solve this pro-

blem, so that all athletes all over the world can participate in competition without the pressure from relatives, coaches, officials and other persons.

Now I will give you some information about cross-country skiing, about the preparation for the Olympic Games for a cross-country skier, and my experience taking part in the Olympic Games.

I will end this lecture by mentioning the conclusion of the athletes' discussions about doping in the 11th Olympic Congress in Baden-Baden.

Cross-country skiing has four competitions for ladies and four competitions for men in the Olympic Games. The ladies competitions are 5, 10 and 20km individual races, and 4x5 km relay. The mens' competitions are 15, 30 and 50km individual races and 4x10 km relay. Four people from each nation are allowed to start in each competition.

I have been lucky to be able to take part in two Olympic Games. The first time was in Sapporo, Japan in 1972, where I won the silver medal in the cross-country relay for Norway, and the bronze medal in the 15 km cross-country individual race. The second time I took part in the Olympic Games was in Innsbruck, Austria in 1976, where I won the silver medal in the cross-country relay for Norway, and the gold medal in the 50km cross-country individual race.

Of course I often look back on these two Olympic Games, and I feel a great happiness when I think about the days in Sapporo and Innsbruck. It was some years after that I realized what it felt like to take part in the Olympic Games. The experiences have given me a memory for life, and I really hope that many athletes will have the same experience in the future.

I believe that almost all athletes have the Olympic Games as the greatest goal in their career. During the whole period of an Olympiad, athletes prepare themselves for this world festival of sport - the Olympic Games - investing all their strength in their efforts to reach top form on the right day.

In all Olympic competitions there are many possible winners, and I believe there are many factors which decide who will achieve the Olympic gold medal.

If I have to mention some of the factors that are necessary to reach top form at the right time for a cross-country skier, I would say training, the coach, the officials, the competition programme, eating, sleeping and personal hygiene.

It is obvious that one must do all these things properly, and being in top form at the right time depends on succeeding in all your planning, the small as well as the big.

Training

Training for a cross-country skier consists mainly of skiing, running, training on roller skis and some gymnastics. In most parts of Norway we have snow from

the beginning of November till the end of April, and on the glaciers we can ski almost all the year round.

The skiing competition ends about 1st April and then it is easy training for a couple of months. During the summer the training increases again until the beginning of November. At this time the competitions start and the training is gradually reduced, depending on how your racing form is at that time. From October until April we mostly go cross-country skiing as our only training.

The coach and the leaders

I have always looked at coaches and officials as important elements in an athlete's career. During the year, it was very important for me to have a person with whom I could discuss all my problems. Not only problems concerning training, but also others like personal problems. For me this person was my coach.

The officials are important too, perhaps especially in connection with the competitions. Cross-country skiing is a sport where equipment, waxing of skis and timing are principal parts of the competition.

The officials can also do a great job when environmental influences are concerned, and this is a factor that must not be forgotten in sport.

The competition programme

The competition season for a cross-country skier starts at the beginning of November, and ends at the beginning of April.

During the season I normally competed in about 30 competitions. The Olympic Games took place in the middle of February, and I competed in about 15 competitions before the Olympic Games.

I used the first competitions in November to find out where I was in my form-rebuilding, so that I could adjust my training immediately if necessary.

About eating, sleeping and personal hygiene

I, myself, tried to live as close to a normal life as possible. I studied at the Norwegian Technical University during the years I prepared myself for the Olympic Games, and I lived in a flat together with a student friend.

Cross-country skiing is especially an endurance sport, and it is of great value to get enough calories, vitamins, sleep and relaxing between training.

I did not follow this strictly, and I never had a bad conscience when I occasionally ate something that I liked very much, but perhaps was not so healthy. Now and then I also drank some alcohol and stayed up late at night, without feeling that I destroyed either my training or form-rebuilding.

I also took good care of my personal hygiene, so that I did not catch any slight illness or infections. When the skiing season drew near and - more important - when the Olympic Games drew near it is obvious that one took much more care - with right eating, sleeping and so on - and avoided infection centres like cinemas and other crowded places.

I have now mentioned some factors which I consider important for a cross-country skier in his preparations for the Olympic Games. All these factors contribute to form the basic physical form for a cross-country skier. But to reach the top from on the right day, I think all athletes have to think about the psychological cycle of training.

For me, this started up to one year before the Olympic competitions, when I knew the tracks. I went through these tracks in my thoughts many times during the last year before the Olympic Games, thinking where I could win seconds from my competitors. The last weeks I went through the tracks many times every day and thought about the different downhills and uphills.

For me it was also very important that I liked the surroundings, like the weather, the hotel, the food, etc.

The last 14 days before the Olympic Games started in Innsbruck in 1976, the Norwegian team had a training camp in the mountains in North Italy.

I had won the last World Cup competition over 30km, and was amongst the favourites in the newspapers. My physical form was on top, and it was essential for me to build up my mental strength which is necessary to be a winner in the Olympic Games. I went for short ski trips and enjoyed myself on the well prepared tracks. The weather was beautiful and everything seemed fine for me.

When we finally arrived at the Olympic village, three days before the competition started the atmosphere was great, and I felt strong and in very good shape.

To be allowed to attend the Olympic Games and to feel the atmosphere is in my opinion the greatest experience an athlete can obtain.

For the athletes the usual festive atmosphere which is expressed during the Olympic Games is very important, an atmosphere which also exists when the athletes meet, exchange opinions, discuss common problems and relax together. I consider this to be the expression of the Olympic traditions, which must be maintained in future Olympic Games. I will say that the unity of athletes representing different countries and continents is one of the most important achievements of the Olympic Movement.

During the last couple of days before the competition in Innsbruck 1976, we tested the competition tracks and the equipment.

I met all my friends from different countries, and the happiness of meeting each other was so great that it was difficult to think that a couple of days later we would fight against each other for the Olympic medals.

The first cross-country competition in the Olympic Games for men is the 30 km individual race. When I prepared myself the last hours before the start, I felt that I was in top physical form. After the first 5 km, I was in the lead. But then I felt that my waxing was not the best. The skis would not go, and I lost seconds in every downhill.

This was a big disappointment for me especially because my physical and mental form were at their best. But this time the leader of the Norwegian team had taken a wrong wax, and I finished eleventh in the 30 km individual race.

At the next distance, 15 km individual race, two days later, I was tired after fighting with bad skis in the 30 km race and I finished fifth. I was disappointed with this too, and after two bad races it was important for me to build myself up psychologically.

To be honest, I was very disappointed after the first two races. This was perhaps not right. I should have been satisfied because I was one of the few athletes who had the opportunity to take part in the Olympic Games.

On the other hand, as a top level athlete, I knew I could fight for an Olympic medal under normal circumstances, and I therefore hope you understand my disappointment.

Norway got the silver medal in the 4x10km relay and we were satisfied with this.

I had now two days left before the last competition which was the 50 km, the marathon distance for cross-country skiers. I was determined not to go ski training those two days. I knew I was in top physical form and that I had to build myself up psychologically. For me, the best medicine to do this was to walk around the Olympic village and enjoy myself in the Olympic atmosphere.

This Olympic atmosphere is one of the things I will always remember from the Olympic Games. I had been participating in World Cup competitions and other international competitions, but I did not find the same atmosphere there.

It is difficult to say how much this Olympic atmosphere gave me in terms of psychological rebuilding, but when I started on the 50km individual race I felt myself in top form physically and mentally. As you have already heard, I got the gold medal in this 50km competition in Innsbruck, Austria 1976, and the greatest and most exciting moment was when the national flag was hoisted and the national anthem played. During this Olympic ceremony I was thinking of and thanking all the people who helped me achieve this Olympic gold medal.

I will now give some minutes to the doping problem.

As you perhaps know, we were about 30 athletes from different countries and various sports to present the opinion of the athletes in the 11th Olympic Congress in Baden-Baden, 1981.

During a week in Baden-Baden we had many discussions over different topics, such as doping, Rule 26 (the eligibility to compete in the Games), inclu-

sion of women and athletes in the Olympic Movement, political involvement in the Olympic Games and Olympic ceremonies.

I will now give you the conclusions of the discussion about doping.

Two of the basic principles of the Olympic Movement which are also stated in the Rules of the IOC are, among others, fairness and equal opportunities. Therefore, all athletes who participated in the discussions in Baden-Baden agreed that the illegal use of all kinds of doping for the improvement of performance is against these principles.

The result of our discussions was that this problem is more relevant in some sports than in others, but all of us are aware of it and we all want a solution to this problem. Therefore, we demand that all responsible organizations and persons in sport should try their utmost - really their utmost - to solve this problem. Being real athletes, we should achieve good success, but if this success is the result of using any kind of doping, then we are no longer real athletes. For this reason, we asked the IOC to take the following into consideration.

- 1 We need better control - not only on the occasion of important competitions, but also during the whole year or training season in order to ensure that doping regulations are observed by all athletes.
We believe that an international committee composed of representatives from several countries could help to achieve such strong control. This committee, composed of qualified specialists, could help to prevent any one particular country from not observing the doping regulations. This control would have to be equal for each country.
- 2 In all cases, where doping is proved, all persons involved should be punished (not only athletes, but also trainers, leaders, doctors and officials). This punishment should be hard enough and last long enough to have a strong effect. The punishment did not seem sufficient up to now, because doping rules continue to be broken again and again. The IOC, the International Federations and the NOCs should therefore investigate whether it is advisable to add financial penalties to life long disqualification in the event of proven infringement of doping rules. It should be possible for the IOC to take legal action to execute such punishment. A fund should be established to use the penalties for the organization of doping controls.
- 3 Better information is necessary for the athletes in regard to doping possibilities. It should never happen that drugs are given to athletes as vitamins, etc., when in fact they are a sort of anabolic, blood doping or other kind of illegal drug.

We well know that the doping problem can only be solved by high financial and time investment. However we, the athletes, asked the IOC, the International

Federations and the NOCs to do their utmost to solve this problem, which is very important to save the athletes from the selfish interest of a third person.

Now, at the end of this lecture, I will go back to the Olympic Games. We heard yesterday from Mrs. Berlioux that Olympism has overcome all the problems in the world up to today and I am sure we are all happy about this.

But do not let us stop here, let us all work so that we can solve the political pressure, the doping, the commercial problems and other aspects of violence, so we can be sure that many people will live to see the Olympic Games in the future, and so that many athletes also in the future will take part in the Olympic Games and feel the Olympic atmosphere.



MY OLYMPIC EXPERIENCE

by Miss Svetla Otzetova (BUL)

Olympic gold medallist

Member of the Athletes' Commission of the IOC
and of the FISA

Dear friends,

I am using this phrase because I think that one and the same idea has brought us together - the Olympic idea.

It is a great honour and pleasure for me to be here again in Olympia and to share with you the unique Olympic atmosphere. I had the opportunity to feel that atmosphere at the Olympic Games in Montreal, 1976 and in Moscow, 1980 and it was an experience that left a deep impression on my life.

Here in Olympia it is like being in an Olympic village - so many countries, colours, attitudes and abilities - all in one place. Here, we have one aim - to live Olympism without the competition. We all came to Olympia to learn from each other as real friends.

I am not going now to tell you in detail about my sporting career or my training programme. What I would like to share with you is the extraordinary richness of emotions, feeling and experience I have known in my long career as an athlete. Sometimes journalists or friends ask me if I regret the time I have devoted to sport - the best years of my life. The only answer that I can give to such a question is a smile. I simply cannot imagine my life without sport, a life so full of emotions, friends all over the world and so many challenges which helped to form my personality and character.

Sport taught me to understand myself better, to build my character, to overcome difficulties. Sport is the perfect means to test oneself, to estimate realistically one's possibilities, and it gives one the opportunity to strive for perfection. The extreme psychological strain and the exceptional challenge of a serious competition; these are what build up a sportsman's character. But the positive effect of competition should be achieved through fair play and obeying the rules and not taking advantage of your opponent. To accept defeat or victory, to admit your rival's superiority - this is the unbending sports spirit.

The unique feature of sport nowadays lies in the fact that such a great number of people are ready and willing to devote their lives to it.

I would now like to tell you about those moments of my lengthy sporting career, about the situations I personally went through or heard about, which I think most realistically illustrate the Olympic ideal and affected the development of my personality.

