



INTERNATIONAL OLYMPIC ACADEMY

ΣΤΑ.ΙΟΝΝ.ΡΟΝΝΙΚΙ



THIRTIETH SESSION
20th JUNE – 5th JULY 1990

ANCIENT OLYMPIA

INTERNATIONAL OLYMPIC ACADEMY
THIRTIETH SESSION

20th June - 5th July 1990

Basic theme:
OLYMPISM

Special theme:
WOMEN IN THE OLYMPIC MOVEMENT

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INTERNATIONAL OLYMPIC ACADEMY

REPORT
OF THE
THIRTIETH SESSION

20th JUNE - 5th JULY 1990

ANCIENT OLYMPIA

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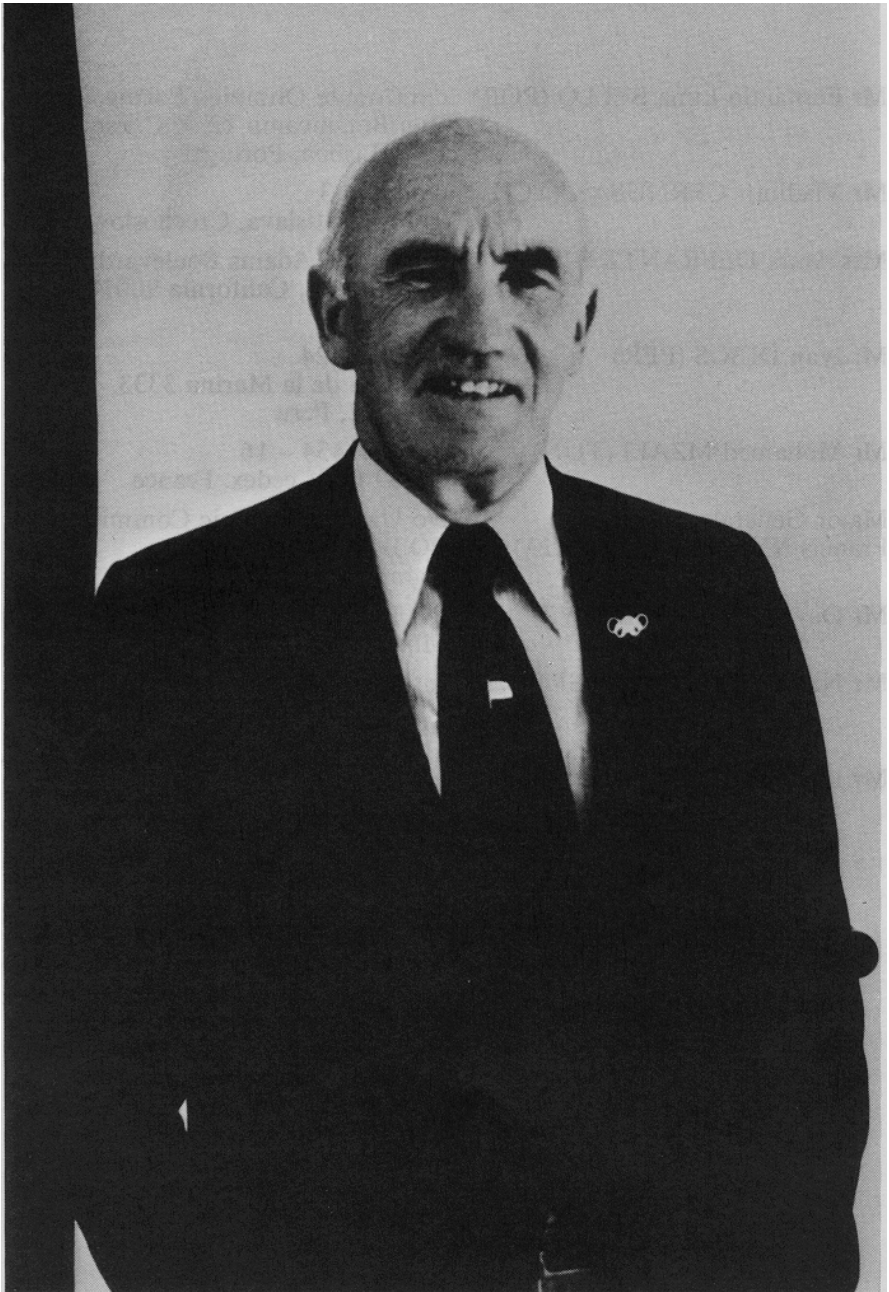
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TRIBUTE TO OTTO SZYMICZEK

When, in my youth, I had the good fortune to have Otto as my gymnastics teacher, I never dreamed that, many years later, we would be colleagues in the Hellenic Olympic Committee and that he would again be my teacher, this time in Olympism.

Otto Szymiczek was known to the Greek and international public and will be remembered as a great specialist in sports in general and track and field in particular. Technical Adviser to the Hellenic Olympic Committee for many years, specializing in Olympic preparation, he was coach of our national team and, for several years, Chairman of the International Athletics Coaches Association.

Nevertheless, his personal passion and his life's work was the propagation of Olympic education and initiation of young people into the principles of Olympism, its history and its philosophy.

Jean Ketseas and Karl Diem may have been behind the founding of the International Olympic Academy as the educational and spiritual centre of the Olympic Movement, but it was Otto Szymiczek who was its tower of strength and its most indefatigable worker. For thirty years, that is since the Academy's very foundation, he devoted himself untiringly and wholeheartedly to its success.

He devoted himself to the running of its operations, preparation of the Session programmes, the choice of themes for lectures and the dissemination of its ideals throughout the world. In winter, he would prepare his work, and from the moment summer made its appearance, he would come to Olympia for months on end, during which he attended meticulously to the proceedings of Sessions, taking care of every detail. His passion for accuracy and his respect for rules, protocol and order were well known. Whilst he tried to appear solemn if not severe, he was capable of being open and sympathetic, and won his pupils' esteem thanks to a sense of humour which made him more popular every year.

Since the tragic death of my unforgettable friend and colleague Nikos Nissiotis, I have borne the full burden of the Presidency of the International Olympic Academy, and Otto guided my first steps. We had, of course, our little differences of opinion, but Otto always found a solution to satisfy everyone, without ever compromising his convictions.

Dear Otto, I wish you well on your journey. May your family be proud of the educational and spiritual work you accomplished and your contribution to the Olympic Movement, for which the International Committee awarded you the highest distinction.

All of us, your friends and colleagues, promise to pursue your work with all our strength, on the road you traced out before us.

May the earth lie over you lightly.

Nikos Filaretos
IOC Member in Greece

Dr. Otto Szymiczek was born in Budapest, Hungary in 1909, married to Dora Favreti and had two sons. Died 23rd August 1990.

Studies : Physical Education, Royal Highest School of Physical Education in Budapest, Hungary. Citizenship: Greek.

Foreign languages : Hungarian, Greek, English, German, French.

Career: Coach of the Hellenic Track and Field National Team 1930-1961.

Technical advisor of the Hellenic Olympic Committee 1961-1976. Dean of the International Olympic Academy since 1962.

Member of the Hellenic National Mission to all Olympic Games continuously from 1932 to 1984.

President of the International Track and Field Coaches Association from 1959 to the present time.

Vice-President of SEGAS (Hellenic Amateur Athletic Federation) in 1969.

Member of the American Association for Health and Physical Education, of the International Federation for Welfare and of many other Greek and foreign Federations.

General manager of the European Track and Field Championships in 1969, organized in Athens.

Representative of Greece in many International Congresses and in the Special Committee for the Development of Sport of the Council of Europe. In charge of the publications of the International Olympic Academy.

Regular Lecturer at the Sessions of the International Olympic Academy. Guest Lecturer in many Congresses in Greece and abroad on the subjects of Olympism and Sports (National Olympic Academies in foreign countries, Rotary Meetings, Congresses of the International Track and Field Coaches Associations, etc.), contributor to many Greek and Foreign publications, books and magazines, etc. on the subject of Olympism and Sports.

Distinctions and awards:

Gold Medals of the SEGAS (Hellenic Amateur Athletic Federation) and of the Hellenic Olympic Committee for 50 years of activities in the Greek Athletics. Title of "Doctor Honoris Causa" of the Sciences of Physical Education awarded by the Faculty of Physical Education of the University of Budapest, Hungary: 1981.

Olympic Order of the International Olympic Committee: Bronze Medal in 1981 Silver Medal in 1986.

Gold Medal awarded by the Hellenic Olympic Committee for 25 years successful service as Dean of the International Olympic Academy.

Veteran's medal of the International Amateur Track and Field Federation.

Elected Member of the American Academy of Physical Education.

Honorary Member of the Olympic Committee of Portugal. Elected

Member of the Board of Directors of the YMCA, Athens, 1982

1982 Games General Manager of the European Outdoor Track and Field Championships of Athens.

1985 Medals: Commander of the Order of *King*, George I. Commander of the Order of Phoenix. Olympic Medal of the Austrian Olympic Committee Olympic Medal of the Olympic Committee of the Republic of China (Taipei).



KLEANTHIS PALEOLOGOS HAS LEFT US

Kleanthis Paleologos, one of the founders of the International Olympic Academy, left us on 25th August 1990.

The participants in the AIO's annual Sessions will no longer have the opportunity to question him on his vast store of historical memories, which he used to relate with such enthusiasm.

Kleanthis PALAEOLOGOS was born in Athens in 1902. He lived in Mytiline, where he completed high school. He served in the cavalry and studied theology at Athens University and physical education at the Teachers' College of Physical Education.

In 1926, he was appointed to teach Gymnastics at the Teachers' College and the Lyceum of Mytiline. For two years (1929-1931) he studied physical education at the Royal Academy of Physical Education in Budapest and for six months at the Highest School of Physical Education in Berlin.

From 1932 to 1949, he taught at the Greek Academy of Physical Education, of which he was also Director from 1950 to 1962. He was a coach in track and field and swimming with many great clubs and was the founder of sport on the island of Lesbos.

He was a member of the Hellenic Amateur Athletic Federation (SEGAS) Executive Council for 15 years. He contributed to the proceedings leading up to the creation of the IOA, at which he became an almost permanent lecturer, and of which he became Honorary Vice-President in 1985.

He wrote many books on sport, swimming, gymnastics and mountaineering, and in 1971, he was commended by the Athens Academy for his novel "Daï Panyotis". In 1974, he was awarded the gold medal of the International Academy of Lutece for his book "From the legends of Olympia". In 1981, he published the novel "The Little Lion" and in 1989 his short stories under the title "A Seagull".

His lectures at the IOA were published in all the special Olympic magazines in Europe and his book "From the legends of Olympia" was published in Spain, France, England, Egypt, Romania and Japan.

He was one of the most instrumental authors of the great volume "History of the Olympic Games", edited by the EKDOTIKI ATHINON and wrote for many newspapers and magazines.

He was awarded the title of "Doctor" by the Faculty of Physical Education of the University of Budapest.

I.O.A.

FOREWORD

The nature of men and women has always been an object of philosophic reflection, thinking, research and analysis.

The purpose of philosophic and investigative consideration was to establish and propose a system of education and upbringing for both genders that would meet their existential needs and guarantee mutual understanding, acceptance and equality in our world community.

The special theme of the 30th Session, "Women in the Olympic Movement" has once again provided scientists with an opportunity to analyse the role of women in society and in the Sports and Olympic Movement in particular - through their views and standpoints - to investigate the past and, based on the mutual interaction and cooperation between the genders through the times, to explain the present and outline their vision about the future.

Discussions centred on the answer to the following questions : What is the nature of the man and the woman? What should be their education? What are the goals and the means of this education?

These thoughts, which preoccupied even Plato, have been the object of lengthy and animated debates within the working groups throughout the Session.

All agreed that the world community should support more strongly any action aimed at ensuring respect of the fundamental human principle of equality between genders and individuals in general.

The Olympic Movement could become the central core of such an action and sport an educational tool, that would serve, through its values and ideals, the long term needs of society, thus contributing effectively to social progress.

Traditional and religious biases, as well as medical reasons have turned the question of women's participation in the Olympic Movement into a controversial issue that has given rise to a lot of discussion and opposition at the level of the three pillars of the sporting movement: the International Olympic Committee, the National Olympic Committees and the International Federations, but also among sports specialists as was emphasized by the President of the International Olympic Academy, Nikos Filaretos, in his opening speech during the official ceremony on the hill of the Pnyx.

The theme of the 30th Session was divided in three specific sectors:

1. The evolution of women's role in society and the Olympic Sports Movement through time.
2. The socio-cultural and psychological and medical aspects related to women's involvement in sports and the Olympic Movement.
3. The new philosophical concepts on gender equality within the Olympic Movement.

The work of Session closed with conclusions, recommendations and forecasts about the future.

It was generally assumed that the struggle of women for equality in the wider social environment and the Olympic Movement, should not be seen as a conflict between genders and any criticism as a questioning of the ideal and functional values of the Olympic Movement, but as an expression of doubt and fertile intervention in existing situations so as to overcome distinctions at the level of gender relations and human relations in general, by adopting the universal declaration of human rights.

However, as Professor Jim Parry, a valuable co-worker of the International Olympic Academy, observes in his lecture, "Unjust as it might appear to begin with, the most useful and fair conception of justice is that which guarantees to people their rights to what they already have, even though what they already have may be far from equal. "

These words should prevent us from attempting to create super values, idealistic models, within the context of the world community, leaving margins that could impose their acceptance on men through an arbitrary system that would dictate the acceptance of absolute values and intervene directly in man's freedom of thinking, acting and behaving, which would certainly result, in the area which we are concerned, in a standardization of gender relations.

These reflections are just one part of the multifaceted and extremely varied activities of the International Olympic Academy which give rise to similarly valuable results and conclusions.

In the last years one could observe a rising trend in the work and activities of the International Olympic Academy; this trend continued this year as well since the demand for participation in the different sessions and meetings, the 30th Session in particular, exceeded all expectations. This was certainly due to the choice of such a topical issue as the theme for the Session, but just as much to the tireless efforts of the President of the International Olympic Academy, Nikos Filaretos to ensure recognition for the Academy and acknowledgement of its extensive contribution to the International Olympic Movement.

A total of 21 events took place this year in the facilities of the IOA in Ancient Olympia (cf list of events) and they were attended by 2044 participants.

Eight of these events were international - five being the regular sessions of the IOA - six were educational clinics and five visits organized by Greek and foreign educational institutions.

It should also be noted that, in addition to the sports events staged during the sessions, the Greek pupil and student steeple chase championships were also held on the IOA facilities.

Unquestionably, the 30th Session was the highlight of all these events. It was attended by 262 participants from 74 National Olympic Committees. It is worth mentioning that nine members of the International Olympic Committee were presents at the Session, while thirteen Olympic medallists attended the proceedings; among them were some great names of international sports like Larisa Latynina (URS) who has won the highest number of Olympic medals and the legendary Fanny Blankers-Koen (HOL) (cf list of guests).

The theme was developed by sixteen lecturers from all over the world (cf detailed list of lecturers) with fascinating presentations. We had the honour of having the introductory lecture on the subject presented by the President of the International Association of Women, Mrs Alaki Giotopoulos-Maragopoulos (GRE).

It is a tradition in the foreword to this Report to give a short outline of the work of the other regular sessions of the International Olympic Academy.

Work began with the 5th International Seminar for Sports Journalists that was attended by 40 journalists from 24 countries, including some prominent members of this discipline. Participants were:

Guests: Miss Michèle Verdier (FRA), Mr. Albert Riethausen (FRG)
Lecturers: Mr. Jacques Ferran (FRA), Mr. Frank Taylor (GBR),
Mr. Elias Sporidis (GRE), Mr Kostas Deliyannis (GRE),
Mr. Kostas Georgiadis (GRE).

Participants expressed the desire and the wish that the Training Seminar for Sports Journalists in Ancient Olympia should be pursued and that the cooperation between NOCs and Sports Press Associations should be promoted on a national level, both for better selection of participants who could help us in our promotion effort and in the projection of the Olympic Idea, its principles and values by the mass media.

The 3rd International Session for Directors of National Olympic Academies was attended by 49 people representing 39 National Olympic Academies. The high level and content of this session both as regards the involvement of participants and the quality of lectures should be especially emphasized.

The main lecturers were:

Marius Francisco (BEN), François Carrard (SUI),
Nikolaos Yalouris (GRE), Mrs Fani Kakridi-Enz (GRE),
John Mosher (USA).

The proceedings concentrated on the consideration of the following aspects:

- a. Coordination of the work of the International Olympic Academy with the National Olympic Academies.
- b. Coordination of activities of National Academies.
- c. Promotion of the Olympic Education of Youth.
- d. Suggestions for future IOA Sessions.

It was generally felt that coordination of work among National Olympic Academies should be done through the IOA, which should further develop its efforts in this direction.

The wish was also expressed for the continuation of these sessions as they provide participants with an excellent forum for information, exchange of views, closer contacts between Directors and officials of National Olympic Academies, promoting the adoption of decisions and conclusions on the work of National Olympic Academies.

The 9th International Session for Educationists was a great success. It was attended by 68 participants from 26 countries. Extremely interesting Olympic Education programmes were presented which are implemented both during the Olympic Games and as teaching material for school curricula.

The main speakers were:

Mrs Deanna Binder (CAN), Mrs Sally McCracken (USA), Mrs Catherine Kalava-Mylona (GRE), Mrs Dorothea Luther (FRG), Prof. Dr. Norbert Mueller (FRG), Prof. Dr. John Talbot Powell (CAN), Prof. Dr. Wayne Osness (USA), Mrs Alice Schaeffer (HOL), Prof. Dr. Ingemar Weiler (AUT), Prof. Dr. Sotiris Yatsis (GRE). Educationists considered the following questions during their session:

1. Educational concepts for the harmonious development and fulfilment of man.
2. The idea of man's self-realization (in relation to high performance).
3. The voluntary commitment to the values of sport (such as fair play, equality of chances, mutual respect), principles accepted as the moral base of human behaviour.
4. The ideal of amateur sport which has been put aside today and educational sport.
5. The idea of peace and mutual understanding among people linked to tolerance toward the others.
6. The elite athlete as a unique individual.

Forty people from 24 countries participated in the 3rd International Session for Directors and Officials of Higher Physical Education Institutions. Such a participation cannot be considered as satisfactory given the fact that the International Olympic Academy had invited more than 80 physical education institutions to send participants.

The session theme, "The integration of Olympism as an independent course in the curriculum of physical education institutions", was developed by the following speakers :

Dr. John T.F. Cheffers (AUS), Mr Constantinos Hadjistephanou (CYP), Prof Dr. Manfred Laemmer (FRG), Prof. Imre Makszin (HUN), Dr. Demetres Panayotopoulos (GRE), Prof Dr. John Talbot Powell (CAN), Prof. Dr. Horst Ueberhorst (FRG).

Participants drew attention to the different views and interpretations as to the meaning of Olympism and emphasized the need for this reason to organize a multidisciplinary seminar during which the positions of the various branches of science could be presented in respect to a universal definition. This could become a starting point for further action.

They therefore felt that it would be preferable to include the philosophy of Olympism as a special subject on the curriculum of other scientific disciplines.

As every year, some remarkable exhibitions were staged during the sessions.

The Fine Arts Workshop operated again during the 30th Session under the direction of Kevin Whitney (GBR). At the end of the Session a painting and photography contest was held at which participants presented their noteworthy works.

In addition, participants in all sessions very eagerly took part in the sports events and organized social evenings with a pleasant and entertaining artistic programme including traditional dances, music, songs and theatrical plays from their countries.

In conclusion to this report on a successful year, it should be acknowledged that all the departments of the International Olympic Academy (Administration, Secretariat, Library, Duplication, Restaurant) functioned faultlessly thus providing the best possible service to participants and fully meeting the requirements of all sessions.

The IOA feels the duty to thank the Hellenic Olympic Committee which has been extending for 30 years its moral and material support to the Academy. We also wish to thank the International Olympic Committee for its help.

The President of the IOC, Juan Antonio Samaranch honoured once again with his presence the opening ceremonies on the hill of the Pnyx.

On this occasion we also wish to extend our appreciation to the honorary Vice-President of the IOA, Professor Nikos Yalouris and the close friend and permanent co-worker of the Academy, Professor John Powell, for their valuable voluntary contribution to the work of the Academy during the sessions.

Before closing we wish to pay tribute to the memory of the man who has marked the progress of the International Olympic Academy through the years. The Dean, Otto Szymicek, who had been the author of the forewords to the IOA Reports for 30 years, was missing from the festive ceremonies and the other activities of the IOA. Health reasons, then his unexpected death deprived all of us who attended the sessions of the IOA of the valuable presence of this man of true Olympic stature, whose contribution, however, could still be felt through his intellectual and literary work.

The unequal fight with the Cerberus of the Hades was also lost by the Dean's inseparable friend for 50 years, Kleanthis Paleologos, one of the pioneers of the Academy, its honorary Vice-President and constant lecturer at its sessions. Although the pioneers of the IOA were John Ketseas and Carl Diem and the Academy is rightly considered as their spiritual child, Otto Szymiczek, as an adoptive father gave shape to their thoughts and contributed decisively to its development and worldwide fame and recognition. This Report is dedicated to the memory of these two Olympians.

Dear readers, the International Olympic Academy, under the enlightened guidance of its President, Nikos Filaretos and the Ephoria, has gained considerable prestige within the Olympic Movement and the world of sport in general.

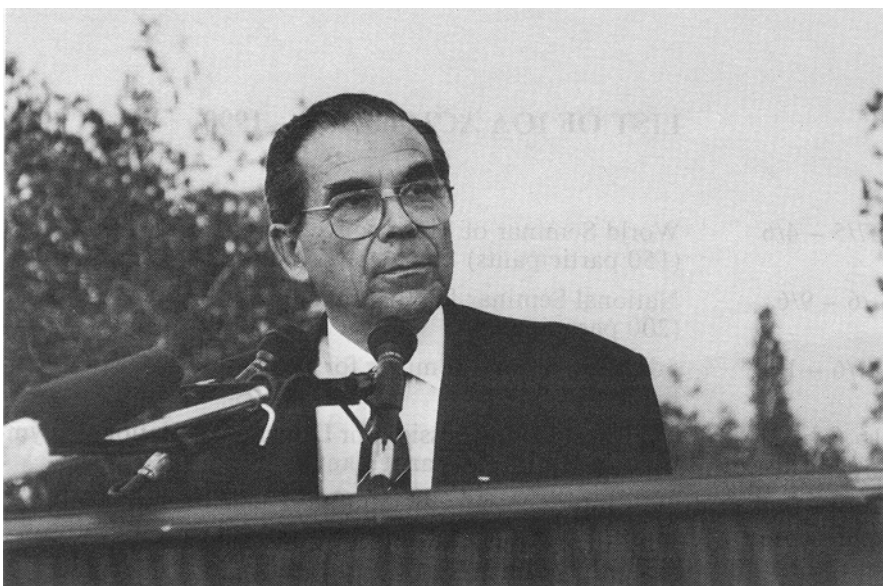
Distinguished scientists and members of the sports movement respond to its invitation to present their views, based on documented arguments, on topical sports issues.

The success of this year's sessions and the huge interest they have created throughout the world, allow us to be optimistic and encourage us to increase our efforts for the future activities of the International Olympic Academy.

Costas Georgiadis
Scientific Consultant of
the IOA

LIST OF IOA ACTIVITIES - 1990

27/5 - 4/6	World Seminar of FINA for Swimming Coaches (150 participants)
4/6 - 9/6	National Seminar for Basketball Coaches (200 participants)
11/6 - 17/6	5th International Seminar for Sports Journalists (50 participants)
16/6 - 22/6	3rd International Session for Directors of National Olympic Academies (50 participants)
20/6 - 5/7	30th International Session (200 Participants)
5/7 - 12/7	9th International Session for Educators (40 participants)
10/7 - 16/7	3rd International Session for Directors and Responsibles of Higher Institutes of Physical Education (40 participants)
1/8-5/8	International Symposium of Philosophy and Interdisciplinary Research (80 participants)
23/8 - 31/8	Session of the Greek General Secretariat of Sports (200 participants)
5/9 - 8/9	Seminar for Greek Basketball Referees (180 participants)
15/9-21/9	Educational visit of the University of Cologne (30 participants)
20/9 - 25/9	Educational visit of the German Olympic Society (40 participants)



The President of the International Olympic Academy, Mr Nikos Filaretos (GRE) addressing the officials and the participants at the Opening Ceremony of the 30th International Session on the Hill of the Pnyx



The president of the International Olympic Committee, H.E. Mr Juan Antonio Samaranch (ESP) during his address.



The Secretary of State for Sport, Mrs Fanny Palli-Petralia (GRE), during her address.



Mrs Lia Manoliu (ROM), President of the National Olympic Committee of Romania, during her address on behalf of the lecturers at the 30th International Session of the IOA.



The President of the Hellenic Olympic Committee, Mr Lambis Nikolaou (GRE), declares the 30th International Session open.



A general view of the Hill of the Pnyx during the Opening Ceremony of the 30th International Session of the IOA.



The President of the International Olympic Academy, Mr Nikos Filaretos (GRE), awarding a commemorative medal to Mr Giorgio de Stefani (ITA), IOC Member in Italy, for his outstanding services and contribution to the activities of the International Olympic Academy.



The President of the Hellenic Olympic Committee, Mr Lambis Nikolaou (GRE), awarding a commemorative medal to Mr Mohamed Mzali (TUN), IOC Member in Tunisia, for his outstanding services and contribution to the IOA's activities.



The officials, from right to left: Mr Nikos Filaretos (GRE), President of the International Olympic Academy, H.E. Mr Juan Antonio Samaranch (ESP), President of the International Olympic Committee, Mr Tzannis Tzannetakis (GRE), Minister of Culture, Mr Lambis Nikolaou, President of the Hellenic Olympic Committee, Mr Nikos Ytrakos (GRE), Mayor of Athens, Mrs Fanny Palli-Petralia (GRE), Secretary of State for sport, and Mr Apostolos Kratsas (GRE), Under-Secretary of State for Public Transport and Telecommunications.



To the right, the Members of the Hellenic Olympic Committee and to the left, the IOC Members present at the Opening Ceremony of the 30th International Session of the IOA.



From left to right:

Mr Nikos Filaretos, IOA President, IOC Member in Greece, Mr Ching-Kuo Wu, IOC Member in Chinese Taipei, Mr David Sikhulumi Sibandze, IOC Member in Swaziland, Mr Ivan Dibos, IOC Member in Peru, Mr Giorgio de Stefani, IOC Member in Italy, Mrs Flor Isava-Fonseca, IOC Member in Veneuela, Mr Mohamed Mzali, IOC Member in Tunisia, H.E. Mr Juan Antonio Samaranch (ESP), IOC President, Mr Jose D. Vallarino Veracierto, IOC Member in Uruguay, Mr German Rieckehoff, IOC Member in Puerto Rico, Major General Francis Nyangweso, IOC Member in Uganda, H.E. Mr Jean-Claude Ganga, IOC Member in the Congo, Mr Fernando Ferreira Lima Bello, IOC Member in Portugal, Mr Jan Staubo, IOC Member in Norway and Mr Lambis Nikolaou, IOC Member in Greece.



From left to right:

Mr Nikos Filaretos (GRE), IOA President, Mrs Sofia Sakorafa (GRE), 1982-83 world-record-holder in javelin, H.E. Mr Juan Antonio Samaranch (ESP), IOC President, and Mrs Fanny Palli-Petralia (GRE), Secretary of State for Sport.

**"MODERN OLYMPISM WAS RESTORED
A CENTURY AGO IN A SOCIAL CONTEXT
WHICH STILL PLACED WOMEN IN A ROLE
INHERITED FROM HISTORY AND WHICH,
AT THAT TIME, NATURALLY
BORE THE HALLMARK OF IT.
SINCE THEN, THANKFULLY ON A
SPORTING AND OLYMPIC LEVEL
FASTER PACE AND THIS HAS FOLLOWED,
AND SOMETIMES EVEN INSPIRED
THE EVOLUTION OF OUR SOCIETY."**

**Quotation from the Address of the IOC President
for the Opening of the 30th Session of
the International Olympic Academy
Athens, 21st June 1990**

OPENING CEREMONY
OF THE 30th SESSION
OF THE INTERNATIONAL OLYMPIC ACADEMY
HILL OF THE PNYX
21st JUNE 1990

Address
by Mr. Nikos Filaretos (GRE)
President of the International Olympic Academy
Member of the IOC in Greece

For the ninth time in the ten years since he was elected President of the International Olympic Committee, His Excellency Juan Antonio Samaranch honors his presence the official opening of the International Session of the International Olympic Academy.

The whole Olympic Family is very much aware of the interest, the support and the attachment of the IOC President for the Academy, the only educational institution of Olympism in the world, which works under the auspices of the International Olympic Committee. President Samaranch, we thank you.

Allow me to extend a special greeting to my colleagues, the members of the International Olympic Committee, some of whom will be joining us, be it just for a few days, in Olympia, thus confirming in a concrete way their dedication to the widest possible propagation of Olympic Education in the whole world.

I also wish to extend a warm welcome to the Directors of the 36 National Olympic Academies who just returned yesterday from a short working meeting in Olympia.

The results of this meeting are particularly significant. I also acknowledge the presence of the President and the members of the Hellenic Olympic Committee to whom I want to express, once again from this rostrum, my deep gratitude for their constant moral and material support to the Academy.

Finally, I welcome my colleagues present from the Ephoria of the International Olympic Academy.

My warmest greetings, however, are addressed to you, dear participants of the 30th International Session who have come from 80 different countries, and to the distinguished guests and lecturers of the Session. We will be spending some time together, in order to discuss and analyse some among the various problems facing the Olympic Movement, and we shall try to find and recommend the most appropriate solutions.

On a number of occasions, President Samaranch has noted and emphasized the strength and unity of the Olympic Movement. This in fact represents a personal triumph and a worthy recognition of the superhuman efforts of the President of the International Olympic Committee. All the members of the Olympic Movement have of course contributed to its development and strengthening. An important contribution which, however, has not been sufficiently highlighted in this field, has been the contribution of women and

women's sport. The participation of women in the Olympic Games and women's sport has always been a major preoccupation for sports circles, a question which is of a constant actuality and a source of considerable interest whenever it is discussed within the context of the organizations concerned.

Although we will be celebrating, in a few year's time, the Golden Centenary of the revival of the Olympic Games by French baron Pierre de Coubertin, there are still a number of issues connected to women's sport which have never ceased to preoccupy the International Olympic Committee, the National Olympic Committees, the International Sports Federations and all specialists on sports matters.

Already during the first decades of our era, right after the first Olympic Games in Athens in 1896, the question of women's participation in this great international sports manifestation had been raised. With the help of some background material, I will summarize some of the main questions which have arisen on a number of occasions and which will be thoroughly considered during the proceedings of the 30th International Session of the International Olympic Academy beginning tomorrow in Olympia.

Here are some of the more important:

- In what events can women participate?
- Should there be joint or separate Olympic Games?
- What are the biological qualities of women and what are the potential effects of sport on their health?

The complexity of this issue is further enhanced if one considers the social role of women and the prejudices that still persist. They were and remain the result of the traditional definition of the roles of the two sexes.

Today, in addition to all this, there is the claim and demand of women for a more active participation not just in sports competition, but also in all levels of the administration of sport.

It is therefore clear that the answers to the above questions will have to be formulated under the influence of historic, ethical, social, educational, psychological and medical factors.

The whole question of women's participation and role in sport and the Olympic Games must certainly be seen and analyzed from the angle of the social and moral roles and concepts applicable through time in a given society, taking into account the requirements of its institutions and those who express these specific roles, i.e. men.

Equally decisive for society is the influence of the principles and values which govern the behaviour and actions of individuals and social groups.

Sport is, above all, an exercise and a game which, however, fully reflects the reality of life and social facts. We could therefore say that the social position of women is perfectly defined by their participation in the sporting and festive events of a society. This has always been a precious element for historians and sociologists, within the context of the analysis and evaluation of the social structure.

The mythical figure of Atalanta, faster than the most swift-footed deer and who could compete on an equal footing with men, represents all the heroic ideals of that time, i.e. courage, ambition, excellence and respect

which are not the exclusive attributes of the strong sex, as men are still called today. Women's position was also quite prominent within society during the Minoan period in Crete.

In addition to their participation in sports and festive events, women also played an active part in the dangerous acrobatics with bulls called the "taurocathapsia".

In the Olympic Games of Antiquity women were not allowed to take part ; they were also forbidden access to the sacred area of the Altis during the celebration of the Games. They had to remain beyond the natural limits drawn by the two rivers, the Alpheios and the Kladeos. This prohibition had nothing to do with morality of the nudity of contestants, it was simply dictated by the social position of women during that historic period.

In the Middle Ages, the social recognition of women was elementary, practically non-existent. The industrial revolution and reforms in all social sectors at the end of the 19th century contributed, in a decisive manner, to the revision of educational, political and religious principles and values.

Women, aware of this new spirit of change, already since the very first decades of our century began to fight, through the militant action of feminist organizations, for their participation in sport and the Olympic Games. After World War II, we observe a gradual increase in women's participation in sport, which was certainly the result of the sociopolitical changes which had intervened.

But still, the number of female competitors, just like the number of women's events, remained sensibly lower men's.

At the Baden-Baden congress in 1981, held under the chairmanship of IOC President Samaranch, we could observe a strong inequality in the number of women's events on the programme of the Olympic Games, compared to the men's events. This is the reason why we can read, in the conclusions of the congress, the following :

"Considering the present trend which consists in recognizing the right of women to equal opportunities with men, to allow them to reach fulfilment as human beings, we must look for effective means to increase women's participation, not just at the level of competition, but also at a technical, managerial and administrative level in Sport and Olympism". And the final declaration it was also decided to : "Give more opportunities to women, at the level of the management of corresponding sports organizations". It is indeed a hopeful and promising sign that, under the initiative and impetus of President Samaranch, the IOC presently includes 6 women among its members. This number of course, seen as a percentage of the total membership, is far from satisfactory, but it is still a first step. We must, however, note - and this is deplorable - that the situation within the International Sport Federations and the National Olympic Committees is not the same.

The participation of women in the Sessions of the International Olympic Academy has increased significantly, following a decision of the International Olympic Committee, in 1984, to give moral and material support to this increased participation through Olympic Solidarity. At this Session, the number of women participants almost equals that of the men.

It may well be that this larger participation is due to the theme we have selected. The National Olympic Committees, who are responsible for sel-

ecting the participants in the IOA's International Sessions, should make a continuous effort to maintain this proportion in future. Dear Friends,

Olympism is not the exclusive prerogative of one sex. It has the same importance for men and women. Through their participation in the Olympic Games, women have been able to show and affirm their competitive spirit, their excellence, their respect of sports ethics, together with their ambition, their courage, and their diligence for their country.

It is therefore clear that women can face and overcome, just as successfully as men, all the physical and intellectual challenges of life. Our objective should therefore be to guarantee the formal and effective EQUALITY of the two sexes.

Dear participants of the 30th International Session of the IOA, as from tomorrow you will have the opportunity to consider all these questions, analyze them and formulate conclusions and recommendations.

I extend to you a heartfelt welcome to Greece and wish you a pleasant and fruitful stay in Olympia.

Address
by H.E. Mr. Juan Antonio Samaranch (ESP)
President of the International Olympic Committee

I am happy to be with you once again on this sacred site to inaugurate the 30th Session of the International Olympic Academy.

Year after year we give a joyful welcome here to groups of young people preparing to live the magnificent adventure which awaits them here at Olympia, on the very site where the Olympic Games of Antiquity were contested. A perfect location for you, as an evocation of the past will help you to build the future. This future belongs to you. It will be the result of what you do together.

Together. This is the key word of your success. In studying the history on the first century of existence of modern Olympism, you will discover that it has been strong insofar as it has been united. Today it is stronger, more respected and more effective than ever because its principal components - the IOC, IFs and NOCs - have never been more closely united than now. The recent meetings of the IOC Executive Board in Belgrade with the summer sports IFs and in Barcelona with the NOCs were living proof of this. Your task is to prepare to take over the responsibility of remaining faithful to this mandate.

Together. You will find this word throughout your work here, as your main theme for discussion will be the role of women in the context of sport and Olympism.

Modern Olympism was restored a century ago in a social context which still placed women in a role inherited from history and which, at that time, naturally bore the hallmark of it.

Since then, thankfully on a sporting and Olympic level history has seen the emancipation of women at an increasingly faster pace and this has followed, and sometimes even inspired the evolution of our society.

On this level, the IOC has, it is true, been rather slow to set an example. But today the way ahead is open. There are many women working at the IOC headquarters, notably the Secretary General and two of the directors. The NOCs are following suit and several of them have women presidents.

More important still, the ranks of Olympic athletes are increasingly open to the fair sex.

It is your turn now to discuss amongst yourselves and with your elders, showing imagination and realism, the best ways to continue this evolution.

Before I finish I would like to tell you what a magnificent role can be yours in the world of tomorrow if you seek in Olympism your art of living,

for your own development and in the service of those around you. Our anxious and divided world expects a great deal from Olympism; it places great confidence in the relief guard of the Olympic Movement. Let us ensure, all together, that we do not disappoint it.

Such is the message I leave with you on behalf of the whole Olympic family, wishing full and well-deserved success to this 30th IOA Session and all those who have the good fortune to participate in it.

Address
by Mrs Fanny Palli-Petralia (GRE)
The Secretary of State for Sport

I am happy that, in my capacity as secretary of state responsible for sport and youth, I can welcome to Athens today the President and distinguished members of the International Olympic Committee and the International Olympic Academy. My pleasure is further enhanced by the fact that I feel myself to be a member of the Olympic Family since I was born, as you know, and raised in an Olympic home with the ideals of Olympism.

I am also pleased because, by a happy coincidence, the theme of this session of the International Olympic Academy is "the presence of women in the Olympic Movement". Of course conditions, since the first "unorthodox" appearance of women in the Olympic precinct, have changed. The modern Callipateira no longer begs the Hellanodikai for a spectator's seat because "she has a son, a father, brothers, who are Olympic victors", but lays claim, by her own right, equally, to "the branch of Heracles' wild olive tree".

I am also very happy because your presence here today coincides with the efforts of Greece, within the context of its candidacy, for the organization of the Olympic Games in 1996. My country, as you know, aspires to celebrate the centenary of the revival of the modern Olympic Games, inviting mankind to bid farewell to the sport and culture of the millennium that is ending and greet the new century from the sanctuary of Olympian Zeus in ancient Olympia, in the exact place where the Olympic ideal was born, the ideal of fair competition between people that abolishes frontiers, language barriers and prejudice and brings peace and understanding.

I am happy because all this is happening at a decisive turning point for mankind. At a time when strong, men-driven winds inflame our conscience, at a time when man is rising again to become, once more, the measure of all things.

The violet-crowned city, the magic city of Pindar, welcomes you, thanks you, honours you and wishes you a pleasant stay.

Address
by Mrs Lia Manoliu (ROM)
President of the Romanian Olympic Committee
on behalf of the lecturers

We always feel a strong emotion when we return again to this hill of the Pnyx, close to the magnificent ruins of the Acropolis where dwelt, almost 2500 years ago, the remarkable spirit of this people, from whom we have received the legacy of the Olympic Ideal.

In moments such as these, our spirit and imagination follow the course of the Hellenic spirit, which has marked with its radiance and strength all the periods, values and ideals of civilization. Its message remains alive and justified today.

On the occasion of this opening ceremony, I have the honour of speaking to you on behalf of the lecturers of the 30th session of the International Olympic Academy.

The main theme of the session is "Women and Sport". Present reality has proved today that the Olympic course is wide open to women, that their presence appears a very normal thing to the millions of people who watch the competitions directly or on their TV screens. So why choose such a theme? Could it be that the views of a woman athlete, trainer, administrator, on Olympism have a different meaning for women than for men? In other domains of Olympic tradition, is the image of woman different from the image of man?

As from tomorrow, all of us who are gathered here, will have the opportunity to reflect on these matters together and try to find an answer to these and many other questions. As from tomorrow, all of us who are gathered here, who come from the four corners of the world, people of different ages and from very different backgrounds, shall be living together the unforgettable experience of Olympia.

I want to express my firm belief that, once again, the annual miracle of Olympia will create strong ties between the members of our team and that the strange beauty, serenity and measure of the harmonious landscape of this site, blessed by the gods, will inspire the work of this session.

Address
by Mr. Lambis W. Nikolaou (GRE)
President of the Hellenic Olympic Committee
Member of the International Olympic Committee in Greece

The presence in our country of exalted guests of the Olympic family is always a joy and an honour for us. Their participation is a measure of the importance of the Sessions of the International Olympic Academy. On behalf of the Hellenic Olympic Committee, I would like to welcome you in this especially "hot", eventful, summer.

The International Olympic Academy has proved itself in the eyes of world public opinion as an Institution of wide influence and prestige. It is indubitably the foremost intellectual body in the athletic field. Armed with knowledge and "controlled passion", it fights for the Olympic Ideals, for a life full of joy, truth and beauty.

Every summer, the regular sessions of the Academy analyse crucial Olympic issues and offer fertile suggestions, thus enriching our world and widening our perspectives. Even though the work of the Academy takes place in the sacred site of Olympia, in "the evergreen landscape" that, as Professor Andronikos writes, "prompts the feeling of measure, the serenity of contemplation and the plenitude of joy", the Official Opening by tradition, is held in another sacred place : in the Pnyx, the place where the greatest conquest of man, Democracy, came of age.

It is neither coincidence nor empty symbolism : the Olympic Spirit and Democracy were born together, fruits of the same world-view, and brought free man to the centre of the universe. They became entwined so closely as to remain inseparable, both in the ancient and the modern era.

This year's Session of the Academy is devoted to "women in the Olympic Movement", a subject of great interest from many angles. Moreover, it constitutes a break with the past that highlights, in an eloquent manner, essential points of the quality and uniqueness of the Olympic spirit.

It is commonly known that in the Ancient Olympic Games, not only were women not allowed to participate but, with the single exception of Chamyne, the priestess of Demeter, they were, by law, prohibited even from entering the Altis during the Games.

So, one of the most notorious scandals of Antiquity and one that inspired poets for centuries, was when a Rhodian noblewoman, Callipateira, daughter, sister and mother of Olympic champions, could not withstand the temptation to see her son crowned and, disguising herself as a man, entered into the formidable area.

The Olympic Spirit keeps the essence of tradition, responding to the demands of our time, unencumbered by obsolete forms.

From the very beginnings of its modern progress, the Olympic Movement brought woman not only to the sidelines but to the very centre of the field.

It would be not exaggeration to see the Olympic Movement as a pioneer of women's emancipation.

The eradication of institutional inequalities of the sexes, achieved in most countries, is not accompanied by the elimination of centuries-old prejudices. In this striving for a change of consciousness, there is no brighter symbol than today's woman in the Olympic Movement.

I am convinced there will be much fruitful discussion and constructive reflection in a series of matters connected with such a multifaceted issue.

The uniqueness of feminine nature, as it relates to Olympism, proves that equality should not mean elimination of the difference but, on the contrary, its very recognition. The active and wide participation of women at the highest Olympic levels and in the taking of decisions bears witness to this achievement.

With these thoughts, I declare the Opening of the 30th Session of the International Olympic Academy open and I wish you every success.

**PROCEEDINGS OF THE
30th SESSION AT
ANCIENT OLYMPIA**

The opinion 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 Mr. Nikos Filaretos (GRE)
President of the International Olympic Academy
Member of the International Olympic Committee in Greece

Welcome to Ancient Olympia and to the premises of the International Olympic Academy.

This formal opening of the works of the IOA's Session here in Olympia has a deep symbolic meaning. It reminds us strongly of the first spiritual sources of all the forms of humanism and of the principles of universality and fraternization of people through the highest achievements of thinking man.

The IOA, through its work here in Ancient Olympia as the educational centre of the world Olympic Movement, represents the link with its primary sources. Beyond the Olympic Games, there is the vast realm of philosophy, the history of mankind's common spiritual origins.

Our work at the Academy helps us to consider in depth the meaning of the Olympic Movement and the Olympiad, i.e. the four-yearly time period between two successive celebrations of the Olympic Games, because the Olympic Movement expresses the principles of everyday life and human substance, always and everywhere.

The special theme of this session will be presented and studied in its various aspects. You are familiar with the sub-themes, you know the lecturers and you also know, from the detailed work programme distributed to you, the time which has been set aside for discussions and the formulation of your conclusions and recommendations.

Independently, however, of the conclusions you will be arriving at and the recommendations you will be presenting, much more important is the fact that, once again, as has been happening for thirty years in this place, you will be exchanging the light of the thoughts you have brought to Ancient Olympia from the four corners of the world.

For me personally, what is even more important is that we learn to know one another : white, black, yellow, socialists, communists, capitalists, we understand that we are all the same, with the same qualities, the same weaknesses, the same rights to society and to life.

One year ago, a young woman who was attending the 29th International Session of our Academy, described it as a miniature of the Olympic Village without the stress of tomorrow's competition and the restrictions of an athletes' village. I believe that this is one of the most pertinent descriptions of the International Olympic Academy.

As you know, one of its main tasks, together with the study of the history, the philosophy, the moral principles and the social impact of Olympism, is

to forge close ties of friendship among the participants throughout their lives and to promote a better knowledge and understanding between the peoples of the earth. We need this mutual understanding and respect more than anything else. So, let us keep the Olympic Flame alive and burning high.

Speaking here, in Ancient Olympia, on April 17, 1927, on the occasion of the unveiling of the commemorative stele for the revival of the Olympic Games, Pierre de Coubertin said : "With this gesture of the Greek government, the initiative of the revival of the Olympic Games which it wanted to honour has taken its place in history. It is up to you to preserve it. We have not worked - my friends and I - for the purpose of bringing back the Olympic Games so that you could turn them into museum or film objects or to see them taken out of our hands by commercial or political interests. By reviving a twenty-five century old institution we wanted to initiate you to the religion of sport as it had been conceived by our great ancestors. In our modern world, with its tremendous potential, but still threatened by destructive compromise, Olympism can be a school of chivalry and purity, of endurance and energy. On condition, however, that you constantly elevate your perception of sporting honour and disinterestedness to the same level as your muscular strength. The future depends on you".

I usually end my address here in Olympia with these words of Pierre de Coubertin; to add even one more word would be sacrilege.

I wish you a pleasant stay and a fruitful outcome to the proceedings of your session.

Address
by Mr. Lambis W. Nikolaou (GRE)
Member of the International
Olympic Committee in Greece

It is a great joy for me and for the Greek sports movement to welcome you to the World Olympic Movement's most prestigious site.

I hope that your stay in the cradle of Olympism will allow you to appreciate the hospitality of the Greek people and that you will enjoy all the conditions necessary to the successful conduct of your working session on a theme which is close to our hearts - "Women in sport". In sport, as in today's society as a whole, women are becoming an increasing force at all levels: administration, coaching, medicine, organization and the practice of sport itself.

There can be no doubt but that they could occupy a still greater place in all sectors of the sporting world. Many distinguished women have already made an impact on the life of the Olympic Movement, in the International Olympic Committee, in the National Olympic Committees, in Ministries of Youth and Sport and in National and International Sports Federations.