It is very difficult for me at this moment to remember when and how I started on my sporting career; where exactly lay the boundary between a child's game and purposeful training. I have the feeling that I have swum all my life. It was competition swimming that first brought me in touch with sport and coaches. I would like to pause here and to tell you the extremely important role which a coach plays in the building up of an athlete, in educating him in the sports ethic and spirit. The coach has a great influence through his or her behaviour in building a young athlete's character.

I practised rowing for more than 16 years and took part in 10 world championships and two Olympic Games. During all these years I had different coaches, but only a very few left a deep impression in my mind. Only one made me believe in what I was doing. I was willing to obey all his requirements and for his sake strive to do my best. I will never forget the words he said before the final at the Olympics in Montreal. At that time I could see the other coaches entering into long explanations about techniques and tactics, persuading the athletes to win at all costs, etc. My coach did not say anything. He had told me everything necessary long before the race. When I put my boat on the water, he came to me, put his hand on my shoulder and said : "Do what you can. It is your day today". And he was right. That day was really my day. I won the race.

But there was another case, with another coach. It was cold and raining, but I had to continue my training. The coach was not beside me but in his motor car. He was sitting there watching the training. I do not think that it is necessary to comment on my feelings and thoughts, because I know you can imagine them.

I am telling you all this, because most of you here are going to be coaches or teachers, and through your behaviour, sometimes only with a word or a gesture, you can make your athletes do wonders, or simply discourage them.

I know that an Olympian athlete is an idol for youth. Through his behaviour and actions in the stadium, on the street, in front of the mass media, at home, in fact all the time, he is an example with a very strong influence on young people. I can never forget that.

As you know, rowing is a team sport. Only in single sculls is the athlete alone. In all other events, 2, 4 or 8 people are sitting in one and the same boat. That means 2, 4 or 8 different personalities of different character and temperament. These people have to overcome their individuality and to concentrate all their efforts on the common goal. But success depends not only on training. Success also depends very much on fair relations between athletes. I am drawing your attention to this fact because much has been written on fair play and about acts of

heroism during the Olympic Games. Most of these cases are well-known. But the relations between the members of a team or between them and the coach are hidden from view.

For many years I was rowing in double sculls. At the beginning I was with a girl much older and much more experienced than I, who already had several medals in her collection. Yet, never did she show with a single word, or look, that she was the better one in our boat. On the contrary, she made me believe that I was her equal. One day, which I will never forget, she came to me and told me that we had no chance of winning a medal and that I would have a better chance with another girl - at that moment there were tears in her eyes. She had the strength to give up rowing with me to give me a chance with another partner. Later on with the other girl I took part in four world championships and two Olympic Games and we won five medals, two of them gold. For six years we were continuously together through thick and thin. There were days, sometimes weeks in a row when we were together day and night, sleeping in the same room, having our meals at the same table, training in the same boat. We could overcome the difficulties, only because of our good relationship. A few months before the 1978 World Championships in New Zealand, my partner had to stay away from training for a long time. When she returned, nobody believed that she would recover sufficiently to take part in the world championships. The idea was even suggested that I should be sent there as a single sculler. We started rowing together again in our boat and after hard work and patience we were successful in New Zealand - we won the gold medal. This medal gave me the greatest happiness because we had won not only as a result of much training, but also because we had been able to overcome the complicated psychological and physical problems that had arisen at that time.

At the beginning of the following year I had bad luck - in a volleyball game, I slipped and fell on the ground. My left leg was broken. Most people around me thought that the season was lost for me. But on the third day after the accident I resumed my training. At first I started riding a bicycle with my leg in plaster and bound to the pedal and two weeks later I started rowing again with the plaster around my leg. I would not say it was not painful. But I had to be an equal partner.

Two months before the Olympic Games in Moscow, during a rowing regatta we had yet another accident. We collided with a boat. I received a bad wound in my back. The iron rollock of the other boat stuck in my lower spine. I was partly paralysed and had to be lifted and carried from my boat. It was very painful. But we had no time to waste. In a week we were to compete in a regatta in Germany and it was the last one before the Olympics in Moscow. So, on the next day two friends helped me and put me in the boat. I tried to row using only my hands, little by little and so for day after day. My partner patiently waited for me to

recover my health and strength. If she wanted she could have refused to row with me and chosen another partner for the Games and thus achieved success for herself. So we went to the regatta. When the command to start was given, I forgot all about my pains. When we finished, we realized that we had the best time achieved by women double scullers. Afterwards friends carried me out of the boat.

But I was not always treated so well. As an example, before the finals in New Zealand, when we stepped into the boat for the warm up, after a few kilometres we noticed that something was wrong with our boat - somebody had loosened the screws of our outrigger and the whole structure nearly fell off and we would have capsized. We soon repaired this, but we never found out who tried to destroy our chances.

There were many other cases when sport gave me the opportunity to test my will power, for instance when a storm overtook me in the middle of the lake and overturned my boat in winter time or the time when ice rings formed on my oars.

But at other times the quiet stillness of the water, the peace, the patters made as the boat cut the water and the blades made circles in it, gave me a sense of power and beauty, bringing me closer to the feeling of completeness.

All these situations in which I had to overcome the tricks of nature, or to cope with complicated human relations, taught me to understand and to respect my sportsmates, to keep my balance both in success and in adversity, to overcome conflicts, because sport creates extremely complicated situations which have to be overcome.

I am greatly impressed by acts of unusual heroism, shown by some athletes from my country and from other countries. I had the opportunity to talk personally with some of them and to appreciate the strength of their minds. The qualities they acquired during the time they were active athletes later on became features of their social lives. As an example of unusual courage I can cite the Bulgarian rider Kroum Lekarski : at the IXth Olympic Games in Amsterdam. At one of the last obstacles in the cross-country race he fell down and broke his pelvic bone. But to prevent the elimination of his team he mounted his horse again and continued the competition. At the finish, his face disfigured with pain, he fell into the arms of his friends. The next day the leader of the Bulgarian team, Vladimir Stoytchev, now General Vladimir Stoytchev and Honorary President of the Bulgarian Olympic Committee, refused to take part in the following event although he had a good chance of winning a medal. What a fine example of fair play.

During the cycling tour for peace in 1955, the Bulgarian Enjo Moldovanski competed for over 100km with a broken arm, and thus saved his team from elimination.

In 1956, again during the cycling tour of peace, Ilija Krastev fell down and was badly hurt, but he continued, leaving traces of blood on the road, and in this way he turned a tour of peace into a tour of heroism.

In 1966 in London, during the international horse show, in the cross-country race of the three-day event, Kosta Venkov broke his arm. The next day he started again in the show jumping with his arm in a plaster cast.

In 1967 in Bucarest, during the European championships, the Bulgarian wrestler, twice Olympic champion, Bojan Radev wrestled immediately after a serious operation and in great pain.

In 1972, during the Olympic sailing regatta, in the Flying Dutchman class, one of the best crews gave up their chance of winning because they saw another sailing boat overturn. They turned back to help them, saving their lives.

Another example of sporting behaviour: in 1977 in the world motorcycling championships, Ole Olsen from Denmark, seeing that his rival had had an accident, stopped and in the rerun Olsen was beaten.

In 1978, the racing driver James Hunt from Great Britain, during the Italian Grand Prix race, left the race in order to save his rival - Ronnie Peterson - from his burning car, and in this way Hunt risked his own life.

Eli Kelesidis of Greece, during the cycling at the Balkan Games in 1978, 30 km before the finish, in 40° heat, stopped to offer water to the Turkish cyclist Gueltekin Oktchioglu, showing in this way that sporting rivalry does not exclude sporting brotherhood, even though there is complicated international friction between both countries.

Giorgi Sinko - Hungary. During the 1979 cross-country championships one of the competitors collapsed from complete exhaustion a few metres before the finishing line. Two competitors passed him and took 1st and 2nd place. Meanwhile the fallen competitor attempted on all fours to cross the line. At that moment Sinko reached him. Seeing the struggle of the athlete with himself, Sinko stopped, thus giving him the opportunity to win the bronze medal.

The few examples I have given you are only a small number of the innumerable cases which demonstrate the ethics of strong people in their relationship even with their rivals.

These examples are only a few of the many cases where courage and fair play were shown. These are features characterizing the very texture of the Olympic ideal. The ideal is created by great effort and struggle in a world filled with misunderstanding and violence. We have to maintain this ideal for youth around the world because youth always needs the example shown so clearly in an Olympic festival through joy, effort, peace and friendship.

OLYMPIC IMPRESSIONS

by Mr. Ranjit Bhatia (IND)

University lecturer in mathematics,

Freelance journalist

The Olympic Games mean different things to different people. To the medal winners they are, naturally enough, an important point in their lives. To a non-medallist participant like me they have meant a unique experience; one through which I learned to sort out my priorities in later life. Participation gave me an identity and also a sense of purpose. It made me learn to respect winner and loser alike, perhaps in a manner which is more sophisticated than I would have otherwise known. My achievement as an Olympian eventually came in my being accepted as an elder brother and guide to my compatriots in the running fraternity. I have been fortunate enough to participate in three Olympics. Twenty-three years ago, as a much younger person, I ran the 5000 metres and the marathon in the Olympics in Rome. As far as I can recollect, my first reaction on entry at the Stadio Olimpico was that of being totally overwhelmed by the occasion, and this despite the fact that I was at that time, reasonably at home in international competition. Initially I was disappointed with my efforts ; at winding up as an also-ran in both events - finishing more than half an hour behind the marathon winner. Later, as I thought of the struggles of Messrs. Abebe Bikila, Peter Snell and Gordon Pirie and the like to attain ultimate supremacy, I became fascinated by the whole philosophy of Olympic participation, and in particular the trials and tribulations of the distance runner. I promised myself that I would not give up. I would continue to be associated with the running syndrome as long as I was able to, to the best of my ability. I like to believe that this has helped me in a tremendous way to be a kind of self-appointed torch-bearer of Olympic ideals. It has certainly helped me in my career as a teacher.

As I get older I realize only too well that I am leaving my best competitive days further and further behind. But that does not worry me as it probably did not so long ago. I have, however, craved for an entry into the Olympic stadium. I got a kind of respite after Rome when in 1972, I was nominated to cover the Olympics in Munich for a leading Indian newspaper. The occasion proved to be more than just a spectacular - and almost bizarre - gathering. It was a period

of reunion with my athletic contemporaries from various parts of the globe who had returned to sport as coaches, officials as well as media people. They were there to continue to spread the Olympic gospel. Four years later, I was an experienced Olympian-cum-journalist covering the Olympics in Montreal and finding the experience as exciting as ever.

So, with three Olympics behind me and, to date, 32 years of active participation as a runner, I feel more committed than ever to the whole idea of Olympism. I see the best form for Olympic idealism manifest in the distance running scene the world over, with thousands and thousands of people of varying age groups and cultural backgrounds participating today in competitive sport where it is possible to obtain sheer joy by completing the course. The also-rans have finally gained respectability.

As a postscript I would say that the opportunity to take part in the 23rd Session of the International Olympic Academy has been, to me at least, like going to the Olympics. A visit to the homeland of the Games is an apt award for any Olympian. It completes, in a sense, my Olympianhood.

MY OLYMPIC 600 M. RUN

by Dr. Wojciech Liponski (POL)

University Professor,

Member of the Academic Association of Sports Authors

At the age of twelve I was ill and, in fact, partly paralysed by serious damage to the nervous system. I wanted to be normal, but I could not even run, because lack of coordination of my left hand with the movement of my legs caused me to fall down every time. Then I started to exercise in sport, going to places where nobody could see my constant failures and setbacks. This meant parks in the early morning or after dark and, from time to time, an excursion to the forest near my city. After seven years of such lonely training, I started to feel that something had changed in my body. Not only could I run, but I could run better than some of my friends of the same age. Then I decided to prove myself. I went to the training ground of the Polish national track and field athletics team and asked a coach if I could be present at the training of the Polish middle-distance runners. After a long moment of hesitation, he accepted my suggestion.

That day, they were running 600m. stretches. My time was comparable to the best of them. Then a coach said that this was impossible and that his stop-watch was probably out of order. After fifteen minutes' time I decided to run 600m. again, this time with two different stop-watches. The time was almost the same. But this time, just about 1 metre before the finish line, I fell down, seriously injuring the ligaments in my knee. For several weeks I had my legs in plaster. It was a direct result of the fact that for several years I worked for a living during the night, studied philology during the day and, in between, trained heavily, much more heavily than normal competitors. My tired-out organism could not stand up to a run of 600m. twice within 15 minutes. But this time, despite the fact that my legs were in plaster, I knew that I was not only normal in the physical sense, but that I was also able to compete with others.

This all happened in the year 1963. One year later, I qualified as a member of the Polish National Olympic team for Tokyo, Japan. I participated in these Games as a reserve runner for the 4x400 metre relay. Maybe in the opinion of some of you that was nothing special, but for a man who was formerly crippled

it was a real achievement to be fifth in his country and qualify for the Olympic Games.

One year later in Zurich, Switzerland, I won over the Olympic champion (400m. in Tokyo), Mike Larabee of the United States; I was also fifth in the 400m. event at the World University Games in Budapest, Hungary.

Then, at the age of 23, I decided to stop competing. I saw that there was something no less important in my life than sport. I completed my studies in philology with distinction and started to write my PhD thesis on the relations between sport, art, philosophy and literature. This doctoral thesis, later a book, caused me a lot of trouble. I could not find a proper job. At the university, they told me : "You are a specialist in the field of sport, and that is outside our sphere of interest." At the Academy of Physical Education, they told me almost the same, "You are a specialist in philology and culture. That is not our business." I worked for five years as a postman, then as a coach and at last as a journalist.

At that time, my book was presented to Mr. Avery Brundage, former President of the International Olympic Committee. He wrote me two letters encouraging me to enlarge the book to cover American art and philosophy of sport as well. I kept this letter in mind. For me it is like his last will, which should be put into effect as soon as possible. Unfortunately, up to now, I have not had an opportunity to go to the United States to do proper research.

Also at this time, I met by chance Professor Jacek Fisiak, former President of the International Association of University Professors of English. He saw in my book a chapter connected with British traditions of sport and art. He invited me to his Institute of English at the Adam Mickiewicz University in Poznan, Poland. Here, I started my new work as lecturer on cultural relations between Poland and English-speaking countries. In the course of time I also became responsible for British and American Studies at my University. In 1978, I created my own department for Polish-Anglo-Saxon cultural relations.

From that moment on, my life was divided into two parts. One belongs to Olympic sport and the other to Polish and Anglo-Saxon culture. In my opinion, despite all differences, these are situated on the same plane of international cultural relations. I have published several books on both subjects, but I want to mention here one of them, which is in fact a kind of synthesis of my sport and university experiences. It is now in print. It is the "Humanistic Encyclopedia of Sport", and there you will not find such entries as medals, Olympic winners, records and results. In this almost 1000-page book, you will find entries such as the philosophy of sport, the aesthetics of sport, sports literature and art, etc. It will be published at the time of the Olympic Games in Los Angeles. These Games will be organized in a country of which I teach the civilization, namely the USA.

Despite the fact I did not run in the Olympic Games, I consider that 600m. run, memorable for me, as my best Olympic achievement ; Olympic not in the sense of the Olympic Games, but in the sense of a struggle against my crippled body. That is why I decided to compete in the 600 m. run yesterday here in Olympia. What a beautiful co-incidence that a 600 m. run was part of the programme.

As I said, I did not have an opportunity to be a direct competitor at the Olympic Games, but I ran here in Olympia, the place where Olympism was born ! That seems to me very symbolic.



The Hungarian television team which came to make a film on the Session gathered around Dr. Kleantis Paleologos and Dr. Otto Szymiczek (foreground right).



The discussions were followed attentively.



Volleyball matches were held daily.



A very welcome day of relaxation at the Miramare beach.



Simultaneous interpreting was provided for the duration of the Session proceedings.



Shot of the lecture hall.



Lovely exhibition of Chinese dancing during one of the social evenings.



Each of the discussion groups had appointed a spokesman to present its conclusions.

MY OLYMPIC EXPERIENCE

by Mr. Owen Meighan (BIZ)

I am from the new nation of Belize in Central America. My country was formerly British Honduras (a colony of Great Britain). We obtained our independence from Britain on 21st September 1981. In 1968, Belize was able for the very first time to send a small contingent of athletes to the Olympics in Mexico City.

On my arrival in Mexico (1968), you can imagine how excited and awed I was to see the size and beauty of Mexico City. On my way to the Olympic village from the airport, billboards and signs of welcome, *bien venido*, adorned many buildings, and pedestrians and drivers cheered or tooted their horns at our specially marked bus. On our arrival at the village, we were warmly greeted and shown to our quarters, where we would stay for the next two weeks. My team-mates and I, not having a coach, hurriedly concerned ourselves with our training schedule.

On my first morning of practice, I had a new experience. For the very first time in my life, I stepped on to an asphalt track. This was because at home we had known only grass tracks.

After a few warm-up laps and couple of practice jumps, I said to myself: "Smile, you might just win a gold medal." In one jump, I did 23 ' 7", my best jump ever. On our third day in the village, all our athletes suffered from nose bleeds because of the altitude of Mexico City (8000ft): Belize is 6ft below sea level.

At long last, the day of the opening ceremony arrived. I was given the honour of being flag-bearer for my country (the flag-bearer leads his delegation into the stadium). On marching into the stadium, packed with more than eighty thousand people, I was overwhelmed. Imagine more than half my country's entire population sitting and cheering right before me. As I watched the other delegations march in, I could think only of the colour and significance it added to the Olympic Games.

I think this practice should always be maintained as part of the Olympic ceremony (I understand the IOC has other ideas). Finally, my day of reckoning came. Thirty-six long-jumpers, including myself, prepared themselves for the

preliminary round. We had to jump 25 ' or more to qualify. Of the thirty-six, only fourteen made it to the final. To my disappointment, I had only done 19' 10". In this preliminary round, Bob Beamon (USA), current record holder, had failed in his first two jumps and qualified only in his last jump. On the day of the final, Beamon, as I am sure we all know, soared to an incredible 29' 2", which is still the world record. I will never forget how I saw him kneel on the track at the feet of Ralph Boston (USA), his teammate, and sob for joy.

This jump, I am sure, will go down as one of the greatest achievements in Olympic history. Just think - I was part of it. Following Beamon's record jump, the other jumpers knew they were competing for the silver medal. The days following my event were spent coaching my fellow athletes and making sure I saw my favourite runners do their thing. Talking to them and taking photographs of them is an experience I will never forget.

My foremost impression of the Olympic Games is that there is nothing else like it in sport. The spectacle brings together athletes from all corners of the world who, I am sure, will always contribute towards the practice of Olympism and fair play.

REMINISCENCES OF THE GAMES

by Mr. Sathiavan Singh Dhilion (SIN)

The topic of my talk is "Reminiscences of the Games". I have intentionally left out the word "Olympic", as I intend to tell you of the "games" men play. My point is that the word "Olympic" is becoming a misnomer. The original ideals and principles - noble as they are - have, with time, become infused with politics, commercialism, corruption and violence.

I have been associated with the organization, promotion and administration of sport for over 30 years, first as a teacher of physical education in primary and secondary schools, then as a supervisor of physical education and secretary of the Singapore Schools Sports Council. For the last 13 years, I have been the Secretary General of the Singapore National Olympic Council and have also had the privilege of being the Organizing Secretary of the 7th South East Asian Peninsular Games in 1973 and the 12th South East Asian Games in 1983.

In 1972, I was chosen to lead the Singapore team as *Chef de Mission* to the Olympic Games in Munich. I was very happy and proud to put on my country's colours. We arrived in Munich a week before the Games commenced. Munich and the whole German population had prepared to display the greatest ever sports show - even the stadium depicted the Bavarian Alps. It was a perfect setting for the Olympic Games. The atmosphere in the village was full of excitement, the food was varied and plentiful and, for our protection, security was tight. Many participants and officials voiced objections to this arrangement - they felt that their freedom was being curtailed. However, the village provided a disco and facilities for mini-games. There was plenty of fun and frolic and the Olympic family was happy.

But outside in the town and in the newspapers, there were stories of the arrivals of more participants - the Rhodesians had also come. My friends from Africa were not happy. There were threats of a boycott. Mr. Avery Brundage, then President of the IOC, was a very worried man. The meetings of the NOCs and the IOC were very heated. Anglo-Saxon diplomacy was to no avail. The decision was made — the Rhodesians were expelled. I began to wonder ... even

Athens and Sparta once put down their arms to compete in the Olympic Games ! In the modern Games, I had to agree that there was a difference.

Then the Games began with all the pomp and glory. The opening ceremony was superb. The sports competitions provided thrills : many records were broken in athletics and swimming. Mark Spitz was a hero. He won seven golds. His parents, who were always by the pool, were happy. Each time he won a medal, he went to his parents. They encouraged him to greater success. His friends, countrymen and all others around him were proud and happy that he was doing well. But my participants did not win any medals. I was still proud of them though, as they had done well. They had improved on their personal best performances. I could not have expected more.

Then, one morning, when some early risers like John Powell were trying to help the sun to rise, there was a rattling sound and we thought the Hong Kong participants were celebrating the sunrise with fire-crackers. But within minutes, the air was filled with fear. Blood had been split. Some innocent Israeli participants and officials had been killed. The terrorists held us all in suspense for the whole day. All were sad. By nightfall, the Germans had taken control. We felt safe. The next morning, the athletics stadium was full of people. More than 120,000 had come of their own free will to pray for the dead.

The Games continued. Olympism once again showed the way, although some participants acted violently. This was seen at the finals of the basketball and hockey tournaments.

Besides the tragedy that tainted the Games, there was much for me to learn. I carefully studied the technical and organizational aspects. That knowledge later helped me to organize two lots of regional games. However, boycotts and political interference continued in Montreal and in Moscow. China regained admission into the Olympic Movement. Lastly and more recently, I have heard talk of McDonalds, Coca Cola, Adidas and other such names. I am getting a little confused. I sincerely hope that we are not going to see McDonalds, or Coca Cola Games at Los Angeles in 1984.

Viva Olympism ! Mother of all virtues. Please help us.

OLYMPIC EXPERIENCES

by **Mr. Pierre Labelle (CAN)**

Coordinator of the Canadian Olympic Association

I feel a little out of place among all these Olympic athletes because the form of my participation in the Games was very different from theirs. I would like to thank the Dean of this Academy for giving me this opportunity to speak to you about the administrative aspect of the Games. I think that I need scarcely stress the complexity of the task and the responsibilities and challenge involved.

On five separate occasions, I was permitted to take an active role in the quadrennial celebration of the sporting young of the world. My position in the Olympic Committee obliges me to make the following qualification : what I am about to say is my personal view and I am speaking on behalf of no one but myself.

Our National Olympic Committee appoints, two years before the Games are to take place, the people who will carry out the various administrative tasks. After several meetings with those in charge of the teams, we start to make preparations for the departure, to distribute clothing, etc. We get together all the members of the team, who at this point have a chance to get to know each other and to get the requisite clothing. We then arrange for them to meet the representatives of the mass media.

A few days before the departure of the delegation, two or three administrators are dispatched to the Olympic village to prepare for the arrival of the delegation. They ensure that they receive all information on services provided in the village, transport facilities, training schedules, etc.

Each day at 7.30 am, the *Chef de Mission* holds a meeting with the administrators, those in charge of the teams, the coaches, doctors, etc., in order that they should all be well informed regarding the activities of the day. It is then that we have an opportunity to discuss and to try to solve any problems which may have arisen.

Living in an Olympic village is an incomparable personal experience. The Olympic village is in fact a contemporary cultural phenomenon, one which is

solely the work of sportsmen, those who participate in the life of the village and who are connected only through sport, which transcends all their different opinions, beliefs and commitments.

During the Games, there were a number of troubling events. How can one describe, for instance, the almost universal sadness caused by the departure of all the African delegations with the exception of two, those of the Ivory Coast and Senegal. One can scarcely imagine the disappointment of the athletes.