A symbol of grace and beauty, woman is also the symbol of life and endurance, qualities indispensable to the development of this, our Olympic Movement.

Address
by Mr Gerassimos Koutavas
Prefect of Elia

In my capacity as representative of the Government, I have the great honour of greeting the opening of the proceedings of the 30th International Session of the IOA.

It is a matter of great significance that, in this unique place, which is the epitome of harmony and beauty, representatives of a number of countries get together every year to work towards the definition and expression of all the different aspects of Olympism in modern society.

The Olympic ideal rises above differences between peoples - be they religious, cultural or political - and unites with the diachronic force of all the human values which it serves : the values of peace and brotherhood between peoples; the value of competition for the sake of transcendence, both individual and collective, of all human possibilities; the value of measure, rhythm and harmony, and the constant search for perfection.

The theme of the 30th IOA Session is especially important "Women in the Olympic Movement".

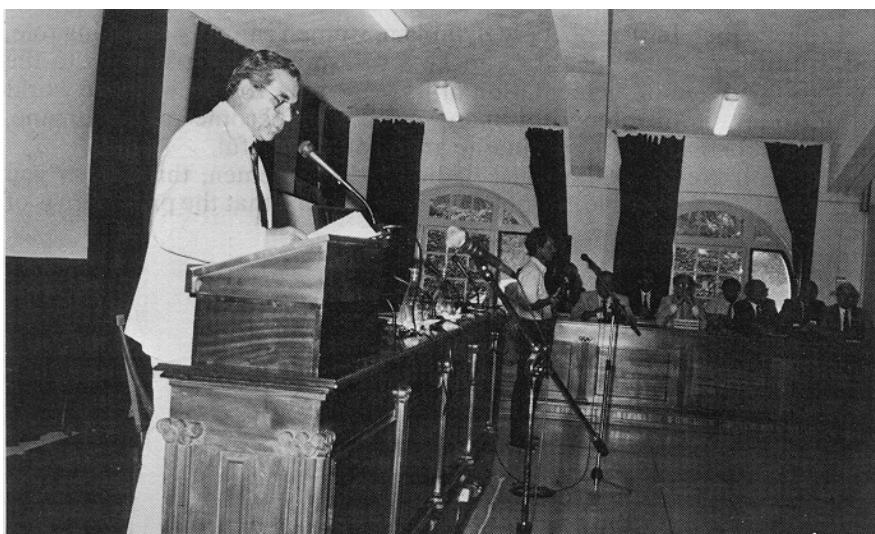
Women's contribution to social progress has always been highly significant.

I believe that, in the spirit of Olympism, women can play a leading role, and, with their natural qualities, make a determining contribution to the dissemination and implementation of its principles. In this way, the world which, today, is threatened by many evils, may become more humane, peaceful and creative, more genuine and more beautiful.

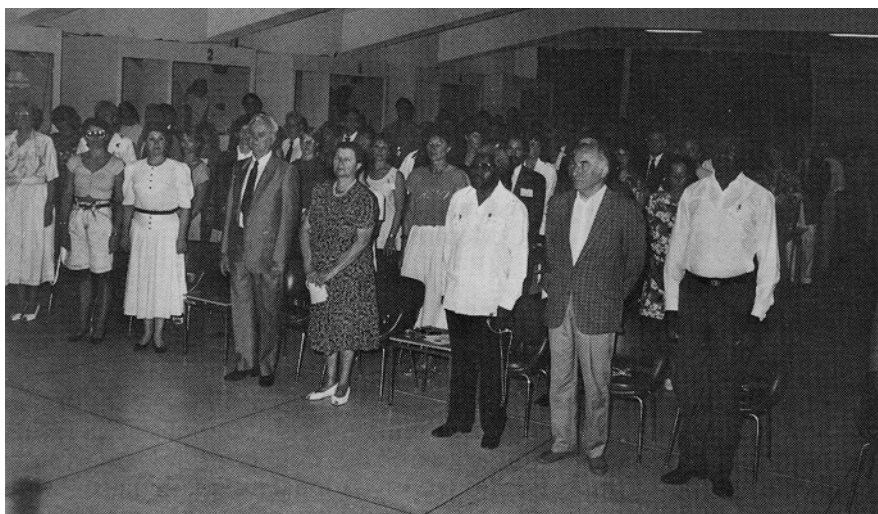
It is with these few thoughts, Ladies and Gentlemen, that I wish you welcome to the hospitable soil of Olympia, and hope that the proceedings of your Session will be crowned with success.



From right to left, the IOC flag, the Greek flag and the flag of the IOA, flying freely dose to one another.



The IOA President, Mr Nikos Filaretos (GRE), dedares the proceedings of the 30th International Session of the IOA at Ancient Olympia open.



IOC members and official Guests attending the Opening of the proceedings of the 30th Session in the Lecture Hall of the IOA. From left to right: Mrs Fanny Blankers-Koen (HOL), Olympic Medallist, Mrs Elena Vaitsekhovskaya (USR), Olympic Medallist, Mrs Larissa Latynina (USR), Olympic Medallist, Mr Vladimir Cernusak, IOC Member in Czechoslovakia, Mrs V. Cernusak (TCH), Mr David Sikhulumi Sibandze, IOC Member in Swaziland, Mr Mohamed Mzali, IOC Member in Tunisia, Major General Francis Nyangweso, IOC Member in Uganda.



Mrs Fanny Blankers-Koen (HOL) and Mrs Larissa Latynina (USSR), Olympic Medallists, laying a wreath at the stele of Pierre de Coubertin, founder of the Modern Olympic Games.



THE INTERNATIONAL OLYMPIC ACADEMY THE BACKGROUND OF ITS ESTABLISHMENT AND WORK

by Mr Nikos Filaretos (GRE)

IOA President

IOC Member in Greece

We are living in difficult and dangerous times. The interference of politics and commerce in sport has multiplied the risks and obstacles facing International Olympism. To quote Baron de Coubertin: "The Olympic Movement and the Olympic Games serve a national internationalism, wise and peaceful, and promote social peace, healthy habits and a sound education".

The Olympic Games therefore possess their own philosophy which, parallel to the development of the individual physical qualities, also aims at the elevation of the mind, thus contributing to the harmonious and symmetrical development of man's personality and his overall improvement.

The purpose of this philosophy is to educate man, to shape his character and ethics, in order to achieve the ideal of the ancient Greeks, the ideal of the "kalos kagathos" (the noble and pure).

Olympism as a theory of life can become an important cultural phenomenon of our times, because it embraces world society as a whole, without any distinction; it cultivates the spirit of mutual recognition and understanding, as well as the spirit of cooperation and friendship among peoples. Olympism encourages individual effort and rejects any discrimination between states, races, political systems or social classes. Consequently, Olympism promotes international understanding and teaches youth the fair meaning of freedom, while striving to lay the foundations for ideal social coexistence.

The quintessence of Olympism's philosophy has always been man's education and betterment, from a social, cultural and national point of view, the formation of free, independent and dynamic individuals, the creation of perfectly balanced human beings, both physically and mentally, with a clear mind and sound morals, who can easily become integrated in a wider social environment and bring a positive contribution to the community.

The means through which the objectives of the Olympic philosophy can be attained, therefore, are the systematic practice of physical exercise and sport, under the guidance of educators, trainers and coaches. Olympism is not open to a specific group or class of men, race or nation, but embraces all human beings, wherever they are, whatever their social background, race, colour, religion or country.

The imperative need thus arose for a cultural institution whose fundamental task would be to provide scientific support for and promote the

dissemination of the Olympic Idea. The initial inspiration for the creation of such an institution belongs to the reviver of the modern Olympic Games, French pedagogue Pierre de Coubertin. Coubertin's idea was carefully studied by John Ketseas, member of the International Olympic Committee for Greece and by the great admirer of Greece and Coubertin's friend and collaborator, Professor Carl Diem, director of the Higher School of Physical Education in Cologne.

The first plan for the establishment of a Centre for Olympic Studies was presented by the Hellenic Olympic Committee to the International Olympic Committee in June 1947 and found very interesting by the IOC member Avery Brundage, who later became the President of the IOC. In January 1949, Ketseas submitted to the International Olympic Committee a memorandum he had prepared with Diem in Athens. Greece would undertake the organization and operation of this centre, which would be placed under the high patronage of the International Olympic Committee. On 28th April 1949, during the IOC Session held in Rome, the Hellenic Olympic Committee was entrusted with the task of establishing and running the International Olympic Academy.

The International Olympic Academy, however, did not begin its work until twelve whole years later. Its inauguration had been scheduled for the summer of 1961, to coincide with the ceremony during which the ancient stadium of Olympia, which had been excavated by the German School of Archaeology, would be handed over to the Greek Government. Thus, the International Olympic Academy, this major contribution of Greece to international Olympism, could initiate its important activity. Although the Academy operates under the patronage of the International Olympic Committee, which gives financial assistance to the NOCs for the participation of one young man and one young woman from each NOC in the IOA's main yearly Session, all the buildings and facilities, maintenance costs, all staff salaries and the overall activity programme are exclusively covered by the Hellenic Olympic Committee.

The aims of the International Olympic Academy are defined in article 2 of its Rules :

"The aim of the International Olympic Academy is to create an international cultural centre in Olympia, to preserve and spread the Olympic Spirit, study and implement the educational and social principles of the Games and consolidate the scientific basis of the Olympic Idea, in conformity with the principles laid down by the Ancient Greeks and the revivers of the modern Olympic Movement, through Baron de Coubertin's initiative."

Let me add that the mission of the International Olympic Academy is also to protect and disseminate the cultural heritage of the Olympic Movement and to promote the social and philosophical interpretation of the world sports movement. The Academy is a teaching institution, responsible for the training of young people, devoted to the principles and ideas of Olympism, who will act as ambassadors to spread these principles and ideas in their respective countries.

The activities of the International Olympic Academy include, inter alia:

The main International Session, lasting fifteen days, which is attended by young men and women, sent by their National Olympic Committees ; special sessions for organizations maintaining close links with Olympism : National Olympic Committees, National Olympic Academies, International Sports Federations, Sports Medicine Societies, sports journalists, coaches, referees' associations, etc. The IOA also welcomes organizations and groups on study visits to Olympia: universities, colleges, sports associations, etc.

The topics discussed at these sessions include: the history of the ancient Olympic Games, their philosophical and ideological basis, ancient education, the impact of arts and social sciences on the Games, the development of the modern Olympic Games, the evolution of training methods, the contribution of elite sport in the formation of well balanced human beings. Lectures are also given on subjects such as biology, sports medicine. To speak on these subjects, distinguished specialists are invited every year: academicians, university professors, IOC members, Olympic champions and others. Lectures are followed by discussions in language groups of 20-25 members, thus allowing all participants in the Session to take an active part in the proceedings and establish closer contacts among themselves. Each group then presents its conclusions to the plenary meeting. The official languages of the International Olympic Academy are Greek, English and French.

The Academy has been in operation since 1961, without any interruption, with the exception of the year 1974. From 1961 to 1967, participants lived in tents. In 1967, construction work started on the buildings, which were completed in 1981. Today, the International Olympic Academy can provide accommodation for about 300 people in 23 single rooms, 74 double rooms and 15 dormitories for 6 to 10 people. Its facilities also include administrative buildings with a library of approximately 8000 volumes, a restaurant and a lecture hall for 250 people, equipped with a simultaneous interpretation system in four languages, as well as sports grounds with a 250 m track, a football field, a 25 m swimming pool, two basketball and two volleyball fields.

To date, more than 22'000 persons from about 90 different countries, have taken part in the Academy sessions. Finally, it should be noted that with the guidance and support of the International Olympic Academy, 46 National Olympic Academies have been established already, while another 6 are in the process of being set up.

In his address on the occasion of the IOA's 25th anniversary in 1986, the President of the International Olympic Committee, Juan Antonio Samaranch, described the Academy as a symbol of unity and friendship among continents and men, a very special link that brings together the past and the present, tradition and modernity, ancient Greece and the 20th century.

The Olympic ideology, with its high and eternal spiritual aims, has taught the world noble emulation, the concept of fair play, mutual respect and esteem, qualities that represent a major factor for the peaceful coexistence of peoples. Unfortunately, we are living today in a sick world, whence feelings which are nevertheless secretly appreciated by the great majority of people from all walks of life, have disappeared.

At the Olympic Games of London, in 1908, during a ceremony in honour

of the athletes in Saint Paul's Cathedral, the bishop of Pennsylvania said in his sermon : "the important thing in these Olympic Games is not so much to win, but to take part". Coubertin was to complete this phrase later, adding the words: "the important thing in life is not to triumph so much, but struggle; the main thing is not to win, but to have fought well".

With our limited forces, we must continue our struggle for better understanding and communication among all the people of the world and for the establishment of solid ties of friendship which alone can bring the peace to which we all aspire, in the troubled world in which we live.



Commemorative photograph of the official guests, IOC Members, lecturers group discussion consultants and the participants of the 30th International Session.





THE 20TH CENTURY, A PERIOD OF DECISIVE CHANGE IN GENDER ROLES

by Mrs. Aliki Yotopoulos-Marangopoulos
University Professor
President of the International Alliance of
Women

The women's movement, like social movements, was initiated by isolated, enlightened individuals who judged and criticized - contrary to the prevailing opinion - certain social institutions.

Already in the 18th century, a number of personalities - particularly women in England - published works that described the oppression of women and demanded equal rights'. Under the influence of the principles of the French Revolution, the Frenchwoman Olympe de Gouges - who soon after was killed by the guillotine of the French "Terreur" - published in Paris the famous "Déclaration des droits des femmes et des citoyennes" (Declaration of women's and female citizens' rights).

In the 19th century, the number of equality activists grew. Women played an important role in the French Revolution and the other revolutions of the century, strongly feeling the injustice of their subsidiary position, which remained unchanged in each post-revolutionary period. So, the vindication of their political rights became their first objective. And rightly so, because this would give them a weapon for further conquests. During that same century, famous men, in England especially, lent their support to the women's struggle. Among them we find Jeremy Bentham² and John Stuart Mill³, a staunch and discerning supporter of equality.

During that same century, the century of the industrial revolution, when the women of the poor classes left their homes to take remunerated jobs under conditions of far greater exploitation than those applicable to men, we witness the emergence of women's groups first and associations later, fighting for women's rights.

The first Associations for Women's Rights were created in the USA, Australia, New Zealand, England and Scandinavia.

With the advent of the 20th century, we find a few countries where women had already obtained political rights. The first was the state of Wyoming (1869) in the USA, immediately followed by Utah (1870) and Colorado (1893), New Zealand (1893) and a large part of Australia. So we see that the young countries, which were less influenced by traditional biases, were the first to grant women political rights.

It is worth noting that feminists' organizations in the different regions of the world began to feel the need of working together, of joining forces in the

common struggle. In 1902, three famous American feminists (Elizabeth Stanton, Susan B. Anthony and Carrie Chapman Catt - the statue of the first two can be seen in the Capitol today, while the third's portrait is in Washington's National Gallery), convened a conference of women's associations from different countries in Washington, for the purpose of creating an international organization for equal political rights. This organization, called the International Women's Suffrage Alliance - "Equal rights - equal obligations" - was later renamed the International Alliance of Women (of which I am honoured to be the 10th President).

Other national and international women's associations were also created. Some of the international ones are just as strong as the IAW with millions of members and chapters in most countries of the world. The IAW, however, remains the only exclusively feminist organization in the world, whose only aim is equality between the sexes.

Mention should be made here of a unique fact, to my knowledge at least ; the creation in England of a men's association for women's suffrage (British Men's League for Women's Suffrage, 1909) and the fact that the great philosopher and pacifist, Bertrand Russell in 1907, when he was a young candidate for Parliament, made equal political rights for women the first item on his programme).

The two world wars, especially the second, contributed to the promotion of women in remunerated work, social action and political life.

The need to replace the men who were in the army proved that women were able to undertake any professional activity. Their remarkable work as volunteer nurses on the front and in all social duties, showed the courage and efficiency with which they were able to serve their fellow men and the community. It was therefore natural that the general atmosphere at the end of World War I, particularly in the former belligerent countries, was more favourable to women. Nevertheless, the principle of the two separate roles of the genders persisted, even if there were growing rents: man was still a first class human being by his nature, the head of the family and he who made the decisions on private and public issues, the woman was a second class person, a reproduction instrument by her nature, an object of sexual pleasure and the executor of man's decisions.

Then came World War II. When it ended, the people of the world, shattered by the death of 60 million persons, the destruction and devastation of their homes, and whole cities and villages in many countries, the hideous crimes which had been systematically committed in cold blood in the infamous concentration camps of the Nazi totalitarian regime, and terrified by the unprecedented destructive capacity of the atomic bomb, realized that they should work all together to prevent such events from occurring once again on our planet.

To achieve this they understood that it was essential to protect the human personality of individuals and groups of individuals without any discrimination; that the personality of human beings, a primary value, which must not be used as a means to achieve any end, is protected when human rights are respected, these fundamental rights that *all* men, without distinction, should enjoy simply because they are human.

Thus, the first Universal Declaration of Human Rights was voted in

1948; it condemns any discrimination, with explicit reference to gender discrimination.

The need for countries to recover from the heavy wounds of the wars by intensifying their development effort, combined with the remarkably rapid scientific and technological progress, made it imperative to utilize the other half of the world's population to achieve lasting and effective results.

There were as well, burning international issues : demographic explosion and the deterioration of the environment, the need to improve world health, especially in developing countries, and the overall quality of life, which could not, as was soon apparent, be solved without the active involvement of women,

At the same time, the non-governmental organizations of women were exerting strong pressure on large international organizations in favour of equality. Their action is now *part of the struggle of all oppressed social groups which demand the enforcement of the UDHR 's (Universal Declaration of Human Rights) principles, which provide for effective equality for all and the abolition of all forms of discrimination.*

Simone de Beauvoir wrote her famous book "The Second Sex", where she says: "woman is not born, she is made". In other words, most "feminine" attributes are the result of woman's social role, which is taught and imposed on her from the moment she is born until she dies. The number of women students in the universities increased spectacularly, resulting in an avalanche of scientific research by women researchers who were able to prove, especially in the human sciences (sociology, biology, psychology, criminology, etc.), from a completely new angle, the inaccuracy of the views, prevalent until then, concerning the so-called "nature" of women, thus lending *scientific* support to their demands. In the last 15 to 20 years, more books have been written by women than in all other years of human history. Another brilliant proof of Simone de Beauvoir's theory is given by the ever accelerating performances of women in sport during the last years. These performances have almost reached the level of performances which, a few years ago, were considered as masculine achievements that women's nature could never attain.

Moreover, many more women were taking over remunerated jobs in higher positions, new careers and new professions.

The result of all these converging factors was a proliferation of international declarations and conventions, both general and specific, voted by the United Nations and implemented as part of the action in favour of equality, while corresponding amendments were made to the national legislation of many countries.

Among these conventions, special reference should be made to the UN Convention on equal political rights and equal access to all public functions of 1952 (which came into force in 1954) and the UN Convention on the abolition of all discrimination based on gender of 1979 (which came into force in 1981).

During that same period the Woman's Decade (1975-1985) mobilized all the countries which decided, at the International Conference of Mexico (1975), Copenhagen (1980) and Nairobi (1985), to amend their legislation in line with the principles and action plans adopted by these conferences.

Now, other intergovernmental organizations, at regional level join in the action. In Europe, the Council of Europe and the EEC support the struggle of women.

The Council of Europe established, in 1979, a special Commission on the Status of Women (similar to that of the UN) and the Parliamentary Assembly have adopted important resolutions and decisions on equality. Two recent decisions of special significance should be noted:

1. The decision of the Conference of Ministers (Council of Europe) on Equality, held in Strasbourg on March 4-5, 1986, which states that "the participation of women in political life is an essential requirement of democracy and a factor strengthening equality, promoting development and the consolidation of peace and social justice" and asks for *positive measures* to achieve it.
2. The recent Ministers' decision of 1989, through which all the services of the Council of Europe dealing with equality were transferred to the Human Rights Directorate thus recognizing, officially and formally, that equality is a section of Human Rights and that the concept of democracy is indivisibly linked to the issue of Human Rights and that the concept of democracy is indivisibly linked to the issue of equality between the sexes.

The EEC too has been active in this field. Although it started as an *Economic Community* - which it still is - dealing, initially with problems of equality at work, it is now giving an ever-growing emphasis to the elimination of discrimination based on gender.

Four directives on equality at work (access, promotion, remuneration, social insurance) have already been adopted. In addition, there are about 40 rulings of the European Court in Luxembourg settling labour issues in accordance with the principle of equality. We all know that the legislative measures introduced by the EEC and the jurisprudence of the Court are binding on the Member-States, which means that they represent the strongest international protection.

There are also the Resolutions of the European Parliament - of an advisory nature it is true - which are characterized by very advanced stands as far as our subject is concerned.

Let us mention, inter alia, the resolution of the European Parliament of October 1980 (doc. A2-169/88, para 12), recommending the introduction of a quota system (i.e. the compulsory employment of a *minimum* percentage of women in all decision-making centres, especially in political posts), until the prejudices that lead to inequality can be eradicated.

So, the women's movement today has stopped being a cause involving a number of isolated, albeit international feminist organizations. It has become a *world cause*, sponsored and supported by international intergovernmental organizations, under the inspiration and cooperation of women's Non-Governmental Organizations. The latter, through their national members, influence the grassroots more and more, while feeding back their thoughts and demands to governments and intergovernmental organizations.

It may sound strange that the obtaining of equal political rights, which was the first demand of the women's movement, remains the less satisfied and just as important today as it was then. Women then were fighting for legal recognition of their political rights. Today, at a time this right has formally been obtained in practically all the countries of the world, we are asking for its *effective application in practice*. For in this respect there is still a long way to go. Men are holding tight to the fortress of power. And the percentage of women with political functions is still low as a rule, very low (with some exceptions of course).

This is an example of how big the distance is between the legal recognition - which is of course a *sine qua non* condition - of a social change and its implementation; of how necessary it is to assimilate changes in gender roles in today's society, which we have formally recognized. The change in attitude and mentality is a long and arduous task. Too many people, although they know that the old gender roles have become obsolete, find it difficult to assimilate the new behavioural models and abandon those which became rooted in their subconscious, at a tender age, with emotional connotations.

World cooperation, however, is very instrumental to successful change, for the following main reasons:

1. Continuous harping on the subject and the involvement of large inter governmental organizations, certainly have a decisive effect on national policies and public opinion of countries, as well as on their legislation. Greece, which has today one of the most advanced legislations in this field, is an example of the fact that legislative reform is an essential prerequisite to change. No one can deny this or the fact that it also has a wider educational impact.
2. International conventions and the other international instruments offer new means for the protection of the citizens' fundamental rights in general and the right to equal treatment in particular. They have introduced the possibility *for individuals to appeal* against a country, even their own country, before *new international bodies* which control the respect of human rights. This is a radical solution compared to the established rules of international law until the '50s. According to these rules only the states were bearing the rights to apply international law.
3. The decisions of these bodies contribute to the development of a new, *international jurisprudence*, interpretative of the concept and scope of equality in all its forms, which will also be guiding national judges.
4. All these factors cultivate *a spirit of supranational, international cooperation* at regional (Europe for instance) and world level.

You, who are the bearers of the Olympic Spirit, a spirit which promotes, above all, peaceful cooperation among the people of the world, will appreciate, I am sure, the world women's movement as it is developing, as another factor which brings people closer together, free of any discrimination based on gender, nationality, race, etc. and that in your field - sport - there is no more place for degrading inequalities of women athletes in general.

There are, however, many people, especially men, who have not realized that present socioeconomic conditions and current views on human rights *impose a change in old gender roles*, or that a change in the role and status of women, *necessarily implies a change in the role and status of men*. Men often think that the women's claims to equality have nothing to do with them.

For women, however, to stop being seen as second class human beings, exclusively meant to serve, in any possible way, man who alone has the right to develop his potential, it is essential that man stops playing the role of the master who makes all the decisions and orders women about. The contemporary ideas on effective equality have done away with these roles of master and subordinate, in favour of both genders.

We are not fighting so that women can rule over men, i.e. to substitute one inequality with another. We believe that we are now moving toward a world which must rely for its integration on the mutual interaction and cooperation of all, individuals and nations. We have come to realize, more and more, that with the help of all these "magic" powers that science and technology have given mankind, we will be moving on the road to destruction or progress, depending on how we utilize them.

To avoid destruction and achieve progress and a better quality of life, we must have before our eyes the vision of a new world order which will not accept that the members of certain social groups live under conditions of oppression, excluded from enjoying the benefits of civilization and personal fulfilment. And what is especially intolerable of course is the exclusion or oppression of the largest social group, against which discrimination is still present, the majority "minority", the female sex.

The contribution of all is needed to create a more just and peaceful society where oppression against certain social groups that breeds hatred and conflict will be eradicated and where men and women will work as equal partners for the realization of this vision.

A vision or maybe a dream?

"All significant changes began with a vision. These visions, or dreams if you wish, proved stronger than the sword", to quote R. Mueller (UNESCO prize for peace 1989).

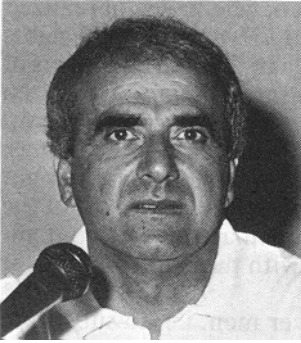
And we say: "Woe to the man and to the society who live without a vision. They live a life which is not human. They live without living".

Notes

¹Cf. among these: *Mary Wollstonecraft*, *A Vindication of the Rights of Women*, London, 1792, *Sophia*, *A Person of Quality*, *Woman not Inferior to Man or a short and modest vindication of the natural Right of the Fair Sex to a perfect Equality of Power, Dignity and Esteem with the Men*, 1739, *Mary Radcliffe*, *The Female Advocate*, or an attempt to recover the rights of women from male usurpation, 1799.

²Cf. *Jeremy Bentham*, *Resolutions on Parliamentary Reform*, 1818.

³Cf. *John Stuart Mill*, *The Subjection of Women*, 1869.



THE OLYMPIC GAMES: THEIR HISTORY AND PHILOSOPHY

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The topic of my paper refers to a religious and political event of tremendous importance which all-effacing time respected for 1168 years and which has been the subject of thousands upon thousands of volumes of history, archeology and literature. In the limited time I have at my disposal, however, I can venture to approach only in brief the Olympic phenomenon and the locality that hosted it, ancient Olympia.

Olympia was "Greece's most beautiful place"¹. Never a settlement but always a purely religious centre, it was adorned by the sacred wood, the "Altis"² and with temples, public buildings and altars³. It was further embellished by a multitude of votive offerings and, according to Pliny, three thousand statues, most of them depicting Olympic victors.

The selection of the site of Olympia is neither coincidental nor the result of chance ; two primeval elements, the mount Cronion and the two deified rivers, Kladeos and Alpheios, mark the natural boundaries that embraced it dotingly.

It is at this sacred place that the holy marriage between religion and "gymnastics" takes place in the ancient times.

The traveller Pausanias, visiting Olympia around 170 A.D., is awed at the sight of the multitude, the profusion and resplendence of its monuments which demonstrate in their own way the intrinsic spiritual bond between man and the divine.

Within this sacred place, athletic games constituted an inherent part of the cult; their origin, however, is lost in the depths of time. According to their knowledge of mythology, the priests of Elis believed that the beginnings of the "festival of Olympia" coincided with the period of the cult of Cronus. According to the narrations of the Elean priesthood; the goddess Rhea entrusted the infant Zeus to the Dactyls of Mount Ida, also known as Curetes, who were shepherds, for protection against Cronus⁴. Five brothers among these Dactyls, Heracles, Paionaios, Epimedes, Iasius and Idas came to Olympia - a fact which denotes the influence of the Minoan on the Mycaenian world - where "by way of games" they performed the Olympic event of the stadium race. Heracles, who outdistanced his brothers, was the first victor ever to receive the "kotinos", a wreath of wild olive. It is said that in order to commemorate this event, it was established that the Olympic

Games should be held at the beginning of every fifth year, i.e. that they should be "quinquennial"⁵.

Fifty years after the flood of Deukalion it is said that Clymenes, a descendant of Heracles of Mount Ida, came to Olympia from Crete to perform the Olympic Games. Later, king Aethlos, after whom "competitors" were renamed "athletes", assisted his son, Endymion, in overthrowing Clymenes from power in Olympia and subsequently proclaimed his throne as the prize of a footrace held among his children⁶.

One generation after Endymion, the Olympic festival gained in magnificence through Pelops who, under the reformatory influence of eastern cultural elements, renamed Apia⁷ the Péloponnèse. He performed games in order to propitiate and honour Oenomaus, father of Hippodameia, who was killed in the legendary chariot-race. The "decipherment" or interpretation of the myth of Pelops, which adorns the eastern pediment of the temple of Zeus, is a proof of the dynamic influence of eastern cultural attitudes, represented here by the progeny of Tantalus. Pelops brings with him experiences of eastern cultures such as the tradition of war cults, which demanded the death of the defeated. His victory against Oenomaus⁸ in the familiar legendary chariot-race creates as well as marks a new attitude towards competitions, on the basis of which the defeated shall no longer be put to death⁹.

At a later period, Olympic Games were organized by Amythaeon, nephew of Endymion, as well as by Pelias, king of Thessaly, Nelias, Augeus and Heracles of Thebes, son of Amphitryon¹⁰, after he conquered Elis.

Around 1104 B.C., at the time of the Dorian invasion, the games were performed by Oxylus from Aetolia¹¹. They were then interrupted for a long period of time, up to the 9th century B.C. Then, in 884 or 828 B.C., Iphitus, descendant of Oxylus, founded the Games once again, obeying a pronouncement of the Delphic Oracle, given with regard to the civil war and the epidemic that ravaged the Greek mainland at the time¹².

My personal view is that the Olympic Games evolved in the course of time from older religious ceremonies¹³ and funeral games¹⁴. The personalities mentioned by name as founders of the Olympics were leaders endowed with a brilliant, creative intellect who, through their personal cultural impact, added resplendence to the already existing games.

Strabo¹⁵, confused by the complicated genealogical origins of the founders of the Olympic Games, rejects all the testimonies of the priesthood of Elis as "fables" and accepts that the Olympic "festival" was founded for the first time in the age of the Dorians' invasion of the Péloponnèse. The Dorians subsequently united their forces with the Aetolians, who in turn united with the Eleans¹⁶. It is quite certain, however, that this explanation of the founding the games can in no way be accepted because, from the information at our disposal, it seems that the Olympic festivals existed prior to the Dorian invasion, since the Olympic sanctuary belongs to an earlier date and the Games are directly connected with religious funeral rites. Olympia in particular, seems to have existed as a sanctuary even before the Trojan war¹⁷.

The renewed founding of the Olympic Games by Iphitus is the first historical evidence we have, dating from the 9th century B.C.

According to it, Lycurgus of Sparta, Cleisthenes of Pisa and Iphitus of Elis signed an agreement to cease acts of war and hostilities during the Olympic Games; this agreement, signed on a disc which was kept inside the temple of Hera¹⁸, was the famous "Truce".

Today it is accepted that the interruption of the Olympic Games between the 11th and the 9th centuries B.C. may well have been due to hostilities between the Greek city-states, as is also stated by a relevant pronouncement of the Delphic Oracle¹⁹.

Iphitus, the wise and tolerant descendant of Oxylus, persuaded the Eleans to offer sacrifices also to Heracles, whom they had until that time regarded as their enemy. Thereafter, the Olympic festivals²⁰ were held regularly. However, the official historical records of Olympic Games begin in 776 B.C. when the first Olympiad is registered, mentioning as the first Olympic victor ever, the Elean Corybus, wine-merchant by profession²¹.

The most essential aspect of this revival of the Olympic Games by Iphitus was undoubtedly the inspiration that led to the establishment of the Truce, which was proclaimed to all regions of the then Greek world by special Elean heralds performing libation rituals²².

The duration of the Truce varied from age to age. Originally, it lasted one month²³ as the period of thirty days seemed to be sufficient for the unimpeded arrival of both spectators and athletes, the performance of the Games and their subsequent departure. Later, the duration of this truce was intentionally extended to three months²⁴ and in 421 B.C. to ten months²⁵). This extension of the duration of the truce was constructively international and in the interest of all Greeks. By virtue of the Truce, Elis became a sacred and inviolable *area*²⁶ and the movement of persons through hitherto hostile territories took place unimpeded. Rare occasions of violation of the divine law are mentioned and the perpetrators were regarded as desecrators and guilty men²⁷, which is very indicative of the degree of acceptance of and respect for the institution of the truce.

A certain incident of violation of Olympic institutions is mentioned by Thucydides²⁸; two thousand armed Spartans, he tells us, violated the Olympic law of Truce in 421 B.C. and conquered two Elean acropolises. They received immediate punishment by the Olympic Boule, the holy council of Olympia: Sparta was expelled from the Olympic Games and fined two thousand "mnas", a staggering sum for those times.

As regards participation, the Olympic festival was originally limited to Piseans and Eleans only; later it assumed a Panpeloponnesian and, progressively, a Panhellenic character. After 146 B.C. Romans and barbarians in general were also admitted and the Olympic phenomenon acquired a universal character²⁹. Not allowed to participate were slaves, dishonourable persons³⁰, deserters, desecrators etc.

Equally excluded from the games were those guilty of crimes, such as Hieron, tyrant of Syracuse, because he had not taken part in the war against the Persians and also because the relations he maintained with them were generally regarded as suspect³¹.

Part of the Olympic law was also the prohibition on attendance by women - a patriarchal regulation - they were prohibited from even crossing the two sacred rivers, Kladeos and Alpheios. Women who violated the

Olympic law were punished with the death penalty. The law was cruel, yet accepted and respected; the only incident of violation at the Olympic "festivals" is attributed to the daughter of Diagoras, Callipateira - according to other sources her name was Pherenice - who transgressed the holy ground disguised as a trainer in order to watch her sons compete and become Olympic victors.

This incident, which is said to have taken place about 448 or 436 B.C., obliged the organizers of the Games, the Hellanodikae, to introduce a rule whereby trainers, too, were thenceforth obliged to enter into the Olympic Stadion naked³². The Olympic Boule, however, for the first time showed tolerance towards the transgressor owing to the fact that her father, her brothers and her children were all Olympic victors.

The only exception to this strict Olympic law was the election of a woman as priestess of the goddess Demeter; this priestess was allowed to attend the gymnastic games every four years, seated at the altar of the goddess, opposite the familiar tribune of the Hellanodikae, the chief judges of the games³³.

However, women were allowed to participate indirectly in the Olympic Games through the horse-racing events in the capacity of horse-breeders, as the Olympic victory was won by the owner of the chariot or of the horse and not by the charioteer³⁴.

The number of spectators at these panhellenic sacred games was vast - Lucian describes the games as attended by "myriads of men"³⁵. Each "theoria"³⁶, i.e. delegation from a city-state, tried to surpass the other delegations present as regards the number of its members and its donations or offerings to the sanctuary. Parallel to this, the theoroi of the different city-states held constructive talks on many issues and in particular about the noble goal of the panhellenic idea³⁷.

Responsible for the smooth and fair performance of the Olympic Games were the Hellanodikae³⁸, elected by drawing of lots for a period of four years among the different family of the Eleans on the sole criterion of their good reputation as well as their financial contributions to the state. In order to be taught their precise duties so as to be objective and fair in their judgement, they had to study for ten months prior to the games at the Hellanodikaion³⁹. Also, one of their duties was to supervise the one month-long compulsory stay of all athletes in Elis, the first international Olympic village in the history of sport!⁴⁰

The Olympic winner's prize was a wreath of wild olive, the "Kotinos"⁴¹, originally the "fruit of the apple tree", which was cut from the olive tree "which gives beautiful wreaths" by a "youth whose both parents were alive" on the eve of the games⁴², and awarded immediately after the event inside the Stadion or, according to another source, the Prodomos of the temple of Zeus⁴³. From this point, the herald proclaimed the name of the athlete, as well as the name of his father and of his country⁴⁴, and then the athlete walked up to be crowned Olympic victor by the oldest among the Hellanodikae.

All Olympiads regularly performed were entered and registered in the Olympic record, the so-called "leucoma"⁴⁵, with the exception of the "anolympiads", which were organized by non-Eleans.

According to the commentator of Pindar the Olympic festivals were performed every 49 or 50 months⁴⁶, at the end of the leap year and the beginning of the fifth year, during the Attic month Hekatombaion. Originally they lasted one day, up to and including the 77th Olympiad⁴⁷, but they were gradually extended to five days⁴⁸ owing to the numerous events and the great participation of athletes. "Those who act and their actions" were under the protection of the god Zeus⁴⁹.

Decline of the Games

The relentless flow of time, together with the social developments it brings, the transmutations, the reversals of attitudes regarding what is considered "kalon kagathon" (the beautiful and good), the advancement of letters and arts, the influence of the spirit of warfare of the Macedonians and the mysticism of eastern civilizations, the conquest of Greece by the Romans and, finally, the spreading of the Christian religion all led to the waning and decline of the ideal of noble competition.

The historian Polybius, speaking about the biological cycles of birth, growth and death, explains the phenomenon as follows: "the law of rise, grandeur and decline is inherent in every organization, in every state and in every historical event"⁵⁰.

The emperor Theodosius the first, a defender of the Christian faith, had a cataclysmic influence on the Olympic Games as, without a second thought, he abolished them in 394 A.D.⁵¹ because he regards Olympia as a centre of pagan cults.

However, the decline of "Gymnastics" had begun much earlier. The youths had begun to neglect athletic establishments and preferred to gather in the philosophical schools, as the messages they received there from the scholars of those times were more attractive and revolutionary ; the palaestra and the gymnasium were gradually abandoned.

The Roman attitude towards sports also contributed to the decline of the Olympic ideal; soon the peaceful gymnastic events give their place to the Roman gladiatorial shows and combats with wild animals. The honest sweat of competitions and contests did not satisfy the spectators, who preferred the blood running from the wounds of the gladiators. The victories of athletes lost their magnificence; the victors now merely pretended that they were competing, but in reality they adjusted their strength and skill to the material prize offered. The dignity of the athlete was at stake ; it was ridiculed and sacrificed on the altar of material gains. The athlete has now become a professional and the religious aspect of the games is degraded.

The heart of Olympia, as the navel of noble competition on a panhellenic and international scene of the ancient world, ceased to beat after 1200 years approximately.

Later, even the statue of Zeus, wrought in ivory and gold by Pheidias and regarded as one of the seven wonders of the world, was transported to adorn Constantinople, and was destroyed, in all probability in 475 A.D. during the great fire in that city. In 395 A.D., hordes of Goths under their leader, Alarich, invaded Olympia and started destroying and looting our classical

civilization. After 426 A.D., the temple of Zeus was set on fire following an order from the emperor⁵². Whatever remained of ancient Olympia was raised to the ground as a result of the terrible earthquakes that followed⁵³. Landslides from mount Cronion together with earth from the floods of Kladeos and Alpheios further levelled "the most beautiful of places", Olympia. The workshop of Pheidias was turned into a Christian church. In the 6th century A.D., northern peoples migrated and settled at the site of ancient Olympia, renaming it Serviana, Antilalos etc. In 1300 A.D. it was conquered by Frankish knights⁵⁴. The first attempts at excavation were made in 1829 by a French mission led by general Maison⁵⁵.

Today, all that remains from ancient Olympia is ruins. Its divine, its humanistic ideology, however, has not been lost to us, but will live forever. Our mind's eye can see among the majestic ruins the shadows of the Helanodikae, the athletes, the theoriae, the "kaloi kagathoi", the beautiful and good youths, the men, as if all of them together wished to assure us that Olympia is immortal and that today's world, because of the challenges to its human values, needs it as never before.

The philosophy of Olympic Games

In general, the origin of the games is lost in the depths of time. More specifically, however, their origin could be said to have its roots in the very existence of man and his instinct for competition and his desire to win a contest, which has its sources in the deeper layers of his consciousness. It is this very quality which helped the human race reach the highest levels of development. It has been said about the Greek world that "the spirit of noble emulation and competition was the key to progress and prosperity"⁵⁶...."

The ancient Olympic athletic event, "the greatest of all"⁵⁷, a religious and political phenomenon of utmost importance that survived through 1168 years, evolved through a philosophy inseparably connected with the cult of the twelve gods of Olympus as well as the heroicized mortals.

Thus the ancient Greek god and his image, man, was the ideal citizen-athlete⁵⁸ because mortal man was aesthetically perfect, he was "kalos", beautiful, as well internally complete. This dual quality of "kalokagathia", of beauty and goodness, constituted the desired and pursued result of education and was based on the unique and outstanding means of education, i.e. "Gymnastics and Music"⁵⁹.

Philosophically speaking, the ancient Greeks reached the transcendental level of Olympus-Uranus and brought the twelve gods residing there to Olympia-Earth. They obliged the gods to take part in occupations of daily life as companions and assistants, particularly in athletic activities. This approach of divinity, of the Pantheon, by mortals denotes the close relationship between god and man and underlines the latter's chthonic, i.e. earthly origin⁶⁰. This relationship further proves that the more profound spirit of noble emulation, the divine element⁶¹, has its origin in cult rituals and more specifically in funeral rites⁶² which constituted a common celebration between gods and men⁶³.

The site where this collective worship of the ancient Greeks took place alongside noble emulation⁶⁴ was the sacred place of Olympia. This must be seen as a dynamic effort to achieve political and religious unity.

R. Flaceliere⁶⁵ is convinced that the Olympic Games "led to the birth of national consciousness as well as to the religious unity" of Hellenism and to respect for the excellence of the opponent, to competition "on equal terms". The concept of the human being was thus upgraded and human values acquired their true meaning⁶⁶, because the games were built on a foundation of selflessness and aimed at the improvement of the human character. By competing, the individual sprang from mediocrity to excellence⁶⁷ and approached the domain of the divine, rewarded only with a wreath of wild olive, the "kotinos"⁶⁸. The Olympic victor acquires divine dimensions: "... he was deemed equal to a god"⁶⁹ "..."

The Olympic victor lies within this central religious domain which constitutes the crossroads of all social, political, military as well as intellectual victories, not of a given city-state, but of the entire Greece, of the human being as such⁷⁰. He is at the summit of the human pyramid, which we must attempt to approach.

Through the ages, the Olympic competition proved to be a unifying, not a separating link of the chain⁷¹, because it has the power of unification dictated by its very nature, which should be mainly sought in the god-sent power of the Truce⁷². It is the Truce that wiped out political differences and conflicts among the ancient cities; it is the Truce that helped them realize their common historical background, the common customs and traditions, their common way of thinking and their common consciousness⁷³. In my opinion, this law constitutes a unique example in world history of a politically divided people which achieved unity thanks to the Truce and the Games. I am not aware of any similar institution or law elsewhere among other peoples of this Earth.

Analysing the role of religious "festivals", the historian G. Glotz comes to the conclusion that during these games, "the Greeks cultivated their political virtues; in these festivals they wished to experience the living symbol of the unity of the nation"⁷⁴. According to Gardiner, "Olympia was the festival of the entire Hellenism, the mother country of all Greeks, the religious consciousness was widespread"⁷⁵.

Lysias, in his speech "Olympiacus"⁷⁶, expresses the wish that the Olympic phenomenon in its full dimension may render friendship among the Greek city-states a reality. The Olympic Games never constituted an end in themselves, the proof of this being the religious and holy dimension of the games⁷⁷, the deification of the spirit of noble emulation and of victory, Nike⁷⁸, the culmination of which was the attainment of transcendence, i.e. the athlete's Olympic victory and his subsequent deification⁷⁹.

The great scholar of Olympism, the late N. Nissiotis⁸⁰, referring to the philosophy of the ancient Olympic Games, emphasizes that the Games comprise the identity of thoughts with actions. This identity was integrated into ancient sport as a means of educating and developing the human personality. It is this identity that inspired de Coubertin to revive the Games as "Olympic" and not as world championships. Of course, unity between sport and philosophy existed before as well as after the Olympic Games, in ancient

Greece and among other peoples of the Middle East; but it is here, in Olympia, that this essential truth reached its highest peak. This is the reality that reflects the Greek philosophy of sport: the close relationship between physical and spiritual existence. Olympia was the umbilical cord of the Panhellenic Idea, advocated by Isocrates, Lysias as well as by so many other thinkers of antiquity⁸¹. Expressing his admiration for the Greeks' spirit of noble competition, J. Powell⁸² emphasizes that "it is the achievement of the Greeks to have discovered the most attractive and original form of sport in order to attain a harmonious and balanced development of mind and body aiming at the supreme bliss of a functional human being⁸³."

Epilogue

Ancient Olympia was a revelatory place; a place of manifestation of the divine. By this, I mean that the concepts of freedom, of democracy and of competitive excellence are also divine, and that since then they have been throwing their light on humanity and have become its ideals. Olympia was a place of manifestation of the divine because the Olympic ideal as a major formative power of the individual showed man the way to perfection and deification; it elevated the individual, but without abolishing the concept of the team; it cultivated its ethos and style without nurturing conceit and arrogance; it personified the eternal desire of man to surpass his fellow beings, i.e. his yearning for excellence. The Olympic Ideal is one of the very few charismatic ideas of our history which warm and illumine the soul of peoples. Etymologically, the word "Olympia" means "heavenly"⁸⁴, i.e. it stands for a dimension of love, co-operation, understanding, recognition of value and respect - values which are all focused on the concept of "VIR-TUE"⁸⁵, of which there is such a dire need in the world today; values which place Olympia on its ideological pedestal.

Olympia motivates us to rebaptize ourselves in oecumenical idealism: "... Tell them to set off for Olympia, all of them - thousands and thousands of youths, swarms of bodies: white, black, yellow for the Peace of all the World"⁸⁶...."

Dear Ladies, dear Gentlemen, welcome to the "land of Xenios Zeus, the god of Hospitality"⁸⁷."

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WOMEN IN ANCIENT GREECE THEIR CONTRIBUTION TO LETTERS, SCIENCE, POLITICS AND SPORT

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The position of women in the Greek world and the ideas of the ancient Greeks about the relations between the sexes are reflected in the position female deities held among the male gods of Olympus.

Goddesses, parallel to their purely feminine tasks such as protecting motherhood and family life and supporting mortals in their peaceful and creative activities, also take part in competitions, battles and generally engage in a multitude of other pursuits which appertain much more to the male nature.

The activities and pursuits of Greek women were similar to those of goddesses, just as those of men were analogous to those of gods, since mortals, men and women alike, were created, as the Greeks believed, according to the image and likeness of gods. Moreover, the providence of gods is expressed by their falling in love with outstanding heroines who were also great beauties. As a result of the unification of these heroines with gods, heroes were born and it is heroes who, as an expression of divine providence, master wild nature, teach people how "not to live like wild beasts", defeat the Centaurs and the Amazons, create laws and organize life within the framework known as society; "it is in the love-affairs between gods and mortals that the eternal appears in the transitional" ("In den Liebesverfolgungen bricht Ewiges ins Vergaengliche") says Karl Schefold. The race of heroes is unthinkable without the presence of women worthy of bearing the offspring of gods.