It is said that the Olympic Games are considered the best opportunity for international communication. On the other hand, the concentration of the athlete on the performance for which he has been preparing for years does not admit to any distraction. On each occasion, I observed closely the behaviour of the athletes. There are some who prefer to be completely isolated and others who like to talk about everything and nothing. I have noticed great nervous tension in some, whereas others seem to have found an inner peace, a good state of equilibrium. Kim Alletson, a member of the Canadian figure skating team, claims to have experienced the strongest emotion at the opening ceremony, at which she was present for the first time, whereas during the skating events she felt relaxed for the first time. It is not until all the events are over that a relaxed atmosphere is created and the athletes finally get together at the closing ceremony.

What sort of work do we do ? Our role consists in being attentive, available and ready to help, to free the others from their day to day worries and finally to be in a position to cope with the unexpected. We have to reconcile patience, understanding and dedication in order to meet the needs of everyone, in short, the order of the day is *diplomacy*. Among the various normal administrative tasks, we also have to try and satisfy the numerous visitors who wish to meet the athletes. It is also necessary to coordinate the visits of the representatives of the media after consultation with those in charge of the teams.

Do we sometimes have to be severe following incidents ? Of course. I shall give you an example. One of the members of our team, proud and happy after an exceptional performance, seized a streamer hanging along the street... The police intervened, he was arrested, etc... The head of the delegation appealed to the police authorities and succeeded, not without difficulty, in getting our athlete released. After consultation with his colleagues, the *Chef de Mission* decided to send our athlete home. This incident was reported in the newspapers with varying degrees of emphasis. I have told you about this incident in all objectivity in order to illustrate my point. We all understand how, after a victory or a defeat, a member of the delegation might do something foolish which may have quite serious consequences.

Allow me to add one more thing. No other institution has given us with such force and with respect for the various cultures of the world the possibility of a life

common to all the population of this planet. Olympism may be proud of this success, which is proof that there is a real possibility of achieving a more just humanity. Let us cease to be idealists and face reality, though it may sometimes disappoint us.

I hope that this brief talk will have given you a glimpse behind the scenes of this great festival. Thank you all for your friendship.

MY OLYMPIC IMPRESSIONS

by Mr. Roger Vanmeerbeek (BEL)

Participant in the Youth Camps at the 1968, 1972 and 1976 Olympic Games

In spite of the fact that I was neither an athlete nor directly a member of the official delegation of my country to the Olympic Games, nevertheless I have the profound feeling of having lived the Olympic spirit and of having been part of the Olympic family.

In fact, the Youth Camps were organized by the various OCOGs (Organizing Committees for the Olympic Games) and the young people to attend were selected by their respective NOCs (National Olympic Committees).

Lodged in school buildings close to the Olympic village, the young people lived in the very same spirit as the official athletes. They mingled, made friends across national borders and, in a manner of speaking, they received "communion" as for a religion, the communion of the Olympic spirit.

I therefore believe that the continuation of the Youth Camps is an absolute necessity and constitutes an important factor in the support and propagation of the Olympic idea and ideal.

In principle, each NOC organizes competitive examinations for the selection of those to participate in the Youth Camps. This selection is not based exclusively on the physical qualities of the young people involved but rather on their intellectual contribution in the form of an essay on Olympism and the history of the Games, both modern and ancient. In this way, a whole movement in favour of Olympism can be formed in all countries among the young people between the ages of 18 and 22, the age group advocated by the organizers.

After the experience of having lived under the shadow of the Olympic flame, these young people will become excellent ambassadors for Olympism, each in his own country.

This idea of organizing Youth Camps saw the light of day in Rome in 1960. The first time such a camp was organized in Mexico in 1968, the undertaking was crowned with great success: 1083 participants from 18 different countries.

Later, in Munich, 2,500 young people from 55 different countries got together and, 1,000 enthusiasts of 44 different nationalities participated in

Montreal. The Moscow boycott then followed, dulling a little the joyous image of the Youth Camps, but I hope very firmly that the scheme will carry on and meet with ever greater success.

This would constitute an excellent support for the Olympic Movement, going beyond the limited category of the athletes.

MY OLYMPIC EXPERIENCE

by Miss Barbara Boettcher (CAN)

I am here to speak about my personal Olympic experience. I competed in the 1976 Olympic Games in Montreal as a member of the Canadian rowing team. I rowed in the quadruple sculls event, our boat finishing last in the *repêchage*.

Although we did not place well, I feel that our performance was the best it could have been under the circumstances. Since one of our topics in this Session at the Academy was fair play, I will very briefly describe the circumstances.

A coach had been assigned to our boat early in the weeks before the Games. We found him to be very unsuccessful in meeting our needs as a crew. My three boat-mates and myself collectively asked the Technical Director for another coach on the team to train us. We were told that it would not be possible even though the coach we had wanted consented to our request. The reason given was that the organization whose boats we were using would withdraw the use of the boats if this particular coach was dismissed. Hence it became evident to my three partners and myself that our boat was selected as the token boat to appease the conditions set by other individuals. This bit of news was very demoralizing - but we proceeded to the best of our efforts nonetheless. Up until this point I had not fully realized the crucial role that a coach assumes.

I feel fortunate in having been exposed to this bit of strategy play in a situation as important as the Olympic Games. I had come through many years of training and competing, thinking that arbitrary decisions occurred only on a club level and that international sport would be governed in a very different way. But, I imagine, the more public exposure one gets, the greater the tactical manoeuvres required to display the best.

Being a good oarswoman but not an outstanding one, I was in the position of being very much affected by the decisions of the Technical Committees. I felt a great lack of control in my life during this time. It was an uncomfortable feeling, but I knew I had to accept it as this was the place I wanted to be.

After leaving competition in 1977, it took me about two years to enter finally into the "real world". Rowing had occupied my entire life for many years and I had

not taken the precaution of developing supplementary activities that were of any meaning to me. I was very narrow in my thinking which caused a very lengthy re-entry process.

Probably the greatest lesson all my years in sport taught me was to know what I want from life, because what I want I will get. I realized the importance of identifying the goal and pursuing it with enjoyment, work, patience and perseverance. Knowing the power of this process has been a most valuable lesson for me. I am applying it with success to other areas of my life.

I have not spoken much about my Olympic experience as such because I feel, in all my years of competitive sport, participating in the Games was a beautiful but fleeting moment. It proved to me that I could do what at one time I thought to be beyond my limits. It was the process of years of work and perseverance that makes the Games so sweet. They in some way verify that, "yes, I can do it !"

One memory that is still crystal clear in my mind is the feeling I had when we walked into the Olympic stadium during the opening ceremony. I felt very humble and exhilarated at the same time. Something much greater than the hopes of a good competition was occurring here. Everyone, spectators and participants seemed to be connected in a very special way. Throughout this ceremony we were, all of us together, openly acknowledging the potential and acceptance of ourselves, and the great support we can give each other.

MY IMPRESSIONS by Dr. Baltus

F. J. Oostburg (SUR)

Surinam is an independent Republic in the south-eastern part of South America, bordering in the north on the Atlantic Ocean, in the west on Guyana, in the east on French Guyana and in the south on Brazil. It covers an area of approximately 162,000km² and is about five times the size of the Netherlands, its former mother country, but it has only 350,000 inhabitants. The population is multi-racial and consists of descendents from Africa, India, Indonesia, China, the Lebanon, Syria and Holland, together with a few remaining Amerindians, the native population of Surinam. The official language is Dutch. It is obvious that with this small population and our lack of sufficient sports facilities, it is very difficult to make Olympic champions.

Surinam belongs to the Caribbean region. Most of the Olympic champions who came from this region had trained in the USA for many years, for instance Haseley Crawford from Trinidad and Donald Quarry from Jamaica. When we select athletes for participation in the Olympic Games, we do not aim at winning medals, but if the performance of the candidates is good for a place in the semi-finals they have a strong chance of being selected.

Surinam participated for the first time in the Olympic Games in 1968, when we sent one sprinter to Mexico City. In 1972 we sent one sprinter and one judoka to Munich. In 1976, I was leader of the Surinam delegation to the Olympic Games in Montreal. One sprinter, one middle-distance runner and one judoka participated in these Games. Our sprinter, Samuel Monsels, won his heat in the 100m sprint, but in the next round he did not qualify.

It was quite an experience for me to attend the Olympic Games. We travelled via Curaçao, Puerto Rico and Philadelphia (USA) to Montreal. When we arrived in Montreal, we received a hearty welcome, but our luggage did not arrive. The next day it arrived with another plane and was promptly delivered to the Olympic village. The hoisting of the Surinam flag while the Surinam anthem was played

the day after our arrival, together with the address by the mayor of the Olympic village, made a deep impression on me.

I did not stay in the Olympic village but in an hotel. However, I was with the athletes in the village all day, since, being the President of the Surinam Olympic Committee, I had a car at my disposal with a driver. Most of my meals I took in the village together with my 20 year-old daughter who accompanied me as a guest.

There were very strict security measures because of what happened during the Olympic Games in Munich. Without official documents, nobody was admitted to the Olympic village, and any time you passed the gates your bags were X-rayed and you were checked for arms. Although the Olympic family in Montreal was not in a good mood because of the withdrawal of African delegations, the opening ceremony was a success. Surinam did not win any medals but we had a good time and the most important thing is that we made a lot of friends with whom we are still in contact, and who gave us some advice concerning the development of sport in our country.

In 1980, we did not participate in the Games in Moscow. Let me hasten to say that we did not boycott the Games, but the athletes who were selected did not meet the limits imposed by the Surinam Athletics Association.

Furthermore, in football (soccer), we played in the preliminary round and ended up second behind the USA, which qualified to represent North America, Central America and the Caribbean. After the withdrawal of the USA, the FIFA invited Surinam to go to Moscow. I was strongly in favour of participation, but the Surinam Football Association informed me that the players were not quite ready, because they had not trained regularly after the defeat against the USA. That is why Surinam was absent from Moscow.

It is hard to convince the Government, which usually finances the participation, that attending the Olympic Games is justified although we do not expect to win medals. In 1982 we participated in Havana, Cuba in the Central American and Caribbean Games, which are organized every four years. Next month in August 1983, the Pan-American Games, which are also organized every four years, will be held in Caracas, Venezuela. Besides our football team, which qualified by defeating Puerto Rico, we shall participate with track and field athletes and swimmers. We also intend to participate in the Games in Los Angeles next year. Our sprinter, Samuel Monsels, who also participated in Munich and Montreal, will probably participate in the Olympic Games for the third time. A few weeks ago he competed in Holland, together with some other Surinam athletes, and he did very well. With his time of 10' 3" in the 100 m sprint, he probably will not earn an Olympic medal, but for our country this time is good enough to justify his participation.

Finally, I want to thank Professor Nissiotis and the Dean Dr. Szymiczek for giving me the opportunity to tell you something about my country.

I have now been President of the Surinam Olympic Committee for twelve years and am participating for the first time in a session of the International Olympic Academy. But I can assure you that I will try to get more people from Surinam to come to the Academy next year, because, from what I have learned here, I am convinced that this will be a good opportunity to promote Olympism in Surinam.

MY EXPERIENCE AT THE 1976 OLYMPIC GAMES

by Dr. Borys M. Chambul (CAN)

After eight years of strenuous training, painful injuries and, thankfully, many successes, I was honoured to represent Canada in the discus event at the 1976 Olympics in Montreal.

I began my 1975 training with a personal record throw of 57.25 metres - quite short of the 60 metres Olympic standard, but I was confident I would reach it by the end of the season. I was approaching 58 metres during the next few competitions and actually achieved 59.50 metres during one practice. My enthusiasm was badly jolted, however, in an attempt to perform a personal best in the snatch-lift. The effort left me with a severely injured back and right hip. My performance plummeted to 51 metres, and my American Collegiate season ended unsuccessfully at the championships.

I returned to Canada extremely depressed, and wondering if I would ever realize my Olympic dreams.

My coach analysed the problem - I was overtraining in the weight room. During the following weeks technique was emphasized, lifting was secondary, and in three months I had reached 58.98 metres. With renewed confidence I became almost Spartan-like in my lifestyle : through training, proper rest, diet, optimum nutrition, chiropractic care and the development of an excellent mental attitude.

I went on to enjoy the conference and national championship during my 1976 American Collegiate season, and had also won the Canadian Olympic trials. I was on my way !

My arrival at the Olympic village commenced with the thrill of meeting the many great athletes I had only read about before and the most emotional experience of all, the opening ceremony of the Olympic Games. I recall the stadium, animated and alive with thousands of cheering onlookers, my fellow-Canadian athletes in full color, and of course the indescribable surge of pride - in my country and myself... I WAS Canada !

Training was going well and I believed my goal of achieving Olympic finalist

status to be a realistic one. I had planned no competition within two weeks of the Games ; however four days prior to the discus event one was organized. My coach and I decided to treat it as a training day. To my delight my idol Jay Sylvester, the American whom I tried to emulate technically, was competing !

Just prior to the actual competition, another American discus thrower, John Powell, had noticed that I was not getting enough lift in my throw, and suggested I do a drill to overcome the deficiency. I practiced it religiously until the day of the contest.

On my second competitive throw that day, the drills had worked their magic ! To my amazement I felt the flawless release of my discus, and gazed spellbound as the plate sliced through the air, easily overtaking my old records before finally settling to a dramatic halt some 65.40metres away - the new Canadian and Commonwealth record. I had won the pre-Olympic competition !

I could not sleep that night. Instead, I relived that same throw over and over. Perhaps my goal of finalist only was too low. Perhaps I could be a medallist ! If only I could repeat that performance !

The following days were tense. Practices went poorly and I was still unable to sleep without difficulty.

That night before the qualifying rounds, the national coach advised me I would throw at 11.30am. I arrived at 10 o'clock the following morning, with what I believed to be plenty of time for practice. I noticed to my horror, however, that the officials were already ushering athletes OUT of the warm-up area. I was being forced to qualify with the benefit of only two warm-up throws. Obviously, it was not enough. I felt cheated, furious, frustrated and hurt, and I carried these crippling emotions into the circle with me. My distance, of course, fell short of the required 60 metres. Part of me died at that instant. As I watched the closing ceremony on television at my home in Toronto, through tears I vowed never again to be so unprepared for such a major event.

In the following years I carried my learned Olympic attitudes into my professional field, and in my constant pursuit of excellence, went on to win six Canadian national championships, the Commonwealth gold medal in 1978, and excelled to win the 1980 trials for Moscow.

But Moscow, my friends, is yet another story...

MY OLYMPIC EXPERIENCE

by Mr. Andreas Schwab (AUT)

Besides Brian from Canada, I think I am the only one who has taken part in the Winter Games. I am sure you are familiar with the three stripes - I am not a teacher, but Promotion Manager of Adidas in Austria.

Before I started to prepare this article, I was confronted with the question as to whether I should tell you the lows I went through, because usually in such situations the negative aspects are not mentioned. I decided to tell you some of both the positive and negative impressions and experiences I had at the Winter Games.

Firstly, I want to tell you that participation in the Olympic Games is not always a pleasurable experience.

I am from Austria, which is well known for the famous Alps and associated with cultural highlights such as Mozart, Beethoven, Strauss, Karajan and so on. I am sure everyone will know the three famous cities: Vienna, Salzburg and Innsbruck.

I was a member of the Austrian national bobsleigh team from 1973 to 1983. During this ten-year period I took part in many European and World Championships. My greatest success was my participation in the 1976 Olympic Winter Games in Innsbruck, Austria. Together with my partner, I was fortunate enough to achieve 4th place in the overall standings at the Games.

I began preparing for the Games in 1973, when I was 21 years old. During the early years, I had the privilege of training on all the major bob runs in the world. Some of my training in the summer months consisted of well-rounded specific exercises designed for the sport of bobsleigh racing. Some examples of these are short sprints and specific weightlifting exercises. These exercises show that the sport of bobsleigh racing has made considerable advances in the scientific methodology of training. In the past, bobsleers had no formal training programme ; they simply felt that a large amount of body weight in the sleigh was more important than a fast push-off at the start, which we now know since the 1964 Games is one of the most important parts of the race.

The athlete who wishes to be competitive at world-class level today must have a very intense training schedule all year round.

For example, I was able to sprint 100m in 11'3" and lift 150kilos when I competed in the Olympic Games in Innsbruck. At that time my body weight was about 92 kilos. In 1975, I had to start my practice for the Olympic Games in May. I trained hard six days a week.

The greatest problem for me was that I could not stay in Innsbruck and I trained alone most of the time. Sometimes I did not feel like practising hard and I had to fight with myself to make myself go and practise and follow my planned training schedule. I think it is possible that this training developed my self-confidence. I believe that a sportman who has learned to train hard by himself is also able to transfer this self-confidence to other fields of his life such as his profession.

Qualification for the Olympic Games

The bob run in Innsbruck opened in mid-November 1975. After 14 days' practice, the qualification races began. At that time, our team consisted of 24 people and we knew that only twelve would go to the Games with only four competing in the two-man race. From the start of the qualification runs, there was great competition to make the team. Whilst this competition was good for our strength, it was a disadvantage as far as friendly relations within the team were concerned. Everyone wanted to be in the Games and there were not enough places on the team. Team members tried everything they could to reach the Games: they took drugs, gave bad interviews to newspapers and so on... After twelve qualification races, we went to the Olympic village in Innsbruck. I was at first a reserve team member. After different tests and very fast practice runs, my partner and I came out as the best Austrian team and so we were nominated for the Olympic race.

The race

A bob race consists of four runs, two on one day. After the first two heats on the first race day, we were leading. We were ahead of a team from the FRG and one from the GDR. For Austria, this was a great sensation, because an Austrian team had never won a gold medal in the Olympic bobsleigh events. We not only had the fastest finishing times on that day, we also had the fastest times at the start, and I am really proud that the start record at the Olympic bob run in Innsbruck is still the one we set in 1976. No one has ever been faster at the start.

So, after leading the first day, we had to give a lot of interviews to journalists, radio reporters and television. We were not used to such a fuss and we did not sleep well that night. I slept really badly. We were very nervous and could not wait for the next day's racing. The next day, the Austrian newspapers said in the headlines that they expected us to win the gold medal. We were certain that we

would win at least the bronze. Because of our expectations and those of others, because of our nerves and a slight leg injury I had, we were not able to start as fast on the second day and we did not drive very well. We made some mistakes in the runs and fell back in the race. On the third run, we fell back into third place. Before the fourth run, we had an advantage over the fourth placed team of about 0.30 seconds. While we were warming up for the fourth race, someone came up to us and really disturbed us for about five or ten minutes. He tried to make us nervous and break our concentration. It may have been because of this distraction that we did not have a good fourth run. We lost the third place and finished fourth by only 0.03 seconds. We even lost the bronze medal.

The situation after the race

Just after the race, I could not understand exactly what I had missed. When I was asked by reporters and writers about my feelings and what I thought about our defeat, I finally understood. That fourth place gave me one of the worst days in my life. I was really depressed.

When I came home to the village, a party was given for me. The Lord Mayor told me that they had planned a really big party for me if I had won a medal, or even the gold. He did not know it but he hurt me very much with that statement.

Finally, concerning the situation after the race, I have to say that because of our fourth place finish, we lost money. A medal would have meant more money for us. I particularly want to say this because I think that every sportsman at the top level receives some kind of recompense wherever possible.

The Olympic Games were very important for me and my life, and even in defeat there were some positive aspects for me. I got to know my team members better. I came to know what real friendship and fair play is. I now understand how writers, reporters and spectators think.

I saw that there are many people for whom ethics, morals and religion are not very important. Our society has taken a step back from those values in the last thirty or forty years. For that reason, violence is increasing, not only in sport, but still more at all levels of society. Every one of us should realize this and in every situation we should try to set an example and to respect other people, even our opponent in competition.

I would like to finish my speech with the words of my professor : he said that violence and war develop in the minds of people. Therefore it is necessary to ensure that thoughts of peace, friendship and respect are uppermost in the minds of everyone.

There is much more that could be said. However, unfortunately, there is not sufficient time to speak to you of my ideas and thoughts on this subject.

MY OLYMPIC EXPERIENCE

by Miss Anca Grigoras (ROM)

I do not know how many of you are interested in gymnastics, so I shall not spend long telling you about my results in 15 years of practising the sport. I shall just say a few words about the two sets of Olympic Games in which I competed. First of all, I would like you to know that I am very glad to be able to participate in this Session of the Olympic Academy and to be here together with all of you.

I was a gymnast. I am an international master of sports and work as a coach and international judge in gymnastics.

At the age of 14, I competed in the Olympic Games in Munich and we won sixth place as a team. At that time, Rumanian gymnastics was still at medium level. Starting in 1973, when I won for my country the first bronze medal on the beam at the European championships in London, followed by the European championship victory of Nadia Comaneci in Skien in 1975, our gymnastics gained a new quality, demonstrated by the silver medal won in Montreal at the 1976 Olympic Games. I was a member of that team, of which Nadia Comaneci was the star.

What can I tell you about that competition?

That we prepared very seriously ; that we did not think about medals, but how to do our routines better.

On the competition day, everything was exciting: 18,000 spectators with the same number of cameras, all looking at us ; the best gymnasts ready to start ; the judges also ready - to notice every little mistake ; and we trying to run away from the emotions.

The competition began with the beam, then floor exercises, vaulting and the parallel bars, where Nadia achieved the first "ten" in the history of gymnastics.

We did our best and made no errors.

We did not know the results until the end of the competition. By "we", I mean the whole team, made up of six girls.

When they called us to the podium, we almost could not believe it, and I looked at the medal as if it was not true. The public, who were with us all the time, did

not stop clapping. All was like a dream. But after a few days, we woke up and realized that this medal would cost us further hard work, because it is hard to reach the top, but even harder to stay there. We shared the podium with the USSR team which came first and the GDR team which came third.

What more is there to say?

That it is wonderful to compete in the Olympics, and not only in the Olympics, of course. And that gymnastics is a beautiful sport.

I hope that the Rumanian gymnastics team will win some more medals in future, this time with me as a judge.

I hope I did not bore you with my speech. Thank you very much for listening to it.

EXPERIENCES OF THE OLYMPIC WINTER GAMES

by Mr. Brian Pockar (CAN)

At the first request for me to present a short paper expressing my views and experiences of the 1980 Olympic Winter Games in Lake Placid, I was not sure that I wanted to. I believe that every athlete has such unique memories of the Games that each has attended that it would be difficult for so many others to relate to those personal feelings. Then I remembered that the reason we are all here in Olympia is to share experiences, regardless of how different we are from one another, so that we might better understand the effects that the Olympic Games have on different people.

In January 1980, after winning my third consecutive national figure skating championship, I was really excited at the prospect of earning a place on the Canadian team being sent to Lake Placid. However, in the past, a policy had been made in Canada that no athletes would be granted a place on the Canadian Olympic team unless the probability of them placing in the top half of their discipline was almost assured. It was a policy that I did not agree with (and I still do not agree with) because I felt that it went against the true purpose of the Olympic Games : but it was a policy that I had to accept.

One week after the national championships and three weeks prior to the Games, I had still not been contacted regarding my position as to whether or not I was going to Lake Placid. One day, my mother called me over to have a look at a newspaper article that she was reading. I went over and read the headline "Pockar included on the Canadian Olympic team". The official letter of confirmation came two days later. After learning that I was included in the team, I trained like a mad fool for what everyone says is the greatest opportunity given any athlete: competing and participating in what we all consider to be the greatest sporting event in the world - The Olympic Games.

One of the fondest memories I have, and probably will ever have (and I think that every athlete will agree with me), is the memory of being a part of the opening ceremony. Marching with my team-mates in our Canadian uniform and watching the Olympic flame being lit gave me an incredible sense of pride and

humility, both at the same time. There were so many people, so many countries, so many athletes, so much activity, but everyone was there to share in the opening of the Olympic Games, and I was a part of it.

There are so many other memories indelible in my mind. The meeting and interacting with athletes outside your own sport (which is rare for ice-skaters) ; the tragic fall of Ken Read, one of Canada's downhill skiers, only seconds out of the starting gates, followed by the bronze-medal performance of his team-mate Steve Podborski ; the performances of speed-skater Eric Heiden and the USA ice hockey team's gold medal, and Irina Rodnina, the Soviet figure skater, ending a career unparalleled in skating: 11 world championships and three Olympic gold medals in 1972, 1976 and 1980. My performance was not particularly memorable, except perhaps to me, but I gave it everything I had, and in the end that is all that really matters... isn't it?