During the classical era the contribution of women is no less important; the role which priestesses played in the major religious centres is sufficient proof of this. In Delphi for instance, the priestess who held the office of *Pythia* was the undisputable mouthpiece of Apollo's will and of his messages to the mortals. The same applies to another group of seer-priestesses, the most ancient of whom came from Erythrae, Asia Minor. Another Sibyl was the Cumaean Sibyl from the Greek colony Cuma of Magna Graecia, renowned for the prophecies she had given to Tarquin, king of Rome, relating to the glorious destiny of his city.

The ancient Greek city-states, aware of the outstanding position and mission of women in society, had established special festivals for them, such as the Thesmophoria and other related celebrations. The initiation rituals

that took place during these festivals related to the fertility of nature in general as well as to those laws of life that have a decisive impact on the mental health and physical fitness of humans. It was prohibited to men to attend these initiation rituals; besides, men had their own initiation ceremonies within the Eleusinian and other festivals where attendance was reserved exclusively to them and denied to women.

As was the case with men's festivals, these initiation and training procedures were mainly meant for women of the higher social class of the Greek city-states; nevertheless, women, belonging to the other classes enjoyed many aspects the same standard of living; this applied also to slave women and to men who had professional occupations similar to those of the women slaves (Mary Lefkowitz, *Women in Greek religion*). Particularly in Athens, all inhabitants without exception were allowed to attend theatrical performances, the main purpose of which was above all educational, as is clearly indicated by Plato's view on dramatic poetry: "It is a kind of rhetoric addressed to the entire population (*demos*), including children, women and men, slaves and freemen (Gorgias 502 d). Furthermore, it is typical that in Euripides' *"Ion"* (196-7), the slave women who have gone to Delphi are in a position to identify with great satisfaction, in the temple of Apollo, representations of gods, heroes and monsters known to them from the legends they listened to during their work.

In the course of daily routine in cities and villages, women assisted their husbands and other members of their family not only by doing household chores, but also by helping in agricultural and other tasks, such as weaving, the various crafts, trade and commerce, medicine and the production of pharmaceutical preparations, as well as midwifery (Socrates' mother was a midwife). In the Hellenistic and Roman times we even find mentions of women headmistresses of *Gymnasia* (GIG 3953 c., W. Sweet: *Sport and Recreation*, 137).

The Greeks, just as Minoans and Mycaeneans before them, appreciated the feminine qualities of affection, motherhood and beauty, and this is proved by the importance they attached to them; if women did not have an important place in the Greeks' general outlook on life, Odysseus would not have rejected Calypso's tempting proposal to make him immortal so as to be able to keep him near her forever, preferring to return to his wife Penelope.

Moreover, the suitors who were wasting the riches of the kingdom of Ithaca were eventually defeated not only by the bravery and cunning of Odysseus alone, but also by the intelligence and shrewdness of Penelope, who succeeded in deceiving the suitors for years on end, meanwhile waiting patiently for her husband to return.

One of the most important experiences gained by the study of Greek mythology is that women do not have only the right but also the ability to judge the events that play a decisive role in their life, even if they cannot always control or direct them towards the desired outcome.

The ancient Greeks' respect for women as well as the importance they attached to them is further reflected in the representations of women on tomb reliefs or vase paintings; even on the simplest and most humble of these reliefs and vases, the faces of women radiate nobility, meditateness

and beauty of body and mind in no way inferior to that observed in representations of men.

A consequence as well as proof of the high intellectual level of the female sex in antiquity is also the considerable number of women who earned a name for themselves in literature, above all in poetry and philosophy, as well as in sciences.

From a very long list of female personalities, I have selected but a few:

Poetesses

Sappho, born in 612 B.C. in Mytilene, Lesbos, had founded a "thiasos" Club where, just as in similar other thiasoi spread all over the Greek-speaking world (Asia Minor, Greece proper, even in Sparta), young girls were educated until the time they married; besides reading and writing, they were also taught music, singing, dancing etc.

Sappho's poetry is distinguished by its profound emotions, its lyrical sensitivity and its nostalgic mood. Her poems have survived to our day as masterpieces of poetical creation. *Myrtis* from Boeotia (end of 6th century B.C.) is said to have been the teacher of the poet Pindar.

Corinna from Tanagra, Boeotia, was a pupil of Myrtis ; she is said to have won five prizes in an equal number of poetry contests, defeating even Pindar himself who had also taken part in them.

Telesilla from Argos (early 5th cent. B.C.) who was a musician and a poetess, gained fame also as a heroic warrior in the war waged by her city-state against Cleomenes, king of Sparta. At a critical point of the siege, when the independence of Argos was at stake, Telesilla organized the Argive women into a military unit which contributed decisively in defeating Cleomenes' army. Later the Argives, in order to honour her, set up her statue depicting her as she puts on her helmet while her books lie on the ground at her side (Paus. 2.20,8. Plut. *Moralia* 245 ff.).

Praxilla was another poetess from Sikyon, a contemporary of Telesilla. She wrote a dithyramb with the title "Achilles".

Erinna from the Aegean island of Telos, near Rhodes (middle of 4th century B.C.), wrote a poem named "The Distaff" referring to the death of a close friend (Suppl. Hell. 401).

Cleitagora from Sparta was also a poetess (Aristoph. *Aneistr.* 1237, *The Wasps* 1245-7).

Anyte from Tegea (Hellenistic Period) was such an outstanding poetess that she was nicknamed "the female Homer". To honour her for her literary work, the Tegeans set up her statue.

Nossis, was another poetess from the Epizephyrian Locri, M. Graecia (late 4th century B.C.)

Boio was a poetess from Delphi (Hellenistic period). She wrote hymns, collections of oracles etc.

Aristodama from Smyrna was also a poetess. In 218 B.C., when she was already famous beyond the frontiers of her country, the Aetolians of Lamia in Thessaly awarded her the title of citizen.

Another poetess, according to an inscription where her name unfortu-

nately has not been saved, was elected "Archon" at Istria during the 2nd century B.C. (J. Robert - L. Robert, Bull. Epigr. 76, inscr. no. 120).

Phyle from Priene (1st cent. B.C.) had been appointed archon and during her term of office she constructed an aqueduct for the city (I. Priene 208. Pleket 5).

Menophila was a poetess from Sardis; her city honoured her for her intelligence and her qualities of leadership and government (Peek 1881).

Philosophers and scientists

Young girls studied in the major philosophical schools of the Greek world as early as the 6th cent. B.C. In Teos, there was even a co-educational school of philosophy. It should be added here that Pythagoras, in the philosophical school he opened in Croton, Magna Graecia, in 530 B.C., had among his male pupils also a young lady named Theano who, according to the legend, became his wife at a later stage. Moreover, Pythagoras maintained that women are able not only to become successful politicians but also to govern (Stob 85,19).

Socrates extolled the qualities of *Diotima* from Mantinea (Plato's Symposium 201 D.f.) as a philosopher and prophetess. This sapient woman, Socrates confirms, initiated him in the most profound meanings of philosophical thought and knowledge, and particularly in the true meaning of eros and of ideas (see a representation of Diotima in the Nat. Archaeol. Museum on relief no. 226).

In the same period, *Aspasia* from Miletus of Asia Minor lived in Athens as the steadfast partner of Pericles during the entire course of his spectacular political and cultural career.

Another prominent female personality was Thais, a hetaera (mistress), who was the permanent partner of Aristoteles.

In the school which Epicurus the Samian had opened in Athens in 309 B.C., *Themista* distinguished herself as an outstanding pupil (Diog. Laert. 10,14); Cicero spoke highly of her wisdom (Pis. 63).

The philosopher *Hipparchia* travelled with her husband all over Greece giving lectures. (Diog. Laert. 6, 96-8).

Towards the end of the 4th cent. A.D. *Hypatia* from Alexandria, philosopher and mathematician, educated by her father, became famous by teaching the philosophy of Plato and Aristotle in Athens and Alexandria.

In the ancient times, however, women became proficient also in sciences; Pliny (n.h. XX-XXCIII) gives us a long list of female doctors; among them he makes special mention of *Olympia* from Thebes (1st cent. B.C.), a doctor-midwife and author. Among other outstanding doctors-midwives he also mentions *Soteira*, *Lais*, *Elephantis* and *Salpe* (Plin. XXVIII 67).

Another midwife and doctor, *Phanostrata* from Aharnae, Attica, is known to us from an ancient tomb inscription from the second half of the 4th cent. B.C. (Kaibel 45, Pleket 1); according to this inscription this Phanostata "never wronged anybody and when she died was mourned by all."

Quite often, Greek city-states honoured women doctors in recognition of

their services; such was the case of *Antiochis*, daughter of Diodorus from Tlo, Lycea. The Boule and the Ecclesia erected her a statue "in honour of her experience in the art of medicine" (A. Wilhelm, *Aerzte und Aerztinnen*, *Jahreshefte des Oester. Archaeol. Inst.* 27 (1932) 33 Beiblatt 83 ff.).

In *politics* too, the intervention and contribution of women was not a rare phenomenon, especially in the Hellenistic Age. Besides the queens of Egypt during the Ptolemaic period (Arsinoe and Cleopatras I-VII) who continued the age-old tradition of pharaonic Egypt, which was repeatedly governed by the female members of each dynasty, *Olympias*, mother of Alexander the Great, already had an active part in the government of the kingdom of Macedonia. However, even before her, we know of the reign of *Artemissia*, queen of Halicarnassus, who distinguished herself in the naval battle of Salamis in 480 B.C. as an admiral of her fleet, to the stupefaction of the king of Persia (Herod. 8, 68. 93.101-103. 107).

Seventy years later, another woman with the same name was also queen of Halicarnassus. It is to this second *Artemissia* that the world owes the most magnificent grave monument of the ancient times, the Mausoleum, for the decoration of which the most prominent sculptors of that century had been engaged.

Atheneus (13,500) mentions *Cynna* as general of the Illyrians. It is further mentioned that *Cratesepolis* governed Sikyon in 315 B.C. when some citizens assassinated her husband ; she then sentenced to death by crucifixion thirty Sikyonians who opposed her political programme.

Finally, *Aretaphyla* of Cyrene liberated her city from the tyrant Nikoscrates ; after her victory and restoration of democracy, her compatriots tried to persuade her to remain a ruler of their country; she, however, rejected their proposal and returned to her loom and the different tasks of her household, to which she dedicated the rest of her life (Plut. *Moralia*, On the virtue of women 19).

It becomes evident, therefore, that the female sex played no small part in the intellectual and political life of Greece in the ancient times; the abilities and skills of women in all fields of theoretical and applied knowledge proved to be not only equal to those of men, but sometimes even superior as regards inventiveness, judiciousness, sensitivity and creativity.

These feminine qualities were recognized very early and praised also by the great philosophers of antiquity.

Pythagoras maintained that women too have the ability to govern.

Socrates taught that women, if not identical with men, are at least not inferior to them. He believed that women could also reach the peak of their individual intellectual development, which was not exhausted by maternity alone.

Plato too, in his ideal state, granted equal rights to men and women so that women, too, could become co-guardians of this state; he maintained that since women, due to their nature, had less physical strength than men, in the event of war they should be entrusted with duties and tasks corresponding to their physique. Having been educated exactly like men, *Plato* continues, women who have learned reading, writing, music, dance and gymnastics, should be assigned the same tasks as men in the state and become doctors and, in general, lovers of knowledge. .

Aristotle in his book entitled "The State" writes that because women are, in general, similar to men as to the organization of their body, they should also be trained in the same way for war and life; because no goal is better for the state than the preparation of men and women to become excellent citizens.

Finally, *Antisthenes*, the founder of the Cynics, maintained that men and women are endowed with the same virtues (Diog. Laert. 6,12).

The occupation of Greek women with sport can also be traced back to the beginnings of time. They too tried to follow the noble example of goddesses and heroines who also participated in competitions, sometimes even against men. One of these mythical heroines, *Atalanta*, is said to have followed the Argonauts and defeated *Peleus* in a wrestling competition during the games in honour of the deceased king *Pelias*; her wrestling contest against *Peleus* has come down to us through pottery-painting, on an Attic hydria of 540 B.C. (Munich, Staatliche Antikensammlung). The same heroine took part in the hunt of the Calydonian boar together with *Meleager* and other heroes. *Atalanta* married *Hippomenes* after he succeeded in defeating her in a foot-race, in accordance with a condition she herself had set, i.e. not to marry any man who could not defeat her in a foot-race. Besides, tradition has it that when she was once attacked by Centaurs with immoral motives in mind, *Atalanta* fought them courageously and eventually drove them away.

Cyrene, famous for her beauty and according to the legend, founder of the city of *Cyrene* on the northern coast of Africa, was a renowned huntress. Once, the legend goes on, she even fought against a lion which she defeated; then, *Apollo* saw her and fell in love with her. A representation of this feat has been painted on a vase, and on the treasury of the *Kyreneans* in *Olympia*.

In historical times, sport and exercise were part of the education of women and mainly of girls, above all in *Sparta* and *Crete*, in the same way as they were part of the education of young boys. This is confirmed by the numerous representations on pottery of the classical period depicting scenes from the *Palaestra*, the wrestling-school, where girls are also pictured exercising (Sweet, B.C. 136, ff). Women participated even in a purely masculine sport/event, the *Phyrric* dance, which was a war dance taught to young, men mainly in *Sparta* and *Crete*, since it was believed that in order to be a matchless warrior one should first excel in the *Phyrric* dance. However, this dance was also known in the *Ionian* cities and in *Athens*. Typical of this is that the greatest number of vase-paintings depicting *Phyrric* dancers is to be found in Attic pottery of the 6th and 5th century and that most of these representations depict women *Phyrric* dancers. According to one tradition this "divine war dance" was first danced by *Athena* to celebrate the victory of the *Olympian* gods against the *Giants* and afterwards the goddess taught it to mortals. *Phyrric* dance competitions were also organized in honour of *Athena*, *Artemis* and other gods and prizes were given to the best dancers. Many women excelled in this mainly masculine dance (*Xenoph.* Symp. 2,1 and *Cyrus' Anab.* VI, 12. Nilsson, Griech. Feste 239,2. See also vases of the *Vienna* and *Copenhagen* museums).

But women participated also in the *Panhellenic* Games. In these a famous athlete was *Cynisca*, daughter of *Archidamus*, king of *Sparta* and

sister of the successor to the throne of Agesilaus. At the beginning of the 4th century B.C. Cynisca wins a quadriga race in Olympia (Paus. III 8,1). However, Cynisca was not riding her quadriga herself in that race, since it was an established custom for competing quadrigas not to be ridden by the owners of the horses themselves but by charioteers of their choice. After her victory, Cynisca dedicated a statue of herself and her chariot with its charioteer to the temple of Zeus; it was executed by the famous sculptor Apelleas and placed in the pronaos. At the base of her statue an inscription proclaimed that she was the first woman to become an Olympic champion in a chariot race:

"Kings of Sparta were my forefathers and my brothers. Victorious Cynisca with her chariot drawn by swift-footed horses erected this statue. I assert that I am the only woman in all Greece who has won this crown. Made by Apelleas, son of Kallikles." (Paus. III 15m 1-2; see also Anth. Palat. XIII 16t.IIp.537).

Worth mentioning is also another item of information relating to Cynisca handed down to us by Xenophon (Agesil. IX 6 and Plutarch, Apophth. Lacon. page 49 and Agesil. 20,1), i.e. that when Agesilaus saw that some citizens boasted about their horse-breeding stables and their well-trained horses, he encouraged his sister Cynisca to go into horse-breeding and chariot racing so that if she won a race (as was the case) she could prove that such victories are not the fruit of valour but merely the proof and the showing-off of riches.

Another woman of Sparta, *Euryleonis* also won a victory in the Olympic Games in a biga race (a chariot drawn by two horses - Paus. V 8,11).

Berenice the Benefactor, wife of Ptolemy III is also mentioned as an Olympic champion in a quadriga race (Drumann, zu Rosett. Insts.p. 88).

Finally, *Zeuxo*, daughter of Ariston from Cyrene, is also mentioned as an Olympic victor in a chariot race.

It is known to us from an inscription that women won victories also in other games, the *Erotidia*, organized in honour of the god Eros in Thespieae of Boetia. One of them was *Eucrateria*, daughter of Polycrates, who won a biga race. Another daughter of Polycrates whose name, however, is lost to us, also won a victory in the Olympic Games. During the Hellenistic and Roman times, as women became increasingly emancipated, they were eventually allowed to participate also in other events originally reserved exclusively for men. By now, therefore, young girls were frequently seen exercising side by side with young men in the same Gymnasia and the same palaestras: sometimes, young girls even wrestled with young men, as in Chios (Athneus, 13, 566).

Now young girls participated even in the Panhellenic Games: Nikegora became champion in a foot-race and then her brother, as we are informed by an inscription of the city of Patras, dedicated a statue to her.

In the Olympic Games, however, only men competed both in the Stadion and the Hippodrome; women, and in particular married ones, were allowed neither to participate nor to attend the Games (Paus. V 6,7). As long as the Games lasted, they were not even allowed to cross the river Alpheios which was regarded as the southern boundary of the Sanctuary (Ail, v.h. 5,17). Women who violated this prohibition were punished by the death penalty and were hurled into the precipice from mount Typaion, south of

Alpheios (Paus. 13,10 and VI 20,9). Virgins, however, were exempted from this prohibition (Paus. V 6,5. VI 20,9); they even had permission to ascend the great altar of Zeus, although not up to the top, access to which was again reserved exclusively for men, but only to the base of the altar, the prothesis, which was a few steps lower down. When no games were held, married women too had access to the base of the altar.

Nevertheless, this strict and relentless law forbidding women, on pain of death, from even approaching the Sanctuary during the Games, was violated by one Greek woman who was even exempted from the prescribed punishment: *Callipateira the Pherenice*, a widowed mother from a rich family exiled from Rhodes; she came to Olympia in 404 B.C. to watch with pride her son who was going to compete for an Olympic victory like his uncles and other ancestors before him. Having entered the stadion in the guise of a trainer, she could not, however, restrain her enthusiasm upon her son's victory in the boxing event, and as she jumped over the fence of the trainer's stand in order to go to him and embrace him, her mantle slipped over her shoulder thus betraying her female sex. However, the Hellanodikae, i.e. the chief judges of the Games, acquitted her from the prescribed punishment out of respect for her father, her brothers and her son: an entire dynasty of Olympic victors who were an honour to her family, her country and the gods.

After this incident, however, the Hellanodikae decided that trainers who accompanied athletes to the Games should enter the Stadion naked (Com. Bind. 01.VIII, Ael.n.h. I 1. Aischenes Lett. 4,5).

The only woman who had been granted the right to attend the Games was the priestess of Demeter, Chamyne, who used to sit at the altar of the goddess, which was situated exactly opposite the tribune of the chief judges of the Games, the Hellanodikae.

This exemption of the priestess of Demeter from the prohibition on attendance for women was not coincidental, taking into account that Demeter had been worshipped in Olympia's fertile and richly irrigated valley since the beginning of time. There is little doubt but that the presence of the priestess denotes the original relationship of the Games with the worship of the forces of nature and the deities that represented them; in Olympia this deity was Demeter, the goddess who symbolized the earth's fertility; this explains why the reward for victory at the Games was the kotinos, a wreath of wild olive, i.e. a symbol of crops and the fertility of the earth. It is probably for the same religious reasons that the prizes at the other games held at Delphoi, the Isthmus and Nemea were a wreath of laurel, a wreath of pine and a wreath of celery respectively.

Nevertheless, the Games in Olympia were not limited solely to men. Games were organized also for young girls and these could not be attended by men, but by women alone. They were the Heraean Games, organized in honour of Hera, the life partner of Zeus. Just like the Olympic Games, they too were held every four years at the Sanctuary, but at a different date, i.e. at the new moon, whereas the games for men were held during the full moon. The Heraean Games also had Panhellenic status; they were organized by sixteen priestesses of Elis, assisted by sixteen virgins, and they consisted of a foot-race. The length of the track for girls was by one sixth shorter than the

length of the Stadion, that is 160 meters long. At the Heraean Games the girls competed divided into three teams according to their age. During events their hair was allowed to fall loose on their shoulders and they wore a short chiton tunic which reached down to their knees but left bare their left shoulder and breast. As in the case of male Olympic winners, the prize for them too was a wreath of wild olive as well as the right to dedicate a tablet depicting themselves at the temple of Hera (Paus. 5,6,3. Gardiner, Olympia 214 ff).

It is probable that the statue of a young girl, now in the Vatican, known as "the runner" (Die Wettläuferin) depicts a winner at the Heraean Games; the same could be said about a statuette from Laconia now at the British Museum in London.

According to an ancient source, the Heraean Games were established by Hippodameia, wife of Pelops, who again was the founder of the Olympic Games for men after his victory over Oenomaos and his enthronement as king of Pisa. One of the first winners at the games for women, the Heraean Games, was, according to the legend, *Chloris*, the only one among the daughters of Niobe who survived after the relentless slaughter of her remaining children by Apollo and Artemis as a punishment to their mother for her arrogance. But Artemis spared Chloris for the very reason that she had participated at the Heraean Games and won a victory (Comm. to the Iliad, Omega 615 a., Diod. 4,7a4, 3-4).

However, another explanation of how the Heraean Games came into being which remained popular throughout ancient times is given to us in great detail by Pausanias (V 14,5); he writes: After the death of the tyrant Damophon, as, on the one hand the Pisaeans wanted to assure the rest of the world that they had never approved of his wrongdoings and on the other hand the Eleans wished to put an end to the acts of violence against them, they both selected one woman, the oldest and most respected for her authority and good name, among the female population of each of the sixteen cities which were still inhabited at the time in Elis and Pisa, and then assigned to these sixteen women the task of settling the differences between the two kingdoms. These women did indeed succeed in bringing about a reconciliation between the Eleans and the Pisaeans, and later on they were assigned the task of organizing games in honour of the goddess Hera.

This is a significant fact, i.e. that the task of pacification is not assigned to men but to women, i.e. to these sixteen delegates from an equal number of cities in Elis and Pisa.

This report, as well as the Games for young girls held during the festival in honour of Hera, denote the special position of women in Elis which is reinforced by another item of information by Pausanias (VI5,12), i.e. that whenever the Eleans offered sacrifices to their heroes, they simultaneously offered sacrifices to the heroes' wives as well.

However, by far the most impressive part of Pausanias' report is that the Eleans attributed their felicity and the peaceful life they had enjoyed for centuries in their sacred and unassailable country to the truce, but above all to the wise legislative and other contribution to the affairs of the state of these sixteen wise Elean women - one more proof that the position of women in ancient times was neither an inferior nor a negligible one.



*Some of the lecturers at the 30th International Session:
 First row, from left to right: Prof. Dr Pierre-Yves Boulougne (FRA), Mrs Lia Manoliu (ROM),
 Mrs Nadia Lekarska (BUL), Prof. John A. Lucas (USA).
 Second row, from left to right: Dr Thomas Yannakis (GRE), Mr Jim Parry (GBR), Prof. DrHeidi
 Kunath (GDR), Dr Geneviève Rail (CAN), Mr Kevin Whitney (GBR).*



Guided visit of the participants to the Sacred Altis and other archaeological sites at Ancient Olympia.



Participants in the Session visiting the IOA Museum of the Modern Games.





THE DECLINE OF THE OLYMPIC GAMES

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The prevailing view is that the ancient Olympic Games, undermined by professionalism and commercialism, brought down by the decline of Ancient Greece in the face of Rome and the Barbarians, expired of compunction, brought down like a stack of cards by the whims of an emperor converted to Catholicism.

From 46 B.C. to 394 A.D., when Greece was a Roman province, Greek civilization is said to have been destroyed at one fell swoop, and with it the Olympic Games, the pennant and jewel of the prestigious culture of the Hellenistic age.

Writers, and none too few of them at that, have developed this thesis over the past fifty years. One of the most representative, who set a trend, is E.N. GARDINER, (1973, "Olympia: its History and Remains" - Washington D.C., MacGrath.) According to Gardiner, The "Pax Romana", which brought security and prosperity to the Helladic area was doubtless only conceded in exchange for the acceptance of Roman Law. But this prosperity is assumed to have had as a consequence the monopoly of professionals over the structures and organizations of the Games, and in general, to have contributed to the degradation of Olympic ethics. This is the view of Brein F. (1978) "Die Leibesuebungen im alten Griechenland" - in Ueberhorst (Ed), "Geschichte der Leibesuebungen" - Vol.2 page 88 and of Juethner and Brein (1965) - "Die Leibesuebungen der Roemer", and in "Die athletischen Leibesuebungen der Griechen", Vol.1 "Geschichte der Leibesuebungen" (Pages 131-140) - Vienna: H. Boehlaus).

These critiques also shed some light on the strategy of the Roman occupier and the conquering will of a young and active Christianity, which in 394 A.D., with the edict of Theodosius I, led to the suppression of the pagan festival of the Olympic Games.

In this way, the idea that the Olympic Games, weakened by professionalism, succumbed to the dual blow of Roman invasion and Christianity, has become rooted in the minds of the public and academicians.

It is true that other authors, such as David Young (1984), "The Olympic Myth of the Greek Amateur" refute this assertion, and show that an exemplary period of amateurism preceded an end particularly perverted by mercantilism.

Current views incline to a more subtle interpretation and would indicate that there was no essential difference between the two periods, in that tradition remained the same, the athletes eager, as always, to earn money or prizes of value. Of course, one might add, even today, that the so-called "Roman" period was, for the Olympic Games, more rational, more methodical and more universal, extending to the non-Greek world known at the time.

The best and most recent study, upon which my reasoning is essentially based, comes from Thomas E. Scanlon (1988 - "The Ecumenical Olympics: The Games in the Roman Era" in "The Olympic Games in Transition" - Segrave, Chu, Human Kinetics Publishers, Champaign, Illinois).

Scanlon maintains that this period was "neither a farce", as has frequently been said, "nor a restoration" as some assert, (1966 - Ebert. "Zu Grieschen Agonistischen Inschriften" - University of Halle), but that, on the contrary, it was a period of intense Olympic activity, with a transformation of the fundamental Olympic culture, closed in on itself, into an ecumenical and international Olympic culture. Never, notes Scanlon, was the spirit and ethics of the Games of the fifth century to be found again, although the greatest religious and athletic traditions were to retain a place of honour. However, the Emperor cult introduced into the ritual an opening up of the competitions to an ever greater number of foreigners, altering and transforming the ancient religious spirit (of the ancient Games). These modifications, however, it must be said, encountered little resistance from the Eleans (i.e. the organizers of the Games). The new Games, therefore, were a new creation, essentially ecumenical, in the etymological sense of the term, internationalist (no modernist parallels please!) but maintaining nonetheless, despite the ecumenical political and cultural changes, the spirit, the essence of the glorious Hellenistic period.

As early as the second Macedonian war, in which Rome helped Greece and defeated Philip (197 B.C.), Elis, after some resistance, rallied to the Achaean league, (the penetration force of Rome in Greece) and had to accept, during the Third War (189 - 188 B.C.) the erection of an equestrian statue in honour of Quintus Marcus Philippus, the victorious Roman General. It is an important indication of cultural assimilation that this statue was unveiled in the Altis at Olympia the "Mecca" of Greek cultural conservatism. A parallel can be drawn with the chief of the Roman Army, Lucius Aenilius Paulus, who, on a visit to Olympia after the demise of the Persian King of Macedonia (168 B.C. at Pydna) prostrated himself before the Zeus of Phidias and paid homage to the god. For centuries, the Romans continued this custom and rendered homage to the Olympian Zeus, thus maintaining his cult.

In 146 B.C., the Greeks, defeated, came under Roman dominance but the site of Olympia continued to be respected. Mummius, the victorious general, had the temples of Delphi and Olympia decorated and made a gift of a statue of Zeus to Olympia. He was a very popular commander.

In 86 B.C. Sulla pillaged Olympia in order to finance a campaign against Mithridates. On becoming dictator in Rome in 80 B.C. he quickly had the Games transferred to Rome to celebrate his triumph, with the exception of the stadium race. Upon his death, however, the Games returned to Olympia,

proving the force of myth. Relations between Greece and Rome were very good at the time : the numerous statues in Olympia dedicated to the Roman Emperors are both proof and symbol of this entente. The renown of the Games was intact: the list of winners in the 72 BC Games shows the "universality" of the Games.

The champions crowned came not only from the Péloponnèse but also from Asia Minor, Egypt and Greek colonies strewn throughout the Mediterranean Basin. One cannot, therefore, say, as Gardiner does, that the Games were in decline. Nor can one say that they were more corrupt. One single case of corruption in 68, reported by Pausanias, was severely reprimanded by the Hellanodikai (judges). To support his theory, Gardiner notes that many victory statues are missing. But one might reply that Greece was going through a period of economic troubles at the time. The Games nevertheless remained a frequent occurrence. True, the Romans took to the gladiator Games in their circuses with greater zeal, but they nevertheless appreciated the beauty and grace in the Greek Games. The fact that, after the earthquake in 40 BC, Marcus Agrippa, later to become the Emperor Augustus, had the roof of the temple of Zeus reconstructed at his own expense, was symptomatic of the general climate. He did it as a political gesture, of course, but it was also a manifestation of clear cultural tropism. In 12 B.C., when the Games were in serious financial difficulties, they were salvaged by large subsidies from king Herod I of Judea.

It can, therefore, be confidently asserted that during the latter days of the Republic, the Olympic Games, modified it is true, but still lively in spirit, still drew as many Greeks as before, and that the peoples under the domination and authority of Rome attended in great numbers.

According to Scanlon - and recorded materials bear him out -, the last century of the Roman Republic was the apogee of the Olympic Games.

The policy of Augustus and his enlightened cultural activity were generally beneficial.

Augustus did not have an immoderate love of the Greeks, but he respected to the utmost ancient Greek culture and, for strategic reasons, wanted to revive religion, cult practises, and the sacred and heroic manifestations of ancient Greece. He also thought that cultural assimilation was a more durable way of winning over a vanquished people than military action.

This explains, on the one hand, the creation of the Imperial Games, not only in Rome and in Naples, but also in numerous cities (about 16), and the flowering throughout the Empire of the "Isolympics", in homage to the Olympic Games. We see therefore, during the first years of our era, just how much of their aura the Olympic Games retained in the Roman World.

This deliberate interpénétration and purposeful contact between religions and cultural practises and different cultures is a clear case of syncretism. This was the aim pursued by Rome in favouring the Olympic Games. Obviously, the form, if not the spirit, of the Games was modified. The religious beliefs and customs, in a word, "Olympism", were then confronted with Roman religious beliefs and customs. Rome was politically and economically predominant. Its power extended to the whole of Europe. Unavoidably, the Games became tinged with ecumenism and, in the strict sense of the word, internationalism. A clear example of such syncretism, as men-

tioned above, was in Olympia, with the "Temple of the Divine Mother", where Augustus was worshipped as the "saviour of Greece and of the inhabited world".

Augustus did not participate in the contests, but some members of the imperial family did: Tiberius (17 B.C.), Nero - who "won" in the horse racing, to our knowledge, but also in the herald, drama and lyre competitions. This same Nero, out of gratitude, gave 250'000 drachmas to the Hellanodikai (Dio Cassius). But his successor, Galba, demanded reimbursement of the sum! The return to Rome of Nero (who most probably received a prize of 1.800 crowns), was a parody of the return of an Olympic champion. This was, however, a major exception. The Games and the athletes were not more perverse than in the Classical Greece, and this farce did not go down well.

At that time the victors still came mainly from outside the Péloponnèse, chiefly from Asia Minor.

After Nero's farce, the Games took place without much ado. A great Olympic renaissance took place under Hadrian (117-138) and his successors.

Hadrian, the great philhellene, and his successor Antonius, allowed Greeks to hold Roman citizenship, and promoted the Greek ideals and values. Scanlon is quite right in showing how Hadrian worshiped the god Zeus, whose temple (interrupted for six hundred years) he completed.

The Stadium too was enlarged. Spectators flocked in and the various reception facilities for athletes and visitors were renovated. Roman baths were erected to the West of the Altis.

The account of Pausanias (174 B.C.) is well known (two of his ten books are dedicated to Olympia). He reports the fascination of intellectuals and tourists for Olympia. His testimony is that of a man of letters impressed by the "internationalism" of the Games. Pausanias points out the interest of the public not only in the athletic Games, but also in the intellectual Games: poetry, drama, singing, music, which, despite their immense success, were not incorporated into the Olympic Games. Thus art did have a major place in Olympia: the throwing (discus and javelin) and jumping events were accompanied by flute-players, and the winners of the official hymn were particularly honoured.

A change in public taste is indicated by the ever-increasing importance of violent contact-sports (boxing, pankration and wrestling), to the detriment of athletics - as was the case in the 4th century.

The winners continued to receive not only laurel crowns but also substantial gifts of money from the public, the city states and the emperor. This was a custom practised ever since archaic times.

The winners came primarily from Asia as usual; the Péloponnèse now scarcely provided any champions. But, as a sign of the times and commercial affluence, Alexandria and the North African towns appeared on the list of winners : syncretism triumphed at the popular level and the Games became anchored in the imagination of peoples throughout the Empire. From being Hellenic, without losing their importance and renown, they became definitely universal.

The years 181 to 393 A.D. saw the decline of Rome.

During the end of the second century, and during the course of the third, the stadium remained in the same state, with no major improvements or structural modifications and far fewer visitors.

The Emperors (Septimius Severus, Caracalla, Carinus, Gordius III) continued, it is true, to sponsor the Olympics. Poets, orators and musicians were honoured (such as Antomios Apollonius from the city of Antioch, honoured with a statue at the Games in 225 AD, and Sperkhios of Pisa, rewarded for his Olympic hymn).

The best testimony of this era is provided by Asinius Quadratus, in his work "A thousand years" (776 B.C. to 223 A.D.). Greco-Roman syncretism is in evidence. The universal spirit of the Games was exalted along with that of Imperial Rome.

In 265, the list of cult officials came to an end. In 267, the German Heruli attacked Athens, Corinth, Argos and Sparta. Olympia surrounded itself with a very high wall.

It seems that Olympia was not destroyed, but it is also evident that this was the beginning of the end of the Games.

Around 300, a huge earthquake damaged the temple of Hercules and the palaestra. In 303, repairs were done to the roof of the temple of Zeus: Olympia obviously did not want to die, despite a natural catastrophe and the disastrous financial condition of Greece at the time.

Almost a century was to pass. We owe the final glance to Georgios Kedrenos, who, in the 11th century, told of the last Olympiad, the 293rd. This came to an end in 393 or 394 with the edict of Theodosius I against the Games, whose paganism shocked his sensibilities as a recent Christian convert.

Kedrenos affirms that the statue of Zeus by Phidias was transported to Constantinople to the palace of the patrician Lausus. More probably, however, this statue was destroyed as soon as the edict of Theodosius was promulgated (13.11.426), by Christian opponents of Paganism and doubtless also by the barbarian hordes.

In 395, the Goths of Alaric invaded the Péloponnèse: Olympia was supposedly saved, but this is only a hypothesis.

In the 5th century a Christian church was constructed on the site of the workshop of Phidias.

Thus, Olympic religion and the ecumenical festival succumbed to the dual pressure of a monotheistic and dogmatic religion and the invasion of the Barbarians.

To conclude the study of this decline, it seems that the dwindling and then disappearance of the Games was not due, as is usually maintained, to internal decay attributed to professionalism, (which always existed), but to external causes: an adverse and militant ideology - obviously engendered by the breaking down of a slave-holding society -, a natural disaster, barbarian invasions and an eclipse of the central power of Rome.

In themselves, the Games remained important and extended their attraction to the whole of the Roman Empire, and were thus "internationalized": the list of winners bears witness to this. They owed this renown to the political intelligence of the Romans: this Greco-Roman religious syncretism is symbolized by the introduction of an Emperor cult into the sacred

Altis. The regrettable extremes of Nero and Caligula show, on the contrary, just how powerful a reality this syncretism became under the later rule of Antonius.

Rome never really did dominate Olympia, but introduced itself into the area, without apparent conflicts, in order the better to control the Greeks' allegiance, just as Olympia recognized Roman Law without great ado. Greece itself was never ousted from Olympia, but came up against the wealth and power of Egypt, Asia Minor and North Africa, which, as richer powers, were more devoted to the "religio athletae" cult.

During the Roman era, neither Olympic standards, nor athletic performances were compromised, as far as historic sources and paleography permit us to say.

The Olympic Games of the Roman era, always organized in the spirit of the Games of the Hellenistic period, went further than those of the Greeks: by opening up to "the barbarians", they foreshadowed the internationalism of the modern Games.

The Renaissance of the Olympic Games

Olympia was therefore engulfed in the mists of time, a small flickering light, barely perceived by an erudite monk of the medieval Christian world.

In 1516, the first translations of Pausanias' works and Pindar's odes brought to light once more the myth of the Games. In 1723, a French Benedictine monk, Dom Bernhard de Montfaucon, sent a letter to Cardinal Quirini, Archbishop of Corfu, pointing out that, according to studies inspired by Pausanias, the site of Olympia should have sacred monuments and votive inscriptions (1984 - C. Fleuridas - R. Thomas - The Olympic Games - Editions EPS - Paris, page 24). Rousseau, then Guths, Muts and the Philanthropists were interested in the significance of the ancient Olympic Games, as Montaigne had been before them.

In 1763, Joachim Winckelmann, a Prussian archaeologist, the founder of modern archaeology, encouraged a campaign of excavations but died in 1787 before he could complete his project. At the same time, Richard Standler, an English traveller and scholar, travelled through Elis, looking for any signs of Olympia. In 1787, a Frenchman, Sebastian Fauvel, discovered the grand temple of Zeus. In 1788, T.B. Hollis wrote to Josian Willard, President of the American University of Harvard, suggesting that the United States "act according to Greek principles", by reviving the Olympic Games in America. In 1813, Lord Stanhope, an Englishman, drew up a topographical relief of the sites.

In 1829, Abel Blouet headed a French scientific and archeological commission (known as the "de Morée" Commission), which brought to light parts of the temple of Zeus. By way of thanks, the Greek government made him a gift of a metope, which today is carefully kept in the Louvre, in Paris.

Credit for the real discoveries, however, is due to the German archaeologists and above all to their incontestable maestro Ernst Curtius. From

1875 to 1881, 1890 to 1897 and following a number of expeditions during the 20th century, 40 monuments, 130 statues, 1'000 terracotta objects, 400 inscriptions, 6'000 coins and 1'300 bronze objects were unearthed. In 1961, the stadium was cleared.

Thus it can be said that the myth of Olympia and the memory of the Games remained alive for more than 15 centuries, both in classical literature and in the minds of people of culture and the archaeologists.

Numerous pseudo-Olympic Games prove the persistence of such a myth.

The first "pseudo-Olympics" to have caught the attention of the chronological-writers were the "Cotswold Games" organized by an English gentleman Robert Dover (1582-1652). Dover was a catholic lawyer, anti-puritan and athletic, who had considerable success with his initiative. The Games included running and horse-races, jumping, javelin-throwing, wrestling, fencing, dancing and a grand fête. Later on, hunting and chess were added to attract the gentry. The Games, which expired with the death of Dover, were revived from 1660 to 1852, and again 1951. These Games, like many others at the time, were amusements more bucolic than Olympic. It was over-eager literary hacks who baptised them Olympics.

Self-styled "Olympics" are found again in Worlitz (Prussia) in 1779 and in 1790 in Paris, where the Directoire tried to reconstitute an Hellenic fête on the Champs de Mars, without any Olympic significance.

The first serious attempts at organizing the Games in the spirit of ancient Greek humanism were in Scandinavia. (1976 - Boulogne Yves P. "The life and Pedagogical World of Pierre de Coubertin, 1863- 1937"- Lemeac, Montreal - p. 143 - cf ibid. 1981 - MacAloon "This Great Symbol, Pierre de Coubertin and the origins of the Modern Olympic Games").

On the 14th July 1834, in Ramloesa (Sweden), Gustav Johan Schartau, professor at the University of Lund, established pan-Scandinavian games which he called "Olympic Games". Wrestling, agility and balance contests, high jump, pole-vaulting, jumping on a moving horse, rope-climbing and short and long running races, were all on the programme.

In July 1836, a fresh invitation was launched by the Nyër Haelsingbuergposten.

On the 4th August, again in Ramloesa, Schartau convened competitors from all over Scandinavia to the "Scandinavian Olympic Games". The programme was somewhat modified: jumping was replaced by gymnastics exercises ; only climbing up a very high mast remained (Scandinavians are masters of sailing). Above all, however, Schartau drew on ancient tradition, introducing dissertations presented on subjects concerning the Olympic Games in Ancient Greece. He also organized medieval-style tournaments.

These Games died with Schartau. Coubertin ("Utilitarian Gymnastics" - 5th edition - 1906 - page 98) cites these "Northern Games which gave birth to marvellous equestrian prowess".

In 1830, in the Grand-Duchy of Poznan, a spectacle entitled "Greek Competition" was presented by professional athletes. It was pure circus and certainly no Olympic Games!

In 1853, in New York, in the Franconi Hippodrome, a medieval tour-

namement, a stag hunt, a steeple-chase, and.... Olympic Games were presented for five months to more than 10.000 spectators. Here too, it was no more than a circus.

Greater significance can perhaps be attached to the initiative launched a few years earlier, in 1842, in Montreal, by some athletes from Quebec. An Olympic Running Club was established at their instigation. In 1844, "the Olympic Games of Montreal" were organized on the 28th and 29th August. These Games included more than 29 contests (1988 - Gerald Redmond, "Pseudo Olympic Games" in "The Olympics in Transition", J.O. Segrave and D. Chu.) In the long process which was to lead to the revival of the Olympic Games, this was a unique and important event in terms of organization and variety.

One should also mention the "Olympic Games" organized at the same time every year by the Small Seminary of the Archbishopric of Grenoble. These Games lasted 40 years, from 1840 to about 1880, but though important as a phenomenon, were not at all inspired by ancient Olympic religion. These amiable entertainments in the country, the sporting culmination of which was the occasional sack race, can certainly not be regarded as direct links in Olympic genealogy.

On the other hand, Dr. Brookes' initiative in Much Wenlock, Shropshire (England) merits some further attention. A distinguished personage, Dr. Brookes, decided to revive the Olympic Games through the Much Wenlock Olympian Society. From 1849 onwards, the Games included a strict ceremonial element: banner processions with inscriptions in ancient Greek, military music, hymns sung by children and petal throwing. The participants would plant trees of rare perfumes "baptised in champagne" (Gerald Remon), and addressed their respects to the Greek Royal family. In return, the King of all the Hellenes would make a gift of a silver urn. There were two grass pitches, one for the men, the other for the horses, cricket pitches, a swimming pool and a dance floor. The women crowned the winners.

In 1890, at the instigation of Dr. Brookes, de Coubertin attended such an Olympic festival. David Young wrote that what he experienced in Wenlock influenced him much more than his own vision of ancient Olympia. We do not think so, because it was already clear in the mind of de Coubertin that the neo-Olympism which he championed could only be a syncretism between ancient Olympic religion, medieval Christianity and Anglo-Saxon protestantism.

Echoes of the Wenlock Games were heard as far as Athens: Greek newspapers published commentaries on the success of such events, which they hailed as a good idea. Obviously, the climate was favourable at the time, as Greece was fighting its Ottoman occupier.

In 1859, a rich Greek merchant from the Danube, Evangelios Zappas, suggested to King Otto that he undertake the financing of an "Olympic Competition".

On the 19th August 1859, the offer was accepted by Royal Decree, which stipulated that every four years, an Olympic competition should be organized in Athens. Zappas, in fact, was more preoccupied with trade, agricultural and industrial activities than sports contests, which could rouse Greece and contribute to its "national progress". However, there were quite a few

gymnastics contests. The winner won 100 drachmas, whether in the agricultural or stadium contests!

Some Greek intellectuals protested against what might well be called a confusion of genres. But to no avail, except that the athletics contests, more seriously regulated, were limited to athletics (running, jumping, javelin-throwing) and wrestling. As to the winners, they were proclaimed by their "father's and mother's names and native town" (Fleuridas-Thomas, *Op. Cit.*).

On the 15th November 1859 the first "Olympic Competition" took place on Louis square, since the stadium was impractical. A leather-bag race and a greasy-pole climbing event were added to the sports competitions. Staged in the presence of the Sovereign, Ministers and distinguished personalities, the whole thing was a terrible muddle. One contestant collapsed after seven races. It was more than was needed to dishonour the memory of the Olympic Games.

However, the Greeks did it again. In 1865, on the basis of the will of E. Zappas, an "Olympic Games Commission" was established with a 17-article statute specifying the gymnastics programme. On 18th October 1870, new Games were held on the sites of the ancient Panathenian Stadium, before a crowd of 30'000, and were a tremendous popular success.

In the history of the Renaissance of the Olympic Games, Coubertin curiously overlooked these 1870 Athenian Games, which were the precursor of the modern Games, both as concerns their importance and their organization, even if they were by no means perfect and often far from the "Olympic Spirit".

Of course it must be pointed out here that between the two Greek Olympic contests there was cultural activity around the Olympic myth in Great Britain, aroused, undoubtedly, by the great flowering of modern British sport.

According to Redmond and, before him, Rees, (1977) four Olympic festivals held in Great Britain at the time were of great importance. The festival on the 14th June 1862 took place at the Mount Vermont Parade Ground in Liverpool before 7'000 to 10'000 spectators. It was organized by two eminent Christians and included 22 athletic events with more than 200 athletes. A literary essay competition was also established. The first prize was awarded for a study on the theme "Mens Sana in corpore sano".

The 1863 festival drew between 12 and 15'000 people (swimming was also part of the programme). In the years that followed, the events had even more success; in 1867, three days were needed to fit in all the events. However, owing to insufficient funds from the "monied classes" (Rees), they ceased in 1867.

Thus the rural and urban festivities of Wenlock and Liverpool illustrate how the Olympic Ideal remained alive throughout the 19th century in Britain.

Another example is provided by the "Scottish Highland Games".

Redmond asserts that the Olympic Games of Montreal, described above, owed their birth to pressure and prompting from the 93rd Highlanders Regiment, based in Quebec.

The Scottish tradition, spread by the diaspora of the highlanders was very

strong in North America, as it was in Australia, Canada and New Zealand. Thus every year, throughout the world, hundreds of Scottish Highlands Games were organized. Many writers believe that these clan games were very close, in their spontaneity and a sort of innocent fervour, to the tribal games of ancient Greece and that they considerably influenced the concept for the programme of the first Games in 1896. Their importance has been too much neglected and should be highlighted today.

Just before the initiative of Pierre de Coubertin, there was a proposal from J. Asley Cooper (an Englishman) to create an "Anglo-Saxon Olympiad" (there was confusion here between the terms "Olympiad" and "Olympic Games").

On the 30th October 1891, in "The Times", J. Asley Cooper appealed for the organization of an "Anglo-Saxon Olympiad" and a "Pan-British Assembly". He failed, but one might reasonably think that the British Empire Games, held for the first time in 1930 in Hamilton, (Canada) then those of the Commonwealth, owe something to the initiative of J. Asley Cooper.

In France, itself, at the same time, one should not forget the initiative of Philippe Daryl (alias Paschal Grousset), who in 1890 asked for the French Olympic Games to be established, nor should the attempts at organizing the Games by Georges de Saint Clair and Ferdinand de Lesseps, eminent personalities in Parisian society, be forgotten.

The rest is well known. On Friday 25th November 1892, in the great Sorbonne amphitheatre in Paris, during a congress of the Athletic Sports Union, Coubertin finished his peroration by an appeal to re-establish the Olympic Games. The suggestion met with general indifference.

On the 16th June 1894, in the same place, he convened a new congress to confirm his proposal. On the 23rd June 1894, in all solemnity, the Olympic Games of modern times were re-established. The first edition took place in Athens in 1896.

Conclusion

The ancient Olympic Games remained alive and significant under Roman occupation. One cannot, therefore, say that they disappeared for internal reasons: there were external reasons which basically caused their loss.

The Olympic Ideal was revived once again in the pre-Olympic and Olympic Games of Modern times. It would be wrong, however, to see these as the direct ancestors of the modern Games. True, the essence of the modern Olympic Games owes much to the "religio athletae" of Antiquity. But, born in a different economic, political, and cultural climate, heirs of the pre-Olympic Games held during the course of the 19th century, a period economically and socially chequered by an unprecedented industrial revolution, and borne by a modern sport very different from ancient sport, the Games are profoundly "Modern" and very far removed from the ancient Games.

The genius of Pierre de Coubertin lay in understanding the inescapable syncretism which was bound to reflect in Olympic and sports terms the

powerful and brutal transformation of society, and to place, therefore, the Olympic Games of Modern Times in an internationalist context, under the label of a liberal democracy formally founded on the concepts of human dignity, progress and peace.

Olympic matters today are what they are, and do not always meet with our satisfaction.

Let us remain, however, reasonably optimistic. The Olympic Ideal carries a humanism of peace and fraternity which we, at the threshold of the 3rd millennium, must protect and make fruitful for the greater good of mankind.



FEMALE COMPETITORS IN THE EARLY YEARS OF THE OLYMPIC GAMES AND A MODERN-DAY 52% SOLUTION

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To all those who share the past reality of the Olympic Idea as well as those who wish to work toward the greater fulfilment of the Olympic Dream in the 1990's ...

In sporting history and even more so in the larger and more important world beyond sport, the overwhelming majority of all nation's heroes are men. Less true in the twentieth century, it was so for dozens of centuries prior to our own. Ninety-nine percent of all biographies and ninety-five percent of all autobiographies on library shelves are about or written by men. That is to say, by inference, the ideal woman of the past "has been silent and self-effacing, and therefore without a story to tell."¹ Regrettably nothing could be further from the truth in life; nothing could be further from the truth in summer and winter Olympic Games history. Today, 1990, fifty-two percent of all humankind is female... two billion seven hundred and four million girls and women. The Olympic Games competitors have never even remotely approached this 52% solution."² The reasons for such inequity are complex; the redress of these injustices is equally complex and cries for our attention here at the Academy and especially when we return home.

The International Olympic Committee (IOC), the National Olympic Committees (NOC) and the International Sport Federations (IF) form the Olympic Tripartite and in their early days 1896 through 1936 failed to recruit actively and persistently significant numbers of women to participate in the fourteen summer and winter Olympic Games. But the fault was not alone that of the Tripartite because the universal mesmerizing force of many physicians, religious leaders, politicians, intellectuals, civic leaders, parents, coaches, teachers, male and female physical culture specialists, suppressed the natural competitive sport instinct of uncounted numbers of girls and women who might have chosen this route.

The mental toughness of yesterday's female Olympic champions is only now being told. Sport and Olympic historians of today are more sensitive to the pioneer women of the early decades of this century, and their story is extraordinary. The 1900 Olympic Games golf gold medal went to Margarete Abbott of Chicago, Illinois - a story only recently told. Not enough has been written about the nearly unbeatable Australian Fanny Durack and her Stockholm victories in 1912. Few are still living that saw that great and charismatic French woman and Olympic tennis champion at Antwerp,

Mademoiselle Suzanne Lenglen. And what about the Norwegian child figure skater, Sonja Henie (only thirteen years old), at Chamonix 1924? She fell down in confusion only to arise and win three consecutive gold medals at St. Moritz, Lake Placid and Garmisch. Women's athletics began in Amsterdam 1928 and all of Germany rejoiced in Lina Radke's strong 800 meter dash to victory. Powerful cultural and political forces in many European countries and in North America accounted for 1932 and 1936 Olympic champions such as Hungary's Ilona Elek-Schacterer; Hendrika Mastenbroek from Holland ; Italian hurdler Trebisonda Valla and new American heroines Helen Stephens, Hélène Madison, Eleanor Holm, Georgia Coleman, Dorothy Poynton and "Babe" Didrikson. Regrettably, Asian women, black women and Islamic women were not there, and the whole Olympic Movement and Olympic Games were lessened because of their absence.

Powerful Olympic Voices from the Past

The very great Pierre de Coubertin was the consummate Victorian-Edwardian gentleman and found it impossible during his twenty-nine year tenure as IOC president to encourage women to prepare for elite athletic competition; it was equally difficult for him as the revered leader of the movement to initiate vigorous "ladies events" at the summer Olympic Games³. The all-powerful czar of American amateur and Olympic sport during the pre-World War I era was James Edward Sullivan and his was a conservative, guarded view of girls and women's competitive athletics. Sullivan was consistent in his support of women's competitive athletics; the more the better, he said, but stay away from "mixed" competition⁴. Historian Joan Hult said it differently, noting correctly that Sullivan was "unequivocally against male coaches for girls and women"⁵. IOC presidents from 1925 to 1952 were Belgian Count Henri Baillet-Latour and Swedish industrialist J. Sigfrid Edstroem and while not militant in opposing women Olympians, their quarter-century of benign neglect did little to heal the numerical inequality of men and women at ten winter and summer Olympic Games.

For thirty years prior to his 1952 ascendancy as IOC president, the stern Avery Brundage was the American leader of amateur athletics and ran a checkered history regarding elite female athletic competition. Mary H. Leigh is sure that the young Brundage was supportive of women's efforts but changed his mind as he perceived the movement going too far, too fast⁶. Of course, if our collective auditory nerve were sensitive enough to pick up these Olympic leaders' voices of sixty and seventy years ago, we might hear them say that the Olympic Movement must of necessity be the servant of and be subservient to the powerful age-old pressures of culture, religion, government and economics on every continent of the world, about alleged "female frailty", about women as "prisoners of biology", and the inability (of those long-ago) Olympic leaders to perceive even dimly that all of human progress is retarded when there is universal failure among women as well as men to know that the ultimate triumph "lies in the cooperation and complementarity of women and men"⁷. These were very great leaders - Coubertin, Baillet-Latour, Edstroem, Sullivan and Brundage, but they did have

this "blind-spot" regarding women joining men equally inside the Olympic arena. They were not futurist progressive thinkers regarding women's rights in an era when this movement was just beginning. You must be the judge (now that you possess this precious historic hindsight) of how harshly to criticize these patriarchal Olympic leaders of yesteryear.

The Contemporary Struggle For Olympic Fairness in Asia

In her stunningly brave 1792 book, *A Vindication of the Rights of Women*, Mary Wollstonecraft insisted that the rights of men should not be based on sex and that these rights belong equally to men and women. "What they say of man I extend to mankind", to humankind, she wrote⁸. Such is not the case in most Asian nations; they and all others have a way to go. Olympic Games' female competitors from Asia are underrepresented and the social, cultural, economic, religious and psychological reasons for such underrepresentation need careful re-evaluation and it all must be done in the spirit of fairness, civility, non-combativeness and cooperation. In a single generation, let us say from about the time of the 1964 and 1972 summer and winter Olympic Games in Japan, there has been a gradual awakening, and then in the 1980's a rush among Japanese, Korean and Chinese women for personal and collective recognition or "personhood". Their numbers increased at the Olympic Games as more women recognized that eventually they all should be able "to choose what they want to do, on the basis of their capabilities and inclinations"⁹. South Korea's struggle in the direction of democracy are paralleled by the women's movement in that country, seeking, as Sei-Wha Chung said "women's self-actualization and personhood"¹⁰. Indian feminism exists and continues to seek "new forms of action"¹¹, one of them being, from my perspective, a future female Olympic champion. Equal opportunities for women to become as well educated as men will help find new Olympic champions and much more. But it is more complicated than that and profound modifications must take place in many other domains before women are accorded "access to the power, status, positions, and economic rewards available to men"¹².

Islamic and African Women Seek Olympic Games Equality

Far wiser heads than mine are needed to interpret the 'Qur'an' or *Koran* regarding the permissibility of Islamic women to practice sport on a daily basis, to compete in the midst of large audiences and if successful to represent themselves and their country at the Olympic Games. According to the *Koran* "there is a wide scope in recreation and sporting activities for women to watch"¹³. Clearly this is sufficient for most women but what about that minority who yearn for another experience, an extension of their self-fulfilment through athletic competition? "More and more women are being drawn into the struggle for social transformation" cried Nawal El Saadawi in her 1980 *The Hidden Face of Eve*¹⁴. A thousand year-old tradition demands reverence and respect and yet, I for one, hope for a repetition of what happened in Los Angeles 1984 in the first-ever women's 400 meter hurdles when the young Casablancon Nawal El Moutawakel won the gold medal.

Her king, Hassan II of Morocco was overjoyed at what the Iowa State University student-athlete had accomplished and ordered a national celebration. As for Nawal, "She took the customary victory lap, waving her national flag, and said she had never been happier"¹⁵.

For slightly different reasons, many black African women who are not Islamic find the dream of Olympic Games participation just that - a dream. Too often throughout the continent, African women's status appears nebulous, "a tool, never a person"¹⁶. What a sheer waste of enormous African women's talent is this wide-spread bias, stated Mrs. Suzanne Mubarak at a 1987 conference in Abuja, Nigeria¹⁷.

Even Greater Enlightenment Needed in Europe and North America

Reformist tendencies regarding women as active participants in every sphere of society, including international athletic competition, have been partially accepted in Europe and North America for a period longer than in other areas of the world. And yet, interestingly, the cry for greater female fairness in elite sport comes most strongly from many European countries, from Canada and the United States. The answer is, of course, a matter of priorities. Women living along the shores of Africa's Lake Chad have far more important things to think about than the challenge of a two-meter high jump. In a very different society such as the United States, some dimensions of social reform were able to move faster and earlier, as witnessed by Glenna Collet when in 1924, she was acclaimed the world's best female golfer, and exclaimed "Winning at golf is keen, exhilarating happiness, so much velvet"¹⁸. There were few voices like hers sixty-six years ago. From very small numbers have emerged a vocal and assertive large minority calling for fairness in everything. Only when the international level of concern reaches a "critical mass"¹⁹ will change take place and accelerate.

There continue to be concerned voices in the Tripartite that women are underrepresented inside Olympic stadia and in every single NOC and IF, world-wide. Solutions must be sought by the community of concerned men and women to find uniquely talented women and allow them to earn their place inside the athletic arena and also as local, national, international and Olympic administrators. More and more of us, myself included - all of us - must adopt the "new way of thinking"²⁰ that is intent on discovering and nurturing talent in every form, in every person, everywhere and putting it to work for the physical and spiritual upliftment of the whole of humanity. Even greater equal opportunity within the Olympic Movement and the Olympic Games will be one of many outcomes of such collective thinking.

The nine years of IOC presidency by His Excellency Mr. Juan Antonio Samaranch have seen more change, more radical reconstruction of Olympic tradition, rules and regulations than in any comparable decade of the twentieth century. After the most careful scrutiny, I am of the opinion that most of these changes are good, that they do benefit more people, especially athletes, than any previous Olympic era and philosophical construct. But it can all be improved and in the area of women's involvement in the Olympic Games and within the national and international Olympic hierarchies each

nation must do its part. I know North America best and be assured much concentrated activism is taking place on that privileged continent. The March 1988 and February 1990 editions of the *Journal of Physical Education, Recreation and Dance* - all one hundred pages - were devoted to "Women and Sport, women and the Olympic Games - women and leadership." The charismatic and focused thinker, USOC and IOC member Anita DeFrantz reminded all readers, but especially young women, that "there is room at the top" of the Olympic world²¹. Cooperative recreational activities and sane competitive athletics can combat myths about women's capacities and alleged frailties because, as one writer said, such physical activities are so "visible and valued, and so hold a place of importance and prominence"²². Full participation in the construction of one's proper place and level of excellence must be the dream of all American men and women and people everywhere.

Women and Men - Equal Partners in the Olympic Games of the 1990's

How fortunate I am to have attended all summer Olympic Games these past thirty years! I looked, listened, read and have written on these quadrennial festivals for longer than that and it is my most sober conclusion ("bottom line" as we say in the United States) that a greater degree of fairness and democracy have been introduced into the international Olympic Movement during the Samaranch decade than in any previous era. And just as importantly, the overwhelming corpus of these changes have been favourable to female athletes as well as males. But it must continue to get better after Mr. Samaranch's retirement in 1993. What can we do? There are responses from every side, Patricia Vertinsky, Associate Dean at The University of British Columbia, feels strongly that "More female role-models would provide encouragement for girls in sport and this means the role-models in all domains - in the family and school, high-level coaching, Olympic Committees, government officials concerned with sport, athletes, and so on"²³. How angry she seemed as Canadian and American surveys showed that the majority of girls and women exercised only to get thinner and therefore more attractive. "Not love of sports, fun, desire to learn skills and achieve ambitions." At every level of sport, "women must obtain membership on the committees that are prime decision makers"²⁴, stated Fay R. Biles, a woman who practised what she preached, having served on dozens of prestigious American sport, Olympic and physical education committees in her thirty years service to the nation's youth - men as well as women.

Anita DeFrantz is one of the clearest thinkers of the International Olympic Committee. Although she was at one time talking directly to African American women, her words apply universally. "Stop believing that we have no role in sport past the playing field. Coaching, the media, countless administrative positions. Sports belong to all of us. We must fight to make it ours," she exploded²⁵.

That tired old myth of all the women 800 meter runners at the 1928 Olympic Games falling down in an exhausted heap is just that... a myth, an untruth, something that never happened. One of the latest researchers to set

Olympic history straight is the University of California's Roberta J. Park in her 1989 presentation "American Reactions to the 1928 Olympic Games: Social, Political, and Gender Considerations"²⁶. Men's victor in the 1928 four hundred meter dash, Ray Barbutti, was in a state of near collapse as he staggered across the finish line, she correctly observed and yet universally the male journalists called his run "courageously brave". The female 800 meter runners "were framed" wrote Dr. Park²⁷. I very much agree with the statement that "The study of gender is a way of understanding women not as an isolated aspect of society but as an integral part of it"²⁸. That long-ago race is testament to that statement.

The Continuation of the Olympic Global Village of Fairness for all Men and Women

The primary reason for Soviet bloc nations' equal opportunity for women in sport was not "fairness" but, rather the glorious opportunity to harvest hundreds of gold, silver and bronze medals at the winter and summer Olympic Games. The world had failed to utilize properly this "52% solution" and the gauntlet was assumed by the Soviet Union, the German Democratic Republic and others²⁹. I have no quarrel with this narrow manifestation of equality, but it needs infinite expansion. Gender fairness in every realm, including sport, is more than the addition of new laws; it is as Pat Vertinsky said, not a "revolution or imposition" but rather "a part of a continuous process of redefinition"³⁰. Women represent 52 percent of every human on the planet. They continue to be underrepresented at the winter and summer Olympic Games and it must be rectified, not by legal mandate, but by intellectual enlightenment, of little boys and girls and by all adults capable of fairness or as the thoughtful José Cagigal said in the *Olympic Review* when we all become "a truly human society"³¹. Let each of us here at sacred Olympia pledge to do our part in this universal healing process. There is no such thing as a separate "man's world" or an island "woman's world"³². When Frenchwoman Alice Milliat created out of nothing (no history of any kind) international track and field for females in 1921, it was a man, George Pallet, who came forward with congratulations, pointing out that "she lit a candle which has spread a flame round the world"³³. In a peculiar book with insightful observations, Frank Harris in his 1909 *The Bomb*, pointed out that there are three manifestations of the divine in human kind ; first, freedom for

... the millions of the toil-weary and
dispossessed - each of them with a spark of the
divine ... [second] ... beauty in girls and
boys, the bodily beauty and grace of youth;
[thirdly] ... there is genius in men and women,
which is for the most part wasted and spent in a
sordid conflict with mediocrity, and which
should be sought out and put to use as the
rarest and most valuable of gifts³⁴

Praise be to Frank Harris. Praise be to all of those around the globe and to those of you gathered here at Olympia who are working for and will continue to strive for "a whole new universe"³⁵ for men... and for women... equally.

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- ³⁴Frank Harris, *The Bomb*, (Chicago: The University of Chicago Press, 1963; orig. 1909), pages 184-185.
- ³⁵Francene Sabin, *Women Who Win* (New York: Dell Pub. Co., 1979), page 18.



WOMEN IN THE OLYMPIC GAMES AND MOVEMENT AND COUBERTIN'S VIEWS ON THEIR PARTICIPATION IN THE GAMES

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Much has been said and written on the participation of women in the Olympic Games and Movement, particularly during the last two decades, and in spite of the notable progress achieved so far, interest in this subject still remains relevant. This, I assume, is due to the fact that some of its aspects are still not up to the mark of present-day requirements.

The short-term future up to the end of the century promises to be momentous in most spheres of human activity. The Olympic Movement, with the Games at its peak, is not only apt to play a prominent part in this process, but determined to do so, and that in turn means women's active involvement in it. Future prospects could, however, hardly be convincing if based on good will only. It is on the basis of positive and negative results in the past and present that we can more credibly predict the future. I therefore intend to dwell briefly on the situation prevailing during the initial period of the modern Olympic Games, and to proceed thereafter to a review of past and present-day data regarding women's share in the Games and Movement in the light of a variety of conditions.

Women's Olympic Start

At the turn of the century, when the Games came into being, there was a long discussion of principle concerning women's participation in them. The founder of the Games, Baron Pierre de Coubertin, declared himself against. His concept of the Games was expressed in the following thought: "The solemn periodic manifestation of male sport, with internationalism as a basis, fair play as a means, the arts as a background and the applause of women as a recompense."

Coubertin's views were opposed by several IOC members who supported the stance that women had the right to participate in the Games, competing in sports suited to their capacities. Coubertin declared himself against this trend too! Quoting the French poet Alfred de Musset, who said: "A door should be either open or shut" he advanced the following suggestion: "as women cannot have access to all events, why should they be allowed some and forbidden others? If they should be admitted nevertheless, it would be

logical to integrate them in mixed events, without sexual distinction, and on equal terms with men!"

Considering the number of purely male sports at that time, as well as the lack of women's active involvement on a large scale in sports, such a possibility was inadequate and therefore inapplicable. However, the issue of Coubertin's concept of the Olympic Games as a manifestation of *male sports only* warrants some comment. One can assume the reason to have been that sports, as already mentioned, did not enjoy any popularity among women. This was partly due to the fact that at that time, the achievement of women's legal rights in society was no more than a matter of wishful thinking. The prevailing female image was of a weak woman, entirely dependent upon and seeking the protection of a man in the family and at every step. Within this context, women in shorts competing on the sports ground for the sake of "personal fame", as was commonly believed, must have been regarded as completely immoral.

Coubertin, who was a very rationally minded person, struggling against outdated views and customs, was probably unconsciously influenced by this vision. However, considering his most laudible initiative to restore the Olympic Games in tune with modern requirements, which has brought about such outstanding results, any attempt to minimize his memorable contribution in favour of sports based on such deeply humanistic ideas just because of his particular attitude to women's participation in the Games should not be allowed to cast a shadow over his undoubted merits.

Having said this, I shall now proceed to a chronological review of events connected to :

Women's participation in the Olympic Games

For greater clarity, the process of evolution is divided into three global periods, namely:

- a) From 1890 to 1936
- b) " 1948 " 1968
- c) " 1972 " 1988

a) From 1900 to 1936

As mentioned above, the start of women's Olympic career was strewn with difficulties. Here, we should point out something of no little importance. Irrespective of the lively discussions, the pro's and con's regarding the matter, women did take part in the second Olympic Games - 1900 in Paris - in two sports, tennis and golf. That was a proof in itself that while for some the right to self-assertion remained in the private sphere of dreams, for others, it started to be an open field for struggle. The credit for this first breakthrough for women's participation in the Games is due to courageous women from Great Britain and the United States of America. Nowadays, women from all continents and over 150 NOCs take part in the Games.

When the debates at the various IOC sessions for and against women's participation had reached a culminating point, one more sport - swimming - was included in the programme in 1912.

Between the start of women's participation and the timid progress that followed, i.e. between 1900 and 1920, a world war stopped the development of sports altogether. Thereafter, peace and normal activities in all walks of life had to be restored. Women's participation in the Games was restricted to three sports only - in other words, it was more or less symbolic. In order of appearance they were : tennis, archery and swimming (golf was dropped from the Programme).

Following this period of stagnation, the IOC made commendable efforts to give the Olympic Games a new impetus. The 22nd IOC Session held in Paris in 1924 decided to open the doors to broader participation by women in the Games. This decision marked the beginning of a structured programme. We should not overlook the fact that it was at that time that most of the International Sports Federations came into being. This was a very important factor in favour of the development of women's sport at a world-wide level. However, the road from proposal to decision and from decision to execution has not always been an easy one. Between 1924 and 1936, when women's sports developed at a much faster rate and came to include more countries, the number of Olympic sports remained practically unchanged. They were no more than four. In order of seniority - swimming, fencing, athletics and gymnastics. (Tennis was dropped from the programme and archery, although featuring on the programme, had at that time been practically abandoned.)

A somewhat curious fact is worthwhile mentioning at this point. At the 34th IOC Session in Oslo in 1935, an "International Federation of Women's Sport" submitted to the IOC a proposal to exclude women from the Olympic Games altogether so that the Federation would be able to organize separate Games for women only. A similar proposal was put forward by an "Amateur National Athletic Federation" to eliminate women's athletic events from the Olympic Games and to limit strongly their participation in all other sports. The opposition of a group of women to the participation of women in the Games was rejected by the purely male panel of the International Olympic Committee. The latter instructed one of its commissions to undertake a detailed study on the participation of women in the Games.

b) From 1948 to 1968

Another World War, incomparably more destructive than the first, stopped once again the normal development of life. The struggle for freedom and conditions for personal fulfilment were strongly reflected in the 14th Olympic Games in London, 1948, in spite of post-war difficulties.

If the period between 1920 and 1936 can be described as transitional, the two decades from 1948 to 1968 were marked by a clear upward trend in women's sports in the world, though this was not always reflected in the Olympic Games.

In 1948 the number of women's sports stood at five, and in 1968 - twenty years later, it was still no more than six. They were: athletics, fencing, gymnastics, canoeing, swimming and volleyball.

In the meantime, at the 63rd IOC session held in Tokyo in 1964, a proposal was approved for a detailed study of the Olympic Programme, aimed at overcoming certain drawbacks regarding the participation of

women in the Games. The results of this study have not, however, come to light, as was the case with assignment entrusted to the first commission of this kind.

On 31st of January 1968, a meeting of the "Committee for the coordination of NOC's" of the time under the chairmanship of the late J. Onesti from Italy, was held in Grenoble at the time of the 10th Olympic Winter Games. A detailed study (the first of its kind)* on the participation of women in the Olympic Games and Movement was submitted for discussion. Adopted by the "Coordination Committee", the same study was presented in Mexico City in 1968, at the Meeting of the IOC Executive Board with representatives of the NOCs. A consensus of opinion formed in favour of stronger participation by women in the Games. This encouraging step forward coincided with the establishment of the first joint commission on the Olympic Programme (IOC members and NOC representatives), which took a firm stand on the matter.

c) From 1972 to 1988

This period is marked by an unprecedented advance of women's sports on an international scale, due mainly to the ambition of the IOC to overcome efficiently all obstacles in the way of so necessary a development, to a tendency on the part of IFs to expand their respective programmes and to a desire on the part of the NOCs to keep up with progress. Behind this positive tripartite activity, we should not overlook the merit of the IOC Programme Commission, which established criteria for inclusion of women's sports and events in the Programme of the Games considerably less severe than those applicable to men's sports.

In 1976 the number of purely women's sports stood at 10, namely: athletics, archery, basketball, canoeing, fencing, gymnastics, handball, rowing, volleyball and swimming, plus three mixed sports in which they competed with men: equestrian events, shooting and yachting.

In 1988, seven more sports were added: cycling, field hockey, equestrian events, shooting, yachting, tennis and table tennis.

Whenever the word "increase" is mentioned in regard to women's participation in the Olympic Games, the number of sports is not the only reliable evidence of positive trends. The programme of each separate sport increases mainly by the number of events or participants, and that is also true of women's sports (Annex 1). The mixed events mentioned above in equestrian sport, shooting and yachting amount to 14, and are included in the total number of men's events.

At the end of this chapter, I would like to point out that it would be wrong to expect the number of women's sports to be raised blindly to the level of men's sports at all costs, and that also concerns the number of events. Matters have to develop normally. It is, however, worthwhile mentioning that some prejudices stemming from the past still seem to be in force. They generally follow two lines of thought and taste, namely to regard a sport as unfeminine or to label it too graceful to be a true sport. Subjective views are unrestricted and ought therefore not to weigh in the balance of selection. The

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criteria prepared by the Programme Commission and adopted by the IOC for sports, disciplines and events are meant to rule out personal likes and dislikes.

With regard to women's participation in the Olympic Winter Games, it has up to now always been abreast of the popularity of winter sports among women. The Programme is developing normally and gives women a chance to show courage, stamina and feminine grace. *From 1924 to 1988*, women have taken an active part in both Alpine and Nordic skiing, in speed and figure skating and in luge.

Summing up the above-mentioned data, the ratio of men's and women's events in 1988 in the summer and winter sports separately shows the following results:

<i>Summer Events</i>			<i>Winter Events</i>		
Men	Women	%Women	Men	Women	%Women
237	86	36.28	46	18	39.13

(the 14 mixed included)

(evaluated by N. Georgiev, Bulgaria)

The above quoted facts demonstrate that women's participation in the Olympic Winter Games is much better balanced than in the Summer Programme. We might conclude that the development of women's sports on a large international scale is predominantly due to female participation in the Olympic and Olympic Winter Games throughout the years, as well as to the fact that the IOC acknowledged women's equality on the sports ground at a time when it was far from being given general recognition.

Participation of Women in the Olympic Movement

If, from a sporting point of view, the participation of women in the Olympic Games is encouraging, their share in the Movement is proportionally very poor. It was rightfully expected that the belated enlightenment as regards women's social equality would extend to the Movement too. Time passed, however, without substantial results. The long-expected breakthrough was made by the IOC under the presidency of Mr J.A. Samaranch, and from 1981 onward, it several ladies have been elected to IOC membership. At present, out of 90 IOC members, 6 are women. Great Britain is heads the list with two lady members.

Considering that no woman was been a member of the IOC from the time of its foundation until 1981, i.e. for a period of 87 years, in spite of the fact that the Olympic Charter has never contained a provision barring women from membership, this long-expected conquest is to be considered of historic importance.

If only the National Olympic Committees would take notice of the example which the IOC has set. The situation within their sphere is insignificant. Out of a total of 166 NOCs, four have ladies in the post of president

and three have lady secretaries general. The pattern is very much the same among the International Sports Federations. Out of 30 IFs governing Olympic summer and winter sports, only one has a lady in the presidential post, and there are two female secretaries general. There are also 23 International Organizations enjoying IOC recognition, and here again, only one has a woman president.

Let us now cast a look at the largest Olympic gatherings - the last two Olympic Congresses held in 1973 in Varna (Bulgaria) and in 1981 in Baden-Baden (FRG). Can we view as normal the fact that at the 10th Olympic Congress just three women among 102 delegates had the honour of representing their NOCs? In Baden-Baden, this percentage was even lower - 6 women among 300 delegates from 149 NOCs. The numerical superiority of men in comparison to women was also obvious among the delegates from the various International Sports Federations. In Varna, there were three women among 66 men delegates and in Baden-Baden two out of 68!

Bearing in mind the large participation of women in sports today, an answer is needed to the burning question why women are so poorly represented in the Olympic and other sports governing bodies at local and international level. The usual argument is that they do not seem to be interested in the management of sports and that consequently qualified women for leading posts are just not available. If that were not the case, they could, of course, hold them, why not? Such explanations sound unconvincing given their superficial nature. The matter boils down basically to legal equality, or lack of it, between women and men in society and the conditions for acquiring the necessary qualifications. This in turn deserves a somewhat closer approach.

It is superfluous, I believe, to formulate arguments in favour of women's right to equality in all walks of life. Nothing has been left to add to all comments made throughout the years. No arguments have been spared to convince those who, apparently, are convinced. However, the conditions prevailing in the various parts of the globe differ considerably. Take, for instance, the case of a society in which men and women are granted full civil rights, and physical education and sports are considered an integral part of man's general culture, regardless of gender, race, religious or political creed, age and profession. Within the framework of such conditions, women are free to direct their attention to the choice of the best means favouring the implementation of the object pursued. Such women no longer experience an undue sense of inferiority when working jointly with men in all spheres of human activity.

I shall not dwell on the cases where women are fully deprived of civil rights. Their participation in the organization and administration of sports is ruled out by circumstances. But life in the latter part of our century knows no standstill. Healthy changes of attitude may realistically be expected. The IOC "Solidarity Movement" spares no efforts to promote the activity of women in the field of sports and their management wherever necessary.

One tendency is worth mentioning, namely female separatism in some countries, where women indulge actively in the practice of sports while being deprived of legal equality with men. In such cases, efforts are directed towards the establishment of separate women's sports organizations under

the leadership, naturally, of women sports executives. I personally am of the opinion that a divided management of sports and particularly of "Sports for All" gives rise to unwarranted competition between women and men, turning equality into a synonym for feuding instead of useful cooperation. It is quality, irrespective of sex, which ought to be the driving force for efficiency, self-fulfilment and recognition.

Participation in the Olympic Movement has yet another component, namely education in the Olympic spirit. The International Olympic Academy plays a prominent part in that respect, analysing the historic past and the present-day complexity of various Olympic problems. We note with satisfaction the increasing number of women participating in the yearly Sessions of the IOA. The number of National Olympic Academies is also increasing rapidly. Unfortunately, I have no concrete data on the participation of women in their management, but I believe that the young female generation, freed from the prejudices of the past, will participate ever more actively in the dissemination of Olympism - a very healthy form of education.

The Future

The period from now until the end of the 20th century is, as mentioned before, a short one. It seems most probable that the participation of women in the Olympic Games, be it separately or jointly with men, is bound to increase in line with the growing popularity of sports in most parts of the modern world. This in turn is related to general concern over the growing volume of the Olympic Programme. At the 11th Olympic Congress in Baden-Baden in 1981, some delegates considered the increase in Olympic women's sports as one of the potential causes of the Programme's inflation. Undoubtedly, this should be kept under control, but not to the detriment of women! Their share in the Games accounts for less than 50% in comparison to that of men. There are various ways of limiting the Olympic Programme without damaging the Games' attractiveness and without falling back on separatism, which has existed all too long.

Every woman and every man ought to be free to determine his or her goals in life. Striving to reach the limit is a natural human urge, perceptible in every sphere of human activity, sports included. "Citius, Altius, Fortius" is not just a fine-sounding catchword. It reflects the unfailing endeavour to do better than has been done before - *a spiritual victory and triumph of human will over routine*. Like men, women have the capacity to give the best of themselves, and sports, as well as participation in its management, offers them an excellent possibility for participation in the pursuit of human potential.

The immediate future ahead of us promises not only interesting but most important events. Sports within a more consolidated Europe is bound to acquire new dimensions and possibilities - a prospect which requires close analysis of conditions, foresight, and a readiness to foster the positive and forestall the negative during the possible transitional period.

"Sports for all" and education in fair play ought to be regarded as at least, I believe, the guidelines for action within the Olympic Movement, on the basis of physical fitness as the natural ground for high-ranking performances and moral conduct as a preventive measure against social evil.

"Updating", so often spoken of in connection with Olympic issues, is closely related to the stepping up of women's fully-fledged participation in the Games and Movement. No efforts should be spared to translate this purpose into tangible reality as we approach the end of our eventful 20th century.

**Increase of women's sports and events following
the three global periods**

<i>Year</i>	<i>Number of sports</i>	<i>Number of events</i>
1900	2	2
1936	4	15
1948	5	19
1968	7	39
1976	10	49
1988	17	72

Note: The mixed events (women and men jointly) are 14, included in the 165 events for men. Original text of quotations from de Coubertin.

Programme of women's sports in the Olympic Games, 1900-1988.

<i>Sports</i>	00	04	08	12	20	24	28	32	36	48	52	56	60	64	68	72	76	80	84	88	<i>Total</i>
Swimming				x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	17
Fencing						x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	15
Athletics							x	x	x	x	x	x	x	x	x	x	x	x	x	x	14
Gymnastics							x		x	x	x	x	x	x	x	x	x	x	x	x	13
Golf	x																				1
Canoeing										x	x	x	x	x	x	x	x	x	x	x	11
Tennis	x		x	x	x	x														x	6
Archery		x	x													x	x	x	x	x	7
Volleyball														x	x	x	x	x	x	x	7
Rowing																	x	x	x	x	4
Basketball																	x	x	x	x	4
Handball																	x	x	x	x	4
Field Hockey																		x	x	x	3
Cycling																			x	x	2
Shooting																			x	x	2
Table tennis																				x	1
Yachting																				x	1
Equestrian	(x)																				
Total	2	1	2	2	2	3	4	3	4	5	5	5	5	6	6	7	10	11	13	16	

Note: Women in Olympic Equestrian sports are included from 1950 onward.



WOMEN'S SPORT IN THE POST-WAR PERIOD

by Dr. Geneviève Rail (CAN)

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This paper provides a socio-historical account of women's sport in the post-war era. General social forces that have either worked against or contributed to the involvement of women in sport are outlined. The main events marking the recent evolution of women's sport are reviewed, with a focus on those countries leading the movement for women in sport. A special emphasis is given to the role played by a class of "experts" (i.e., physicians, physiologists, gynaecologists, sport scientists, sport administrators) in the censure of women's full sporting participation and the prescription of their "natural" life plan, including their physical activities. Each decade following the second world war is submitted to an analysis illuminating its pressing questions, problems and advances, while keeping in touch with the progress of women in the Olympic Movement.

Since the second world war, progress concerning women's sport has been dramatic in many respects. Participation rates have increased steadily in most countries. In terms of performance, women in the Soviet Union, Eastern Europe and North America have attained levels of athletic excellence beyond scientific prediction (Coakley, 1990). They have become national and international role models and shown the level of performance women can attain if given an opportunity to train and participate. In these countries, however, as well as in all the other countries of the world, equality in sport is still out of reach.

In the second half of the present century, societies and sport institutions have only begun to loosen the restrictions places on women. Some countries still discourage or prohibit women from representing them, because of cultural attitudes regarding the role of women in society. In other countries, success in certain sports is still equated with masculinity or lesbianism. There are still other countries where the church is a dominant influence in cultural life (especially the Catholic and Moslem churches), and where opportunities for women in sport have increased only slightly. In some areas where access to education and medical information is low, myths about the physiological risks associated with women's involvement in competitive sports have yet to be dismissed. Globally, social changes in sport have paralleled changes in the participation of women in the labour force. For example, there has been a considerably greater participation in sport by women from highly industrialized countries and from socialist, centrally

planned economies (Riordan, 1985). In contrast, women from Latin America, Africa, and Asia have encountered great political and economical difficulties in their attempt to forward the cause of women's sport.

Of course, because of cultural, political and economical factors, different countries have witnessed different types of development in women's sports. All countries would be worthy of examination, but because of obvious time constraints, I shall focus on those leading the movement for women in sport. Furthermore, I shall emphasize how, in these countries, women's accomplishments in sport have been affected by a class of medical and sport "experts" who were quick to pass judgment on the social consequences of the woman's unique anatomy, and to dictate "safe" and "appropriate" sporting activities for women.

The First Era of Women's Sport

At the turn of the century, women started to challenge traditional constraints on leisure pursuits. With the revival of the modern Olympic Games and the formalization of school and community sport programmes, women's interest in sporting endeavours became sufficiently widespread in Canada and the United States to attract public and medical attention. This early concern with the physiological aspects of women in sport was probably one of the greatest factors to influence the development of women's sport. In fact, many of the experts' findings of the 1920s and 1930s continued to be used to restrict women's sport in the post-war period. Theories of moral superiority, vitalism, displacement, and over-exertion are a few examples.

Early in this century, medical professionals were still adhering to the widely held Victorian principle according to which women were the morally superior gender; the "natural" models of sexual and moral value. They believed that by straining their bodies, women jeopardized their capacity to bear children and therefore failed in their moral duty (Ehrenreich & English 1978). This principle was greatly supported by the popularity of vitalist theories in physiology (Lenskyj, 1986). Vitalism held that energy for the human organism was derived from a vital force which was limited, non-renewable, and which should be expended only in the service of family, god or the country. Menarche, the menstrual cycle, pregnancy, lactation and menopause were events constituting a heavy drain on vital energy, which left little surplus for physical activity (Squires, 1982). In any event, athletics were believed to promote excessive muscular development and to contribute to difficult child birth and inferior offspring. Experts warned that vigorous physical activity could also cause uterine displacement (e.g. Stacy, 1922). Physicians advised against a number of activities although jumping was the one most commonly associated with displacement.

In spite of medical beliefs, women continued to participate in sports. Sparked by the beginning of the women's movement, North American women started to take part in a number of individual sports. Team sports like basketball, Softball, ice hockey, and lacrosse became more popular as well, and the first opportunities for female intercollegiate, regional, and

national competitions appeared. Late in the 1920s, a few international competitions took place, especially between athletes from Canada, the United States and England. At the Olympic level, women were competing in socially appropriate sports such as figure skating, gymnastics, aquatics and athletics.

Following such advances, however, women's alleged "over-exertion" from participation in competitive sports provoked medical censure. A statement on the dangers of female Olympic competition contended that the development of beauty and femininity among young women was necessary "to attract the most worthy fathers for their children, provide the most healthful physiques for child-bearing and build the most maternal emotional and social behaviour patterns" (Rogers, 1930, p.77). In medical and physical education circles, sporting competition at all levels became a target of heated debate. At the Olympic level, the broad jump was cut because of alleged risk of displacement and the shot put abandoned apparently because it was excessively strenuous. In addition, all events over 200 meters were eliminated in 1928 on the grounds that they were too gruelling for women (Lenskyj, 1986). Incredibly enough, women's races longer than half a lap were to be absent from the Olympic programme for another 32 years.

Many of the medical issues related to women's physical activities converged in the controversy over sporting competition. A number of women in sport administration took the initiative of the debate, using conservative medical opinion to support their anti-competitive stand (Boutilier & San-Giovanni, 1983). Women physical educators and administrators viewed negatively the increase in competition, specialization and commercialization seen in men's sport and they recommended that women's sport be developed mostly at non-competitive levels (Lucas & Smith, 1982). The women's movement against high performance sport grew in Canada and in the United States, as well as in France and some other European countries. International organizations involved in women's sport spoke against the participation of women at various international events, and American groups (along with the IOC president) even spoke against the participation of women in the 1932 Los Angeles Games (Lucas & Smith, 1982). The anti-competition movement remained quite strong in the 1930s and in countries touched by the economic depression, the development of programmes for women athletes was further hindered.

The War Period and Women's Sport

The war period took its toll on women's sports. Women got an opportunity to get out of their home and be active, but it was to work in order to support their family, industry and country. Although many of the sport leagues continued, there were not taken very seriously. International competitions were abandoned because of the war and the Olympics were suspended until the 1948 Games in London.

The idea that women's physical activities are subject to intervention from medical and other experts became entrenched during the war. Not unrelated to this, misconceptions about women's sporting abilities and

capacities continued to slow the development of women's high performance sport. Most medical professionals still claimed that nature had provided the basic muscular development for women's work and the muscles necessary for giving birth. According to these experts, it made good sense "not to tamper with such admirable arrangements" by getting involved in sports (Lenskyj, 1986, p.39). In fact, the tendency was rather to develop exercises designed to stretch the pelvic ligaments, in order to treat dysmenorrhoea or other "feminine problems". These exercises were often labelled "posture correction" exercises and most doctors recommended them as opposed to sports or games.

Women's Sport and the "Feminine Mystique" Era

After the war, legislation or simple peer pressure forced married women to return to the home and to their role of "housewife", while unmarried women were channelled into traditionally female occupations which left little time for sport or leisure (Hall, 1980). In the era of the "feminine mystique" women were encouraged to embody the ideal female existence which was summarized in three words: femininity, marriage, and family.

Fortunately, in the post-war period, not all women were stopped by the advice of those in power or by medical conventions established before the war. On the contrary, women's participation in competitive sports increased. By force of circumstances, countries like Canada, Australia and the United States had not suffered nearly as much as European countries from the deprivation of war. It is not surprising then that they all experienced a sudden splurge of international success (Hall, 1980). At the Olympic level, the list of events open to women was lengthened in 1948, after 20 years without alteration. Alpine skiing and canoeing were added to a short list of traditionally acceptable sports such as figure skating, athletics, gymnastics, and aquatics.

Despite the tremendous advances made in women's sport in North America, the various fitness and recreation programmes established during the war or soon after reflected the traditional practice of providing team sports for males, but only fitness activities for females. Similarly, in the 1970s, cheerleading squads became predominantly female and girls and women were encouraged to join such groups as opposed to sport groups. Those still opting for sporting endeavours were often subject to a dress code and advised to conform to "ladylike" manners. In the case of high performance athletes, this was considered particularly important since the question of the day was: are female athletes attractive to men? Muscles, strength, strain, sweat and dirt were still seen as offensive and unfeminine by journalists and other popular "experts".

In this era of the "feminine mystique", the arrival and overwhelming success of Soviet women at the Olympic level was met by unflattering comments in North America. Journalists portrayed them as "Amazons" and as "unfeminine", and this sparked new debates about the place of women in sport. With these "unfeminine" women out-performing Western athletes, doctors and sports administrators started to show an interest in biological as

well as social definitions of femininity. In fact, the sexual identity of successful female athletes became automatically suspect. Such suspicions and fears became crystallized around a few known cases of medal winners of female events in international competitions who were later discovered to be "males".

The Women's Movement and the Female Athletic Revolution

Early in the 1960s, feminist leaders criticized the "feminine mystique" built around femininity, motherhood and the home (e.g. Friedan, 1963). The message struck a responsive chord and helped to raise public consciousness about the inferior role of women in society in general, and sport in particular. The revolt in women's sport, with a thrust toward highly competitive contests, made the most rapid progress on the heels of this women's movement. The attitudes and practices of physiologists and other medical experts, however, continued to reflect and reinforce patriarchal ideology. The 1960s are also remembered for the appearance of gynaecologists, who joined psychiatrists in the search for causes to such diseases as "femininity rejection", "lesbianism", "incomplete feminization", and the "housewife's syndrome" (Ehrenreich & English, 1976, p.274-281).

In the domain of sport, medical experts were empowered to define and label sexual and moral deviance. Furthermore, the psychologists' preoccupation with female athletes' sex-role identity and alleged role conflict perpetuated the old myth of inherent incompatibility between sport and femininity (Hall, 1982 ; Volant, 1976). Not surprisingly, team sports, believed to be less "feminine", were absent from the Olympic programme at the time (they were introduced much later: volleyball in 1964, basketball and team handball in 1979, field hockey in 1980) and the greatest advances in women's sport were made in "socially acceptable" sports such as golf and tennis.

At the 1966 European Championships in Budapest, the first official "sex test" were introduced, with three female gynaecologists conducting visual examinations. The next year screening became more rigorous as chromosomal testing was added to the visual test, despite the fact that the pertinence of such test was (and is still) hotly debated. Similar methods were used in the 1968 Olympics. Following the Games, the chief sex tester told reporters that his examination of 911 female athletes had convinced him that sports made them ugly, with hard and stringy bodies (Felshin, 1974). North American journalists were certainly not kinder when, for example, they labelled the muscular soviet athletes Irina and Tamara Press the "Press Brothers" (Teitel, 1983). There can be no doubt but that the entrance of women in the traditionally male world of muscles and high performance sport touched a sensitive nerve in medical circles as well as the public.

In the early 1960s, with the rise of gynaecologists and the introduction of oral contraceptives, hormonal control of the entire menstrual cycle became an important medical topic in women's sport (Menstruation and sport, 1963). As for the effect of sporting activities on menarche and menstruations, they continued to attract more attention in sports medicine than any

other women's health issue (Lenskyj, 1986). By the late 1960s, however, the new focus of concern was the use of anabolic steroids. Steroid use by Olympic competitors was ruled illegal in 1968. Although considered progressive at the time, the introduction of sex and drug tests failed to alleviate the problems of the female athlete. A woman with one or more ambiguous indicator(s) was automatically suspect in terms of sexual identity, sexual orientation and steroid use.

The Fitness and Health Movement and the Movement toward Equality in Sport

In the 1970s, the single most dramatic change in sport was the increase in participation rates among girls and women. This occurred in many countries around the world, but especially in industrial countries, as a result of the growth in opportunities coupled with government legislation, the women's movement, and the fitness and health movement.

In the 1970s, North American women started to reap the benefits of their long quest for equality of access to sporting opportunities, programmes, facilities and funding. Following years of debates and controversies, important acts of legislation were adopted in the United States and Canada, acts of legislation which prohibited discrimination on the basis of sex in any educational programme receiving federal funds (Burke, 1982). These acts of legislation were partly responsible for the increase in the number of female intercollegiate sport participants and the expansion of sport activities offered in women's varsity programmes (Blinde, 1986). Many new opportunities in sport for girls and women were created in response to similar local and regional legislation. At the same period, the women's movement helped redefine occupational and family roles for women, and this provided more women the time and resources needed to participate in sport. As for the fitness boom, it encouraged women to become involved in healthy bodily practices, including physical activities and sports. Although much of the emphasis in the fitness movement was tied to the traditional ideal of preserving youthful beauty, there was also an emphasis on the development of the female body. As a result, strength and muscles became more accepted as desirable attributes for women.

Ironically, the social reaction to such important accomplishments in women's sports and physical activities was a greater entrenchment in the dichotomy between masculine and feminine sports, and masculine and feminine sex-roles. The idea of integrating male and female participants in team sports, for example, was abandoned at this time. A contributing factor was that loopholes in American and Canadian legislations ensured that sports designated as contact sports were permitted male-only teams and that virtually all team sports were designated as contact sports.