The figure skating events ended three days before the official closing of the Games. With only ten days to the world figure skating championships, my coach and I decided that the time could be used more efficiently at home preparing for the next competition. So, like millions of others across North America and around the world, I sat at home watching the closing ceremony on television. To this day, people still wonder... and ask me: "Why didn't you stay until the very end? It was the chance of a lifetime". To them, I say: "It doesn't matter. I was there, I represented my country, I did my best, I participated, I was a part of the 1980 Olympic Winter Games in Lake Placid !!! That's enough for me."

I guess what I am trying to say is that, to me, the Olympic Games are not the "be all and end all" as so many people try to pretend they are. I am finished with competition now, but what I learned from my training and from my experiences at the Olympics is very important to me.

I learned the values by which I want to live the rest of my life: the setting of a goal, striving for it, reaching it, and then setting a new goal; the responsibility of doing your best for your sport, your country, and, most importantly, yourself; the respect of other people's opinions and accomplishments, regardless of who they are and where they come from.

I am a firm believer that there is no substitute for experience, and my experience at the XIIIth Olympic Winter Games in Lake Placid will always hold a special place in my mind.

AN OLYMPIC STORY

by Professor Franz Lotz (FRG)

I have never been a member of an Olympic team or of the Board of an Olympic sports organization. Nevertheless, all my life I have been very interested in the Olympic Movement and its activities. By good luck, I was able to visit three sets of Olympic Winter Games: Garmisch-Partenkirchen (1936), and Innsbruck (1964 and 1976), and seven sets of Games of the Olympiad: Berlin (1936), Helsinki (1952), Rome (1960), Tokyo (1964), Mexico (1968), Munich (1972) and Montreal (1976). I had peripheral contact with the Games in Moscow.

Thus I had many opportunities to observe the Olympic events under different conditions. Inspired by de Coubertin, I observed the sports activities and festivities in a number of countries and made contact with the athletes and the representatives of the Olympic Movement.

At three lots of Games, I was appointed a staff member and I shall tell you a story about one of those occasions, a story which has some relevance to the International Olympic Academy of today. Carl Diem, one of the founders of the Academy as you know, always had the idea that sport was one of the best means of bringing together the youth of the world. When he was appointed General Secretary of the 1936 Olympic Games in Berlin, he saw a good possibility of putting his idea into practice.

At his suggestion, the Organizing Committee decided to organize a sports students' camp in Berlin and to invite a team of 30 members from each country participating in the Games. They would be given some travel assistance, board and lodging and entry to the Olympic competitions. This camp was to be linked with the planned Scientific Congress.

The response to this invitation was enormous. If I remember rightly, about 40 countries announced teams making a total of 1,000 participants. The staff of the camp was appointed from the teaching members of the German University Institute for Physical Education. The speakers at the Congress came from various countries of Europe and the Americas.

This camp was a kind of predecessor to the IOA of today. If you compare the programmes of Berlin and Olympia, you will see that both were originated by the same man, Carl Diem.

The Berlin programme was as follows :

6.00	Morning exercise
8.00 - 12.00	Scientific reports, discussions, demonstrations, training and competitive sports
Afternoon	Visit to the Olympic competitions, to museums and other cultural sites
	Excursions in the surroundings of Berlin
22.00	Lights out.

There is also a small personal link between Berlin in 1936 and the IOA of 1961. The speakers in Berlin in 1936, Carl Diem and Arthur Steinhaus (USA), were also speakers 25 years later at the first Session of the IOA in 1961. I myself was a staff member in Berlin, and in 1961, together with my friend Kleanthis Paleologos, I was a study leader in Olympia. Some of the participants in the study camp in Berlin later became well-known sports leaders at national and international level, for instance Dr. Charlie Schneider (SUI) and Hans Groll (AUT).

My task in Berlin was to take care of the Canadian sports students' team. I expected a group of ice hockey and basketball players, swimmers and skiers. I was going on 25, physically and mentally fit and ready to reform sport all over the world. On the day of the arrival of the Canadian team, I waited for the group at the railway station. The train came in, the passengers got out, but no Canadians. Finally, at the end of the platform, I observed a group of men in red jackets moving slowly in my direction and saw older men only. My first impression was that they were the officials of the group or the fathers of some of the students. What had happened? The NOC of Canada had given the invitations to an organization of physical educators and this organization had, on this basis, organized a study-trip to Europe. The youngest member of the group was 19, the eldest 64. The average age of the Canadian sports students was around 40. I was very disappointed but I had to do my job and I brought the group to the camp. In the bus they began, oblivious of my distress, to sing, and I remember to this day their rendition of that Canadian song. In the camp, the organizers decided that the Canadian group had to be integrated. "Do your best", they said. I did my best and the Canadians did their best too, at first. Some people made ironic remarks about my grandfathers and our tent was called the "veterans' home". Nevertheless, the old chaps felt very at home in Berlin and soon they began to conquer the town. At this they were quite successful. Every day, I distributed thirty entry tickets to the

competitions. One day, I noticed that quite a number of the Canadians entered the stadium accompanied by a girl. I saw that the red jacket with the maple-leaf emblem was sufficient legitimation for entry and the ticket I had handed out was given to the girl. You will understand that I was very angry at this behaviour, because tickets for the most important competitions were sold off and many students and colleagues were not able to attend the Games. I stopped the distribution of tickets at once, but my Canadians found other means of bringing their girls into the stadium. My "oldies" were always good for a surprise. Nevertheless, we became comrades and friends and at the end of the camp I had invitations to Canada for a stay of some years, but political developments prevented me from realizing these plans.

When the day of departure came, there were scenes of heartbreaking farewell between the departing Canadians and the weeping girls. A little pin with the red maple leaf is a precious souvenir of this Olympic Canadian adventure.

OLYMPIC EXPERIENCES

by Mr. Vassos Konstantinou (CYP)

Physical education teacher

My name is Vassos and my surname is Constantinou. I am no relation to Constantine the Great or Constantine the gold medallist, ex-King of Greece. I am only a simple servant of the Olympic Movement. For your information, I have been working with the IOA since 1972, and this is my 13th consecutive year with the Academy. However, in order to find Olympic fulfilment, so to speak, I had to participate in the Olympics. It was something I felt the need to do, as you will understand.

I have participated in two sets of Games of the Olympiad and have lived the atmosphere created at an Olympic site. I participated as a journalist and television commentator in Munich and Montreal. The fact that I had access to the Olympic village, the press centre and all the Olympic venues gave me the opportunity and the advantage of being close to and sharing the emotions of athletes, coaches and judges and also living the excitement of the competition for victory in the various events. I wish I could have had supernatural powers in order to be everywhere, feel everything and see everything. There is nothing more exciting, nothing more beautiful than being there. Believe me, there is nothing else that can produce such feelings of satisfaction and fulfilment as those experienced at the Olympic Games.

Television is not capable of bringing to the spectators the exciting feeling generated by certain moments of the Games, especially the opening and closing ceremonies. I remember standing on the steps with my colleagues, trembling with emotion, sharing the unique atmosphere both in Munich and Montreal. At such moments, people are transformed. Something overwhelming, something great happens to them, something which changes their personality, their inner self - perhaps for the rest of their lives. This short time is enough to create the elements necessary to the basic idea and the essence of the cause in which this ceremony is performed, namely to rouse people and give them a sense of Olympism and the Olympic ideals.

At the closing ceremony, all the athletes enter the stadium hand in hand, mingling with one another and sharing feelings of togetherness. No flags are carried, no signs of identification, no signs of individuality such as those shown in the opening ceremony are present. They are all one group free of racial discrimination, one family. The influence of countries and the involvement of NOCs play no part here. These people are drafted to serve the cause of peace, brotherhood and friendship. In such moments, these words can be easily pronounced, while at other times in other circumstances, they are not so easily expressed.

The beauty of the moment lies in the opening of peoples' hearts which takes place during the Games. The significant thing is to be present among all the peoples of our planet. Being there makes you part of a united world as it should be and not as it is today, torn in pieces by war and hatred. In such moments, the pieces fall back into place, in the hearts of the people at least, and make a "whole", united world for some days. This is actually how it should be. This is the essence of the last moments of the Games. At least, that is how I feel and how I shall continue to feel.

The deep sensation of the significance of these last moments of the Olympics will always have a special place in my heart and I shall always want to share it with all the peoples of our world.

MY OLYMPIC EXPERIENCE

by Mr. Jan Bratanov (BUL)

My name is Jan and I am from Bulgaria.

I have participated in two sets of Olympic Games in 1976 and 1980. My basic discipline is the 400m. However, I am not going to speak about the Olympic Games now. I am going to tell you about one incident in my sports career.

One of the oldest regional competitions in modern Europe is held in the Balkan peninsula, namely the Balkan Games. In 1979, for the jubilee, Athens organized the fiftieth edition on these games. The love of the Greek people for athletics is well-known as is the inimitable atmosphere of sports competitions in Greece. The whole of Greece watches the events.

At these, the 50th Balkan Games, Greece wanted to win at all costs. The situation before the start of the final in the 4x400m relay was the following: the Bulgarian team was only one point ahead of the Greek team. The Greek athlete and I were waiting at the starting line but we could hear nothing. There were 60,000 people in the stadium cheering and whistling. The whole stadium was standing up and screaming "ELLAS... GREECE!" This went on for fifteen minutes and still nobody could calm the spectators. The announcer was shouting into the microphone, but nothing could be heard. The Greek athlete came up to me, took my hand and raised it high. After that we embraced. The whole stadium applauded us and then fell silent. A minute later the start was given. However, the race was no longer important to me. The great emotion of the spectators which had begun as exaltation had turned into love and respect. I can never forget this action of my friend, my Greek colleague.

Now I would like to present to the Olympic Academy a picture which I painted in Sofia a few days ago, with the wish that the road towards the Olympic ideal may be strewn with flowers.

FINAL REPORT OF THE DISCUSSION GROUPS

Editorial Board:

Scott Crawford (NZL); Wojciech Liponski (POL); Daniel M. Reeks (USA);
Roger Vanmeerberk (BEL)

During the 23rd Session of the IOA, seven discussions groups were formed. These consisted of five English-speaking groups and two French-speaking groups. At the conclusion of the first meeting of the various discussion groups, the IOA faculty observed that the level of discussion and the quality of the debate had reached an all-time high. One possible reason is that social exchanges have given us a clear picture of NOCs and NOAs setting more rigorous standards in their selection of candidates to attend the IOA. Such recruitment policies are to be commended.

In session one, there were two groups of questions that were suggested. The session began with each group nominating a spokesman to give a summary of the group's deliberations and, of special significance, specific recommendations and proposals. The following topics were discussed in the first discussion section:

1. *What is the significance of violence in sport for the individual and for contemporary society?*

- a) When does aggressiveness become a negative trait in sport and in life in general?
- b) What is your attitude towards violence in your personal life?

2. *What is the effect of fair play in curbing violence in sport?*

In the second session, we were asked the question "How can education be used as a means to promote the ideals of Olympism and combat violence?"

- a) What is the effect of fair play in eliminating violence from sport?
- b) Define "fair play" and give specific examples from your own life experiences.

Definition of terms

While participants in group discussions often found themselves in agreement, it is abundantly clear that defining "violence" and "fair play" and "Olympism" was a most difficult task.

Fair Play

Even to scholars in fields such as philosophy or sociology, one concise definition of "fair play" is rare. For example, group 2 found "fair play" to have different meanings around the world.

"What is considered fair play under one culture may not be so under another ... so unless it is possible to standardize what we regard as accepted practices, we are, to a certain extent, going *round in circles*, in effect, we can only agree to disagree."

Especially in the second session, fair play was described and discussed as "the total competitive spirit and the determination to win while respecting the rules, the code of ethics, and the opponents". While this viewpoint is a useful starting point, the concept of fair play goes beyond these limits. Another group, for example, considered fair play as "a permanent spirit and a way of life". It was felt that fair play can result in mutual self-respect, in developing tolerance, in establishing an individual and collective conscience and can be a catalyst for achieving happiness.

Olympism

In some groups questions were raised concerning the absence of a standard definition of "Olympism". These groups felt that the "Olympic Charter" should include such a definition. One of the groups defined Olympism as a phenomenon that could be taught. "Olympism consists of respect for human beings manifested through sporting values."