Without integration, the other solution to encourage contact sports was to have women compete against women. That did not rest very easily either. Physical grappling between men was seen as a celebration of masculinity and male bonding, but between women, the act was considered rather unacceptable and unnatural, with homosexual innuendoes (Hall, 1979; Mackie,

1987). Non-contact team sports were facing an equally important problem: they were often labelled "unfeminine". In the 1970s, this label had devastating consequences as childhood tomboyism, cross-gender wishes, alienation from peers and preference for boys' games were thought to be components of a disease called "childhood gender nonconformity", which was supposedly a predictor of lesbianism in adult life (e.g., Saghir & Robin, 1973). The pathologizing of the play patterns of so-called tomboys prompted some physical educators to develop sex-differentiated sport and physical education programmes, with remedial work for those children exhibiting "gender identification problems" (e.g. Fisher, 1972; Werner, 1972).

Another problem which emerged in the 1970s was the use of steroids among women athletes. East German swimmers competing in the 1976 Olympics were among the first women to be suspected of steroid use. Following their gold medals in 11 of 13 events, American experts accused them of appearing too muscular and masculine, of being shot up with anabolic steroids, and of being "all work and no play types, who would be unable ever to bear children" (Wallechinsky, 1984, p.433). East Germans replied that their success was mostly the result of the emphasis their country had placed on scientifically designed training and weight lifting programmes; programmes which American coaches has not even started to consider for their female swimmers. The American's dislike of weight training was often justified on the grounds that "the physiological and psychological effects of seeing themselves with broader shoulders would create further complications in a social life already inhibited by rigid practice schedules" (Lenskyj, 1986, p.91). It should be noted that the social life of North American athletes was often modelled after the social life of women with visibility, and that the mass media provided visibility only to women representing the ideal of "femininity". Hence, sportswomen were absent from the media, despite their exceptional increase in terms of participation and level of performance in competitive sports. Such social resistance to women athletes is also evidenced by the fact that the 1970s are rarely remembered as years of tremendous advances for sporting women, but often remembered as the decade of the fitness movement.

Advances in Women's Sport and the Cosmetic Fitness Movement

In the early 1980s, the continued increase in sports participation by women sparked medical interest in their anatomy once again. This time, the experts warned against women's involvement in sporting activities in which they might experience discomfort of injury to the breasts (e.g., Female athletes, 1977; Gehlsen & Albohm, 1980). Fortunately, the early warnings of breast cancer of sagging breasts were, for the most part, dismissed a few years later. At the same time, medical professionals also found that there were acceptable forms of amenorrhoea in athletes. Not unrelated to this, the American College of Sports Medicine issued an opinion statement supporting full participation of women in distance events (Dyer, 1982). Whereas the 1928 medical opinion had been partly responsible for limiting women's Olympic events to 200 meters, the 1979 medical statement was partly

responsible for limiting women's Olympic events to 200 meters, the 1979 medical statement was partly responsible for the inclusion of a women's marathon in the 1984 Olympic Games.

In the 1980s, athletes' sexual orientations became a topic of public discussion when a lesbian relationship involving professional tennis champion Billie Jean King became the subject of legal proceedings. Although simplistic, it is no doubt true that innuendoes concerning lesbianism deterred many women from participating in sport or at least, from participating in certain sports (Lenskyj, 1989). In fact, many female athletes still feel compelled to flaunt their heterosexual attractiveness and many lesbian athletes are still alienated by homophobia. While femininity and heterosexuality have long been central to women's sporting participation, only in recent years have they been discussed in relatively explicit terms.

Despite encouraging trends in the 1980s, there were still few opportunities for competitive sport for women as compared to men. This problem was particularly visible at the international level, where efforts to bring about changes were not aided by legislation. Women had fewer events in which to participate, and they were less likely to enjoy the rewards received by male athletes. At the Olympic level, the 1980s were difficult since so many women saw their chance of participating in the Games disappear as countries boycotted either the Los Angeles or the Moscow Olympics. And when women athletes were able to meet for a true world level competition at the 1988 Seoul Games, the ratio of events open to men and women was still two to one in favour of men (165 men's events/86 women's events). Despite increased sport participation among women and despite the accomplishments of women in sport in terms of performance, the structure and organization of sport remained firmly in the control of men, which certainly did not increase the likelihood that women's best interests would be served. Granted the lack of opportunity and the legacy of inequality at the Olympic (Laberge, 1990), scholastic (Blinde, 1989), and professional (Coakley, 1990) levels, it is not surprising that the eighties have witnessed a move away from sport as a means for women to experience personal freedom, independence and power, and a move toward the practice of accessible non-competitive activities (MacNeill, 1988).

In Canada and several other countries around the world, non-competitive fitness and health activities were the focus of government programmes and private enterprises in the 1980s. In some cases, involvement in these activities has allowed women to develop strength, physical competence, and control over their bodies. In many cases, however, the goal has been to lose weight and attract sexual attention. There has been a growing emphasis on cosmetic fitness and thinness among women (Coakley, 1990), which has been accompanied by a tendency to display the body through the latest sport fashions. These trends have affected participation in two ways: (a) many women have delayed participation in physical activities and sport until they were thin enough to look "right" and to wear the "right" clothes, and (b) those who have participated have often combined their physical activities with pathogenic weight-control behaviour depriving them of necessary nutrients (Duquin, 1989). With an increasing number of women using laxatives, diet pills, diuretics, self-induced vomiting, binges, and starvation

diets in conjunction with their physical activity (Barr, 1987 ; Brownell et al. 1988; Clark, 1988; Clark et al., 1988; Rosen et al., 1986), the probability of injury has increased. Indeed, in North America, the 1980s have been the decade of exercise-induced asthma, anaphylaxis, anaemia, amenorrhoea, stress fractures, anorexia and bulimia (Boucher, 1990; Dupont, 1990; Goldbloom, 1990).

Early in the 1980s, aerobic dance had already become one of the most popular physical activities among North American women (Lenskyj, 1986). Many of them wanted to lose weight, to work on specific body parts that fitness experts had diagnosed as "a problem" and to increase their sexual attractiveness (MacNeil, 1988; Salomon, 1983). At the same time, general fitness books for women were including advice on weight training programmes and popular magazines claimed that bodybuilding would make the woman "shapelier, firmer, sexier" (Rosen, 1983).

But just as fitness classes, aerobics or bodybuilding encouraged women to get out of the house, a new fad lured them back in. In the mid-eighties, many fitness enthusiasts were running to their living rooms and relying on television or home videos for workouts. Unfortunately, on video-cassettes or in television, the ideology displayed was that of cosmetic perfection for women (Duncan 1990; Duquin, 1989; Morse, 1987/88). The image of women shown in advertisements, while not reflecting reality, influenced women's self-perceptions and self-esteem (Pingree et al., 1976; Signorelli, 1989). A sign of this is that in the 1980s, millions of North American women underwent cosmetic surgery hoping to look thinner, younger, sexier and prettier (Adler et al., 1985; Crean, 1989; Toughill, 1989).

In many industrialized countries, the 1970s and 1980s were decades of narcissism. The increase in body awareness, cosmetic surgery and eating disorders was part of that (Banner, 1983; Chemin, 1981 ; Freeman, 1986). Women were taught by experts to take their body very seriously. The sport and fitness industry built business by creating a catalogue of female insecurities, reminding women about all their "nasty little imperfections" (Duquin, 1989, p. 106). For many women, sport and body concerns became an obsessive and restricting mandatory convention with strong moral overtones (Backer, 1986; Classer, 1989; Ingham, 1985; Schur, 1984).

Toward the Third Millennium: Medicalization of the Athletic Body and the Rise of Alternative Practices

What about the 1990s? Despite decades of efforts, women have only just started to be part of the world of amateur and professional sport. Sporting women now realize that this world is one which has been built by men and for men (Christ & Plaskow, 1979). Some have recently criticized this world and attempted to change it so that it would be better correspond to the experiences of women (e.g. Birrel, 1984; Birrel & Richter, 1987 ; Boutilier & SanGiovanni, 1983; Hall, 1978; Hult, 1989), but without much success. Everywhere in the world and at all levels, sport still does not provide equal opportunities for women.

As for the small minority of women who have entered the world of high performance sport, they face an "androcentric" value system (Blinde, 1989). In it, male and female athletes are taught to exercise, train and compete quantitatively and qualitatively in the same ways. Sport scientists are encouraging women to "rebuild their bodies out of muscle" (Lingis, 1988, p. 129) and the female athletes' power, muscles, and hardness prepare them for sporting experiences similar to that of their male counterparts. For example, women reach the top of Mount Everest; they have their own rugby, ice hockey, and soccer teams (Smith, 1983) ; they belong to professional volleyball, basketball, or football clubs (Papanek, 1980; Seefeldt et al., 1978); and they earn a living as tennis players, golfers, or cyclists (Lingis, 1988 ; Postow, 1988).

While a number of these features are no doubt progressive, basic questions remain to be answered with regard to the place of certain values within women's sport. For instance, sport scientists have suggested that values such as specialization, standardization, impersonality and productivity should regulate women's as much as men's high performance sport (Laguillaumie, 1968). Although not always explicit, their underlying ideology is that the body is a means of production which can be sacrificed for the product. To a certain extent, this is already happening. The woman's athletic body is appropriated by the political and economical systems (see Beamish, 1988; Grueau, 1988) and the search for solutions to problems such as stress or injuries in sport is granted to the scientific and medical communities. In that perspective, when the sporting body is damaged, efforts are not geared to change the sport or the attitudes of those who participate in it, but to quickly repair the body and return it to the "production line" (Hoberman, 1988). Furthermore, when this human body becomes obsolete, it is replaced by a less-human, high-tech version of the body made possible by postmodern technology (Kroker & Kroker, 1987). The woman's athletic body is locked into ankle, knee, wrist and elbow braces; it is invaded by diuretics, growth hormones, high-calorie foods, vitamins, carbohydrates, "pure" blood and multiple drugs; it is divided in parts separately trained and shaped by computerized machines; and it is divided in pieces that are sometimes discarded or replaced by artificial ones.

Yes, the woman's athletic body fascinates, because it represents a dream. The perfect body fabricated by the sport institution and the media symbolizes infinitude: a body that belongs not to nature but to scientists. While sport should enable the discovery of human limitations, the glorification of the athletic body incites the denial of finitude (De Wachter, 1988). This explains the obvious trend in this fin-de-millennaire : the computerization, pharmacologization, and medicalization of the woman athlete's body.

In the 1990s, sporting women were alienated from their bodies. For reasons that were more functional or patriarchal than medical or humanistic, "experts" were telling women how to experience their body, what was harmful to their body, what physical activities were appropriate for them and how they were to be practised. Oddly enough, the trend towards medicalization and reconstruction of the body indicates that the situation is not that different 90 years later, at least within high performance sport. The same could be said about the fitness and health industries, which are geared

toward the cosmetic fitness of women through methods dictated by experts attempting to control women's bodily activities and shapes.

Granted the difficulties experienced by women with regards to high performance sport and the fitness industry, it is not surprising to see a new trend emerge, that is the raise of alternative physical practices, especially in industrial societies. Contrasting with sport, these alternatives are not geared toward physical prowess or performance, and they are not centred on the few biological parameters of the "human machine" as in contemporary physical fitness. In many cases, these alternatives are used by women to counter the emphasis on youthfulness in sport and in dance exercise classes, and to show opposition to the private fitness industry as well as the media image of female physical perfection. Some of the alternative activities focus on various types of massages (Swedish, Shiatsu, reflexology, Esaleem, polarity, etc.), others on relaxation or stress control techniques (hatha yoga, Alexander, Trager, biosynergy, psychophysical integration, etc.), but most focus on gentle physical activities (dance, expressive movements, jogging, swimming, walking, cycling, Tai-chi, anti-gymnastics, rebirth, etc.). In general, such alternative bodily practices favour an individual involvement, low cost, a simple infrastructure and a minimum of expertise, while avoiding technical training, restrictive schedules, dependencies or constraints. The tendency is for women to become experts on women ; to listen to themselves and do what they feel they should be doing.

The rise of alternative practices certainly bespeaks the fact that on the road to the 21st century, women around the world demand more diversified sporting and leisure activities and more answers to the needs of women not considered before: economically disadvantaged women, older women, physically challenged women, mentally disadvantaged women, single mothers and women from developing countries.

In the post-war period, women's sport has made remarkable progress, although barriers clearly remain. Increasing participation opportunities for all women are one goal, but changes in the organization, structure and values of many programmes are necessary for the needs of women to be met. Changes are most likely to occur when power is more equally distributed among men and women. Around the world, women have to realize that games and sports are among the most potent oppressive agents of our societies but that, paradoxically, they also are among the greatest liberators.

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WOMEN'S PRESENCE IN THE ADMINISTRATION OF CONTEMPORARY SPORT (IOC, IFs, NOCs and NFs)

by Mrs Lia Manoliu (ROM)
President of the National Olympic
Committee of Romania

Today's reality has shown that the Olympic way is now wide open to women, and their presence seems absolutely normal to the millions of people who watch sports competitions directly or on their TV screens.

It is, however, true that the Olympic Games, the festival of sports competitions which celebrates the philosophy of Olympism, has not provided women with the same experiences as men. Far from it. Let me quote baron de Coubertin in 1934:

"For my part, I do not approve of the participation of women in public competitions, which does not mean that they should refrain from practising a large number of sports, as long as they do not make a public spectacle of themselves". In the modern Olympic Games, as in the ancient contests, their primary role was to crown the victors.

So to speak about women's Olympic sport means to speak at the same time of the misogyny of many of its leaders who, in order to justify their attitude, invoke the anti-feminist phrases of the reviver of the ancient Greek tradition. However, what we always tend to forget is the historical context within which his opinions were voiced ; for I do not think it would be making too bold to believe that today, after the tremendous contribution of women in World War II, after the high functions they have managed to secure in many different societies, after their major successes in all the fields of human activity, I repeat that I do not think it would be making too bold to assume that baron de Coubertin himself, if he had witnessed all this, would have taken a less categorical stance.

We can imagine the next steps based on our knowledge of the past. As far as the Olympic Programme is concerned, it is not difficult to predict its development, from one Olympics to the next: more and more sports disciplines, more and more women's events. Tokyo meant volleyball, Mexico the pentathlon, Munich basketball, Montreal handball and rowing, Moscow field hockey, Los Angeles shooting, rhythmic gymnastics, synchronised swimming and the 3000 m and marathon events, Seoul, table tennis, while for Barcelona it will be judo in 1992.

Although there has already been much talk about Coubertin's failure in the matter of women's participation in the Olympic events, we do not really know very much about the status of women in other fields of Olympic tradition, including the administration of sport, and this brings me to the

subject of my lecture. Reflecting on this subject, I realised that it was impossible for me to treat it in an appropriate manner, from a position of complete objectivity. As you hear this modest presentation, you will understand why my position in this whole question must be seen as strictly personal and probably too subjective.

Hoping that you will forgive my lack of modesty, I must inform you that some favourable developments have occurred between the time I was asked to deliver this lecture and the moment of its writing.

This year, in March, on the occasion of the first truly free elections within the Romanian Olympic Committee, I was elected President of this Committee. If I insist on this, it is not because I want to talk about myself, but to underline the fact that I can now deal with my subject from a position of advantage.

So it is after all possible! A woman President of a National Olympic Committee! What was practically inconceivable only a while back, has now become reality. Women can be part of the administration of Olympic or sports organizations just like the men.

This idea made me look into the IOC's statistics. We must acknowledge the fact that the elimination of the obstacles that stood in the way of women's access to the higher functions within international sports organizations is above all the work of the International Olympic Committee. I remember very well the time in the '70s when Lord Killanin responded to the attacks of journalists in Bucharest by saying on this matter that the IOC would not be introducing reverse discrimination and elect a woman to the IOC simply because she was a woman !

It was only in the '80s, however, under the presidency of Juan Antonio Samaranch, that the miracle occurred: in 1981, the two first women, Pirjo Haggman from Finland and Flor Isava Fonseca from Venezuela, were admitted to the conclave of the 70 gentlemen who formed the International Olympic Committee. Other women followed, so that today no one would ask what a woman is doing among all these serious gentlemen. The number of women IOC members has increased to six, after the election of

Mrs Mary Alison Glen-Haig, United Kingdom
Mrs Anita Defrantz, USA
H.R.H the Princess Royal, United Kingdom
The Marchioness of Marino, H.S.H Princess Nora of
Liechtenstein

In the internal structure of the IOC too, women were quick to find their place and win the respect and recognition of their colleagues. I am referring in particular to Mrs Françoise Zweifel, who is no less than the Secretary General of the IOC, and Miss Michèle Verdier, Information Director, as well as Miss Anne Beddow, Director of NOC Relations.

Today, however, when the number of male members of the IOC has reached the figure of 84, do the six women really reflect the real weight of women's presence in the Olympic Movement? As through a faithful mirror, this same situation can be seen today in the National Olympic Committees, seven of which have women presidents:

The Fiji Islands, Mrs Sophia Raddock
Liechtenstein, The Marchioness of Marino, H.S.H.
Princess Nora of Liechtenstein
Tonga, H.R.H Princess Salote Pilolevu Tuita
Romania, Mrs Lia Manoliu
Canada, Mrs Carol-Anne Letheren
Czechoslovakia, Mrs Vera Caslavska

We should point out that the last three were elected on March 1st of this year, which appears to be a serious attack against the 153 positions held by men.

It would probably be right to add the four women who are the Secretaries General of NOCs and who hold key positions in the administration of these organizations :

Sweden, Mrs Gunilla Lindberg
Syria, Mrs Nour El Houda Karfoul
El Salvador, Mrs Myriam Margarita Quezada de Rodriguez
British Virgin Islands, Mrs Eileen L. Parsons

The promotion of women in the administrative structure of International Federations has been more difficult, and to date there are only two women Secretaries General and one woman President.

It is quite possible that the huge financial implications associated with the activity of the IFs open their doors to those who are used to working on Boards of Directors or as part of economic lobbies at least.

So this is the situation as it arises from the relevant figures and statistics. And this is why I felt almost justified in wondering why it was I who was asked to speak to you on this rather arid subject, which nevertheless has an underlying human dimension that I for one will never refute.

Why was I chosen?

1. Perhaps because at the first post-war Olympic Congress held in Varna, in 1973, I had the courage to throw the gauntlet while speaking about the relation of women to world of sport, saying that: "the presence of women in the sports arena seems perfectly natural to the millions of spectators who watch the competitions staged every four years, either directly or on pictures. The presence of women where? On the cinder track, in the throwing circle, in the clear water of the pool, on the skating rink - everywhere in fact. Everywhere but in the places where decisions are made, plans drawn up, the guidelines for the eternal cycle preparation-competition agreed on. Misogyny is persistent and very adaptable to circumstances. Having faced a defeat in the stadium, it has now with drawn to another front, less obvious and perhaps less spectacular, but definitely more important: the chiefs of staff.
2. Perhaps because of my insistence to come back to this same subject at the next Olympic Congress in Baden-Baden, in 1981. I said then: "Eight

years ago, in the same environment, before a similar audience, I who am now speaking to you, paraphrasing a famous comment by Clemenceau, was wondering whether some of us do not think that sport is too important an affair to be left to women. The truths of 1973 are still valid in 1981; there are no women among the IOC members, practically none in the International Federations, while their presence in the National Olympic Committees is very limited. The suggestions that were made in 1973 are still valid in 1981 : let us give women the opportunity to show that they can be as successful in the administration and management of sport as they are in competition and the other sectors of social life. The access of women to the structures of sport will give them the financial resources and decision-making power which hitherto belong mainly to men.

Perhaps because, finding that the audience at these unfortunately fleeting meetings was not sufficiently large, I wanted to emphasise my views in a theoretical article, published in the Olympic Message (November 18, 1987). I have tried, in every possible way, to fight against misogynist prejudice, in sport as in every other field of social life, and to show the best and most effective ways to promote women to positions that correspond to their competence, which is sometimes ignored. Talking about the qualities that are required of a sports administrator, I will use as my starting point the premise that the same qualities that are needed in a man also apply to a woman. I cannot accept the view that what "goes without saying" in a male administrator could become a problem for a woman in a similar post. Things are not that complicated.

This why I believe it is necessary to describe the duties of a good administrator, so that we can then decide whether they are inaccessible to women.

This is a job which you cannot do if you lack the special passion which is the fruit of a personal sporting past, as well as some individual qualities such as: a deep knowledge of sport close, links with a familiar environment, the ability to apply and transmit in a concrete way an acquired experience, the desire to support the efforts of athletes and coaches, to understand their problems and try to solve them. This reaffirms my belief that a sports administrator who has come out of the sporting life can do a better job, because he knows the problems of sport directly from within. I have always firmly believed that the truth of the sporting life is not to be found in paper work but in the athletes, where the results are achieved. My own personal sporting experience has shown me the importance of the presence of the sport manager at the athlete's side, especially in difficult moments, when he is trying to achieve a remarkable performance.

I am obliged once more - but perhaps this is what you expect from me - to turn to my own experience as concerns support to elite athletes. By support, I mean involvement in the planning of individual preparation for Olympic competitions. Support also means being present on the training sites, talking to the future participants in the games, so as to

understand their problems and see how they can be solved, for example by making the training schedules more compatible with school or professional programmes, by overcoming social, family or health problems. He must be always present at all levels of competition, from local contests up to world championships. This will allow him to collect observations that will help both the athletes who succeed and those who lose.

He must know the importance of a word of encouragement when one is torn by personal doubts and those of the people around one ! Often, athletes who are carried away by their success need moral support. Looking at the reactions of others, we begin to wonder what is more difficult to face: failure or victory? In such situations my motto remains that of Nansen: "Have you won? Go on! Have you lost? You must still go on!"

4. Perhaps, finally, because the knowledge I have collected during the 16 years I have worked for the Romanian Olympic Committee, has vested me with the authority needed to talk about my experience in the field of Olympic administration.

In spite of my aversion to bureaucracy, I still have to work in an office, where I perform most of the tasks entrusted to me : relations between the Romanian Olympic Committee and the International Olympic Committee or various National Olympic Committees. There are a lot of initiatives that have to be taken.

One of the first and important duties of an Olympic administrator is to organize the participation of his country's delegation in the Olympic Games, taking care of all material aspects, equipment, transportation, uniforms, sports implements, medical assistance, etc.

National Olympic Committees are presently organizing international training clinics for coaches with the help of their national federations and the support of Olympic Solidarity. We administrators try to do everything we can to ensure that these clinics can contribute to making our country and our people better known and leave an unforgettable impression on foreign participants.

Another of our tasks is the selection and preparation of those who will be attending the annual session of the International Olympic Academy. We are very demanding because we want all to benefit from their stay in Olympia. For this purpose, we must ask participants to write down their impressions or give lectures to athletes.

The annual celebration of the traditional Olympic Day, with sports and cultural events that now extend over a whole week, allows us to interest the public in the Olympic and sporting life. We must use this opportunity to award prizes and distinctions to athletes, teams, clubs, coaches or sports experts. Lectures on Olympism and the Olympic Games, exhibitions of stamps, photographs and books on Olympism are much appreciated by the public.

We are in daily contact with our national federations; the doors of the Olympic Committee are always wide open for them. We also attach special importance to the good relations we maintain with the media, not for pro-

moting a good image, but mostly to facilitate the propagation of Olympism. We communicate to them all Olympic news and sometimes correct inaccuracies in their presentation of Olympic matters.

To be able to influence sports activities, an administrator must have a good knowledge of the situation and a global vision of Olympic issues, so that he can make sound decisions, while taking account of priority options. A good control of basic information will help him draw up short and long term forecasts and select the appropriate tactical and strategic approach.

Involvement with certain international organizations will help the administrator to collect data on the new orientation of sport and transmit them, sometimes before their official announcement, to national federations or to the athletes directly.

An administrator must always encourage the coaches of Olympic teams to cultivate fair play and the Olympic spirit as part of the general training of their young athletes, although their task is above all a technical one. Furthermore, in all training programmes, a little time should be devoted to showing of films on the Olympic Games and the participation of his team, lectures on the history of the Games and initiation courses in foreign languages, so useful for the relations with athletes from other countries. Sport is of course a universal language, a factor which furthers friendship among young sportsmen, contributing to a climate of peace and cooperation and this why it is our duty to encourage and expand any initiative in this direction.

What will the future be? What developments shall we see in the sport administrator's duties? All those who possess a practical and scientific knowledge of sport stand a chance of being promoted to sport administrators. They will, of course, need additional specialized training. This should be provided by the Physical Education Institutes. Furthermore, in order to become a good manager, the future sports official cannot restrict his field of knowledge to sport alone. He must also acquire skills in administrative organization, financial management, methodology, psychology and educational theory and economics, not forgetting public relations and elementary medical knowledge.

Without denying the importance of voluntary work for the sports movement in general, I want to emphasize the need to seek the assistance of experts and specialists for the management of sport. The sports administrator must not just be totally dedicated to his work, he should be able to enjoy, as is the case in all professions, regular retraining and improvement courses.

How do I see that role of the sports administrator? The answer can once again be found in my sports career. While feeling a lot of respect for sports officials, I knew, I felt, that the achiever of performance and the humanist ideal they were pursuing was the athlete, i.e. myself. This is why today, as I sit at the other end of the table, I try never to forget that we, the administrators are and must remain at the service of sportsmen and sport and not the other way round.

As I end this lecture, please allow me to voice a personal opinion: what has given me the strength to persevere in my activity, which is not at all easy, was the fact that women have proved, in the little time since they started

being active in the administration of sport and the Olympic Movement, that they are just as worthy of the trust placed in them as their male colleagues.

Now it is up to you to decide: now that women have proven their ability in the administration system of top performance sport, why not open its doors wider to other women? Or are they just good for running the marathon or taking part in body-building contests?



CAN WOMEN CATCH UP WITH MEN?

by Mr Robert Pariente (FRA)

Deputy Director General and Editor of
"L'Equipe"

Member of the IOC Press Commission

Women's sport has developed considerably in the course of the last decades.

Women today are achieving performances of which they would not have thought themselves capable ten years ago.

The comparison with men is not always easy. This is especially true of individual sports like tennis, but one might nevertheless wonder whether a player like Steffi Graf could not beat men ranking among the best 150 in the world.

Of course it is in measurable events, like track and field and swimming, that we are better able to grasp the real scope of women's potential.

Since sport has been codified, women have never stopped reducing the gap that separates them from men in the stadia and swimming pools. How far can they go, what level can they reach?

Can they claim to fight on an equal footing with the so-called strong sex, or even emulate them? After all, in certain sports, like equestrian sports - dressage and show jumping - or yachting, where they can compete with the men, they have sometimes outpaced them.

The ancient legend informs us that women have proved, in certain cases, to be greater champions than their companions. Atalanta, daughter of Jason, king of Arcadia, situated close to Olympia, was abandoned as a child by her father. She grew up among the wild beasts and they say that she was fed by a she-bear, before being taken in by hunters. She became herself a skilled and fast huntress, who could outrun all men during boar hunting.

Sure of her talent, she decreed that she would give her hand in marriage only to the man who could defeat her in a foot race. Unsuccessful competitors would be put to death.

A certain Hippomenes accepted the challenge. He resorted to ruse in order to beat Atalanta; Aphrodite, the goddess of beauty, gave him three golden apples which he threw in front of Atalanta. Stooping to pick them up, she lost the race.

Thus, Hippomenes won the lady's heart and at the same time got ahead of her.

Since that famous episode, which may be no more than legend, women have never been able to confront men on the tracks.

It is true that they were kept away from competition for a long time, as if men were afraid that their companions would question their superiority.

In ancient times, only Sparta organized special events for women, as a side competition of the Olympic Games. These competitions have been referred to by several lecturers, so I shall not dwell upon them.

Much later, at the end of the Middle Ages and at the beginning of the Renaissance, a true sporting tradition developed, mainly in Germany and Holland. Thus, in certain of the Rhine provinces, races for young shepherdesses were a frequent occurrence. They set off carrying jugs of water on their heads. There was so much animosity among the contestants, reports a chronicler of the time, that the burgomaster, who followed them on horseback carrying a long stick, often had to intervene to prevent the peasant girls from "pushing and clutching at one another's hair, or hitting their opponents in the chest to knock the breath out of them".

In England, during the 17th and 18th century, there were also popular fairs where women competed for prizes in kind. The first indications of genuine women's sport, athletics to be precise, are to be found in the United States at the beginning of the 20th century. In 1903, a certain Agnes Wood ran a 220 yards in 30" 3/5. This is the first known female record.

What a long way we have come in the last 87 years! How many events marked the long road to sports emancipation !

During World War I, in the absence of the fighting men, women who were not serving in the army had to perform tasks which had been forbidden to them until then. Feminist movements grew; there was a real scandal in 1919 when a woman called Elaine Burton appeared in the stadium wearing panties during the Northern counties track and field championships in Manchester.

The tidal wave of sport, unleashed by untiring activists such as the Frenchwoman Alice Milliat, was to give birth to the first women's World Games, held in Monte Carlo in 1921. As there was no stadium or track, the events were staged on the pigeon-shooting field, with female competitors from five nations: Great Britain, Switzerland, Italy, Norway and France.

The results were quite modest. Thus, the French contestant Lucie Bréard won the 800 m in 2'30" 1/5, at a time when the world male record was 1'51"9, i.e. a difference of more than 38 seconds, or 32%!

The necessary impetus had, however, been given. Nothing could stop it now, not even the unbending opponents of women's sport, of whom Pierre de Coubertin had long been one.

In 1928, at the Olympic Games in Amsterdam, women's sport received Olympic recognition. We know the rest of the story.

Although cultural discrimination has not been completely erased and still persists in certain countries, women's access to sport has never stopped expanding. Women's progress has been infinitely faster than that of men, although it is true that they started from a much lower level, as can be seen in this table which compares track and field records, sixty years ago and today:

		1930	1990	Gain
100 m	Men	10" 3/10	9" 92/100	7.3%
	Women	12" - 13%	10" 49/100 - 5.7%	
200 m	Men	21" 1/10	19" 72/100	
	Women	24" 7/10 -14.2%	21" 34/100 - 7.2%	7%
400 m	Men	47"	43" 29/100	
	Women	59" - 20%	47" 80/100 - 9.1%	10.9%
800 m	Men	1'50" 6/10	1'41" 73/100	
	Women	2'16" 8/10 -19.8%	1'53" 28/100 - 10.2%	9.6%
High jump	Men	2.03m	2.43m	
	Women	1.62m -25%	2.09 m - 14.3%	10.7%
Long jump	Men	7.93m	8.90m	
	Women	5.98 m - 32%	7.52m -15.5%	16.5%

The evolution curves are even more impressive in swimming, where the improvement rate of women versus men sometimes exceeds 20%.

In cycling, some not entirely justified superlatives were unleashed when Jeannie Longo covered 46.352 km in one hour, i.e. a better time than Fausto Coppi or Jacques Anquetil had achieved in their time.

What the fanatical supporters of women's sport had forgotten to say was that the bicycles of Coppi and Anquetil bore little relation to the very sophisticated bicycle developed for the French sportswoman.

To this day, it is the American Florence Griffith Joyner who, with her time of 10" 49 in the 100 m, in 1988, has moved closest to the corresponding male world record.

Her time is just 5.7% short of Carl Lewis' time, since Johnson's world record of 9" 79 at the Seoul Games was cancelled, whereas in other sports such as swimming and cycling, the difference ranges from 7 to 15%.

This anomaly has given rise to a lot of comments, some of them harsh, on the part of trainers or physicians, who have not hesitated to claim that Florence Griffith's 10" 49 was the result of a training schedule in which biological preparation played an important part.

Others, including Professor Pasquale Bellotti, professor of sports methodology at Rome university and head of research with the Italian Athletics Federation, have stated that men still have a "racist" attitude towards sportswomen.

"The truth is that we should not be comparing the results, says Pasquale Bellotti, because they arise from very different physiological traits."

This opinion is shared by Bruna Rossi, professor of sports psychology at the Higher Institute of Physical Education and Sport in Rome:

"It is not easy to wipe away three thousand years of discriminating culture. The obsessional parallel we draw between man and woman has no justification. It is of course true that women's sport is no longer in year

zero, but prejudice persists. Women competitors have still to fight the idea that their femininity and fragility will be irreparably compromised by the practice of top performance sport. The fact is", continues Professor Rossi, "that women have a more efficient body than men, it is just their engine and cylinder capacity that are less powerful! Their skeleton is lighter and their muscle mass smaller than the men's. In addition, men can reload their muscle "engine" with energy faster than women. When women move close to male performance in an event like the 100 m dash, it is because they have 'modified' their engines in some way."

It is therefore clear that women cannot force their nature beyond certain limits while strictly observing the ethics of sport. Nevertheless, women's progress curve will go on increasing more rapidly than the men's for two main reasons:

There are far fewer many women as men practising top performance sport; what is more, the women's training dose is usually much lower than that of the men.

So, the wider the base of the pyramid, the more the number of elite athletes will grow. As regards preparation, it has already undergone a true revolution: thirty years ago, the best middle distance champions, in the 800, 1500 m, ran ten to fifteen kilometers a day. Women only competed in the 800 m and knew nothing of the joy of long distance events. Today, it is quite normal for a sportswoman specializing in the 5000 and 10 000 m, or the marathon for that matter, to cover 25 to 30 km a day, with a training intensity equalling that of the men.

The situation in swimming is exactly the same: with the help of very intensive training, the American Janet Evans is achieving performances in the 400 and 800 m today of the same level as those achieved by men fifteen years ago.

There are, however, limits to this improvement: women's oxygen consumption is in fact lower than men's. As a result, as Doctor de Mondenard points out, their endurance - the percentage of maximum power really used during effort - is more limited.

This marked inferiority is partly compensated by the fat reserves, which can reach 20% of body weight in women, as against 14% in men.

"Because of this special trait", Doctor de Mondenard informs us, "women are less at risk than men of running out of gasoline and can sustain high energy expenditure for a longer period of time. In addition, the female body suffers less from dehydration following prolonged effort. This is the reason for their performances in the marathon, which are superior to those of Emil Zatopek and Alain Mimoun at the Olympic Games of 1952 and 1956. To all these far from negligible assets of women, we must also add the secretion of hormones (oestrogens) which have a vascularizing action and enhance the circulation at the level of the subcutaneous blood capillaries. Because women perspire less than men, they can save on water and mineral salts.

In his "Summary of sports medicine", Professor Guillet, head of the Surgical Ward of the Edouard-Herriot hospital in Lyons, expresses the view that "the sports which mainly work on the cardiovascular and pulmonary system, extremely resistant in women, as proved by labour, can be practised by women with results that are very close to those obtained by men. We

believe, in fact", continues Professor Guillet, "that there is no evident morphological difference in certain men and women middle-distance runners, even though their performances are still some way apart".

Comparisons, however, are not always foolproof. Sport, both male and female, is often distorted by irregularities which alter its true nature.

Biological preparation has played and still plays havoc with most disciplines. Moreover, women are more exposed than men, in the very sensitive field which we have agreed to call the use of substitution therapies, a term which usually hides a form of doping which does not wish to be called by name.

We must beware of the danger we were denouncing in this very place, one year ago, during the last session of the International Olympic Academy. This gangrene of sport, which warps its true values, creating mutants, as it were, has produced some strange human specimens over the last ten years. Women have not escaped this rampant and artificial evolution. And I would not swear that some of the records on the list are not the result of some form of genetic manipulation.

Let us leave time to do its work. It will reveal to us, after a while, the truth which lies behind the excesses dreamed up by sorcerers' apprentices.

For sake of the beauty of sport, let us hope that women will go on approaching the level of men, but that they will be content to do so, as they have often done, with their own means. In this way, as the poet Louis Aragon wrote, "woman will become the future of man".



CHARACTERISTICS OF SPORTSWOMEN FROM THE POINT OF VIEW OF SPORTS MEDICINE

by Dr. George Rontoyannis (GRE)
Sports Physician

A. INTRODUCTION

Women's participation in organized competitive sport activities and especially in the Olympic Games has been studied from various aspects - historical, ideological, social, organizational and biological - and, since 1960, many speeches have been made here at the International Olympic Academy at the sacred site of Ancient Olympia by distinguished speakers on the subject of women athletes; articles on the subject have been published in the Olympic Review and many relevant studies have been made, including a large number on specialized matters of sports medicine, of interest to us here.

Sports medicine deals with the health problems of anyone systematically engaged in sports, and especially in competitive sports, primarily from a preventive and therapeutic point of view (20).

Specialized, systematic, intensive and long-term involvement in sports activity, especially in the more strenuous types, entails psychosomatic stress, which exceeds even that of heavy professional activity. From the point of view of sports medicine, therefore, sports activity and good health are more or less incompatible. This bears out what B. Brecht said, namely that where competitive sport begins, good health ends.

The dangers to which the health of those systematically engaged in sports is exposed pertain to both males and females. I shall refer here to the particular sports pathology of women athletes as well as to measures indispensable for protecting their health in as effective and safe a manner as possible.

Of the known pathology of athletic women, I shall mention only those aspects of sex-dependent pathology seen more frequently and exclusively in women and linked to certain anatomical and functional features specific to the female body or the habits of sportswomen.

Here, I shall discuss the problem of injuries in sportswomen which are the result of mechanical violence, certain nutritional disorders, and the pathology of sportswomen who (ab)use anabolic steroids.

B. SPECIAL PATHOLOGY OF SPORTSWOMEN

1. Sports Injuries

Mechanically induced sport injuries constitute, of course, the greater part of sports pathology for men and women, but the anatomical structure of sportswomen predisposes them to the development of certain types of sport injuries due to physical activity, observed in the musculoskeletal system, the reproductive organs and the breast.

1.1 Injuries of the musculoskeletal system

The musculoskeletal system of women, in comparison to that of men, is characterized by differentiations in the bones, the joints and the muscles.

The pelvis in the female is wider, the femoral neck has a greater anterior version and a femur-tibia angle (α) wider than 20° as well as an external torsion of the tibia during walking and running.

These anatomical skeletal features, often observed in women, are usually accompanied by muscular weakness and perhaps looseness of the ligaments vis-à-vis men. Ligament laxness is considered by some to include the large joints: hips, knees, ankles, shoulders, elbows and wrists.

Muscular weakness is much more obvious in the muscles of the upper limbs and the torso.

The lateral displacement of the patella in women, especially when the knee is bent, is due to the larger Q angle, and, as often happens, to the weak quadriceps. This predisposition gives rise to a painful condition, recognized today as the patello-femoral joint syndrome, caused by exertion. This painful syndrome, formally considered indicative of cartilage softening in the patella, has to be distinguished from dislocation of the patella, which is accompanied by a thinning of joint cartilage on the posterior of the patella, and by pain.

Weak ligaments combined with a weakening of muscle groups indicate a susceptibility to sprains, which are the kind of injuries most frequently seen in women. Sprains would seem to occur more frequently in the ankle, hips, knees, and wrists and somewhat more frequently in sportswomen than in sportsmen.

Female swimmers in the butterfly and freestyle events have shoulder pain more frequently due to repeated subluxation or impingement of humerus against the scapula, which bears out the significance of lax ligaments and weak shoulder muscles in causing injury in sportswomen.

The female foot also has anatomical differences vis-à-vis the male. Generally, the female foot is narrower at the heel and broader at the front: the metatarsal phalange area and the toes. The arch of the foot is higher.

These anatomical features of the female foot, coupled with the other anatomical features observed in the lower limbs, explain why women have a tendency to more marked hyperpronation than men.

This hyperpronation of the foot leads to an irregular distribution of locally exerted forces. This causes a burdening of the bones and soft tissues of the foot and tibia, which leads to mainly chronic injuries such as injury to

the plantar fascia or Achilles' tendonitis, anterior compartment tibial syndrome, ankle sprain, etc.

As concerns sports traumatology, it must be noted that sportswomen do not seem to have higher incidence of sports injuries than their fellow sportsmen. The most frequent injuries in sportswomen are fairly light - (sprains, muscle-tendon injuries, and bruising), usually in the lower limbs. The knee and ankle are most frequently injured.

The build of the female body with its particular musculoskeletal features mentioned above and the greater deposition of fat, vis-à-vis men, do not seem to constitute a precondition for causing sports injuries. From existing indications, it would seem that sports injury incidence differs significantly from sport to sport for the same sex, but not between sportsmen and sportswomen.

In other words, sport injuries are more sport-dependent than sex-dependent. Even those that may appear to be sex-dependent are due more to bad technique, exacerbated by insufficient physical conditions.

1.2 Injuries to sex organs

The external sex organs, and more generally the reproductive system of sportswomen are very protected, so that the sportswoman, especially in contact sports, is in much less danger than the sportsman, whose sex organs are exposed unprotected.

Of the non-Olympic events, sportswomen in water skiing are exposed to danger of serious vaginal damage, injury to the large intestine, of the rectum and the bladder in water skiing, if the perineum is exposed, unprotected, to sudden and violent contact with the water douche at great body speed.

Breasts, although rarely injured, do cause problems: excessive movement of the breast during sports activity often causes pain. The frequent contact and friction of the nipple with the bra or sports shirt may cause "runner's nipple", characterized by irritation and haemorrhage of the nipple.

Luceration of the breast skin caused by the hard or soft parts of the bra is also possible. In a study, it was noted that out of 115 women questioned, 31% referred breast problems caused during sports activity. 52% had some specific injury, and 72% a sensitivity in the breast after sports activity. Of the specific slight injuries most frequent were contusion, excoriation and haematomas.

Special protection must be afforded to the breast in fencing and good support of the organ is necessary in most sportswomen, due to the fact that the anatomical support of the organ is provided only by the skin, the subcutaneous tissues, and a loose network of "ligaments", or fasciae.

The up and down movement, due to the weight of the organ and vice versa or the cyclical or more frequently spiral movement of the breast during muscular activity becomes greater as the size of the breast and the speed of movement increases.

This is especially true in running. The frequent and hefty stretching of the breast "ligaments" causes discomfort or even local pain.

1.3. Prevention of Sport Injuries

To prevent sport injuries in sportswomen it is necessary to have knowledge of this kind of pathology and the adequate measures for their prevention.

Knowing the pathology of sport injuries entails:

1. Knowledge of the danger of injury linked with a specific sport or event.
2. Knowledge of the type, seriousness and incidence of sports traumatic pathology, that is the type of injuries per sport, and
3. Knowledge of the causes of the injuries, the injury mechanisms activated and the predisposing factors which act catalytically, leading to injury.

Measures necessary for preventing sport injuries include:

1. Perfecting the technique of each sportswoman, thorough comprehension of the technical problems faced during sports endeavour, learning how to solve them, and efforts to ensure correct sport behaviour.
2. Lessening or completely neutralizing the mechanism usually activated and responsible for the mechanical type of sports injuries, along with careful etiological analysis of the problem, in conjunction with the use of appropriate sports equipment and attire (sports clothing and footwear, protective elements for areas or organs of the body, joint support systems, etc.), which constitute means of passive protection for the athlete.

For passive protection of the perineum of sportswomen (water-skiing), the use of Neoprene (synthetic elastic) in the trunks is considered sufficient protection.

For passive protection of the knees for sportswomen with patella displacement and to prevent development of the patello-femoral joint syndrome, a patellar brace can be used, which pushes the knee-cap medially and reduces trends developed during the contraction of the quadriceps muscle.

For passive protection of ankle joints, elastic or adhesive bandages offer protection, especially to sportswomen participating in running events or sports games.

As passive protection of the foot for sportswomen, especially in running events, appropriate sports shoes may be worn to control the movement of the foot and/or support systems (orthotics) to reduce hyperpronation.

The bra is possibly the only effective means of supporting the breast, especially in running events. There is no ideal type of bra to satisfy completely the need to hold the breasts of all women but it must be able to hold the breast immobile against the chest wall, so that it forms a single unit with the chest wall and does not strike it during movement. Haycock advises that the choice of bra be made according to specific criteria.

3. Dealing effectively with the various predisposing factors separately: useful measures here would be careful warming up and cooling down for

the sportswoman, increasing the strength of the agonist and antagonist muscles of the areas susceptible to injury, such as the ankle, knee-joints, shoulder, elbow and wrist, etc., ensuring suitable hygiene in the athletic sports venues and installations, appropriate organization of training and competition, periodical and detailed medico-preventive control of the sportswoman and full medical health care treatment for health problems.

The strengthening of the quadriceps muscle and especially of the *rastus intermedius* is advised to prevent patello-femoral joint syndrome. Frequent short range muscle exercises against low resistance are preferable for strengthening quadriceps muscles.

To avoid shoulder pain for women swimmers and throwers, strengthening of the rotator cuff muscles in the shoulder is advised, using appropriate exercises combined with stretching exercises for the same muscles.

For protection against ankle sprains, strengthening the muscles responsible for the dorsal plantar by bending and inward and outward twists of the foot muscles, combined with stretching of the Achilles tendon, is advised.

2. Disorders due to nutritional causes

Nutrition-related disorders usually or exclusively observed in the sportswoman are linked to insufficient intake of calories and insufficient intake of certain nutrients.

Insufficient intake of calories is usually observed in women gymnasts and runners, who try to maintain their body weight as well as body fat as low as possible. Some women athletes also have insufficient intake of certain nutrients, out of habit, and therefore have unbalanced nourishment or/and insufficient caloric intake.

Problems arising in sportswomen linked to limited intake of calories are *anorexia nervosa*, menstrual cycle problems and perhaps retarded growth. Insufficient intake of certain nutrients, in conjunction perhaps with insufficient intake of food, may lead to *sideropenic anaemia*, possibly due to a lack of iron, and *osteoporosis*, due to lack of calcium.

Anorexia nervosa is characterized by a rejection of food, leading to weight loss, growth retardation in children and adolescents, a decrease of basic metabolic rate, signs of exhaustion, hair loss, and even death. The rejection of food may be demonstrated by either a decrease in food consumption or *boulimia*. In the latter case the sportswoman, however, evacuates the food by provoking vomiting or with bowel emptying, usually with laxatives.

Anorexia nervosa is usually caused by the desire of the sportswoman to maintain a low body weight. Consultative intervention by the doctor, after diagnosis of the disease, is usually unsuccessful.

Menstrual cycle disorders (*oligomenorrhea* or *amenorrhoea* and irregular menstrual cycle) can be observed in women athletes more frequently than in non-athletes, with a frequency of 3,4%, to 66%. Such disorders are observed mainly in women gymnasts and runners.

The factors known to be responsible for menstrual cycle disorders in women athletes are numerous, but the interpretation of the disorder has not been fully determined.

Factors related to period problems are loss of weight, loss of body fat, insufficient and unbalanced diet, psychosomatic stress, hormone disorders, etc.

It is well known that women athletes try to maintain a low body weight and limit their fatty mass as prerequisites for achieving maximum performance. This is why daily calorie intake is usually kept low, and certain indispensable nutrients are also lacking or lower than the recommended daily allowances for non-athletes.

Amenorrhoea in young women athletes may be linked to hypooestrogenemia, which exposes them to the danger of reduced bone density, especially of the vertebrae.

The American College of Sports Medicine considers a very reduced calory intake unjustifiable and dangerous for health because it entails a serious loss of electrolytes, glycogen and non-fatty body mass. To control the body weight of women athletes, it recommends an average restriction of calories (500-1000 Kcal fewer than the usual number of calories consumed daily), in connection with muscular exercise and a change of eating habits. It is also recommended that sportswomen with amenorrhoea increase their intake of calcium with their food.

A retardation in the growth of young women athletes may occur when the intake of calories with the diet, usually coupled with restricted intake of minerals and vitamins, is lower than recommended (4.5). A decrease in calories consumed by young women gymnasts 9-13 years of age, along with a slight decrease in B1 and B2 (3.8% and 2.2% respectively) and calcium (2.3%) and iron (9.5%), may cause a slowing down in weight increase between the ages of 9 and 13 years when compared to the national growth model and the height growth in contemporary non-athletes.

If the daily iron intake of the athlete is reduced, vis-à-vis recommended allowances, this often results in sideropenic anaemia. It is calculated that 20-30% of women athletes have a reduced iron intake and are thus exposed to the dangers of developing sideropenic anaemia.

Daily mg. iron intake (Y) has a linear relationship to the daily MJ energy intake (X) by elite sportswomen according to the regression equation $Y = 1.13X + 3.09$.

Insufficient iron intake in the diet (even for non-athletes) is observed in women engaged in power sports (gymnasts and body-building), team sports (volley-ball and handball) and endurance sports (swimming, rowing), and long-distance runners. Sufficient iron intake can only be ensured only in sportswomen taking supplementary iron, unlike sportsmen and elite athletes in 15 endurance sports, power sports and team sports, whose intake with food clearly exceeds 10 mg daily.

However, it seems that even if iron intake in the diet in women athletes substantially exceeds the amounts recommended for non-athletes this does not necessarily ensure normal levels of iron in the blood. This is probably due to the consumption of plant-derived (non-heme) iron, which, unfortunately, is absorbed with difficulty in the alimentary tract. This is why an

increase in animal-derived (heme) iron or supplementary iron is recommended.

For early diagnosis of sideropenic anaemia in women athletes, the haemoglobin and iron levels in the blood should be checked frequently, especially during the competition period, and supplementary iron should be given as soon as iron reserves and haemoglobin levels in the blood are found to be reduced.

Finally, it must be noted that women runners who suffer from secondary amenorrhoea have a lower bone density than non-athletes. The cause is not yet known.

It is not yet known either whether increased intake of calcium with food (1500 mg/day) would increase the bone density of women athletes to prevent or cure osteoporosis.

C. ANABOLIC STEROIDS AND THE WOMAN ATHLETE

The use of banned drugs to improve performance in sports is widespread among athletes of both sexes, and women athletes seem to be keeping pace with their male colleagues in the use of prohibited substances. At least this is what the doping controls on female track and field athletes from 1984-1986 (Table 4) would seem to demonstrate. Of the positive doping tests found, 48 i.e. 59% were in males and 31, i.e. 38.3% in females. It would seem also that women preferred anabolic steroids and psychomotor stimulants. Of the positive tests in 1986, 64% were due to anabolic steroids and 26% stimulants.

This is not just an unpleasant situation, is also an alarming one, since in a number of special studies we read of the very dangerous consequences for athletes of use of these prohibited substances. This paper will merely restrict itself to the use of anabolic steroids and specifically the consequences on the sex characteristics and reproductive ability of sportswomen.

Testosterone is primarily a male hormone which determines secondary male characteristics. It is therefore not surprising that those sportswomen who take androgen-type anabolic steroids gradually acquire male secondary sex characteristics, such as increased male-type hair growth, a bass voice and an enlarged clitoris, nonreversible and indicative of a masculinization of the female.

This masculinization may be observed in women athletes going through puberty and in mature athletes too. Use of anabolic steroids in the young, pubescent woman athlete is very serious medical error, because, apart from masculinization, there is usually a break in the girl's development due to premature closure of the epiphyscel plate, especially of the long bones.

Disturbances of the menstrual cycle is often seen in women athletes using anabolic steroids may even cause amenorrhoea, which is of course a reversible state once use of these drugs has terminated. They do however, have an direct effect on the pituitary gland, with a drop in the levels of the LH and FSH in plasma. This pituitary hypogonadism, provokes in the woman athlete suspension of follicle maturation and ovulation, a lengthening of the

follicular phase and shortening of the luteinic phase of the cycle, which may even lead to sterility.

The use of anabolic steroids also causes immunosuppression in the woman athlete as in the case of male athletes using anabolic steroids. This means that the body's defence mechanism is depressed, with all the attendant negative effects, i.e. : susceptibility to infections, development of neoplasma, etc. For the woman athlete, this also causes acceleration of vascular atherosclerosis - a condition against which women have natural protection - at least until after the menopause.

Premature and accelerated arteriosclerosis in the woman athlete using anabolic steroids is closely linked with lipid metabolism disorders. These drugs cause a considerable reduction of HDL cholesterol, especially HDL₂, and increases the level of DL cholesterol in the blood. This is due to fundamental disruption of the hormone profile, and use of these substances leads to an increase in plasma testosterone and oestradiol levels.

A very disturbing case is that of the autopsy carried out on the prematurely deceased West German heptathlete B. Dressel (10.4.1987), who used considerable doses of anabolic steroids. It was found that despite her four-hour daily exercise routine, a branch of her left coronary artery was totally blocked.

This all shows that the use of anabolic steroids causes fundamental hormone disorders in women athletes and, apart from the other adverse effects, leads to masculinization and even sterility and exposes them to a serious danger of premature arteriosclerosis.



FEMININE PSYCHOLOGY AND THE TRAINING OF A HIGH-PERFORMANCE ATHLETE

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Almost all questions with which female high-performance athletes as well as scientists and Olympians are concerned in connection with the development of women's high-performance sport have something to do with the feminine psyche. This paper can only pick out some of these questions which the authoress considers to be important for the thinking of young people who are interested in sports. Scientific knowledge, practical experience and personal opinions should be discussed and provide stimulation.

The way into a domain of men?

Athleticism has always been a behavioural pattern typical of men and this is still so today. For centuries, sports activity was reserved for men. Remember, all women were forbidden to enter the sacred ground of Olympia during the Olympic Games, not far from here, on pain of death. Although women were not allowed into the Olympic Games, either as spectators or as participants, they were allowed to compete at Olympia during the Heraean Games, which were held for women only every 4 years.

In this century, the exclusion of women from international competitions resulted in the founding of separate sports federations for women, e.g. in track and field, swimming, rowing and hockey. The Olympic World Games for Women already took place in 1922 (Paris), 1926 (Goeteborg), 1930 (Prague) and in 1934 (London). Even Pierre de Coubertin, who rendered great services to the development of the Olympic Movement in the spirit of peace and international understanding, objected to the participation of women and girls in Olympic Games and other competitions. A comparison of the number of disciplines and sports which were included on the programme for men and women in the Olympic Games of modern times shows how difficult it was for women to penetrate what had evolved historically as a domain of male behaviour and life.

So, one question has not been answered yet. I am sure that the participants of the International Olympic Academy too consider it in different ways. Will women's emancipation be achieved only if they are allowed to take part in all traditional men's sports at the Olympic Games? Shall we

women only be content, if - as some feminists require - women compete with men for victory? Is women's access to all professional sports a human dream?

There are surely very different answers to these questions. I take the following view: women who want to be active in sports and also in high-performance sport should have access to all sports they are interested in. However, sports with extreme or unbalanced stress, e.g. boxing, bob-sleighting, ice-hockey, ski-jumping, wrestling or weightlifting, seem to be less recommendable. In my opinion, more important than the dispute about formal equality between men and women is that women should have the unrestricted possibility to fulfil themselves as feminine beings in sports.

Feminine and beautiful in spite of sport

Even today, fewer women than men go in for sport in almost all countries of the world. This applies to mass sport as well as high-performance sport.

The reasons are above all bound up with the social, economic, and legal situation of women, who often have much less opportunities to fulfil themselves than men. That has also something to do with practices, conventions and customs, as well as with gender-typical role models. In all countries, reservations about high-performance sport for women have been gradually overcome at different times during the last decades. These reservations were and are:

of a medical nature

— the female organism is not able to bear great physical strain and sports performances because of its biotic particularities;

of a psychological nature

— women are too sensitive and cannot stand the stress of competition; of a moral nature
— sports clothing contradicts traditional ideas of women's dress;

of a aesthetic nature

— sport interferes with grace and beauty and masculinizes figure and conduct.

The small number of sportswomen can still be explained in terms of the traditional gender roles and the feminine identity. The hindrances are found to lie more in external factors such as the possibility of getting financial and mental support, good coaching and a place to train.

Laitinen writes: "Nowadays, a woman can have some muscles and physical fitness, but she is not allowed to look a strong and powerful human being." (p. 186)

The conflict between female sport participation and normative standards of femininity has been a direct consequence of the nature of sport in many countries, especially in modern societies. This aspect especially con-

cerns those female athletes who train in sports involving strength, e.g. athletic throwing or putting disciplines. At the World Congress of Sport Science in Moscow in 1974, the Olympic champion in the shot-put in 1968, Margitta Gummel, characterized beauty as unity of the aesthetic, useful, effective and socially important. And she stressed: "A person who is active for a useful purpose is also beautiful when he or she strains." (p.3). However, we know that that is not the social norm everywhere, not even in our country, where successful female top athletes were appreciated. In this respect, it is partly self-protection, if female athletes express their opinions in this way. It is an expression of their psychic processing of the problem. For that reason, one finishes her career while another other develops her own norms and values and does not let herself be put off by the environment.

Typical male - Typical female

Man and woman are different by nature. Nobody can overlook it. They have a different biological-physical constitution that results in many characteristics of physiology and anatomy. Today it is much more difficult to find certain psychological gender differentiations in character traits and behavioural patterns, because the great majority of psychological differences between men and women discovered in former scientific investigations were the results of social behaviour and particular educational strategies. Physical particularities are above all the general conditions of sex-specific behaviour, but not at all determining factors. In this respect, it is hard today to make generalizing statements even concerning the psychological particularities of women in high-performance sport. In the process of decision-making for an activity in high-performance sport, certain psychological characteristics and behaviour patterns - suitable for the sport in question - doubtless play an important role. Psychological differences between athletes in various sports are probably greater than those between male and female top athletes. Today, typical distinctions in behaviour patterns and characteristics between men and women are predominantly socially conditioned, especially as regards the following aspects :

- lines and structures of interest;
- life and value orientations;
- attitudes to learning and discipline;
- desire for or practice of a profession;
- emotions and motivations.

The fact that women are naturally more emotional, impatient, anxious and altogether psychically more unstable than men also has its effects on activity in high-performance sport. Women who go in for sport are often more ready to learn, more correct, diligent, disciplined and norm-conscious in training and the whole regimen while they are active in high- performance sport. They want to avoid failures and be socially appreciated.

It is an important question whether women can be measured against the same criteria as men - or in other words, against the abilities, performances and norms of men. Women fight against being measured according to male

standards. Women do not want to hold their own but want to be women. I think it is their right. Otherwise, we would be ignoring the fact that there are two different genders with different biological and psychological characteristics, mainly determined by social conditions and processes.

I will do it

Decisive for the fulfilment of a person's own plans for life is the expression : "I will do it" we hear from a child as he or she becomes more self-aware and self-centred. This is sometimes perceived as awkward, but this "I will do it" is also a precondition for success in high-performance sport. If we speak about high performance sport, everybody knows that it is about achieving an improvement in sports performances in a given sport or discipline by a purposeful training process which makes possible participation or victory in major international competitions or record/best performances.

From the psychological point of view we must add that high-performance sport can only be pursued for a limited time. Just how long depends on the sport and the person's main purpose in life. High-performance sport means intensive, long-term demands that take the athlete again and again to the limit of his or her psycho-physical capacity. Only those athletes who can identify with the aims and tasks involved can master them. And that identification must be acquired again and again. This psychological finding also shows that nothing can be achieved without self-will.

No athlete can achieve top performances under external pressure only, if he or she does not take sporting ambitions on board mentally as part of his or her personal aims and performance demands. In this respect, statements arguing that the successes of female top athletes from the GDR resulted from pressure and duress cannot be correct.

On the other hand, "I will do it" also means pursuing with determination goals set by oneself, and having one's own way when one believes that they are right.

Does muscular training result in an Olympic victory?

Everyone who has been active in sports knows that muscles alone are not enough to make someone achieve the sports performances of which he is capable and to which he aspires. Every victory, every sports performance is a result of the activity of the whole man. To start with, we can assume that man is a biological, natural being. His physical capacity is predisposed, i.e. he or she inherited it, with a certain potential for developing talents in sport during his or her life. Biotic predispositions (aptitudes) (among other things the skeletal muscles, the cardiovascular system, nerves, metabolism), have a great plasticity. For this reason, a person's fate is not predetermined by nature but depends on what the individual makes of these predispositions and what possibilities for development are provided by the society in which he or she lives. It is the result of the individual's own aims and ideas and the life he or she lives, of course always within the bounds of what is genetically

performed. Man is also and above all a social being. The individual lives in and for a certain society and contributes to its development to a greater or lesser extent. This society, as a combined acting of individuals, gives him or her certain possibilities, among them to go in for sport, and especially high-performance sport. Society provides coaches, sports facilities, a sports organization, sports clothing, training plans and medical care. However, it depends on the individual whether he or she uses these social conditions and to what extent. Thus, we are confronted with the fact that men develop their sports talent differently under almost the same social conditions, and that female athletes who come from countries with incomparably worse social conditions than their sister athletes from other countries achieve world top performances and Olympic victories.

Psyche as coach ?

If the development of the biotic and the use of the social depends on human beings, that brings us inevitably to the control centre of the human being, the psyche. The psyche regulates human action, thinking, and feeling. The psyche mediates between inherent as well as phylogenetically or ontogenetically acquired biotic functions and possibilities and the social environment for a sports activity. It is, so to speak, the intersection, the switch mechanism that makes human forces effective under concrete historical and social conditions. The social and the biotic are potential fields for individual development and self-realization - even in relation to the preparation and achievement of top performances in sport.

On the one hand, psychic images, functions, characteristics and states are connected with biotic structures and regularities. On the other hand, they reflect and evaluate social conditions and demands and make them effective. In this way, the psyche is the expression of the evolution of biotic and social forces in human development. Biotic functions are developed and used through athletic exercising and training. They become effective as foundations for sports performances, if they are not limited or misguided by psychological regulation mechanisms. In every-day usage, we characterize such examples as "psychological failure" or "being stopped by one's own nerves".

The social factor, as expressed in social ideas, aims, organizational forms, material and technical conditions or the existing fund of knowledge about athletic exercise and training, is a necessary and important prerequisite for performance sport.

However, these only become effective for the individual through:

- personal aims, purposes, motives to strive for highest possible sports performances ;
- personal recognition of the values or the meaning of high- performance sport for oneself;
- satisfaction experienced through physical effort or mastery of the sense of achievement or failure;
- mental programmes for mastering demands that are appropriate to the situation and suit the individual;

— aesthetic satisfaction associated with sports activity as well as corresponding camaraderie and communication with like-minded people. We consider that mental attitude is both a precondition and a result of sports activity. Anyone who performs sports exercises needs a degree of knowledge about the actions and movements to be performed and must have a certain code of conduct. He or she also needs an idea of the movements he wants to perform. The athlete has to be perceptive in his or her observation of different situations and the impact of current environmental conditions on his sports activity. Even individual physical states and successful or incorrect execution of exercises must be perceived and mentally processed to ensure that the physical exercises can be performed or evaluated in accordance with requirements and individual needs.

In other words, mental attitudes, processes and characteristics, like current psycho-physical states are part of every sports activity. They are needed for the practice of sport and training or competition, and because of that they also have to be developed, enlarged, refined and sharpened.

This being so, sports activity leads to the development of mental functions and characteristics or the mastery of mental states. In this way, sports make a real contribution to the development of mental structures and functions which are often valuable aids to coping better with many different life circumstances over and above sport.

Mental processes, characteristics and states are to be considered in terms of their regulating or controlling function, especially in high-performance sport. As in all human activity, sports activities are always mentally regulated by exercising, performing, and acting. That is also reflected in the organization of exercise and training sessions or the methodical structure of a training session. Today, good coaches, exercise leaders and P.E. teachers know or realize that mental capacity to regulate current states or mastery of particular, sometimes unforeseen, situations must be developed throughout training rather than mainly by means of additional psychological training sessions or psychological care of athletes independent of their training.

Progress and success in high-performance sport are not only based on the biotic potential of the organism. They are always pursued, achieved or not achieved by the whole human being. In this way, mental components influence and determine performances at least as much as physical prerequisites or social conditions for sports activities.

Performance sport - a hard job for a woman?

A historical review of the development of women's sports performances shows that they have great performance reserves in almost all sports. Having gained access to a development that was initially reserved for men, they have achieved distinct performance progress, especially in the last twenty or thirty years, to which women from socialist countries have made a major contribution. Investigations show that the female organism shows a high degree of functional adaptation in response to purposeful training. Conditions of high performance training have changed a great deal in recent years. May I just remind you of the tremendous increase in the time dimension of

the training, the increased intensity and purposeful use of training loads, the growing number of competitions and their increasingly commercial character. All these things demand an altered attitude to training on the part of female athletes. The time devoted to competitive sport and the physical strain it involves lead to more conflicts with the coach, who must supervise and make severe demands, and with the family or boyfriend, for whom there is little time and who must totally fit in with the pace of high-performance sport. Additionally, the danger of injuries increases and results in higher mental stress. For that reason, girls and women often prepare themselves for a shorter time of activity in high-performance sport. That again requires greater efforts. They have less time to prepare for top sports performances and sometimes have to develop certain skills in a shorter period of time and with more effort than men. Women who strive for a career in high-performance sport have a greater need than men of a family background supportive of sports activity. An investigation by Dechavanne (France) shows that successful female participants in the Olympic Games often come from families with sporting traditions and a great commitment to sport on the part of the parents.

It is also not easy to reconcile the great demands on one's time caused by training and travel to competitions and the high physical and mental stress of sports activity. In our country, a relatively large number of talented young girls with an interest in sport have been able to devote themselves to a career in high-performance sport because individual arrangements were made for every girl, e.g. individual teaching at school, extension of the time for studies and child-care facilities. Many female athletes - at least in those sports where the age of highest performance capacity extends into the twenties and thirties, start a family and bring children into the world. In many cases, this has a positive effect on their development in performance sport, as many examples show. Especially important are an understanding relationship with the partner and favourable conditions in the family for care of the children. However, many of these women miss the family and the children when they are absent for a longer period of time.

No sweets without sweat

One important mental component of activity in performance sports is optimum fulfilment of demands. Conditioned by the performance objective aimed at, e.g. a certain time for a run, a distance in javelin throwing or a victory in European Championships, and by the programmes of the coach, the female athlete must cope again and again with the requirements of her subjective, i.e. individual, performance preconditions. Such individual preconditions are, in general terms:

- What performance objectives does she have; are the Olympic Games at hand; is a victory in an Olympic competition possible? - What are her motives for sports activity and performance development and how strongly developed and effective are they; do a bonus, a journey abroad or admiration and recognition by others constitute incentives to victory?

- In what emotional state is she; does she enjoy the training, is she bored, is she indecisive?

At the same time, specific individual prerequisites have an effect.

As they relate to competition, they could be:

- much or little experience of competitions;
- good or poor self-confidence;
- small or great capacity to improve, when having strong or weak opponents;
- a strong will to win or poorly developed confidence in victory.

These mental states, rational objectives, emotions and motivations result in the demands made by the athlete herself or the coach being interpreted in a certain way. Finally, they reflect the personal value the female athlete attaches to these demands and their execution, i.e. the sportswoman evaluates the demands and, in this process of evaluation, she decides:

- what demands she will meet;
- which demands she will get out of;
- which demands she is unsure about;
- how she will try to meet the demands.

Consequently, the female athlete evaluates the demands made on her and the existing conditions. In this way, she also assesses the results, i.e. whether, and if so, how she met the demands. That increases her self-confidence and self-esteem. Every sportswoman has had the experience of a training session or competition that goes well. Once, the successful rower Hans Lenk, who is a scientist today, spoke of a flowing experience, i.e. the feeling that he was rowing without consciously controlling the process. But mental components are not always positive. Often conflicts arise in sports development. Who has never experienced failures, set-backs, defeats? Each athlete processes them differently and this can change during her career. She must and can work towards not being defeated by failures. Every sportswoman finds her own strategy. One works it off with aggressions, another looks for the causes in the conditions or the opponent, and the third listens to her inner voice or is motivated to even higher training loads.

Conditions are responsible.

Progress in sports performance, victory and defeat and the result of a competition depend on many general conditions but also on some specific ones. Sports psychologists are interested in finding out how the athlete experiences, processes and masters these conditions.

Typical conditions are:

- material: what the facilities or the competition venue are like; the weather;
- social: what sort of mood the coach is in today, what demands he is making; how I get on with my training fellows; whether or not I have quarrelled with my parents or my boyfriend ; how my opponents behave in the competition;

- non-material: how the media reported the competition; who the favourite is; who is counting on me; who is giving me moral support ; what the atmosphere in the stadium is like; whether I have the advantage of playing at home;
- internal: am I efficient, excited; how is my physical condition; do I have my wits about me?

The athlete reflects these external and internal conditions, which really exist. However, the reflection is not exact; it includes a subjective evaluation, analysis and generalization. It is always subjective because the sportswoman brings her needs, objectives, experience, capacities and conditions to bear in an active way. With her images of reality, the female athlete gives her sports activity an objective direction, stability and structure.

Everybody has already felt this in his or her personal, subjective thoughts about the opponent, his or her own condition or external conditions, for instance:

- today nothing is going right;
- today, I shall take my chance;
- the opponent appeals to me;
- that's my weather.

To train the psyche

There are very different experiences of and possibilities for training of mental behaviour. According to our experience in the GDR, integration of mental training into the process of methodical sports training and use of psychological training procedures with specific purposes seem particularly effective. In this way, psychological training procedures should contribute above all to an improvement of relaxation or motivation, and ultimately to optimization of action regulation in the process of preparation for top sports performances.

For that reason, it is not the function of such exercise sessions and training methods to remedy deficiencies, defects or problems. It is rather a matter of anticipatory adaptation to future stress, and development, stabilization, and restoration of mental prerequisites performance.

Since there are many psychological factors involved in training and competition in high performance sport, there is also a wide range of possibilities for psychological procedures. First of all, it is necessary to consider what psychic performance prerequisites the female athlete has or needs to develop. The first step is for the coach but also the sportswoman to assess the current psychic situation. Easy to use are so-called naïve techniques, e.g. self-instruction, self-affirmation, diversions, rituals, that are used more or less spontaneously and regularly.

There are, however, more complex strategies. I would like to illustrate this with an example.

Apart from breathing exercises, a complete psycho-regulative training session can also include self-instruction and mental exercises. The relaxation period begins with breathing exercises because breathing and emotional excitement exert a mutual influence. In this way, the athlete can gain control

of emotional excitement by deep breathing or, even better, yoga-breathing. This is of very great importance for a female high-performance athlete because she is always confronted with unforeseen conditions, especially in competition, and best performances require a certain excitement (condition before the start). Breathing exercises can be complemented by such stereotyped intentions as:

- I will relax
- I am fully concentrated.

In the instructional phase, the female athlete takes herself mentally through the competition with particular self-instructions, self-arguments, and stereotyped intentions. This exercise must be practised again and again. Above all, these instructions ensure that attention is paid to the performance of decisive movements, to concrete behaviour patterns and procedures.

In the following way activities are:

- activated or concluded (go, start, stop, finish);
- intensified (well, that's done);
- endured (be relaxed and fluid);
- controlled (increase speed);
- evaluated, commented on (what a blasted nuisance).

In the third phase, an optimum performance of the exercise is mentally rehearsed. In this way, the right movements are learnt and the athlete is attuned to the effort of concentration she has to make. We often observe the way sportswomen mentally rehearse the movements, e.g. before the high jump or the start for sledding. This is important, as there is a close connection between an exact and differentiated rehearsal of the movements and the accuracy and competence of the performance of an action. Psychological training procedures are mainly geared to competition. Ultimately, that is the culmination of a sportswoman's life. It is always a specific situation for the female athlete that differs clearly from the normal training day. To achieve an optimum performance, psychological procedures are used with the following objectives:

- to strengthen the confidence in one's own efficiency;
- to start the competition in an optimistic mood and with pleasure;
- to study the strong and weak sides of the opponent;
- to prepare oneself for foreseeable and unforeseeable conditions in the competition itself.

In this most important situation for which athletes often train as much as four years, as for the Olympic Games, nerves play a decisive role.

Female or male coaches

A question that is closely connected with the psychological situation of female high-performance athletes is that of the sex of the coach. Experience and analysis show that the vast majority of female high-performance athletes are looked after by male coaches. There is the same situation in the GDR where for example female participants in the Olympic Summer Games in 1988 were looked after by male and by female coaches.

Conversely, it is not so often the case that efficient male athletes are trained by female coaches. To qualify these statements, it must be assumed that the higher the performance level of the athletes, the lower the percentage of female coaches. This is in part because of women's social situation and the female role image that ultimately determines the thinking and feelings of coaches as well as athletes.

The great time pressure on coaches who train top athletes as a result of the extent of the training, training camps and travel to competitions, cannot be withstood in the long run by women with a family or children.

Many give up after their studies, setting their sights lower, since, because of their households or the birth and care of children, they often have no possibility of acquiring a strong image as coaches in the same period of time as their male colleagues.

Male dominance in the sports system also results in the fact that the image of a successful coach is associated with the male sex. This image is reinforced among the public by the media. In an investigation made by George (USA), it is apparent from some of the statements made by women:

— "We live in a male-dominated society"

— "The coaching profession is viewed increasingly as a non-traditional vocational field for women".

Even under such relatively favourable social conditions as obtain in the GDR as regards the professional development of women and the possibility of reconciling work with motherhood, the results have been scarcely better than elsewhere. Many women are faced with the choice : Shall I become a successful coach in high-performance sport or are family and children the most important thing in my life? I personally consider it normal that the vast majority of female coaches should opt for the second variant. Of course, no one wants to prove - and there is no scientific evidence to support such an assertion - that, if female coaches have the same chances to educate and develop themselves in their profession as their male colleagues, they will have less competence and less pedagogical knowledge.

And what of the theory that, psychologically speaking, men get on better with female athletes in training? Certainly you cannot generalize in this way, because ultimately the decisive factors are talent, the will of the sportswomen and the pedagogical skill of the coach. However, it cannot be denied that a certain emotional tension arises from the relationship between man and woman. This emotional tension can have a positive effect on mastery of the demands made during the training or on the processing of conflict situations. Sportswomen rather than sportsmen "do something for the coach" or they do it so as "not to disappoint him". Coaches use such phrases as "do it for me" or they have disappointed girls weeping on their shoulders. Many coaches take the view that female athletes can be better led. They are emotionally responsive and often better disciplined during training. Since coach and sportswoman have the same aim and work together for a longer period of time, there often develops a high degree of correspondence in thinking and also sometimes in feeling. It is more important for women than for men "to be the best of friends", although it does not preclude productive disputes and negative feelings at times. A good example of this are marriages

between sportswomen and coaches, mostly those at the very top.

At times, a concluding thought is important, since I had the impression when rereading the text that high-performance sport seems to be a very serious, demanding thing that must be tackled with all one's strength.

For this reason, I must stress here that high-performance sport is, in the final analysis, something very lovely in a woman's life - especially when athletic victories and success are achieved. High-performance sport can only be successful if it is done with pleasure. Certainly, it does not bring a pleasurable experience every day or every hour, but without an optimistic mood, without confidence in one's own strength and without enjoyment of the sports activity, there can be no great and lasting success. As in every other activity, even in high-performance sport it turns out that whatever is done with pleasure is much more effective, useful, eventful and character-building.



OLYMPIC SOLIDARITY AND WOMEN IN SPORTS

by Mr. Paul Lino Bugeja (MLT)

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Some history

An Egyptian tomb dating from about 1500 B.C. depicts a woman doing physical exercise. Frescos and statues portray Egyptian women playing different types of games and even doing gymnastics. Other illustrations show ball games. The women and young girls bathed in the Nile and learned to swim very early in life. Women also accompanied their husbands fishing and rowed the boats.

We know that later in Crete women received the same education as the men. Thus they could participate in athletic competitions. Artemis, the goddess of the hunt, is represented with a bow and arrow. Mythology proves that women began practising sports early in Greece.

In Sparta men and women organized mixed competitions, but women were excluded from the Olympic Games and were not even allowed as spectators for fear of disturbing the competitors.

Roman women did not practise sports at all.

The Opinion of Baron Pierre de Coubertin

Baron Pierre de Coubertin, who was neither a woman-hater nor an anti-feminist, remained unshakable in his opinions and was fiercely opposed to allowing women into the stadium. He said "a female Olympiad would not be practical and would be uninteresting, unaesthetic and incorrect". He also had his own way of describing the Olympic Games. "It is the solemn, periodic exaltation of male athletics with internationalism as the foundation, loyalty as the means, art as the framework, and applause from the women as the reward".

When Baron de Coubertin reinstated the Olympic Games in 1896, he invoked the following principle:

"no discrimination of race or sex".

It was thanks to this principle - the Olympic Games Organizing Committee had complete responsibility for the programme - that women's competitions were included as of 1900 in Paris in the golf and tennis events.

Evaluation of Women's Competitions in the Olympic Games

Some women participated in the tennis and archery events starting in 1900 in Paris - sports which, curiously enough, were only recently reintegrated into the Olympic Games - and also in golf and then figure skating. Female swimmers participated for the first time in the 1912 Stockholm Games, while it was not until 1928 that the first women took part officially in track and field athletics.

A real women's Olympic programme did not exist until after World War II, or the 1948 Games in London. The evolution of this programme, briefly described below, was quite significant for the development of women's sports in general because of the increasing influence of the Olympic Games themselves.

But first a rapid overview. In Berlin in 1936 there were 15 women's events in all, bringing the total to 71 events in 17 sports. There were six athletics events, seven swimming events, one fencing and one gymnastics event.

In Los Angeles in 1984 there were 61 women's events out of 220 on the programme. 28% of the events were exclusively for women. Female athletes were able to compete in all the sports events on the programme except boxing, soccer, judo, wrestling, the modern pentathlon, and weight lifting.

In Seoul in 1988, tennis and table tennis were added to the list (see the table on the page 158).

The progress is obvious. It is also interesting to look at the evolution of events in women's competitions:

Variations in the number of men's and women's events in the Olympic Games

	1948	52	56	60	64	68	72	76	80	84	88	92
Olympic ^w	+4	+5	+1	+4	+ 4	+6	+ 4	+6	+1	+11	+12	+8
Games _M	+5	+3	+1	-2	+10	+5	+15	-3	+4	+ 6	+ 4	+3
Winter ^w	+2	+2	+1	+4	+ 2	0	0	+1	0	+ 1	+ 3	+6
Games _M	+2	+1	+1	+1	+ 1	+1	0	+2	+1	0	+ 4	+3

As of 1984 three shooting events are exclusively for women.

Mixed Teams

Contrary to all expectations, the Olympic Games programme includes events where both men and women compete against each other. These events are equestrian sports, shooting, and yachting. Even though few women usually participate in the mixed events, this does not stop them from winning medals. Thus there was Virginie Heriot (FRA), Olympic yachting champion (8m. class) in 1928 ; Margaret Murdoch (USA), silver medallist in rifle shooting (50m., three positions) in 1976, with the same number of points as the Olympic champion; and Janouk Tissot-Lefebvre (FRA), a

Development of women's sports in the Olympic programme, 1900-1992.

	00	04	08	12	20	24	28	32	36	48	52	56	60	64	68	72	76	80	84	88	92
Golf	+																				
Tennis	+		+	+																	
Archery		+	+																		
Figure skating					+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Swimming				+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Fencing					+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Gymnastics							+														
Track and field athletics							+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Downhill skiing									+												
Canoing																					
Cross-country skiing																					
Equestrian events																					
Speed skating																					
Bobsled and luge																					
Volleyball																					
Shooting																					
Basketball																					
Handball																					
Rowing																					
Field hockey																					
Cycling																					
Synchronized swimming																					
Yachting																					
Table tennis																					
Badminton																					
Judo																					
Biathlon																					

silver medallist in the team jumping event in 1964 and 1968. It even seems that dressage is becoming a discipline where the podium's highest platform is reserved for the women since Liselott Lisenhoff (FRG), Christine Stuckelberger (SUI), and Elisabeth Theurer (AUT) were all individual Olympic champions in Munich, Montreal, and Moscow, respectively.

The Winter Games programme has two mixed events where the man and woman complement each other: pairs' figure skating and ice dancing. At Sarajevo there were thirteen women's events out of a total of thirty-nine. In skiing and skating both men and women have practically the same events. Two Olympic winter sports, however, do not currently include women. These are bobsledding and ice hockey.

An evolution is clearly taking shape. The International Softball Federation has even proposed to the IOC that softball become an Olympic discipline for women only at first. After all, there are Olympic sports such as boxing, wrestling, and weight lifting which are exclusively for men and where the participation of women would be difficult to imagine. Maybe in this way "sports" will cease being associated with "masculinity".

By incorporating an increasing number of women's events into the Olympic programme on the initiative of the president, H.E. Mr. Juan Antonio Samaranch, the IOC is not only following the women's liberation movement, but also making a great contribution to it every four years by showing billions of people that both women and men are equally deserving of glory.

Olympic Solidarity's Objectives

In harmony with the Olympic Movement and within the framework of its teaching, Olympic Solidarity encourages sports activities in order to "improve the human race, not only on a physical level, but also to give mankind a greater nobility of spirit and to reinforce understanding and friendship amongst people". (J. Sigfried Edstroem, 4th IOC President).

Physical activity puts the athlete into shape, gives him health, determination, a competitive attitude, and self-confidence. The virtues of sports can benefit women as much as men and should be available to everyone without discrimination.

In 1896 the first Olympic Games were celebrated in Athens, Greece. Women were not allowed to participate. At the time it was thought that physical effort compromised their ability to bear children. Continued belief in this myth, amongst others, delayed the entry of women into the sports world. Today we are able to study the myths in light of the facts, and can examine the participation of women at all sports levels.

Myths

Physical exercise and sports can damage a woman's reproductive system and cycle.

— Fact: During an intense training period women sometimes stop menstruating or have an irregular menstrual cycle. This is temporary and the

cycle returns to normal once training stops. Experience has shown that women who exercise moderately, even during pregnancy, find childbirth and subsequent recovery easier.

- **Note of interest :** Ten women who won medals in the Melbourne Olympic Games in 1956 were pregnant when they took part in the Games. They all gave birth to perfectly healthy babies.

Athletic activity makes women masculine; they become more aggressive, more competitive, and more muscular.

- **Fact:** Society has defined these characteristics as being typically masculine, but why should women be excluded? It is high time that we reassess our idea of masculinity and femininity, and rid ourselves of stereo types.
- **Note of interest:** For an equal increase in relative strength, women's muscles do not increase in the same proportion as those of men.
Average woman: **a 30% increase in muscular strength corresponds to a 5% expansion of muscle tissue during six months of training.**
Average man: **a 30% increase in muscular strength corresponds to a 10% expansion of muscle tissue during six months of training.**

Physiological differences which influence the performance of male and female athletes.

There are physical and physiological differences between men and women which limit the performance of women compared with men. This is why separate competition categories were created in most of the sports events. Nevertheless, in the last fifty years the progress in women's sports has outstripped that in men's. But is it really important for women to try and equal men in their performance? Is it not preferable and more interesting to keep the distinction?

For example:

- **Men** have broader shoulders, narrower hips, perceptibly longer legs and longer forearms. Mechanically they can run, jump, throw, and hit much more efficiently. They have the advantage of a cardiac muscle which is 10 to 15 % larger, a maximum oxygen capacity that is 25 to 35 % higher, a 15% higher haemoglobin count, and 6% more red blood cells. Men also have a higher volume heart beat, better lung capacity, and a larger oxygen retention capacity. The advantages of a male body are valuable in endurance events.
- **Women** have more flexible joints, more delicate tendons and ligaments, and more elastic tissue. They have more grace and flexibility, a lower centre of gravity which helps their balance, retain twice as many lipids in the body as men. This gives them better insulation which is an advantage in endurance events.

Equal opportunities

It is not important that women attain the same performance records as men. What counts is that they enjoy the same possibilities to evolve at their own rate, according to their own capabilities, setting and breaking their own records, and that they are recognized as champions just as male athletes are.

To give women athletes an equal opportunity, the following must be done:

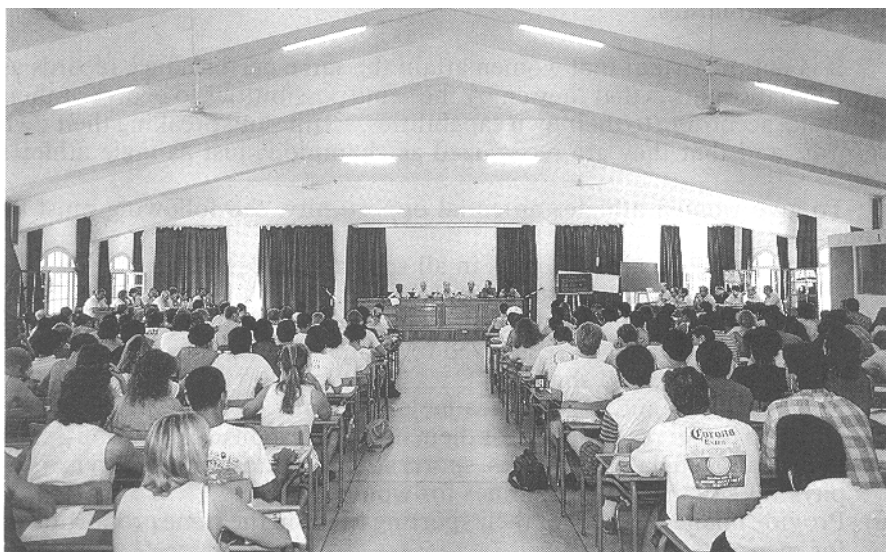
- a) Admit women as participants in all sports at all levels.
In the 1984 Olympic Games 30% of the athletes were women. They competed in seventy-six events instead of the one hundred and fifty men's events. In 1988 women were allowed to compete in track racing (cycling), tennis, table tennis, and shooting.
- b) Make facilities and coaches available to them.
- c) Open up career possibilities for them in more responsible positions, such as coaches, officials and judges, sports administrators and supervisors of physical education programmes for women.
- d) Provide financing to cover their sporting needs in the same proportion as for men.

Realization of these objectives

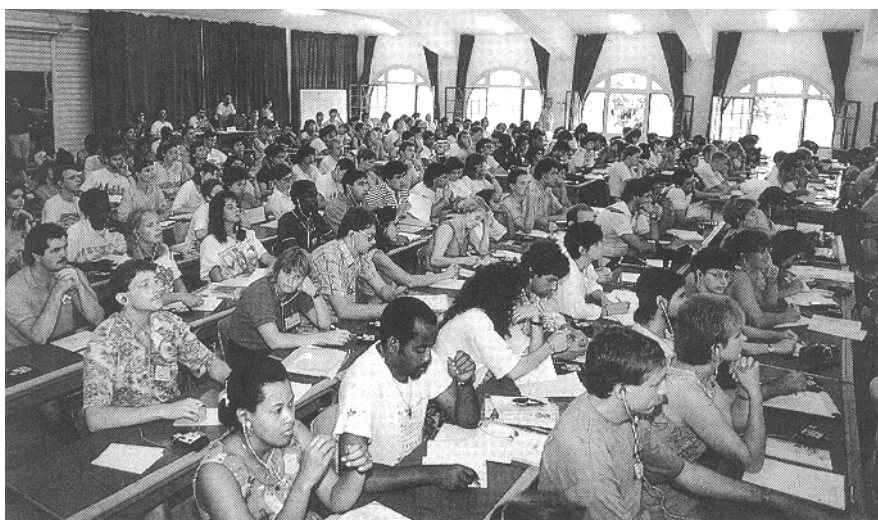
In this perspective, and in collaboration with the IOC's Olympic Programme Commission, Olympic Solidarity is prepared to subsidize activities with a view to promoting women's sports.

Initially, interested International Federations made proposals to this effect.

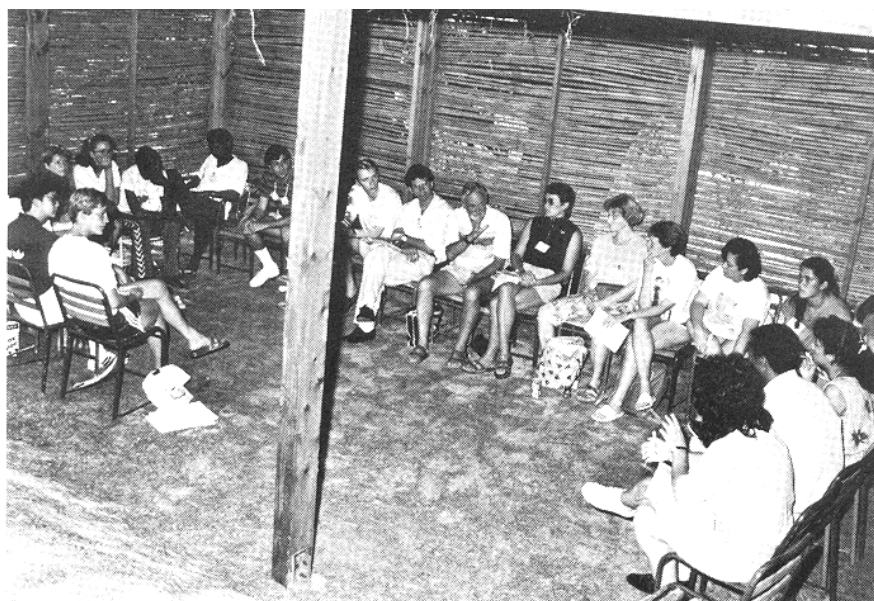
Today Olympic Solidarity is asking the National Olympic Committees to establish a development programme through their continental associations. In this way it hopes that those countries that have an unfavourable view of female participation in sports will change their opinion.



*Panel discussion with the IOC Members present.
From left to right: Mr David S. Sibandze, IOC Member in Swaziland, Mr Vladimir Cernusak, IOC Member in Czechoslovakia, Mr Mohamed Mzali, IOC Member in Tunisia, Mr Ivan Dibos, IOC Member in Peru, Mr Fernando Ferreira Lima Bello, IOC Member in Portugal, Major General Francis Nyangweso, IOC Member in Uganda.*



A general view of the Conference Hall during the panel discussion with the IOC Members present.



Discussion groups at work.

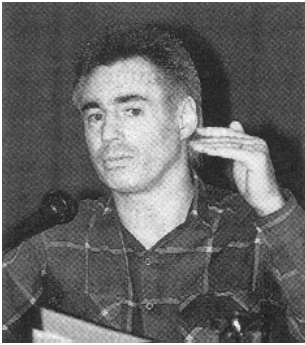




Discussion groups at work.



Participants drafting the conclusions in their working room.



THE NEW CONCEPTION OF WOMEN IN THE OLYMPIC MOVEMENT

by **Mr. Jim PARRY (GBR)**
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Introduction

You will already be familiar with some of *the facts* of sexual inequality in the Olympic Movement, and in sport generally. In what follows I hope I shall not be in ignorance of the facts, and I shall adduce them where necessary, or for purposes of illustration. However, I shall not be *most* interested in specific factual issues, no matter how fascinating they may be.

Rather, I would like to consider the issue of sexual equality in the most general and abstract terms, for four reasons:

- I) in our discussion about women, sport and Olympism, certain philosophical issues, especially in relation to the idea of equality, arise time and time again - so we should take some time to deal explicitly with them.
- II) it is only at the most general level that we can appreciate the broad sweep of those arguments which are frequently used in particular contexts.
- III) our task here is to apply our findings to both the Olympic Games and the Olympic Movement - so we are not *only* concerned with problems which women face as sports *participants*.
- IV) this paper may have been of some practical use if the ideas and arguments produced here may have application to concrete situations and particular examples. That will be for each of you to decide for yourself.

The idea that all human beings are equal is enshrined in Article 1 of the Universal Declaration of Human Rights. It is nowadays part of orthodox thinking all over the world, and adherence to it is regarded as a marker of a civilized society.

What I would like to do in this paper is to explore just what this might mean for my topic of Women and Olympism. For one thing, it is clear that, in many respects, human beings are not equal (otherwise there would be no Olympic champions) and this applies also to differences between men and women. For another, it is clear, too, that there are not equal numbers of men and women competitors, coaches, officials and administrators.

Descriptive Differences and Inequality

So we must ask ourselves : what does it mean to say that all human beings are equal? Let us begin by recording that there *are* differences between males and females over and above the differences of sexual biology.

I) Intellectual differences

Singer (1979, pp.28ff) notes that there are no consistent differences in average IQ scores between males and females. However, there *are* significant differences in *types* of intellectual abilities. For example, females have greater verbal ability (being able to understand complex pieces of writing - being more creative with words, etc) whereas males have greater mathematical ability and better visual-spatial ability.

II) Psychological characteristics (i.e. aggression)

It also appears as though males and females score consistently differently in tests over a range of psychological characteristics, not least those which are relevant to sports performance.

It seems obvious, then, that there *are* differences. The question is: how do we *explain* these differences? Two rival explanations appeal to nature or nurture ; to heredity of environment.

The appeal to nurture and environment is persuasive, since it offers some account of why things differ according to time and place. Social conditioning does exist, and it does explain some things - but it is at best an incomplete explanation. We still need to know *why* our society should shape its children in just the way it does, rather than any other.

One common answer is that women were historically locked into a child-rearing role by biological factors whilst the men went out to find food, defend the community, etc, so that women developed a more social/emotional character, whilst the men became tougher and more aggressive. And because physical strength and aggression were the ultimate forms of power in these simple societies, males became dominant. Present-day sex roles, so the story goes, are just an inheritance from these earlier times.

However, this inheritance is now made obsolete by technology; and women are now able to be far less tied to children a short period after the birth. That is to say, there is nowadays no reason why the facts of "caveman biology" should influence modern-day sex-role conditioning.

The alternative view is that while social conditioning has played and does play a part, biological factors are also still at work, determining a range of male and female abilities and aptitudes. Singer quotes Maccoby & Jacklin on the biological basis of aggression. These authors claim that:

1. Males are more aggressive in all societies studied.
2. Similar differences are found in apes and other close relatives.
3. Differences are found in very young children when there is no evidence of social conditioning in this direction.
4. Aggression has been shown to be related to level of testosterone (and females to become more aggressive if they get it).

In order to make some progress here, we can ask ourselves: what would be the *implications* of biological differences, assuming that they exist?

I) Intellectual abilities

In this area we might expect that males and females would be distributed across occupations according to relative abilities. If men are 2:1 the better in visual/spatial ability, we might expect to find twice as many men in, say architecture. In fact, there are *many* times more men than women - and there is no corresponding preponderance of women in, say, journalism, despite women's verbal ability. So this points to some *other* factor which is distorting the biological picture.

II) Aggression

Feminists might be delighted on this point, for it appears to show the moral superiority of females, who exhibit a greater reluctance to hurt others, to commit crime, to exert power and dominance over others, etc. However,

- if this is just a biological or a socially conditioned propensity, it is not clear that women should feel *morally* superior in possessing it.
- if greater aggression leads to greater power, then there is a problem for women: we may be faced (in Goldberg's terms) with *The Inevitability of Patriarchy* - patriarchy being the system of male control and domination.