A second definition of Olympism was that "it is a spirit, a way of living applied to individual societies built on fairness and relies on anyone and everyone to follow this spirit".

One of the many stimulating and productive spin-offs from the group discussions was that often, post-seminar dialogue allowed participants to express themselves more forcefully.

Cross-cultural differences and their impact on the way in which sport is played would seem to be a possible theme for future IOA Sessions.

Definition and Character of Violence and Aggression

As far as definition is concerned, participants in the discussion in general did not try to develop new definitions, but tried to base their point of view on existing definitions. Some groups for instance based their understanding on a dictionary's definition, while others based their deliberation on Mrs. Berlioux's paper, "Sport, Women and Violence", given at this 23rd Session. However, in some groups, we could observe attempts at deeper definition into the meaning of

violence. ("The intent to inflict harm on another individual", was one definition.) It was further qualified in this by saying that violence is manifested in:

- a) actions of infringement against man's individual and inalienable rights of behaviour;
- b) acts not acceptable by a particular society's approved social mores ;
- c) illegal use of physical and/or psychic violence.

Manifestations of Violence and Aggression

Types of manifestations of violence and aggression were qualified by participants on the basis of different factors. The most frequent divisions were based on factors such as :

- a) type of sport ;
- b) differences between sub-cultures in which particular sports exist (differences between classes and cultural groups within societies);
- c) basis of relations between different segments of the sporting culture, i.e. fans, competitors, sports organizers, coaches, journalists, etc.

All group reports expressed the judgement that sport is a mirror of the society in which it exists. As far as the individual is concerned, appropriate judgement is best expressed by the statement that : "violence... could be seen as an approved kind of retribution for the inadequacies of modern living." It is "a rebellion against the problems of man's personal existence".

There was also discussion in relationship to the causes of violence. The question to be explored was : "To what extent is violence learned from the society and to what extent is violence inborn in the individual?" There was no unanimous opinion. One opinion expressed was that "the origin of violence seems to be innate". Another group expressed the opinion that "learned experiences strongly mould aggression in contemporary societies".

Another topic that arose in discussion was "To what extent is an individual, as a human being, responsible for his violent and aggressive actions, and to what extent is the society responsible for his behaviour?" Some were convinced, during discussion, that society is mainly responsible for this behaviour.

However, there was strong disagreement in one group where two participants joined together to defend the point of view that we cannot remove the individual from responsibility for his actions. In certain situations, the individual will feel that his violent actions are justified and that he is not responsible for them. Therefore, he may act in a more violent manner feeling he is justified to act in this way. The previously stated attitude, that the individual is not responsible for his actions, can in this way only encourage other individuals to perform their own acts of violence.

Causes of Violence and Aggression

A list of some of the causes of violence and aggression was provided :

- a) insufficient adherence to the rules by athletes, coaches and officials ;
- b) an emphasis on success in all aspects of life, including sport;
- c) professionalism, nationalism, chauvinism, money, profit motive and other socio-cultural pressures ;
- d) mass media and sensationalism ;
- e) spectator pressure groups pressuring athletes to perform ;
- f) social class structure and sub-culture violence.

Approaches for Control and Prevention of Violence in Sport

Discussion participants were able to agree that violence in sport is inadmissible. Most groups felt that a certain level of aggressiveness provided an essential dynamic and positive quality to one's life.

The greater part of the discussion centered on the proposals about how to improve attitudes towards aggression and violence in sport. The list that follows is taken directly from specific group reports :

- An increasing educational emphasis on the fundamental values of competition;
- Encouragement of the mass media to deplore violence at all times and emphasize the positive aspects of sport. Various solutions to eliminate spectator violence were included. A number of participants suggested the consideration of the elimination of spectator sport with clinically presented TV sport ;
- In the media, quality performances of athletes should go side by side with winning performances. The effort of the good loser must be highlighted. In tandem with this proposal, courses for journalists and broadcasters should be held by NOAs;
- Search to implement and practise the ideals of Olympism;
- Encourage the development of research on sport and of sport sciences generally;
- Influence NOCs to encourage Olympic education and the clearer understanding of the concept of Olympism ;
- The IOA and the IOC should encourage the development of educational curricula that could be used for combatting violence in sport;
- The value of establishing NOAs in every country that is a member of the IOC;

- The use of UNESCO support to draw the attention of governments to the damaging effects caused by acts of violence in sport ;
- To suggest to International Federations that in their periodical reviews of the rules they pay particular attention to the elimination of violence in their sport;
- That doping be considered as a kind of violence and should be expunged, and those found guilty should be treated with consistent and unremitting severity.

Regardless of differences, groups and participants agreed that violence in sport should be combatted in every possible way on and off the field of play.

Recommended Solutions for Fair Play

There are many ways to promote fair play as a means of combatting violence in sport. The following is a detailed list of the recommendations exactly as they appeared in the original text of the group reports :

- that there should be careful and sensitive education in institutions ranging from the kindergarten to highly specific graduate courses at university level ;
- that the educational process of fair play begins at home and continues throughout life whether in private or sporting life. There should be no limit in the propagation of fair play both as an educational philosophy and as a philosophy of life ;
- that "variety is the spice of life". Children should be introduced to a number of sports so that the narrow focus, intense involvement and specialization are replaced by a broad base of life-time sport. Moreover, that the emphasis should be on sport as "ludic play", and that competition should not begin at too early an age;
- that in primary school and at the secondary stage of education Olympism should make use of the contribution of all the academic disciplines and the individual capacities of teachers, many of whom will be neither PE graduates nor sports coaches. There is the exciting potential for utilizing the many components that make up contemporary popular culture. For example, twentieth century literature, films - both movies and documentary material, video, sound archives, cartoons, all manner of newspapers, magazines, journals and even comics. The evils of doping and the tragedy of athlete-related drug abuse can be communicated with force and feeling by means of such approaches ;
- that there should be a continued promotion of fair play starting in the family, moving on to the school environment, sporting clubs and federations. Hopefully then, the political world will respect it;

- that the school grades in physical education and sport should include a partial assessment of sportsmanship based on performances in areas such as house matches (intramural competition), inter-scholastic sport and group games;
- that the preparation of physical education students at the college and university level should include a course or unit of study on Olympism. It would be an inter-disciplinary course, and not merely another element in the traditional history of physical education course;
- that importance be attached not only to the credo of "winning friends through competition", but the opportunities for large numbers of people of all ages to enjoy sport at the recreational level ;
- that there should be the encouragement of a flood of positive propaganda in the media and glorification of the good, rather than a constant criticism of the bad. Perhaps a humorous approach to fair play could be made. The recent Czechoslovakian animated cartoon is an example in this vein. The cartoon was shown at the 23rd IOA Session in July 1983 ;
- that there should be catchy and positive slogans that publicize fair play on each ticket purchased by sports spectators ;
- that the IOC and the IOA encourage the NOCs to develop curricula on Olympism, and that such materials set out to trigger the imaginations of young people. These curricula would operate at three levels : primary, secondary and tertiary;
- that the NOCs and other official bodies set up fair play awards for children's sport, for journalists, for competition in individual sports, and for participants in team events such as the World Cup in football;
- that fair play prizes be seen as more than cosmetic trappings of a contest. Jean Borotra's view that a special Olympic Medal should be struck is strongly supported. Following the concept of this idea, during an Olympic year, a "Year of Fair Play" be declared by the International Olympic Committee and supported by the UNESCO ;
- that for developing countries, there should be clear support to design courses about Olympism that meet the special needs and circumstances of each country;
- that the oath at the Olympic Games on behalf of the competitors judges and officials should include the term "fair play" ;
- that the creation of new National Olympic Academies will greatly assist in the realization of the aims of the IOA, and the successful implementation of the recommendations collated in this 23rd Session.

The discussions concluded that fair play is : "Honesty, a way of living based on self-respect, and consequently respect for others."

In conclusion

To quote from an original group report, "we who have had the great opportunity to be here at the International Olympic Academy understand that it is impossible 'to change the world' when we return home. But if all of us are doing something positive concerning Olympism and fair play, the total effort will mean a lot.

"Before trying to educate others in the true meaning of Olympism, we as individuals, should take a good look in the mirror and see the reflection that we have on society and make sure that it is someone who is committed and who is living up to the expectations of Olympism.

"How can we identify the expectations of Olympism and the Olympic Movement if we don't understand what they are? We must practice what we preach. Perhaps our struggle in Olympic sport is an impossible one, but it must be maintained".

**CLOSING CEREMONY
OF THE 23rd SESSION
AT ANCIENT OLYMPIA**

19th JULY 1983

ADDRESS

by Professor Nikolaos Nissiotis (GRE)

President of the IOA

All happy periods in our lives seem to pass more quickly than the duller periods of routine, which lack interest and excitement. I think this was also true of our 23rd Session. It is hard to believe that we have already reached the Closing Ceremony.

Apart from the joyous feeling of togetherness which has marked this Session, I believe that the studies we have undertaken in common also contributed to the sense of satisfaction which led our time here to pass so quickly. For me, it has been a new experience to see such a large group explore in such depth the special theme, namely violence in sport, alongside the general theme, an introduction to the Olympic Movement.

The 23rd Session must to some extent be regarded as pioneering a new approach in this respect which will guide us in planning future Sessions. I am convinced, after this experience, that the selection of the special topic can lend more interest and dynamism to the study process of a Session on Olympism, because the history and philosophy of the Olympic Games become intimately linked with the subject, which has been specially selected to show how Olympic principles, ideals and concepts may be applied in a certain field of action. It is in this way that the 23rd Session showed the beneficial effects the Olympic ideal may have in facing up to violence and in practising fair play. It is in this way also that our debates have made us aware of several important elements of Olympism and their relevance to our task for the future in our respective countries.

In the light of this, I venture to say that it is not enough to state that violence in sport is not an isolated phenomenon peculiar to sport, but that it has its roots outside sports grounds in man's inner nature and in the antagonisms inherent in contemporary society. It is our conviction that, by this realization, we are facing up to our responsibility in the struggle against violence in general.

One should therefore avoid positions at either extreme, which attribute violence entirely to factors outside sport or to sport alone. We should seek to exclude violence from our sphere of responsibility. We must find a way of linking

theory with practice. It is necessary to reflect more deeply on the causes of violence outside sport, but we have also to be aware of our common guilt as sportsmen, who should practise Olympism as a way of life, because we run the risk of participating at some time in a society which gives rise to violence in sport and violent actions in general.

This awareness implies a self-critical attitude when we engage in a study of this kind in the name of Olympic principles, because we sense how weak we are in facing up to the causes of violence in sport in the light of the Olympic teachings we proclaim. That is, I think, if I may express my opinion, the very great benefit we have gained through our studies and life together here in the IOA during these eleven days. Certainly, this general approach should be seen only as a starting point, from which the group discussions developed their examination of the theme, arriving at some practical conclusions on ways of dealing with violence in sport in a more detailed and specific way, insisting on the need for intensive education as the only effective means of combatting violence and for the application of this education in practice.

At this, the close of our study period, therefore, I feel an urgent need, whilst congratulating you on your exemplary participation in all aspects of the programme and thanking you for all you have contributed, to appeal to you to become servants of Olympism in the struggle against violence in your own environments and back in your own countries. I appeal to you to combine, in a spirit of self-criticism but also of practical dynamism, the strong theoretical and philosophical basis of Olympism with its practical expression in the situations of violence which may arise in sport, in society and in your day-to-day lives, thereby promoting this beneficial and authentic humanism in and through your sporting lives.

On behalf of the Ephoria of the IOA, I would like to thank all the excellent speakers we have heard, especially those who stayed on with us for the remainder of the Session to help with the seminar work. I also extend our warmest thanks to all who participated, especially those of you who carried out the hard work of drafting reports and those four who summarized them at the end. I thank the indefatigable Dean, the Vice-President of the Ephoria, head administrator and the members of the Secretariat, the supervisor of the entire IOA facilities, Mr. Frangoulis, and all the permanent staff here at Olympia. I also thank our young volunteers, the kitchen personnel who catered for us so well and so abundantly, the medical services, the ever-present electricians and, last but not least, our interpreters.

It has been very pleasant living and working with you near the sacred Altis during this Session. You may be sure that your departure will be felt as deeply by

those of us who remain here as by yourselves when you leave the IOA. My only hope is that our thoughts may bridge all the geographic distances which separate us, as, from now on, we shall all belong to the one Olympic family, citizens of Olympia scattered throughout the world.

With this hope, I bid you farewell and wish you a good and pleasant trip back home, with the assurance that our best wishes for your studies and work towards peace and understanding amongst all people will accompany you always.

ADDRESS

by Professor Roger Ingham (GBR)

Department of Psychology, University of Southampton
on behalf of the lecturers

I thank my distinguished colleagues for entrusting me with the task of speaking on their behalf in this closing ceremony. I accepted the invitation with honour and with nervousness. I am delighted to thank many people: the President and the Ephoria for inviting us, the many individuals and members of the Committees that have made the necessary finances available, and all the individuals who have made our stay such a pleasant one. These include the staff here at the Academy who work so hard to keep the buildings and surroundings in such beautiful condition, the kitchen and bar staff for their good service and good quality, the staff who have come with us to attend to our requirements (and I'm sure these have been many) as well as the permanent office staff, the electrical operators and, last but not least, the translators. Locked away in their glass boxes, they have managed to keep up their skills and their humour during some long sessions. I hope, Mr. Dean, that you will pass on to all these people our sincere thanks, as well as to anyone else not on my list whom I have forgotten through nervousness or inexperience.

This has been the largest ever gathering in this Academy and we should not underestimate the complexities of the organization. I'm afraid I have to make apologies to two of my colleagues.

Firstly, to Professor John Powell. I did not manage to attend his exercises at 7am. I can assure him, however, that I did not neglect my fitness. I prefer to train alone. So every morning I ran ten laps... around my bed.

Secondly, to Professor Fernand Landry. I did not go with him at 6am to see the sunrise from the Kronion Hill, despite my good intentions. To compensate for this, I invented an easier way to share this moment. Soon after I woke up, I went outside my door, climbed onto a chair... and opened my eyes very, very slowly.

During the first few days here (which like most of you were my first) I heard some comments (not complaints) about the abstract nature of Olympism. As the week progressed, however, I became more convinced that this approach is

vitaly important. The modern world changes rapidly, and it is easy, no matter where we live, to compromise our views and to weaken our commitment to beliefs we once held. Often we are not aware of such changes.

To guard against these positions of compromise, we need clear standards - standards, or fundamental principles, which are unchanged by economic and technological developments. Olympism provides one such set of standards, and to understand its principles we need to realize its stability, its solidity and its strength. This understanding can only be achieved by removing it from everyday realities.

But the *application* of the principles of Olympism is far from abstract. The challenge is, firstly, in the translation from the abstract to the practical. The practical realities differ so much between different cultures and sub-cultures that it is not always an easy task to know how best to behave or react. We must constantly ensure that we search for creative, sensible and appropriate applications consistent with the principles of Olympism. And in the context of violence and fair play, these applications to practicalities must be concerned not only with sport itself, but also through sport to other aspects of the social and physical world.

The second challenge lies in the determination with which we as individuals pursue the aims in our everyday lives. We have heard these past days about acts of great courage committed by great athletes in the interests of fair play. Such acts capture our imagination and warm our hearts. But courage is not confined to the sporting arena. It also needs courage to stand up for our beliefs, to speak of our convictions and to hold firm when others are opposing us. If we believe in our cause, then we must pursue it. I think that we have learned during our time here - if we didn't know it before - that the absolute principles of Olympism *are* worth pursuing. So, in an increasingly harsh and cynical world we need courage just in the same way that the great Olympians need courage. And this will be the stronger for our realization - when we are in our homes and jobs in our own countries - for our realization that many other people from many other countries are pursuing the aims that we believe in.

The education process is not primarily concerned with facts. Ideally it is equally concerned with the encouragement of enthusiasm, motivation, creativity, confidence and the desire for further knowledge and thought. If as the lecturers at this Academy, we have been able in a modest way to contribute to this process, then we shall feel that our time has been well spent.

During our time here we have received many gifts. The greenery around the Academy, the typically warm welcome of the Greek people, the badges and other paraphernalia, the friendship of many people from distant parts (and isn't it

amazing how friendships can develop so deeply in such a short time in the right environment?). We must use these positively - of course we feel regret at leaving, but this must not be allowed to overshadow the positive sides of the experience. Keep your heads up, not with arrogance, but with pride - pride at having been fortunate enough to be here these past days, and pride at what future use you will make of the experience.

Mr. President, Mr. Dean, we thank you for the present of our presence.

ADDRESS

by Mr. Peter Treadwell (GBR)

on behalf of the participants

I thank you for according me the privilege of giving this closing address on behalf of my colleagues at this, the 23rd Session of the IOA. For me, not having been at the Games as either performer or official, these two weeks have been my Olympic Movement and this moment feels like an Olympic final.

Before I say a few words which reflect how we, participants, have been affected by this international gathering, I would like to thank all these staff of the Academy, the secretariat, interpreters, cooks and maintenance men, who have provided for the smooth running of lectures and social events.

However, one criticism : I do wish they would play that Greek music a little later in the morning and that the taped music of those noisy insects need not go on all day. But that is really an integral part of the area of the Academy and along with the sunshine and the luxuriant surroundings a centre exists here that is idyllic, crowned by the fact that it is within a discus throw of Olympia's ancient stadium and the hearts of two great Olympians, the Baron de Coubertin and Carl Diem.

These two men have created the term "modern Olympism". It is a phrase that we, participants, have found out possesses both a practical and doctrinal manifestation. It embraces not only a quadrennial celebration of the Winter and Summer Games themselves, but also a philosophy of sport and life.

Olympism, we have also found out, implies a universal appeal for peace through international understanding. It transcends national boundaries, be they physical or verbal. Our own little Olympic village of the Academy and our daily routine is a reflection of this, be it manifested via crucial soccer matches, the light-hearted play around the pool or across our vitally important discussion group work.

Of course, in this village atmosphere where a tightly knit family has been woven, small incidents of political rivalry and sporting violence or negative play inevitably arise. I valued those moments, particularly when I got up from a tackle, from a fellow British delegate on an opposing side, for they remind us of

the real worlds, just outside the gates down the hill. Harmony and a joy of being have impinged themselves on us all these last few days. Fond memories will flicker bright just like the Olympic flame. We will, I am sure, hold them dear, and perhaps our Olympic medallists present will cherish those moments as dearly as their moments of Olympic glory. I will best remember that spontaneous moment when, after the showing of the film of the opening ceremony in Moscow, delegates rose in unison to applaud. It reaffirmed my personal faith in supporting those and other Games and hating a political boycott, however it manifests itself, in national and international sport. Los Angeles is just around the next sporting bend and already the media and distinguished Academies have begun to criticize the nature of these Games. I accept that as such a vast sporting phenomenon, the Olympics will be subjected to close scrutiny. Perhaps what we are about to see is a new form of Games - which will need, as we have been attempting to struggle for, a new interpretation of Olympism. We live in a dynamic multi-faceted modern society; we must search for positive change, and this may well apply to our Olympic Movement.

Without doubt, the deliberations of the IOC will be of abiding concern to us and a greater diversity of people as we move to America in 1984. In our own individual work when we leave the Academy we should not expect to change the world. But I would hope that careful attention is given to our discrete suggestions that have emanated from many hours of discussion concerning violence and fair play in Olympic sport, for they are the reflection of a common mind with a common spirit and aim - that of preserving and further developing true Olympism. If we personally need a platform to do this, then it lies in the role of our National Olympic Academies. They are growing and I am sure would act as a common ground whence we can examine Olympism, past, present and future.

Of the future, we must further debate and act on what has been learned. We now have our own little Olympic club. It is a vast web of contacts that must never be broken; rather it should be enlarged. The friendships made here in these last two weeks I will endeavour never to let die. They have been fostered from an emotional and symbolic affinity concerning Olympism. They are dear to us all and best epitomized by the Olympic flame. These friendships, like the flame, have been lit here - long may they both burn brightly.



The participants in the evening - what a good atmosphere !



Humour knows no boundaries.



Mr. Jean Borotra and Mrs. Dora Ketsas in the first row of the auditorium during the closing ceremony.



It is a tradition that the various groups present the IOA with gifts for the Olympic Museum. Professor Nikolaos Nissiotis receives from Professor Fernand Landry the flame used for the 1983 University Games. Also present are Professor John Powell, Nancy Stewart, a Canadian student, and the Dean of the IOA, Dr. Otto Szymiczek.

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ABBREVIATIONS USED

AFG	Afghanistan	GEQ	Equatorial Guinea	NZL	New Zealand
AHO	Netherlands Antilles	GHA	Ghana	DMA	Oman
ALB	Albania	GRE	Greece	PAK	Pakistan
ALG	Algeria	CRN	Grenada	PAN	Panama
AND	Andorra	GUA	Guatemala	PAR	Paraguay
ANG	Angola	GUI	Guinea	PER	Peru
ANT	Antigua	GUY	Guyana	PHI	Philippines
ARG	Argentina	HAI	Haiti	POL	Poland
AUS	Australia	HKG	Hong-Kong	POR	Portugal
AUT	Austria	HOL	Netherlands	PRK	D. P. R. Korea
BAH	Bahamas	HON	Honduras	PUR	Puerto Rico
BAN	Bangladesh	HUN	Hungary	QAT	Qatar
BAR	Barbados	INA	Indonesia	ROM	Rumania
BEL	Belgium	IND	India	RWA	Rwanda
BEN	Benin	IRL	Ireland	SAM	Western Samoa
BER	Bermuda	IRN	Iran	SAU	Saudi Arabia
BHU	Bhutan	IRQ	Iraq	SEN	Senegal
BIR	Burma	ISL	Iceland	SEY	Seychelles
BIZ	Belize	ISR	Israel	SIN	Singapore
BOL	Bolivia	ISV	Virgin Islands	SLE	Sierra Leone
BOT	Botswana	ITA	Italy	SMR	San Marino
BRA	Brazil	IVB	British Virgin Islands	ESA	El Salvador
BRN	Bahrain	JAM	Jamaica	SOL	Solomon Islands
BRU	Brunei	JOR	Jordan	SOM	Somalia
BUL	Bulgaria	JPN	Japan	SRI	Sri Lanka
CAP	Central Africa	KEN	Kenya	SUD	Sudan
CAN	Canada	KOR	Korea	SUI	Switzerland
CAY	Cayman Islands	KUW	Kuwait	SUR	Surinam
CGO	People's Rep. of Congo	LAO	Laos	SWE	Sweden
CHA	Chad	LBA	Jamahiriya	SWZ	Swaziland
CHI	Chile	LBR	Liberia	SYR	Syria
CHN	People's Rep. of China	LES	Lesotho	TAN	Tanzania
CIV	Ivory Coast	LIB	Lebanon	TCH	Czechoslovakia
CMR	Cameroun	LIE	Liechtenstein	THA	Thailand
COL	Colombia	LUX	Luxembourg	TOG	Togo
CRC	Costa Rica	MAD	Madagascar	TPE	Chinese Taipei
CUB	Cuba	MAL	Malaysia	TRI	Trinidad and Tobago
CYP	Cyprus	MAR	Morocco	TUN	Tunisia
DEN	Denmark	MAW	Malawi	XUR	Turkey
DJI	Djibouti	MEX	Mexico	UAE	United Arab Emirates
DOM	Dominican Rep.	MGL	Mongolia	UGA	Uganda
ECU	Ecuador	MLI	Mali	URS	USSR
EGY	Ar. Rep. of Egypt	MLT	Malta	URU	Uruguay
ESP	Spain	MON	Monaco	USA	United States of America
ETH	Ethiopia	MOZ	Mozambique	VEN	Venezuela
FIJ	Fiji (Islands)	MRI	He Mauritius	VIE	Vietnam
FIN	Finland	MTN	Mauritania	VOL	Burkina-Faso
FRA	France	NCA	Nicaragua	YAR	Yemen Arab Rep.
FRO	Germany	NEP	Nepal	YMD	Yemen Dem. Rep.
GAB	Gabon	NOR	Nigeria	YUG	Yugoslavia
GAM	Gambia	NGU	Papua-New Guinea	ZAI	Zaire
GBR	Great Britain	NIG	Niger	ZAM	Zambia
GDR	German Dem. Rep.	NOR	Norway	ZIM	Zimbabwe

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