That is to say, whilst greater aggression does not provide an ethical *justification* of male supremacy, it might go some way towards providing an *explanation* of it.

Sometimes feminists try to have their cake and eat it. They want to say both:

- there is no ground for discrimination, since women are the same as (equal to) men, and:
- the world would be a better place if it were run by women, since women are better than men (eg have less violent tendencies, etc.)

But does not this mean that women are different from men?

My own view is that we need to look again at *which* differences (eg psychological) relate primarily to biological factors, and which are conditioned primarily by social, economic and cultural factors. If, for example, it has historically been the case (for whatever reason) that men have taken primary responsibility for defence, government and production in the mines and factories, that can hardly be expected to have no influence at all on how men *are*. Little boys are socialized in such a way that they can cope with the kinds of expectations that society will have of them when they are thrust into their adult roles. It may be true that the result of this is that little boys are trained to ignore or repress some of the most important human attributes and inclinations and, if so, this seems a shame.

But what follows from this is that, when women begin to move into those spheres traditionally occupied by men (ie when they become subject to the pressures and demands of those roles), we might expect both that women should begin to change psychologically and that the rearing of little girls will have to change, too, in order to prepare them for new roles.

Descriptive Equality

But when an egalitarian asserts that "all human beings are equal", surely he is not referring to simple *descriptive* equality - for humans differ in respect of any particular descriptive quality you can mention: height, weight, size, colour of skin, hair and eyes, IQ. We cannot blind ourselves daily to the simple facts of human inequality. An egalitarian is not a person who claims or seeks to enforce absolute descriptive equality (making people all the same - as if that were possible !) but a person who seeks to eradicate unjust inequalities.

We should also notice the following points:

1. Whatever the origin of psycho-biological differences between the sexes, social conditioning can emphasize or soften those differences. Encouragement may not be responsible for *creating* differences, but it may reinforce innate predispositions if we let it. We *are* responsible for what we encourage.
2. Where factual claims about classes of people are claims about averages and ranges, nothing follows about a particular member of such a class. Just because men are on average stronger than women, it does not follow that I (or even 99% of men) can throw the javelin further than Tessa Sanderson.
3. Whatever the differences, the most important human interests are not affected by them. Less aggressive or less intelligent people have the same interest in avoiding pain, securing food and shelter, enjoying satisfying personal relationships, getting the best out of life and sport, etc.
4. The main point, however, is that moral conclusions do not follow from biological premises. Even if individuals (or classes) differ, nothing follows from such a fact to a conclusion about what should be done about it. For example, to point to simple descriptive differences between men and women will not point us towards simple conclusions as to how we ought to organize sport, or allocate resources.

Equality of Treatment

So the main point is that "all humans are equal" - the claim to equality - does not rest on factual matters (ie the common possession or equal possession of some natural quality). Rather the claim is a *moral* claim. It says: "all humans should be *treated* equally".

But what does *this* mean? Say I have two sick children and 4x medicine. One of them will die unless he receives 3x medicine, whilst the other will survive in discomfort on only 1x. Is to treat equally to give them 2x each (whereupon one will die)?

Equality of Consideration

No, because there is a difference between equality of treatment and equality of consideration. In this case, if I consider equally the different interests of my two children, one of them would get three times the medicine

of the other - on the face of it, an inegalitarian result. The paradox is resolved by seeing that equality of consideration considers the possibly differing situations and interests to be served. Equality of treatment simply divides up the cake equally, regardless of who is hungry, or who deserves a slice.

Equality of consideration says you should treat equals equally and unequals unequally. Of course, the problem now is to decide who comes into which category (and why). Under what circumstances is equal treatment justifiable? This is a question to which we shall return.

Principle of Equality

One further consideration at this stage is to assert the presumption in favour of equality. The question is not: "Why should A and B be treated equally?" But rather: "Why should A and B *not* be treated equally?" ie we should *presume* that they should be treated equally in the absence of an argument to the contrary. The principle of Equality says that there should be no distinctions without relevant differences - if you think that A should be treated differently from B, then you must justify this with reference to a relevant difference.

Equality of Opportunity (and the problem of freedom)

Women's lack of achievement relative to men is often ascribed to their lack of equality of opportunity. We can liken equality of opportunity to the conditions which exist in a race - all competitors arriving at the starting-line are to be treated equally from then on. However, it might be thought that there is a problem with this conception, which makes it a very limited and weak form of equality in social life: will not competitors (in life's "race") arrive with differences, handicaps, inequalities?

Well, let us suppose that it is true that some people in the race arrive at the starting-line with advantages over others. Nevertheless we must concede that:

- a) not all advantages are necessarily *unfair* ones
- b) anyway, that's what the race is trying to find out about: who's best!

In the interests of equality, it may be possible to reduce or even eradicate certain initial differences. We could redistribute resources; introduce special priority programmes to deal with certain disadvantages which were thought to be unfair; and so on.

But what if the major determinant of advantage were family background, or nationality? Would we be justified in trying to equalize opportunity across these spheres? (For, remember, if I carry an advantage because of one of these factors, it may well be held that competition is unfair owing to unfair advantage). To take this argument to its logical conclusion : what if genetic endowment were powerful enough to overcome all environmental compensation (eg the members of one racial - or gender - group share a characteristic which advantages them) surely we would have to stop meddling here.

For at this stage (or at any rate at *some* stage) attention to the equalization of opportunity will constitute an unwarrantable interference with our *freedoms*.

Equality of Outcome

Some people (and this is an occupational hazard for sociologists) claim that opportunity *cannot* have been equal if the *outcome* is unequal. If, for example, there turn out to be less women than men in a certain occupation, then this view would assert that such data would be *evidence* that women had been disadvantaged. Of course, this view requires the presupposition that there *are* no significant residual biological differences between individuals in these two groups, apart from the social disadvantage. That is to say, it *assumes* that they are equal to begin with in all other respects, so that if they emerge unequal, they *must* have received unequal treatment somewhere along the line. The task then is to find out just where and how the disadvantage has occurred.

However, it is plain to see that equality of opportunity *results in* inequality of outcome. Any race will have winners and losers. Equality of outcome is therefore necessarily incompatible with equality of opportunity.

Hume makes this kind of point when he is discussing the idea of justice. He says (1962, 55) that the pursuit of equality (of outcome) is "at bottom impracticable" and pernicious. People differ in their talents and abilities, and consequently tend towards inequality. Any attempt to obstruct this natural tendency will either prove futile, or will require extremely authoritarian measures to prevent some from rising above others.

This reminds us of Nozick's (1974) more recent claim that any attempt to establish patterns within a society in order to produce a certain preferred outcome will result in an infringement of people's rights. Unjust as it might appear to begin with, the most useful and fair conception of justice is that which guarantees to people their rights to what they already have, even though what they already have may be far from equal. Any attempt to interfere with these rights, or with people's freedom of activity, will prove disastrous.

However, as we noticed before, there is a distinction between

- a) establishing and maintaining absolute equality
- b) taking steps to eliminate unjustified inequalities.

Even if we were to agree with Hume and Nozick that (a) is impossible or undesirable, nothing follows about the possibility or desirability of (b).

Further, if we are denied the possibility of examining outcomes in order to establish the facts of inequality, then just how are we supposed to do it? Surely this is precisely how we *do* go about arguing the case for sexual discrimination: we take a situation in which we feel that whatever differences there might be between men and women are (or should be) irrelevant; and then we look to see how well women are represented in that field. If there is not equal representation, then this is at least a fact which requires examination and explanation. There *may* be a good reason for it, but the simple inequality of outcome is itself the ground for initial suspicion.

Formal/Actual Equality

Before moving on to questions of justice and discrimination, I should perhaps just outline the distinction between formal and actual equality. Formal equality exists when there are no legal (or at least rule-based) reasons for exclusion or differential treatment. For example, in England the Sex Discrimination Act (1975) made it illegal to pay men and women different rates for the same work (or for work of equal value). The Act therefore gave to women formal equality of remuneration.

However, despite the Act it is still the case, fifteen years later, that as a matter of fact women earn considerably less than men, on average, for similar work. Thus, despite formal equality, actual equality is still a long way off. This might be enough to make us wonder whether formal equality alone can secure justice.

Sexual Justice

In this book on justice, Rawls (1971) presents the Difference Principle, which permits inequalities only if they help the least advantaged. Simmonds (1986, p.42f) illustrates this with the following example. Say that managing directors earn more than car park attendants. On the Difference Principle, this is justified only if a drop in the earnings of managing directors would make car park attendants less well-off (eg, if low earnings for managing directors meant loss of talent in the job, meant a decline in efficiency, meant a decline in the economy, so that everyone including car-park attendants were worse off).

Rawls also made clear what this principle would suggest for the position of men and women: inequality would be justified if women were better off under the present arrangement than they would be under one of greater equality.

However, this raises a difficulty (see Richards, 1980, pp. 96-99): if inequality between men and women is not necessarily unjust, how can injustice ever be shown? (For we normally show injustice by pointing to inequalities). The problem is that the principle is highly abstract, so what we need to do is to get down to cases so as to show some practical consequences of the theory, against which it may be judged.

- For example, feminist complaints seem to fall into two main sets :
1. Women's *exclusion* from education, the professions, public life, etc., which leaves a narrowly circumscribed private sphere of family, children and jobs ancillary to men's. (Further, this is not just an historically determined accident. Rather, there have been deliberate and systematic rules and procedures of exclusion. Even if things are getting a bit better, it is still common for a woman to be passed over for a less competent man. This is *selection discrimination*.)
 2. Even if such practices were eliminated overnight (as the Sex Discrimination Act said they should be) the system would still be unfair to women because social structures make fair competition with men impossible.

Both of these claims are controversial, but let us assume that they are true, because *even if they are they* are not enough to prove injustice to women according to the Difference Principle. Because all the above would show is that women were at a *disadvantage* to men, and that is not enough to show that they have been *unfairly* treated.

That is to say, feminists have to prove: not just that these states of affairs *are* as they say they are (that women are discriminated against in competition with men; and that the competition is rigged from the start); but *also* that these things are unjust. Let's start with the first :

Selection Discrimination

According to the Difference Principle, is selection discrimination unfair? That is, is it unfair to *count sex as relevant when it is not*, leading to the rejection of suitable candidates? Could the rejection of suitable candidates ever be defended according to principles of social justice? Here are two possible defences:

1. *paternalism* : it might be that men want to protect women from the hard things in life. This might be (scarcely) believable, if it were not for the fact that they also prevent women from doing what they *want* to do. It really is hard to believe that frustrating their wants is good for them.
2. *inferiority*: it might be that women are just not up to the job (mining, bus driving, etc). There are two replies here:
 - remember what we have already said about descriptive differences: they are differences of *average* only, which means that at worst only, which means that at worst only *some* women are inferior to *some* men at *some* tasks.
 - if women really *cannot* do it, why forbid them? The only conceivable reason for a rule forbidding women is that without such a rule they would have to be let in!

Exclusion and Exploitation

So why *are* women excluded? The answer seems to have something to do with exploitation: they are forced to do something else, for example to undertake without pay on behalf of society those tasks referred to as "domestic labour", including child care. This keeps women doubly powerless: they do not control their own economic situation; and they are confined to private and domestic roles, so that they are removed from the public arena of decision-making.

But now society as a whole loses out through the loss of women's talents. Why should men allow society as a whole to lose out in this way? Presumably because they see that they themselves get more out of such an arrangement than otherwise. But if men get more out of the arrangement when the cake is small (because women's talents are not being used) then women are losing out on two counts : they get an unfairly small share of an unfairly small whole.

So: it cannot be fair to eliminate a group from an area of activity on grounds which are unconnected with the purpose for which the selection is being made. We cannot exclude women from public life, membership and leadership of decision-making groups, etc, just on the ground that they are women. We are back to the Principle of Equality: there should be no inequalities of consideration without relevant differences.

That is to say: it is always unfair to practise selection discrimination.

Reverse Discrimination

However, if it can be established that sex discrimination is unfair (ie treating a person's sex as a reason for putting them at a disadvantage when sex is not relevant - because we should treat equals equally; because there should be no discrimination without relevant differences) then there is a problem of strategy for feminists.

For how are women to "catch up with the men"? The usual answer is through reverse discrimination (see Richards, pp. 107-119) that is, by ensuring through some mechanism (such as quotas) that women of a lower quality than men should be (for example) chosen for certain work instead of them. This kind of strategy allows that past discrimination should be countered by a future (perhaps temporary) discrimination.

However, the previous argument seemed to show that all such discrimination is unfair, whether practised against men or women - so there is a problem here.

The Argument for Compensation

One possible defence is via the argument for compensation, which holds that reserve (or positive) discrimination is a way of making up for the *past*. However, if we think that women should be compensated for past discrimination, we can still ask whether this would be a proper means, and there are reasons for thinking not:

- a) We cannot compensate a group disadvantaged in the past by giving benefits to some of its present or future members. We cannot compensate women in general by changing the rules now and allowing *some* women now to have unwarranted advantages. Reverse Discrimination is no compensation for women in general, and indeed may result in a few privileged women unfairly taking benefits on behalf of the group.
- b) Should we, then, compensate some individuals for their past injustice? But this does not justify Reverse Discrimination as a general policy towards women, since they are not the only disadvantaged group in society, and if the concern were with underprivilege and its redress, why should it matter that the subject were a woman rather than a man? If compensation is the issue, why not just say that the worst off should be compensated, whether male or female? For some men are less well off than some women.

Towards a just Social Order

Anyway, is not all this talk of compensation beside the point? What feminists want is not compensation but an improvement of the position of women until society is fair to them (and remember: whilst this does not necessarily mean seeking absolute descriptive equality, it does mean a concern for eradicating inequalities). One of the best ways of doing this will be to appoint some women to positions of importance, even if they may be (not better, but) of only equal or marginally worse quality than the men in competition with them. They will act as role models, and they will challenge traditional conceptions of male privilege.

The problem is that this seems to break the fairness rule: only select people for work on the basis of their suitability, not on irrelevant grounds such as sex. But this is not so in this case, because:

- if our society is unfair to women, it is fair that it should be changed
- when things are fair for women, society as a whole will benefit (since at present women's skills are an under-utilized resource)
- so we must take a long-term view, both protecting occupational standards ; and also advancing women. (We want good leaders, but we also want to encourage people to see women as leaders)
- ie we now have a different job specification: we need leaders who will *also* advance the position of women, and this justifies appointing women over men when they have equal or even slightly lower qualifications *just because* they are women.

That is to say, sex discrimination is about counting sex as relevant in circumstances when it is not. But in these circumstances it is, because *one* of our purposes relates to a policy of sexual equality. Of course, we must never forget that another of our purposes relates to overall quality, both of individuals and of organizations.

Suppose that two applicants, one man and one woman, are found to be of equal quality. Why not then appoint the woman, just on the ground that she is a woman, and we do not have enough of them? Suppose now that the woman is *of slightly* lower quality than the man. If this will make very little practical difference to the enterprise, why not appoint her? After all, such decisions are taken all the time: a person of slightly lower quality is often appointed if he has other personal attributes not directly relevant to his job performance. In this case, the argument goes, gender becomes one relevant criterion (amongst others) to be considered in the equation when selecting the best person for the job.

In terms of the appointment of women to committees and leadership positions within sport I would therefore support a gradual process of cautious reverse discrimination on the above grounds - but not so fast or so blatant that sex is perceived to be the overriding reason for appointment. This would create resentment, lower standards too much for too little cause and (not least) would offend women who regarded the practice as patronising.

Applications and Conclusions

There follow some more examples of how the ideas explored in this paper might be applied to issues concerning women in the Olympic Games and the Olympic Movement:

1. what is a descriptive inequality? Dyer (1982, p.91) says that his book seeks to question the importance of supposed biological differences. What people thought impossible 30 or 40 years ago is commonplace now; the gap between men's and women's performance is closing at an amazing rate (p. 167) ; and he speculates that by the year 2000 women will have closed the gap in the 1'500 metres, the 10'000 metres and the marathon. Regardless of these particular "predictions", how can we be sure that a described difference is a *biological* difference?
2. Sometimes it is said that descriptive inequalities between men and women entail that there should be separate Olympic sports - for example, that boxing should remain a male-only sport. But equality of treatment might require that women be allowed to compete according to well-established and agreed criteria, such as weight categories. Thinking again, equal consideration might require something different. Instead of our taking for granted that boxing should remain an Olympic sport *despite* the fact that its inclusion at present excludes women, perhaps we should erect as a criterion for acceptance as an Olympic sport only those sports which do *not* so exclude women.
3. Further, there may be many sports (for example, equestrian or shooting) in which sex is not relevant at all (whereas in boxing, for example, it may well continue to be thought so).
4. Extend this point to different disciplines or events within a sport: for example, in long-distance swimming, men and women may have compensating advantages. Men are stronger, but women have more subcutaneous fat. It is just not yet known whether existing differences are due to permanent physiological differences or to cultural and social factors.
5. Sometimes it is said that there will not be true equality until there are equal numbers of men and women competitors at the Olympic Games. But if the numbers of competitors do not reflect the numbers of participants in wider society, then it cannot simply be assumed that equal treatment is just treatment. Then again, we must take into account issues of reverse discrimination, which might argue in favour of unequal treatment.
6. As Lekarska points out, there is formal equality regarding the election of female members of the IOC (1986, pp. 170-2). This is confirmed in Kilanin (1983, p.75). However, the IOC elects its members from lists of recommendations made by various NOCs. Although these lists are usually not made public, it is probable that very few women are included. If the IOC has few women members, then, there is nowadays a responsibility on NOCs to contribute to greater actual equality, on pain of accusations of injustice.

7. Is it a sign of reverse discrimination that the IOC rules allow easier conditions for the recognition of women's sports than men's? Or is this unfair to men? Is it unfair to women that there seems no possibility that an International Federation may want *only* its women athletes represented at the Olympic Games? (see Simri, 1981, p.90).
8. Instead of seeking equality of treatment, would women's sport be better served by seeking equality of consideration for separate women's events?
9. Thinking in terms of equality of opportunity, should women seek to join men in strength and power sports, eg boxing, wrestling, and weightlifting? Or should they seek to have *new* sports or disciplines included (eg synchro swimming, rhythmic gymnastics), perhaps in which only women currently compete? Is the best way forward simply to extend greatly the number and *kind* of activities, so that a variety of physical types has a chance to excel?
10. Boutilier and SanGiovanni (1983, pp.106ff) argue that, for a man, success in sport also constitutes success as a man; whilst for women success in sport may raise contradictions with her sexuality (thus calling forth a range of "apologetic" behaviours designed to reaffirm femininity). Does this point to a structural inequality at the very heart of sport? Is there any way that it can be overcome?
11. What does a just social order require? Perhaps at least that the "basic goods" of sports participation be made more widely available for all (see English, 1988, p.333). Please note that this concern forms the main theme of the IOA and co-operating NOAs for 1991.

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Mrs Anita Defrantz, IOC Member in the USA, during her presentation.



Mrs Fanny Blankers-Koen (HOL), Olympic gold medallist, making a short presentation for the participants in the Session.



The huge Niki portrait exhibited on the staircases by Prof. Kevin Whitney (GBR) and his Fine Arts Group.



Participants studying in the IOA Library.

REPORT ON THE FINE ART WORKSHOP

by Mr. Kevin Whitney M.A. (GBR)

Official Artist of the British Olympic Association

The Fine Art Workshop was opened at the start of the Session. The overall success of this year's Workshop was due to the support and generosity of President Filaretos, who so kindly allocated extra space and materials for the project.

The attendance at the Workshop was excellent. The participants showed great enthusiasm from the start. Drawings, guache and paintings were produced immediately. Some participants had taken the trouble to bring with them, from their home countries, already finished works. These included some fine photographs from Mr. Panos Kazanellis (GRE), Lithographic prints from Ms Bilyana Gospodinova (BUL) and superb paintings from Ms Nelian Torenbeek (NL) to the degree that after a few days it was possible to have a reception in the studio to view a small exhibition of "Work in Progress". The preview was attended by President Filaretos, members of the lecturing staff, discussion group leaders and their assistants. The walls displayed drawings, paintings, litho-prints, poems and photographs.

Between lectures, participants attended the Workshop and some who have never tried their hand at painting or drawing were surprised to discover their hidden talent. The more competent carried on unsupervised, producing beautiful works. An English television crew was present, recording the workshops activities for a T.V. programme entitled: "Art and the Olympics" under the direction of Mr. Marshall Lee of Marshall Healey Productions.

A photographic competition was announced, the results to be displayed at the end of the Session. We utilized the vast area of the marble steps, the meeting place of the Academy to erect a large face, in 3D, of the Goddess "NIKI" in tribute to the Academy's main topic theme this year - "Women in the Olympic Movement". The face was superimposed over the three levels of the steps - in three sections, to be viewed from the top level. This created quite an impact and provided a visual "Puzzle in Perspective".

This inspired the participants to produce an audio-visual event, incorporating sound, song and poetry using the face of "NIKI" on the steps as a stage. Around forty participants gathered for rehearsal, organized by Ms Sarah Cooke (GBR) and under the direction of Mr. J. Powell, Mr. J. Raftery and myself. At a pre-announced date the audience which included lecturers, officials and participants were instructed to congregate at the top of the steps

looking down on the face of "NIKI". Music was played, very slowly groups and pairs of mime artists appeared at the base of the steps. All suitably attired they executed their sport's disciplines - running, swimming, discuss, gymnastic and ending with a stunning display of judo, in slow motion, from two black-belt experts - Ben Hattink (HOL) and Martin Franken (HOL). All the mime artists froze, the music stopped and Mr. J. Powell stepped forward and read aloud his excellent "Ode to Olympia" - Olympia's Quietness (copyright J. Powell 1988), the artists joined in on the chorus. This was followed by a song cleverly penned by Mr. J. Raftery entitled "We're glad you joined us in Olympia" sung to the tune of Beethoven's ninth symphony. This met with rapturous applause from the audience and the troupe bowed out. End of performance.

In my first lecture (see paper) I spoke of Greek art and architecture and of their important influence on the culture of the West and showed a T. V. video film entitled : "Art of the Western World - The Legacy of Greece" (copyright Globe Video Services 1989). Meanwhile work continued in the studio at a high standard and the artists also provided the facility to help the social evenings with painted costumes and props for the amusing displays of the "Talented Presentations".

At my second lecture it was decided to have an informal discussion, followed by a slide show of the painting I produced before, during and after the 1984 Olympic Games in Los Angeles. The discussion centred around the question "Is there Art in Sport?". After much debate, chaired by Mrs Nadia Lekarska it was unanimously decided that there was. However, because of the influence of the ancient Olympic artists and the philosophy of Olympism, art was more apparent in an Olympic arena than in for example ; the World Championships, or the World Cup, these events placing more emphasis on money, winning and the star system. This discussion took place (refreshingly!) in the outdoor cinema.

In the last few days of the Session an exhibition of Photographs, Poems, Lithographs, Drawings and Paintings in Guache and Watercolours. The competition was of a high standard. The poetry section was overseen by Mr. J. Powell and the photographic section by Mr. J. Raftery. A team of judges from the lecturing staff" and headed by President Filaretos democratically chose the winners:

— **Poetry Section**

1st Prize - Ms Kate Brill (NZL) for her poem entitled "Seeing the Light"

— **Photographic Section**

1st Prize - Ms. Aniko Varpalotai (CAN) 2nd and 3rd Prize - Mr. Christopher Meynaud (FRA) 3rd Prize - Ms. Liz Ferris (GBR)

— **Painting section**

There was no 3rd prize in this section as the first and second prizes were awarded to a young lady whom I must commend and congratulate for her highly valuable contribution the 30th Session. She was an excellent participant and an inspiration to us all : Ms Bilyana Gospodinova (BUL).

The exhibition was declared open and the talent displayed was greatly admired.

My sincere thanks for their support and assistance in the workshop go to : Mrs. Nadia Lekarska (BUL), Dr. John Powell (CAN), Mr. John Raftery (CAN), Ms. Nelian Torenbeek (NL), Mr. Zenhya Kondratosky (URS), Mr. Jim Parry (GBR), and to all those participants whose keenness and enthusiasm helped to make The Fine Art Workshop of the 30th Session inspired and unforgettable.

Summary

After discussion and visual presentation at the 30th Session it was unanimously agreed that art IS a very important part of the Olympic Movement and is becoming increasingly more relevant as a cultural advantage to the Olympic Movement and also to the Games.

The Ancient Greeks understood this and it was the involvement of the Great Artists at the Games that elevated the Olympics to a higher level of consciousness. Therefore, to *Citius - Altius - Fortius* should be added *Emendatius*.

**THE FASTEST - THE HIGHEST - THE STRONGEST
AND THE MORE FAULTLESS (ELEGANT)**

OLYMPIC EXPERIENCES

FANNY BLANKERS-KOEN (HOL)

First of all, let me introduce myself to you. I was born on 26th April, 1918 and was married to Jan Blankers, who, regrettably, died in 1977. I have two children: my son Jan, 49, and my daughter Fanny, who is 44 years old, and then I have two grandchildren; one nine and one of eleven.

When I was young I took a keen and active interest in sports : gymnastics, swimming and a bit of athletics. I was not bad at these branches of sport. When I was seventeen, however, I had to make a choice on the advice of my bath-superintendent. I chose athletics, also because there were quite a few good women-swimmers then and, I must confess, because in those days of unheated, open-air swimming-pools, the temperature of the water was too low for my liking.

I was allowed to become a member of an athletics club in Amsterdam. But then you really needed spikes. My father thought these too expensive but, fortunately, a friend of his lent me his old pair of spikes. The awkward thing was that this gentleman took size ten and I only size six. But, where there is a will, there is a way. We filled the front parts of the shoes with paper and off I went. You will understand that when I won my first race, people laughed and said that it was those large spikes that had won the first prize for me. At last I got my own spikes in my size.

In the meantime I had become a member of a ladies athletics club, where they soon realized that I had great talent, although the times on sprint did not mean much. This was also due to lack of technique. Notwithstanding, the K.N.A.U. (the name of the Athletics Association) admitted me to the team for the Olympic Games in Berlin in 1936. I was to enter for the high jump. I was also one of the relay team which won a fifth place. We were rather lucky, as the German girls dropped the relay baton and there were only six teams taking part.

After all these years I can say that these Berlin Olympic Games - the first I was to compete in - have impressed me most deeply. Everything was so overwhelming, so grand and so superbly organized. What really counted with me was what De Coubertin had said, namely: "Participating is more important than winning". Maybe one explanation could be that I, a girl from a small village, had hardly ever been abroad and that the mere fact of going to

another country was really a tremendous experience. In addition to this, there were the good achievements of the athletes and a handshake and an autograph from the great Jesse Owens. What more could I wish for? The fact that these Olympic Games were a large-scale demonstration by Hitler, to be followed by the War, was all unknown to me then. At those Games I determined to train vigorously and thus become one of the team in four years' time and perhaps win a medal.

These plans of mine came to nothing, however, because in 1940 the Second World War began. In the same year I married Jan Blankers, my coach. In 1941 our first child was born and so I had to stop my athletics training for some time. I took up my training again in 1942 and occasionally took part in a contest. I broke the world record for the high jump and the long jump, but in 1944 it was all over for me. There was not enough food and so many horrid things that one could not even think of sports. The war came to an end and in 1946 I was expecting my second child, who was born in February. I had decided not to take up competitive sports any more, but then, blood is thicker than water, so when I read in the newspapers that Oslo wanted to organize the European Championships, I itched to go there. I really longed to take part. My baby was six weeks old then, and I asked my doctor if I could start my training again. I passed the medical examination but the great difficulty was that I had to breast-feed the baby five times a day.

I began with a light training, but when it appeared not to have any bad effects on the feeding, the training quickly became more strenuous. I always took the baby along with me in a carry-cot. Everything went so smoothly that I was indeed allowed to join the European Championships in Oslo. My daughter no longer needed breast-feeding, so that problem was solved too.

Although I was not yet in peak physical condition, I came first in the eighty metres hurdles and first with the relay team. To gain some extra strength, I took a spoonful of codliver oil and some kidney-beans every evening. We had never heard of drugs, anti-doping tests and things like that.

Very happy with the results, obtained in a difficult year, I made up my mind to try for the Olympic Games in London in 1948. Mind you, I was already thirty then, and had to bring my two children to my training sessions. They used to spend many hours in the sand-box at the tracks. Fortunately, my husband was also my trainer, so that we could fix the time for the training sessions ourselves.

And as you may know, I was on the team for the 1948 Games in London. These Games, the first to be held after the Second World War, were nice, sporting, and there was an atmosphere of good companionship. There was no Olympic village; girls from five different countries stayed at a boarding-school in Northwood. From there we went by train to Wembley and then walked all the way to the stadium. This would be impossible nowadays. These Games were a great success for me, as I won four gold medals.

From that time my life changed completely. "When I awoke, I found myself famous", as the poet said. From all over the world I received invitations, which I could not always accept because of my young family. After-

wards I also went to the Olympic Games in Finland, but suffered from a few gigantic boils in a rather disagreeable place. I could hardly walk, let alone run, as you can imagine. The medical attendance, which did not amount to much in those days, prescribed penicillin, which made me walk about like a drunk athlete, and consequently I was forced to withdraw from the Games. A year later I was troubled by a very persistent knee-injury. In 1955 I decided to end my career in athletics.

I became team-manageress of the Dutch ladies athletics team and supervised them at many important contests. In those days, I experienced great changes in the world of sports. Sponsors came and the NOC got more money. The medical attendance improved and the competitors in the Olympic Games even got pocket-money. The sportswear of the competitors became more and more attractive and also better. Nowadays you can even earn money from your branch of sports, which is a pity, but on the other hand it cannot be avoided.

All this has changed relationships among sportsmen and sportswomen. I am inclined to think that we had more fun with our opponents, whereas there is more rivalry today.

Sometimes I think how nice it would be to practise athletics in this time ; running on beautiful tracks with modern shoes, a good team and the excellent care that is being taken of everybody.

At the same time I also realize that I would not have known what I know now and would probably have had no time for having children and would certainly never have won four gold medals. But I would still have been young.

HEIDE ECKER-ROSENDAHL (FRG)

Please allow me to introduce myself and tell you a little about my background in the world of competitive sports. My name is Heide Ecker-Rosendahl and I am 43 years old. I married John Ecker in 1974 and am the proud mother of two sons who will be turning 13 and 15 this summer.

Since I was a child, I have always been in close contact to the world of sports. My parents were both active athletically, and my father had been very successful throwing the discus. He won the German championship in this event three times and just missed making the German Olympic team in 1952 (Helsinki) because of an injury. I spent a lot of time with both my parents while they were training, full of energy and constantly in motion, and sometimes a little bit of a nuisance, so my parents gave me the nickname of "Muecke" or little mosquito.

Early in my life, I began participating in different sports within the framework of our local sports club. Mainly, I took part in gymnastics, track and field, table tennis and skiing, although I enjoyed trying just about any sport. My favourites were always those sports in which I could participate outside in the fresh air. If mountains had not been so far away, I might have ended up a downhill ski racer. Since my parents ran a sports complex in my hometown of Radevormwald for 25 years, I was in the enviable position of having a small track right outside our back door. So naturally I ended up in track and field.

In 1960, the Olympic Games in Rome were a real source of inspiration for a young teenager like me. I was fascinated by the pictures on TV and I saw the official Olympic film afterwards. I can vividly remember the two days of the decathlon as Rafer Johnson and K.C. Yang battled for gold with fantastic performances. The challenge of having to do well in a whole spectrum of events was something that always attracted me. The variety of skills needed to compete successfully and the thrill of intense competition over a two day period were the major reasons for my love of the women's pentathlon.

The pentathlon was a new event in women's track and field, appearing on the Olympic programme for the first time in Tokyo in 1964. I would have loved to have taken part there, but the German track and field association did not allow young athletes under the age of 18 to participate at men's or women's level. This rule was changed a year later, unfortunately a little too late for me. Even though I was only seventeen, my performances up to that time would have allowed me to finish around the tenth place. Instead of competing actively in the games, I ended up travelling to Tokyo as a part of the official German youth delegation, which spent the period of the Games together with similar groups from all over the world. This experience of intense personal contact with young athletes in the international world of

Olympic sports was certainly one of the decisive moments in my track career. Watching one lot of Games from my seat was great, but for the next Games, I was determined to be out on that field !

My international career began in 1966 with the European Championships in Budapest. I surprised a lot of the experts by winning the silver medal in the pentathlon. In contrast, the Olympic games in Mexico City in 1968 did not turn out as happily for me. In the night before the qualification for the long jump, an infamous intestinal disease sometimes known as "Monte/uma's revenge" crept up on me with the subtlety of a runaway locomotive. I tried to ignore my fever on the following day, but only managed to pull a muscle badly - the only injury during my entire career. I went to Mexico as the favourite for gold in the pentathlon and was forced to go home injured and empty-handed. I was miserable, of course, but I guess there is a positive side to everything. I decided then and there to do everything in my power to become an Olympic champion four years later. Who knows what would have happened, had I won that gold medal in Mexico City? Although my memories of Mexico were painful, they were highly motivating and educational. Up to that point I had considered myself to be relatively independent; after my disappointment in Mexico City, my determination to be solely responsible for my life and athletic development grew with respect to my goals in competitive sports.

In 1969, I completed my studies at the Sports University in Cologne and immediately began work there as a lecturer. My athletic career was moving along swiftly as well, with European championships, world and European cup competition, University Games and assorted German and world records. Finally, in 1972, the four long years of waiting and preparation were over; it was time for the Olympic games in Munich. All the doubts, uncertainties and worries that inevitably appear during such a long and intense period of hard training for this one major goal were forgotten, and I was relieved that the competition was beginning. This time, my dreams were fulfilled and I walked away proudly with two gold medals and one silver in my hands.

Although I was absolutely thrilled to win the long jump and to be part of the 4x100 m relay team, my most cherished memories of those 16 days in Munich are still the two days of pentathlon competition. Three women - Mary Peters of Great Britain, Burglinde Pollack from East Germany and myself - were co-favourites, each of us very different in terms of age, background and levels of experience. The oldest and most experienced, Mary Peters, proved herself to be a tremendous competitor and won gold by achieving personal bests in four of the five events. Burglinde, the youngest, had her best events on the first day of competition. So after the first three events, I was in fifth place, 300 points behind the leader. But I fought back, jumping further in the long jump on the second day than I had for my gold medal and running a fast 200 meters. When the competition was over, all three of us were extremely close together and each of us had bettered the old world record. Despite losing by ten points - just a tick of a stop watch or a couple of centimeters - I was proud and happy to have won the silver medal. These two days of exciting competition had given me a great pleasure and will always remain my personal high point of the Olympic games in Munich.

There are plenty of other experiences I could talk about, but this is not the time to do it. Yet there are two brief experiences of mine that are relevant to the major themes of this session and that I would like to relate to you in closing.

My first subject concerns women athletes in the Olympic village. At the Olympic Games in Mexico City, female athletes were held like prisoners in their section of the village. A high fence surrounded the buildings in which we lived, and strict controls confronted anyone who wanted to move into the area. Who or what were the guards protecting us from? (Montezuma got through to me !) In Munich, the Olympic village was open for everyone. In light of the very real threat of international terrorism and violence - which I witnessed, horrified, in Munich - but desirous of greater freedom and personal contact in the unique atmosphere of the Olympic Games, athletes - especially female athletes - and officials need to carry on a continuing dialogue concerning the rules in the Olympic village.

My second point is related to an extremely unpleasant and shocking experience of mine. It happened at the European Championships in Budapest in 1966. For the first time, sex tests were required in female athletes to prove that we truly were women. Let me tell you how it was organized.

Each team was taken to a special building. Once inside we had to line up alphabetically in front of several doors. Individually we were required to enter a small changing room with a second door on the other side, in which we had to strip completely naked. With nothing but my passport in my hand I was summoned out of my dressing room and into a huge hall. (at least it seemed huge to me at the time!) There I had to walk across this room and approach two male and two female doctors who were sitting at the other end. After they had examined me visually with the combined wisdom of their years and profession, I was allowed to leave the room by the same route I had taken before, thoroughly embarrassed and humiliated. It was a shameful and discriminatory act. Had I been a little older and more experienced, I am sure my comments and behaviour would have been completely different, to say the least. To top it all off, we were each given an identification card afterwards documenting officially our status as females. (I was really worried about that!)

My intention here is not so much to question the necessity of sex and/or doping tests. I am a longtime opponent of taking any kinds of drugs to improve athletic performance. But I simply wanted to relate to you one more example of what women in competitive sports have had to put up with over the years.

It has been a pleasure working with you so far and you have been a kind audience. If you still have any questions left regarding my athletic career, please feel free to come up to me at any time. I would love to talk to you. Thank you.

GENDER VERIFICATION IN SPORT - THE NEED FOR CHANGE?

by Dr. Elizabeth Ferris (GBR)

Member of the British Olympic
Association Medical Committee and

Professor M.A. Ferguson-Smith (GBR)

Professor of Pathology, University of Cambridge

Proposal for a new International Code of Practice for Eligibility Certification

The following proposal recognizes that individual success in sport is the outcome of a variety of genetic and environmental factors. Genetic variation is important in physical attributes such as height and body form and also in psychological attributes such as determination and endurance. Nutrition also affects height and body form but the most important environmental factors which lead to success in sport are clearly the experience, strength and co-ordination achieved by intensive training.

While competitors in wrestling and boxing are classified according to weight, no one would wish to see other athletes classified for competition, like racing cars, in terms of their genetically determined physical attributes. Anatomical (social), sex therefore remains the only conceivable criterion for separate events in the majority of sports. This paper has documented that males have on rare occasions successfully masqueraded as women, and that intersex individuals, who have later assumed a male sexual identity, have competed as women athletes to the disadvantage of legitimate women competitors. Previous experience has shown that sportswomen want to be protected from competing against individuals who have an unfair advantage in strength and size due to the effects of male hormones (as in some intersex conditions) and from any form of blatant cheating. Some form of control, therefore, is needed to eliminate these possibilities. It is also clear that sportswomen would not accede to any form of physical examination and that chromatin tests are the only type of screening check that is likely to be acceptable. On the other hand sex chromatin testing as presently conducted leads to the unjust exclusion of far too many women athletes. One solution would be to devise a method of sex chromatin testing which would reduce the possibility of error and allow paradoxical test results to be interpreted correctly well before the sporting event. The main difficulties with the present system seem to be with the lack of time for interpretation of unexpected results between testing and competition and the lack of expertise of the Medical Committee which are charged with the eligibility certification.

The following alternative arrangements are proposed to help deal with some of these difficulties :

1. The responsibility for ensuring that eligibility certificates are obtained should rest with the appropriate national association.
2. Eligibility certificates should be obtained at least one month (and preferably much earlier) before entering for an event.
3. Sex chromatin testing should be undertaken only by persons and laboratories accredited by the National Olympic Association and the International Governing Bodies of Sports. Such persons should fully understand the limitations of testing and the significance of paradoxical findings. A named clinician with special expertise in disorders of sexual differentiation should be available for consultation. Genetic laboratories undertaking this work should demonstrate satisfactory quality assurance, at a level equivalent to that currently required of Dope Testing Laboratories.
4. The accredited laboratory should keep confidential records of all tests undertaken and be prepared to submit a report if requested by the Olympic Association.
5. A sufficient number of spot-checks of sex chromatin should be undertaken at the time of the competition to discourage falsification of documents. For example, finalists could be checked after the finals and at the same time as dope testing takes place. Competitors who are aware that they will fail such spot checks should be able to present detailed documentation of their eligibility at this time.
6. The purpose of eligibility testing is to exclude males from competing in women's events. It should be clearly understood that paradoxical findings may occur in women eligible to compete, for example in those with the androgen insensitivity syndrome and in those with gonadal dysgenesis.

We believe that, if these recommendations were adopted internationally, many of the deficiencies of the present system of gender verification, including unfair disqualification due to ignorance or erroneous testing, would be avoided. In addition women athletes would continue to have an acceptable test of eligibility and would be protected from competing against those with an unfair advantage resulting from an inappropriate sex hormone status.

KEVIN WHITNEY (GBR)

Introduction

An immortal tale tells of a "Clear land" where colours are purer and the forms of things are finer than on earth. At first this clear land seems only a radiant reflection of earth bound countries. The trees, houses and mountains known to everyday experience are all outlined there with dazzling clarity upon the shining air. "Then comes the strange part. When you are perfectly at home there you see again that it is very like our lower world!" Such conditions seem to come true in Greece.

Even the Greek battle cry has unlooked-for resonance. Aera! The fighting men sing out, meaning "AIR!" Greece is a "Clear Land" where the sun caresses the mountains and where life itself has a clearer shape. It therefore does not seem surprising that Greece was the setting, some two thousand five hundred years ago, for one of man's best efforts to define the nature and purpose of life on earth.

The Legacy of Greece

My first task is to point out the importance of the Ancient Altis ruins at Olympia. The purity of the Doric order columns supporting the pediments of the Temples and the influence of the Temples as a whole on the architecture of the western world as we know it.

The way in which, even after their demise, the Greek Temple design (the Parthenon at Athens, the Temple of Zeus at Olympia etc.) became the blueprint of the west's architectural environments and heritage. Through the times of the Romans, Greco-Romans, the renaissance, the neo-classical, the Georgian, Queen Ann, the Victorian period and to the present day "Post-modernism", including the common "Gable-end" house, the Greek Temple influence is uppermost.

So the very format of the structure of Greek Temples laid the foundations of western architecture, interpreted down the ages, surviving all other influences, cultural or otherwise to create formal classicism. Also the Genius of the Hellenistic sculptors Praxiteles, Phidias and Myron on western sculpture. Their influence on the artists of the Romans and the renaissance for example, was supreme. Their style became the very maxim for all sculpture in the western world.

The literary legacy of Greece also remains an unfailing inspiration and guide James Joyce's "Ulysses" and the French dramas of Jean Giraudoux, Jean Cocteau and Jean Anouilh attest as much. A modern historian of the classic tradition: "Gilbert Highet, makes the point in a negative way".

Imagine that all the books, plays and poems, in all the European languages, which were written under direct inspiration from the classics, should be destroyed.

Not only would *all the* best work disappear - like Dante's comedy... and much of the finest nineteenth-century poetry - but several complete areas of European literature would drop out of sight entirely, like cities swallowed up in an earthquake, leaving nothing behind but a few flowers growing on the edge of the chasm ...

This awful fantasy might well be broadened to include most realms of culture. Medicine, Mathematics, Physics, Politics, Philosophy and Athletics - all these things are as we know them Greek-born. The Greek contribution to western civilization requires no praise. It has amounted, as the English Philosopher John Stuart Mill wrote : to "the indispensable first steps, which are the foundations of all the rest".

I would like to follow this talk with a television video film called "Art of the western world : the legacy of Greece". Running time: 27 mins. approx.

Appendix: Video (c) globe video services. 1989

Alexander Eliot "Greece" time inc. 1963

Kevin Andrews "The flight of Ikaros" Weidenfeld
and Nicolson 1959

Gilbert Highet "The classical tradition" Galaxy books 1957

MARIA CLAUDIA MEDICI (ARG)

For a woman to be a high performance athlete in my country has its problems, especially taking into account the fact that field hockey is an amateur sport.

Usually the players work, study and train, and, in some cases, they are married and have children.

We could say that the number of hours dedicated to training are not quite enough for the correct development of the physical and technical requirements of high performance sports these days, which you need to be placed among the top world athletes. An additional factor is the lack of continuous international competition due to the economic problems our country is going through.

These are the negative aspects that keep us far behind some of the high performance teams of other countries.

However, I do not wish to ignore the positive aspects: anything that is achieved with great effort and hard work is appreciated much more. When we engage in this sport with the purpose of improving our physical, technical-tactical and psychological condition, facing the emotion of representing our country brings great compensations to reward us for this sacrifice. This is how we have managed to keep Argentina among the first 10 positions since 1972. Under these conditions, we were placed among the first 8 teams so as to be able to participate, for the first time, in the Olympic Games in Seoul in 1988.

Historically, it was the third Olympic Games in which a women's hockey (field hockey) team took part. The first time was in Moscow 1980, in which only 4 teams participated, and the second in Los Angeles 1984 with only 6 participating teams.

I travelled to Seoul as Team Manager, although I would have liked to participate as a team player. Although I had already played six World Championships (something not very easy to accomplish), the fact of not having gone as part of a team still makes me feel a great sadness even now, as the Olympics are the greatest experience to which an amateur athlete can aspire.

Nevertheless, being the Team Manager of the National Hockey Team, I lived the experience which most enriched me as an athlete.

In a World Championship, there is no distraction from the concentration during the tournament ; there is only one sport and one spends two weeks living with 11 other teams from different countries. The emotion is incredible.

In the Olympic Games one does not live with 11, but 161 countries and it is not 1 sport, but 25!

The Argentine delegation which traveled to Seoul was made up of 125 athletes. I knew some of them due to their international fame and others I

did not know at all. And it was thanks to these Games that we were able to share 20 days with our compatriots, as we were all living in the same building, sharing meals and rests, accompanying each other (when possible) to support the teams or individuals from the grandstands with great enthusiasm.

An example of the spirit which is reached was the day when we were leaving Seoul for our home country and the Argentine Volleyball men's team was playing Brazil for the bronze medal. As we were not able to be present at the match, we observed it on television from the Olympic Village. When the match finished, our joy was so great that we filled the building with signs and banners congratulating them for having won. We had to leave feeling great happiness but also much sorrow for not being able to be with them.

Another case in point is our tennis player, Gabriela Sabatini. We did not know until the last minute whether she would participate.

Having finished the Games with the silver medal, she also gained the friendship of many athletes thanks to the Olympics.

Individual sports favour the development of personality and give athletes a great satisfaction when triumph is achieved, because it is attributed to one's own efforts and personal merits.

In team sports everything is shared, sacrifice as well as satisfactions.

In athletics, for example, the athlete already knows his best mark or time. He arrives at the Olympics having an idea as to whether he may or may not obtain a medal.

In a team sport, for example hockey, I can assure you that the 8 teams which participated all saw and dreamed of the possibility of being able to obtain a medal, but the four countries which were to reach the semifinals did not know for sure until the last match of the zone was decided.

There was great tension because victory is very important, it is motivation, but we must not forget that in high performance sports, given the importance of these events, it is difficult not to let oneself be misled by one's desire to win, but instead remain attached to the fundamental and basic principles which transform this competition into something pleasant and enriching for all aspects of a human being. The only thing that can prevent one from falling into the worst resentment and unmeasured grief is to sustain the Olympic ideals in one's soul, placing the highest value on friendship and solidarity, which should be the guidelines for all athletes, and are the only things which will allow mankind to develop further.

Today, I can tell you that I feel proud and honoured to be here with you to pass on my sports experience and my small contribution so as to be able, in this way, to bring about out the unity of all the human beings in the world.

THE DEVELOPMENT OF TURKISH WOMEN IN SPORTS

by Nese Gundogan and Selma Uca (TUR)

Comparing the position of women in the ancient Greek Olympic Games with the present-day attitude in the Olympic Movement makes us reflect on how much women have developed themselves in the course of time.

The Olympic Games have had a great effect on women's efforts towards improving their lot since the days when they were not allowed to watch the ancient Greek Olympic Games. However, it is also true that participation of women in the Olympic Games plays an important part in the development and life of the Olympic philosophy.

Participation in sports has changed the appearance of women from the traditional image to a contemporary and new look. Perhaps it was sports that first gave women the opportunity to trust themselves without the idea of just being a "mother". Thus, sport has given women freedom of thought and attitude.

The social changes in women's lives are one of the greatest developments of the 20th century. Women had too long been excluded by prejudice, tradition and culture from participation in sport, from discovering self-confidence, independence and self-esteem through the training and development of physical skills. One has only to watch small children of both sexes showing their delight in the exploration and gradual mastery of the physical environment through the development of physical skills to see the fundamental value and importance of sporting skills, whether recreational or competitive. While in the West we can see many areas of progress, this should not lead to complacency, as in many Third World countries women still have little or no access to sporting opportunities of either a recreational or competitive nature. Since its beginnings in the 19th century, sport has been a primary vehicle of social progress. The Olympic Games themselves, because of their growing influence, have made a considerable contribution to the realization that women, like men, are able to scale the heights of top-level competition.

Until the beginning of the 20th century, women in Turkey were bound by traditional concepts that did not allow them to participate in sports. However, with the establishment of the Turkish Republic by Ataturk in 1923, the social and legal status of women improved and they took their place in the sporting life.

If we look at the official records, up to the period of the announcement of the republic, there is only one official record of a hundred yards race organized by a high school in 1913.

After the announcement of the republic in 1923, there were 14 clubs and the total number of the athletes increased to 827, including 52 women athletes. By 1925, we see women running 50 m., and in 1926 there were 50m. - 300m. races in Istanbul.

The first official volleyball games were organized in 1925. Between 1925 and 1926, besides volleyball and athletics, women participated in rowing and swimming competitions, including a swim across the Bosphorus. 1932 was the first year of archery competitions, and in 1934 women began to compete in fencing. In 1936, two Turkish women became the first competitors at the Olympic level, entering the fencing competitions at the Olympic Games in Berlin.

Our women, who began to participate in sports with athletics, swimming, rowing and volleyball, are still active in 20 events. We have 20,920 women athletes, and the top-ranking sports are as follows:

1. basketball,
2. volleyball,
3. handball,
4. track and field.

As one of the developing countries, we have been given the opportunity to raise the educational level of women; consequently, this has given woman economic independence, and so women have begun to take an active role in social and political events. Our women have become more and more conscious of the importance of sports and have encouraged their children (both male and female) to participate in them. The change can be seen in the increased participation level in sport in every decade since the establishment of the republic. In spite of this, there are still some parts of our country where women are not interested in sports because of the a lack of economic independence and the persistence of traditional concepts. Most women involved in sports are to be found in our three most developed cities. Of course, it is obvious that the reason for this is the availability of sport facilities and the educational opportunities in these cities.

Thanks to sport, these hitherto untapped sources of energy have been released, thus giving birth to a new type of woman ; dynamic, free of the tutelage of men, physically and psychologically independent and possessing an autonomous personality enabling her successfully to assume management and creative responsibilities formerly reserved for men.

EXPERIENCE AND PARTICIPATION IN PROGRAMMES ABOUT OLYMPIC EDUCATION

by Lorraine Muscat (MLT)

Attending the "2nd National Sports Seminar" on "The Challenges of the 90's" which was staged by the Malta Olympic Committee last March, was undoubtedly an invaluable experience which served to unite individuals from all levels and fields of sport in a week-end debate on Olympic Education.

One of the main topics at the Seminar involved female participation in sport with Dr. Maria Rosa Zanella, a journalist by profession and vice-president of both the CSI (The National Sports Centre of Italy) and the FICEP (The International Federation of Catholic Sports and Physical Education), present as one of the main speakers for the occasion, lecturing on "The Role of Women in Sport".

During work groups set up for debate, it was generally agreed that although the promotion of a healthy lifestyle has effectively increased women's participation in sports this past decade, psychological and physiological differences between males and females arising in part through social and cultural prejudices, are still hindering women in sport. In a country which is predominantly male-oriented, women's involvement is apt to be limited, since women view sport as an essentially male domain. This attitude is further encouraged by the sports media, which do not give enough coverage to female sports, and the lack or motivation of potential sponsors who regard women's sports as being of secondary importance. The 90's should be aimed at increasing opportunities for women in sport with the media and potential sponsors urged to give a higher priority to women.

A married woman's access to free time for sport is limited because of her everyday commitments e.g. childcare and domestic duties. A man's sport, on the other hand, is generally considered to be more important than his partner's. A supportive partner would ensure a woman's continued participation in sport, even after marriage, with the woman free to practice the sport of her choice without having to negotiate the time for it. Clubs should also programme sessions to accommodate women with different lifestyles, catering for childcare during the mother's participation and where possible, turning sport into a family event. Family participation will serve to increase active involvement both on the administrative and competitive level.

Clubs and associations, through sport nurseries, are instrumental in developing fundamental skills in young athletes and instilling in them a love

of sport. However, the gap between school PE and adult sport needs to be closed in order that girls should remain involved in sport. Training facilities for females should be improved, with women given equal opportunities to use them. Training programmes should be organized with specialized coaching incorporating feminine values and styles. Women in leadership roles are still very much in the minority and women should be encouraged to take up such positions. Retired players should be encouraged to enter coaching, umpiring or rejoin sport through its administration. More sport organizations should include women in committees and delegations.

Establishing a national organization for the promotion of sport for women would be a step in the right direction and would help improve opportunities for women in sport. Certainly, top priority would be given to women in sport with more efforts made to identify the reasons why fewer women than men involve themselves in sport. With this objective in mind, a national organization could create guidelines that would further increase women's participation in sport and provide better opportunities for women in years to come.

COMMON ORTHOPAEDIC PROBLEMS IN FEMALE ATHLETES

**By Dr. Sanda Dubravcic, Prof. Dr. Marko Pecina, Dr. Ivan Bojanic,
Doc. dr. Marijeta Misigol-Durakovic, Dr. Boris Simunjak**

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Women are participating in athletics, both recreational and competitive, in increasing numbers every year. It is important to point out that there are certain biological and anatomical differences between the sexes that constitute the uniqueness of each sex in athletic terms.

Some specific orthopaedic problems which are most commonly seen in female athletes are:

- retropatellar pain - "jumper's knee"
- shoulder pain - "swimmer's shoulder"
- stress fractures
- lower back pain
- idiopathic scoliosis
- anterior cruciate ligament injuries

I would like to put the emphasis on the first three items because they are problems seen among sportsmen and sportswomen in our medical practice every day.

Juniper's knee

In many studies, jumper's knee has been found to be a very common problem among female athlete, especially in sports in which jumps form the main part of their activity.

Pain may develop from direct trauma to the knee cap (patella) or from performance of a repetitive activity such as running, mountain climbing, swimming, etc.

On physical manipulation of injured area, the patient feels pain in the upper/lower part of knee cap and in the tendons attaching it to the bone (tibial tuberosity).

Besides physical examination, diagnosis can also be made by radiography, arthroscopy, ultrasound and thermography.

Treating patients with jumper's knee is often frustrating. The emphasis must be placed on increasing the power of the quadriceps muscle. Knee cap braces and bands above the knee cap or around the tendon can be useful.

Swimmer's shoulder

In 1970's, Kennedy et al.¹⁰ reported that only 3% of all swimmers had shoulder problems, but since that time, the percentage has increased, and Richardson et al.¹⁴, writing 10 years later, reported that 58 out of 137 top US swimmers had shoulder complaints. Among them, there was a high percentage of female swimmers.

The backstroke, freestyle and butterfly are the strokes most likely to cause shoulder problems. The most common etiology is the overuse syndrome called swimmer's shoulder or impingement syndrome.

Clinical signs show a positive impingement sign when the shoulder is forcibly flexed forward and internally rotated. One bone jams against the other and that causes a great pain in the shoulder.

In treating swimmer's shoulder, one should first evaluate training techniques. The swimmer must warm up adequately before exercising and at the beginning of new season she must not increase the distance and intensity too rapidly.

Rest from the activity is a frequent necessity and physical therapy techniques (ice, ultrasound, electrogalvanic stimulation) may help to alleviate the symptoms. Oral anti-inflammatories are useful at the early stage of "swimmer's shoulder".

Surgical intervention is recommended only if other therapy does not bring about an improvement after at least one year of treatment.

Stress fractures

Stress fractures are overuse syndromes which appear on the bones and from which females suffer more than males. Hulkko and Orava⁷ reported data to the effect that 26% of stress fractures occur in women. The more slender bones, the gait differences and the unfavourable biomechanical conditions may be a possible explanation.

Barrow et al.¹ show that stress fractures occur most often in athletes with very irregular menstrual cycle (0-5/year) and less often in those with an irregular cycle (6-9/year); those with a regular cycle (9-13/year) have the least number of stress structures. It is also reported that athletes who had never used oral contraceptives were twice as likely to have stress fractures than those who had used them for at least a year.

Stress fractures can be located on any part of the body, but the most common localization in female athletes are the bones of the lower parts of the leg (tibia, fibula, metatarsal bones).

The characteristic history is of localized pain which gets worse with activity. On physical examination, the patient shows tenderness, swelling and percussion tenderness located at the fracture site.

In addition to physical examination, diagnosis is made by bone scans, ultrasound and nuclear magnetic resonance. The least effective method is radiography.

Rest from the activity is effective in treating the vast majority of these injuries, although a few will require immobilization, or even surgical intervention. In general, other activities in which the hurt bone is not used, should be continued.

The treatment of stress fractures in female athletes must also take into account their unique biology: firstly, oestrogen replacement, maybe in the form of birth control pills, and secondly a reduction in the high incidence of eating disorders often observed in female athletes.

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WOMEN, SPORT AND THE MENSTRUAL CYCLE

by Dr. Stephen A. DON (AUS)

Australian Olympic Committee Education Commission

The fashion for recreational and competitive exercise has mushroomed over the last 15 years and is now established in our culture. Increasingly, there has been a tendency towards elitism with highly-trained athletes competing in the most extreme forms of exercise, ranging from marathons to triathlons. Women have shared these activities to the extent that their representation in Sydney's "City to Surf" 14 kilometre fun-run increased from 254 to 5,543 over 10 years. One result of this increased interest in aerobic exercise amongst women has been a range of menstrual abnormalities which in turn has led to concern about causation and significance.

Prevalence and Types of Menstrual Abnormalities

Delayed menarche is well described as a result of vigorous training at a young age. In a study of 89 young ballet dancers in highly-competitive dance programs who had commenced training at around seven years, only 33% had regular menstrual cycles¹. Of these, 10 % had delayed menarche or onset of periods (mean age 18.5 +/- 0.5 years) and 15% had secondary amenorrhoea or loss of periods. The importance of exercise as a pathogenic factor causing delayed menarche is suggested by the observation that menarche occurred in these dancers - in the absence of changes in diet or weight - when injury prevented dancing².

Surveys of sports-related menstrual disorders have shown abnormalities in up to 50% of women³. In two studies of highly-trained endurance athletes, 25% of women had fewer than three menses of periods a year^{4,5} compared to 2-5 % in the general population of women. More subtle abnormalities can be detected by assessment of basal body temperature charts or various hormonal assays.

There is a tendency for exercising women to progress through several stages of menstrual abnormalities as the duration and extent of exercise increases, culminating in failure of ovarian follicle development and amenorrhoea.

Factors Contributing to Exercise-related Menstrual Abnormalities

1. Weight loss

Women who lose weight whilst exercising are more liable to develop menstrual irregularities. In one study, women who weighed less than 52kg at the onset of an exercise programme and who lost more than 5kg were particularly liable to develop oligomenorrhoea (scant periods) or amenorrhoea⁶. It has been suggested that normal menstrual function requires a critical level of body fat content and certainly body fat content is decreased in women athletes⁷.

2. Type of exercise

Aerobic sports such as running, swimming, cycling, cross-country skiing and aerobic dancing are more liable to reduce weight and produce menstrual abnormalities. The prevalence of amenorrhoea in runners increase with the distance run each week^{8,9} but this correlation is less evident in cyclists and swimmers⁵.

3. Prior menstrual history

There is an association between exercise-induced amenorrhoea and menstrual irregularity preceding exercise. In one study of women training for the marathon, regular menses were reported by 93% of women who were regular prior to training and by 25% of women whose previous menstrual cycles were irregular¹⁰. Women who commence training before or within a few years of menarche are more liable to develop menstrual irregularity during exercise training^{8,11}.

Pathogenetic Mechanisms of Exercise-induced Amenorrhoea

Amenorrhoea associated with exercise is thought to result from a functional disturbance in hypothalamic activity^{7,12}. Due to the complexities of hypothalamic function - about which much is still unknown - the exact mechanisms by which exercise results in amenorrhoea are uncertain. The end result is that there is an abnormality in the release of neurotransmitters within the brain which initially causes an impaired "luteal phase" although menstrual cycles are regular. Eventually when the abnormality becomes more pronounced, ovulation does not occur and oligo-/amenorrhoea will develop.

Effects of Exercise-Associated Amenorrhoea

1. Infertility

Since exercise may be responsible for subtle abnormalities in ovulation without apparently affecting menstrual regularity, the female athlete being investigated for infertility should first be questioned about her exercise

pattern and then - if necessary - investigated appropriately¹². Women athletes with amenorrhoea who wish to conceive usually recommence ovulating after a reduction in training and increase in body weight.

Return of menses and ovulation may take several months and if the woman does not wish to wait, ovulation can be induced with various drugs such as clomiphene citrate.

2. Menstrual irregularity

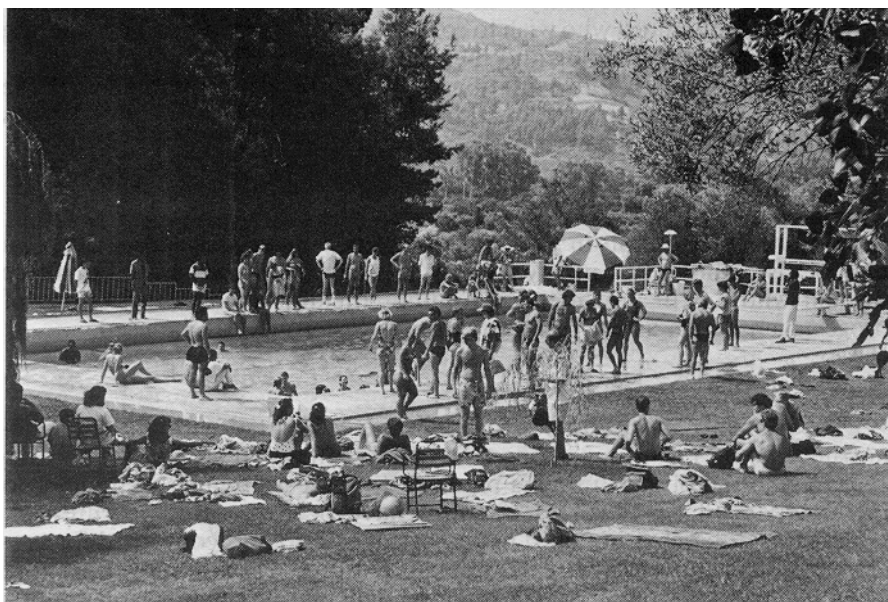
Failure of ovulation in the presence of continued oestrogen secretion may occasionally result in irregular cycles with heavy bleeding. For those women who are inconvenienced by unpredictable menses, injections of progestagens (such as the drug medroxyprogesterone) can be used.

3. Osteoporosis

Theoretically, the hypo-oestrogenic state associated with athletic amenorrhoea could result in osteoporosis with resultant stress fractures. However, regular aerobic training is reported to increase bone density and no increased incidence of stress fractures have been reported in runners⁸. Unless the athletically-induced hypo-oestrogenic state is continued for several years, it is doubtful if any treatment is required. However, the high fibre / low fat diets of women athletes can be deficient in calcium and supplementation may be of value.

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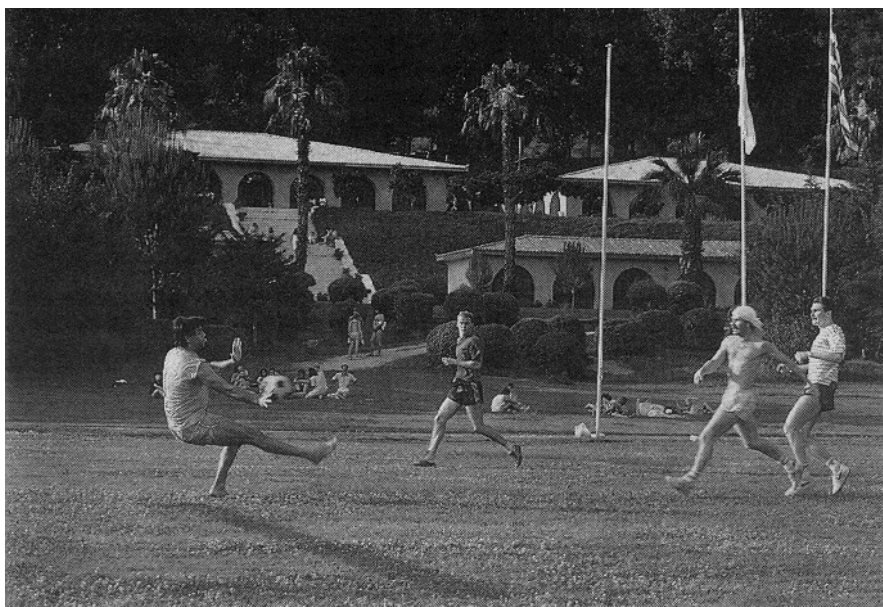
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Swimming gala in the swimming-pool of the IOA.



Everybody enjoyed the excursion to Kaiafa Beach.



Sport activities.

205





Track and Field competition: Mrs Heide Ecker-Rosendahl (FRG) in the long jump - her speciality!



One of the favourite occupations of the participants in their free time was playing table-tennis.

CONSOLIDATED REPORT

FIRST SERIES

by Dr. John Talbot Powell (CAN)

Introduction

185 delegates representing 74 countries were divided into 10 discussion groups under the guidance of 20 group-discussion consultants who represented 13 different nations. 101 delegates were women.

The special language group from the U.S.S.R. was joined by three persons from other countries. There were also two French-speaking groups and seven English-speaking sections.

Furthermore, lecturers and the 13 Olympic Medallists were invited to attend discussion sessions.

The questions were:

1. "What were the views of Coubertin and his contemporaries on women's participation in the Olympic Movement?"
2. "What are the cultural, religious, social and pedagogical factors of women's participation in sport?"
3. "What are the traditional prejudices concerning the role of the two sexes?"

Each question was discussed by all groups.

Question 1 : Consideration fell into two areas

- I) The social structure of the period in which Baron Pierre de Coubertin lived.
 - II) His actual dislike of the idea of women's participation in Olympic Games.
- I) It was agreed by all groups that Baron Pierre de Coubertin was a liberal-thinking visionary in terms of his overall philosophy concerning the

revival of the modern summer Olympic Games. He, and his contemporaries, fully reflected and represented the religious, ethnical, cultural, social and educational ideas of the times.

II) The Baron was opposed to *public* participation of women in sports activities.

"I am personally against the participation of women in public competitions, which does not mean that they should not participate in sports, yet not in public."

"At the Olympic Games, their primary role should be as in the ancient tournaments - the crowning of the male victors with laurels"¹.

"... the only real Olympic hero is the male adult individual. Consequently, neither women nor team sports"².

Further, in an article published in the *Olympic Review* (March 1912) he wrote "We consider that the Olympic Games should be reserved for men... for women it is impractical, uninteresting, unaesthetic, and we are afraid to add, incorrect; that is what a mini-Olympiad for women would be".

This statement was written in direct response to a suggestion that, were women not to be in the Olympic Games, they should have Games of their own.

Question 2: Multi-cultural aspects and experiences of the members of every discussion group (representatives/delegates from the five continents) gave a world perspective to factors concerning participation by women in sport.

Influences, such as the gaining and giving of information through different media, languages and dialects, even within one nation; established customs; lack of, or opportunities gained through, education; religious practices and beliefs, traditions and customs, poverty, malnutrition ; climatic factors, terrain; the dominance of males in a society; expectations for and among women in terms of traditional roles; economic problems, prejudice, inequality of sports opportunities and facilities; women's image of themselves in relation to participation; biological differences and "unsuitable" activities for women to participate in; marriage frequently viewed as the end of a girl's or woman's career; the fact that in certain societies women are considered to be "second-class citizens" (Mike Boit - *Olympic Review*, May, 1989, p.209) and the view that "women's place is in the home"... all these, and many other features were discussed in varying degrees by groups and sub-groups. *Pedagogical factors* - It was the consensus of all groups that schooling is the key to societal progress and that change in attitude can only be forwarded by increasing the availability - through opportunity - of basic, further and advanced education.

Education makes possible more freedom of choice, greater flexibility of attitude, encouragement to think and discuss, and to overcome traditional prejudices.

Through educational processes, more women could acquire equal oppor-

tunities and freer access to activities of their own *choice*. *Religious factors* - Religion has played a dominant role in both attitude towards women in sport and to the possibility, or impossibility, of their involvement in any sporting activities at all.

In certain societies the whole way of life is based on religious observance, often eliminating the opportunity, through dress codes concerning exposure of the female body, obedience to male and family demands, and the belief that were a woman to take part in sport she must be "naughty", and thus ostracized.

Four groups noted that in the various scriptures there is nothing to support the belief that women should not take part in sport. It is the interpretation of these writings which has frustrated their advancement in games and sports participation. *Cultural factors* - The members of all discussion groups agreed that culture is composed of the elements of intellectual development, of the rearing of children, the improvement of peoples by mental training and physical expression, as well as the development and achievements made through these processes, within a society.

A cultural pattern has, until quite recently, demanded that women stay at home, produce a family, devote themselves to husbands and family and create domestic harmony.

Vast changes have determined that in many societies women go out to work and the male is not necessarily the main "bread winner".

This is not so in many cultures, yet influences and subtle changes have been noted worldwide through greater availability of telephone, television, newspapers, magazine articles, tourism and the radio.

Women have become more conscious of the inequalities of opportunity and the limitations placed upon them by social roles that determine which activities are deemed appropriate for each sex.

Legislated equality also is not enough. Attitudes towards women's sports-participation must change to improve the status of women.

Group members reached a conclusion that for true equality for the sexes in sport a concerted move away from traditional prejudice is necessary. A prerequisite is the attainment of economic and educational independence, should women wish to have *it*. *Social factors* - These pertain to features of living in organized communities which are interdependent and co-operative but practise divisions of labour. Featured strongly is the mutual relationship of human beings, one to another.

Group conclusions were unanimous that there is, for very many females, inequality of sports opportunity through social conditions. It appeared from analysis of all group-discussion reports that at local, regional, national and international levels, better opportunities are becoming available but it is only in the Scandinavian countries that *equal* conditions and opportunities for female and male athletes are being approached.

Throughout the discussions, and in the reports, it was noted repeatedly that social, cultural, religious, educational, economic, attitudinal and resource allocation factors were all interrelated; it was further pointed out that *traditional* social prejudices play a powerful role in channelling girls and women into particular physical activities. These influence participation-opportunities which differ, but only slightly, around the world.

Recommendations

Although these are defined in individual reports, consensus indicates that:

- to ensure more adequate participation in the Olympic Movement, women have to be involved, initially, in administrative positions within sport generally. Women should also hold positions as judges, referees, umpires and assume other identifiable and responsible official status roles.
- greater research is necessary by women about women, to expand and confirm findings that the female body has unlimited resources as regards elite performance.
- even greater encouragement is to be given to countries which have not, as yet, formed their own National Olympic Academies. Women could take vital positions within NOAs to effect attitudinal changes and greater awareness of women's issues, in Olympic preparation and participation.
- serious consideration should be given to greater funding to NOAs by the IOC and through Olympic Solidarity to initiate seminars and conferences, and to devise administration and coaching courses for, and by, women.
- the International Olympic Academy should be applauded for taking the initiative in holding such a thorough session concerning this vital subject and that future sessions should include aspects about women in society and in sport.

Question 3: There are traditional prejudices in all societies and they vary in the degree of their acceptance and enforcement.

Since the second world war, in particular, especially in Europe, when women took full responsibility for family, full-time and often arduous work in professional positions, prejudices, though still often strong, have mainly softened. However, after the seven-year conflict, many men wished to revert to their previously held situations and status.

In certain Asian and African countries it may appear that there is prejudice, but one must be careful not to judge, or to impose one's own ideas, through preconceived opinions, on another society. Women, in many ways, can initiate change if they believe it necessary or wish it. Prejudice, or bias, causes injury that results in action, or reaction.

It is noted from the reports that television, primarily, has had a world-wide influence on sport and has been, for many, an opportunity to enlarge vistas of an educational nature. Women participating in the Olympic festivals have become role models, particularly for younger generations, giving the opportunity to demand equality of treatment, coaching, facilities and competition.

When well used, it is believed that television can be the greatest educational social force. Television reveals the perceptions and beliefs of a society. Thus it behoves the International Olympic Committee to exert its influence to have television contracts include a clause to show women's Olympic competition more adequately. Television commentators should be encour-

aged to refer to women as athletes, superior athletes, and not "cute", "dolls", "little girls", "adorable", and to eliminate from their vocabulary words indicating that they think of women competitors as "sex objects".

Not one of the ten groups found it necessary to discuss the traditional role of males concerning prejudice. It was agreed that society is male-orientated, that males have traditionally determined women's roles and opportunities.

In the main, these attitudes have promoted and maintained the lower status of women in sport. Ideally, it would be right and proper for each person to have the opportunity of equal chances to develop interest and talents in both sports administration and in sports participation.

The objective of the Olympic Movement is seen as equality of opportunity, irrespective of gender, creed, race or culture.(1) de Coubertin, 1935, "The philosophical basis of modern Olympism" in *Women at the Olympic Games* by Uriel Simri, 1979, Wingate monograph Series No. 7, Netanya-Israel(2) de Coubertin, André Lang, 1936, quoted by F. Kakridi-Enz in "Women and the Olympic Movement", I.O.A., 16th June, 1990.

SECOND SERIES By Dr. John

Talbot Powell (CAN)

The questions of the second series were:

4. "What are the concerns of high-performance women athletes today and their social, psychological and sports-medical adjustments?"
5. "Is there a presence of women in the administration of contemporary sport in IOC, IFs, NOCs and like organizations?"
6. "Is there, today, a new concept of the role of women in the modern Olympic Movement?"

The composition of the 10 discussion groups remained the same as for the first series.

Question 4: Social aspects

It is accepted that there are biological differences between men and women. However, the similarities of men and women are considered by the majority of those discussing this question to be greater than the differences.

Some suggested that they were not sure of the influence of biological differences and of what has been socially learned - particularly in relation to sports, games and athletic performance.

In certain European societies, women athletes are only considered important in relation to the success they have achieved in international or Olympic competitions. For many delegates, and as a result of what we see as prejudices and expectations of the past, the current concept of women (in both society and in physical competition) is a startling revelation.

Recognition of the standing of modern woman in today's society is evident because, this year, 1990, has been designated by the United Nations as "International Women's Year". There are many organizations, some exclusively composed of men, which are anxious to promote women's issues. It is considered unrealistic that, because a woman has given birth, she is now no longer able to compete. Even financial support has been suspended for high-performance women athletes during pregnancy. Yet this situation is completely different in other societies and nations where women are given paid leave for the period of pregnancy and child birth, i.e. six weeks prior to and after the birth. In other countries, up to 14 months of paid leave are given.

Another social necessity for women in particular is to have access to educational opportunities. Economic independence would also ease the

time constraints imposed by woman's traditional role which has limited the ability of women to take part in athletic pursuits, as well as their willingness to do so. To enable women who so wish to train and compete, creative solutions are needed such as a) part-time work; b) increased willingness by husbands and other family members to share household duties and to look after children; c) use of children's day-care centres; d) job-sharing at work.

An important feature which perpetuates social differences between male success and women's success is the inadequate, and often biased, treatment of women by the media, particularly television coverage. Because of increased commercialization of sport and the importance of sport in forming society's views, the way women are portrayed is vital and cannot be over-emphasized. In the disadvantaged areas of our world, there is a growing danger that women, in particular, and sport in general, may be entirely ignored or at least trivialized.

Women need strong, informed, highly educated leaders at all levels as coaches, administrators and officials. As men have an overwhelming advantage in that they occupy most of the positions of authority in NOAs, IFs, clubs and local associations, it is difficult to "break in". Men are in a better position to promote change in order for women and men to work together as allies. However, will men allow this to happen?

Recommendations

Many groups suggested that a book be published by the IOC and distributed to the NOCs and to the IOA, on the specific problems faced by women athletes in society and of the need of encouragement to women to enable them to compete should they wish to do so. Another aid would be through the marketing services of the IOC to validate the excellence of women's athletic ability and to recommend that women be given opportunities in administrative positions.

Although change has been slow in coming, the role of women in both society in general, as well as in sport, is changing for the better. However, work and willingness to effect further necessary changes are urgently needed.

Psychological aspects - Women tend to take fewer risks both physically and mentally, yet they are better prepared than men emotionally and physically at the same level of competitions. Women appear to enjoy the activity itself, which may be because of fear of failure or fear of success. Women have a tendency to leave the sports arena at lower levels, thus reducing the supply of potential first-rate athletes who can proceed to elite levels.

Because traditional emphasis has been placed on women's appearance, clothing and figure, and because "thin is in", incidences of bulimia and anorexia nervosa are noted. Because little attention has been paid to the emotional make-up of males, it does not seem to have been determined whether or not these psychological findings also apply to or have been discovered in them.

It was suggested by five groups that every team of high-performance athletes should be attended by a full-time professional psychologist. Other groups insisted upon the necessity of providing social guarantees after athletes have ceased their athletic careers and to provide - through the NOAs - job counselling and specific help.

Medical aspects - The majority of groups realized that, although lectures had been given on the subject, there was not enough information, neither were the members of the groups qualified enough to answer adequately.

Generally, the athletes in the groups noted there is little or no evidence of difference in susceptibility to injury between the sexes. Injury is often related to risk-taking and injuries are noted more often in the traditional physical activities indulged in by men. Men are inclined to return to competition much sooner after injury - whether adequately healed or not - than is the case with women.

It is known that delayed menarche is often as a result of hard, consistent, early training and competition, and that the activities of swimming, ice skating, cross-country skiing, cycling and running are more likely to produce menstrual irregularities.

Question 5: Many reasons were advanced for the lack of presence of women in the administration of contemporary sport. *The most frequently repeated opinions were:*

- *Administrative roles impose time constraints and, traditionally, women have not had the time to become involved.-Women are often not educationally prepared to accept administrative office and, as often in certain societies, men are not prepared to "allow" women to accept such roles.*
- *Political pressures are such that they insist upon resisting change in traditional patterns and preserving the status quo in societal structure.*
- *Were women to accept administrative authority, it would tend to threaten men's accepted position.*
- *There is a lack of confidence in many women themselves when presented with the opportunity to accept a position of administrative power.*
- *Pregnancy often interrupts a woman's career, and opportunities once enjoyed or available often cease to exist when a woman feels free to resume a career out of the home.*
- *Stereotyping of women - by men - may affect employment opportunities.*
- *It is economically impossible for a woman to give time and consideration to "outside" activities.*

The word "Olympism", although neither defined nor mentioned in the Olympic Charter, implies equality. Furthermore, it is known that the *Charter* is undergoing thorough revision and the International Olympic Committee is encouraged both to define "Olympism" and to amend point 3 of the *Fundamental Principles* by including the word "gender". As follows:

- "No discrimination in them is allowed against any country or person on grounds of race, religion, politics or gender".

It is sad that women in high administrative posts within the structure of the Olympic Movement are such an exception that they may be known immediately, such as; "the six women who are members of the IOC"; "Mrs.

Lia Manoliu, President of the Olympic Committee in Romania" and "Carol Anne Letheren, the President of the Canadian Olympic Association". Only one woman is head of a Sports Federation.

Members of all ten groups discussing this question were anxious that a new attitude to women, and a new concept of the role of women in the Olympic Movement of today, be encouraged.

The vital need for increased participation by women in sports administration at all levels was recognized (by every group when discussing this subject).

In order to benefit both women and society in general, women are encouraged to enter administration at the club level. Where children's sports are concerned, women should be encouraged to train for and take qualifying tests as officials. In this way children will be encouraged to understand that sports administration is an appropriate role for a woman.

If women medallists were encouraged to return to sport as administrators, they would not only bring different perspectives and vast experience, but would also act as role models for other women. This, too, would help to establish a much-needed "network" to help others advance in this field.

Many groups suggested that at future *Media* sessions at the International Olympic Academy, female reporters, radio and television commentators and newspaper columnists should be specifically invited and that as a result, efforts would be seen to be made, making the media more sensitive to women's issues.

Recommendations :

A wide range of opinions were expressed but consensus was not always found.

- The opinions recorded by seven groups concerned the need for the International Olympic Committee to instruct National Olympic Committees to institute a quota of women on their Boards.
- It was, however, unanimously held that the IOC should be encouraged to create a commission on women's involvement in *ALL* aspects of sports participation, with the proviso that all resolutions and solutions be related to societal influences and be cultural-specific.
- Furthermore, it was recommended that "women only programmes" in sports administration be instituted by Olympic Solidarity and be conducted, initially, by women.
- Another well-expressed suggestion was that should any new sports, games, disciplines or events be introduced into the Olympic Games programme they should be ones practised by both women and men.
- An oft-repeated recommendation was that membership of the International Olympic Committee should be limited, irrespective of age, to eight years.

Question 6: Yes, in much of the Olympic world there is, at present, a new attitude to women as regards both administration and participation.

There are, however, many shortcomings, one of which is that the composition of the IFs, NOCs, and the IOC itself does not truly reflect women's real participation in a representative or equitable way.

Through greater involvement of women in physical activity, a more complete understanding of what "sport" really entails is being achieved.

Perhaps the focus is being adjusted towards participation, rather than just winning. Traditional definitions regarding female/male sport warrant re-examination.

Tradition should not inhibit one's right to take part in a sport of one's choice.

The most urgent need - as freely expressed by all groups - is for enthusiastic and constant striving by the IOC, through its agencies, to institute more training programmes and to give constant support to existing and established ones. Purely educational programmes should also be promoted. Only in these ways will the winds of attitudinal change be felt throughout the five continents.

It is difficult to legislate solutions to such complex problems as attitude, prejudice, tradition, bias, inequality and custom, and it is even more difficult to find ways to deal by correct legal process with alleged grievances. Yet, freedom and opportunity should be birthrights for *ALL*.

Through legal channels, an awareness of social equality for women may help to draw attention to inalienable rights.

It was fully appreciated by all members of every group that it is not possible to use the same methods to effect change in some of the world's societies where religion and poverty are such powerful influences.

The most potent approach is to make women aware that they have rights and that through them they may enrich their own lives and benefit society. Women should have the opportunity to make their own choices and to achieve their own goals.

And, as one group's recorder put it so succinctly, "... perhaps, one day the President of the International Committee will be a woman".



Moments from the social evenings.





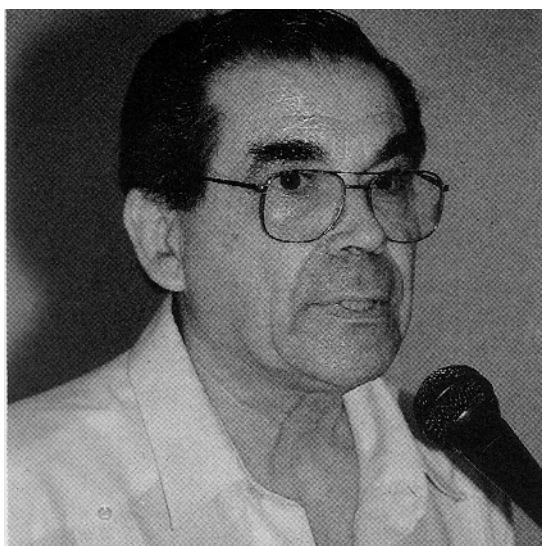
The Russian delegation returns the torch and flame of the Olympic Games in Moscow in 1980 to IOA President, Mr Nikos Filaretos.



Mrs Marie Carmen Melgoza (MEX) giving the address on behalf of the participants during the Closing Ceremony of the 30th International Session.



Prof. Dr John Talbot Powell (CAN) giving the address on behalf of the lecturers during the Closing Ceremony of the 30th International Session.



The IOA President, Mr Nikos Filaretos (GRE), declares the proceedings of the 30th IOA International Session closed.

**CLOSING CEREMONY
OF THE 30th SESSION OF THE IOA
AT ANCIENT OLYMPIA
3rd JULY 1990**

Address
by Mr. Nikos Filaretos
President of the IOA

How true is the French saying that "to leave is to die a little".

Tomorrow you will be leaving this place, and once more silence will fall on this campus. The 30th IOA Session comes now to an end. A new page of the IOA's history has been written. Over the last 12 days that we have spent together, you have accomplished excellent work with great enthusiasm. We have shared this hall as a whole group, listening to lectures and debating issues, so that this hall has become not only a familiar place but almost our home. I congratulate you on your work and on your diligence.

Naturally, our opinions did not always coincide, and this is something that contributes in a positive way to the success of the proceedings. One should exchange ideas and opinions, but never try to impose one's own way of thinking. It is we ourselves, as individuals who, by our way of life shall become the bearers of the Olympic message in our own environment, criticizing each other but respecting one another, acting dynamically, but in wisdom, ready to listen to others and to change our way of thinking for the sake of the common good. However, the most important achievement of this and of all the IOA Sessions is that new ties of solid friendship have been forged. In this world we are living in, full of perils and agonies, it is very difficult to get to know one another, to accept each other, to respect each other. And this we have achieved here in such a short time. What better proof can there be that people can live together in perfect joy, harmony and peace?

Let us hope that this site, where you have lived for almost two weeks, next to the sacred Altis of Olympia, will become for you all, your new and permanent spiritual home. It is you, the participants, who take up every year the relay for the propagation of the Olympic spirit and Olympic education. I am confident that this relay is in good hands.

Today, we all have mixed feelings, of joy and of sorrow. Of joy because tomorrow you will start your trip back home to your families and your cherished ones. Of sorrow because you will part from your new friends and because our Session is over. I am privileged to have been acquainted with each one of you. I am proud and happy to have worked with you.

I wish to express my heartfelt and repeated thanks to all of you, to our distinguished guests the Olympic Medallists, to the speakers, to the discussion consultants, and I also want to address special thanks to three dear friends and distinguished senior members of our group, professors John Powell, Jim Parry and to Kevin Whitney. I also wish to thank the IOA's staff and their director George Frangoulis, who did everything they could to make your stay here as pleasant and easy as possible.

Finally many many thanks to all the ladies and the one gentleman in the translation booths whom we harassed during twelve consecutive days and who helped us so much and so graciously.

Dear friends,

The 30th IOA Session has now reached its end. To paraphrase an old English song: Now is the hour when we must say good bye. Soon you'll be flying far across the skies. The Academy and I will miss you all very much. Happy landings and God bless you.

Address
by Prof. John Talbot Powell (CAN)
on behalf of the lecturers

Tomorrow you will leave for Delphi, and when there you will climb up to see Apollo's Temple. When there I ask that, in your minds eye, you imagine the arch that was in the inner chamber.

On the curve of one side of the arch were two words ; KNOW THYSELF, on the other side of the arch; NOTHING IN EXCESS.

These are wonderful words to guide our behaviour throughout life, especially in relation to each other and to the aspects of the subject we have so freely discussed during the past two weeks.

We, the lecturers, attempt to synthesize knowledge gained through experience, and to encourage one simple thing in you, the listeners.

We encourage you to think.

However, words are easy to write and easier to say, but it is through our actions that we will be judged.

What are we going to do to enable greater consideration of the wishes of women to determine the forces and influences, and their impact upon their lives?

We glibly talk of education, but we must be most careful about what education is, its availability and by whom it is given.

The education we need is to be for all, and to enable new structures to be fashioned - through opportunity.

Education is the process of putting principles into practice.

It is appropriate at this juncture to recognize our President, Mr. Nikos Filaretos, and to thank him for his tenacity, and the remarkable results his efforts, in his four years of presidency, have brought about for the Academy and its image. And to remember Dr Otto Szymiczek, and all he has done for Olympism. The International Olympic Academy is not only a place, it is a source of Olympic inspiration, where young and old learn from each other.

The feelings generated here enable us to have faith in such essential things as love, hope, peace.

Take from the Academy all you wish of friendship, understanding and gratitude, but repay it daily in worthy action ; but nothing in excess, everything in balance, through knowing oneself.

So, we to Olympia's vale have come
And in silent rapture we will go,
Quieter than when Alphaeus river's flow
Meets the far deeps of the sea.
Both river, and ourselves
Are held through some magic harmony.
Thank you Hellas!

Address
Marie Carmen Melgoza (Mex)
On behalf of the participants

It is an honour for me to represent the participants from so many countries who together with me shared a unique experience here.

Besides what we have learned about the Olympic Movement, what we have seen in this historical country of Greece, I see our experience here as a wonderful opportunity to communicate with people from all over the world. Communication is one of our important needs as human beings, just like feelings and emotions are. We all have these qualities, regardless of our colour, cultural or physical structure.

The important thing to remember is that we come here with an open mind and an open heart in order to allow true communication to take place, permitting a feeling of solidarity and fraternity to prevail over any differences that may occur.

Now, as we go back to our countries and to our homes, schools and jobs, we shall take with us these experiences and this knowledge and concern. We shall also take with us the awareness we need to work towards a better world of efficiency and equality in an atmosphere of love and respect.

We thank Mr Nikos Filaretos and other members of the Olympic Academy, the lecturers and everyone who made it possible for us to have such a pleasant stay here, and especially for the positive influence of your presence and your words.

Address
by Peter Barvestad (SWE)
on behalf of the Participants

On behalf of the participants, I would like to pay tribute to all those who have contributed to the success of this 30th session. I am afraid that if I mention anyone in particular, I will be forgetting others.

On the postcards I sent home, I wrote "here it is *hot, demanding and instructive*".

Hot because of the sun both in and outdoors.

Demanding because of the pace and the will to present a result, and also because of Mr Filaretos.

Instructive because of the international composition of the participants and the many interesting lectures given by very informative lecturers.

The days at the academy, from the Greek early morning music to the late night songs, have been characterized by a positive spirit and by friendship.

For ten days, we have been working in the Olympic spirit. We learned about the connection between the Games' history and the way that led up to the world's biggest social movement of today - The Olympic Movement.

We have not in any way solved any problems. However we have thrown some light on the subject of "Women in the Olympic Movement". We are now going home, and, hopefully, we shall have a new platform to work from, new ideas and new ways of approaching problems which we have picked up from all corners of the world. We are now more capable of building the future.

Finally, I would like to thank the participants, my friends, for giving me the confidence to express our common gratitude to the organizers.

ABBREVIATIONS USED

AFG	Afghanistan	GDR	German Dem. Rep.	NOR	Norway
AHO	Netherlands Antilles	GEC	Equatorial Guinea	NZL	New Zealand
ALB	Albania	GHA	Ghana	OMA	Oman
ALG	Algeria	GRE	Greece	PAK	Pakistan
AND	Andorra	GRN	Grenada	PAN	Panama
ANG	Angola	GUA	Guatemala	PAR	Paraguay
ANT	Antigua	GUI	Guinea	PER	Peru
ARG	Argentina	GUM	Guam	PHI	Philippines
ARU	Aruba	GUY	Guyana	POL	Poland
ASA	American Samoa	HAI	Haiti	FOR	Portugal
AUS	Australia	HKG	HongKong	PRK	D.P.K. Korea
AUT	Austria	HOL	Netherlands	PUR	Puerto Rico
BAH	Bahamas	HUN	Hungary	QAT	Qatar
BAN	Bangladesh	INA	Indonesia	ROM	Roumania
BAR	Barbados	IND	India	RWA	Rwanda
BEL	Belgium	IRL	Ireland	SAM	Western Samoa
BEN	Benin	IRN	Iran	SEN	Senegal
BER	Bermuda	IRQ	Iraq	SEY	Seychelles
BHU	Bhutan	ISL	Iceland	SIN	Singapore
BIZ	Belize	ISR	Israel	SLE	Sierra Leone
BOL	Bolivia	ISV	Virgin Islands	SMR	San Marino
BOT	Botswana	ITA	Italy	SOL	Solomon Islands
BRA	Brazil	IVB	Bristish Virgin Islands	SOM	Somalia
BRN	Bahrain	JAM	Jamaica	SRI	Sri Lanka
BRU	Brunei	JOR	Jordan	SUD	Sudan
BUL	Bulgaria	JPN	Japan	SUI	Switzerland
BUR	Burkina-Faso	KEN	Kenya	SUR	Surinam
CAF	Central Africa	KOR	Korea	SWE	Sweden
CAN	Canada	KSA	Saudi Arabia	SWZ	Swaziland
CAY	Cayman Islands	KUW	Kuwait	SYR	Syria
CGO	People's Rep. of Congo	LAO	Laos	TAN	Tanzania
CHA	Chad	LBA	Jamahiriya Libya	TCH	Czechoslovakia
CHI	Chile	LBR	Liberia	THA	Thailand
CHN	People's Rep. of China	LES	Lesotho	TOG	Togo
CIV	Yvory Coast	LIB	Lebanon	TGA	Tonga
CMR	Cameroun	LIE	Liechtenstein	TPE	Chinese Taipei
COK	Cook Islands	LUX	Luxembourg	TRI	Trinidad and Tobago
COL	Colombia	MAD	Madagascar	TUN	Tunisia
CRC	Costa Rica	MAL	Malaysia	TUR	Turkey
CUB	Cuba	MAR	Morocco	UAE	United Arab Emirates
CYP	Cyprus	MAW	Malawi	UGQ	Uganda
DEN	Denmark	MDV	Maldives	URS	USSR
DJI	Djibouti	MEX	Mexico	URU	Uruguay
DOM	Dominican Rep.	MGL	Mongolia	USA	United States of America
ECU	Ecuador	MLI	Mali	VAN	Vanuatu
EGY	Ar. Rep. of Egypt	MLT	Malta	VEN	Venezuela
ESA	El Salvador	MON	Monaco	VIE	Vietnam
ESP	Spain	MOZ	Mozambique	VIN	Saint- Vincent and Grena dines
ETH	Ethiopia	MRI	Mauritius	YEM	Yemen Arab Rep.
FIJ	Fidji (Islands)	MTN	Mauritania	YMD	Yemen Dem. Rep.
FIN	Finland	MYA	Union of Myanmar	YUG	Yugoslavia
FRA	France	NCA	Nicaragua	ZAI	Zaire
FRG	Germany	NEP	Nepal	ZAM	Zambia
GAB	Gabon	NGR	Nigeria	ZIM	Zimbabwe
GAM	Gambia	NGU	Papua-New Guinea		
GBR	Great Britain	NIG	Niger		

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