



INTERNATIONAL OLYMPIC ACADEMY

ΣΤΑ.ΙΟΝΝ.ΡΟΜΗΙ



THIRTY-FIRST SESSION
16th-31st JULY 1991

ANCIENT OLYMPIA

**INTERNATIONAL OLYMPIC ACADEMY
THIRTY-FIRST SESSION**

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SPORT FOR ALL AND THE OLYMPIC PHILOSOPHY

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and the International Olympic Academy.**

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INTERNATIONAL OLYMPIC ACADEMY

REPORT
OF THE THIRTY-FIRST SESSION
16th-31st JULY 1991
ANCIENT OLYMPIA

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FOR THE
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FOREWORD

Motion is characteristic of man's entity and part of his nature; it gives him the inherent ability to «enact» and «express» in his environment, through harmonious and rhythmic movements, his psychosomatic self.

As an integral part of his action, strength and expression, MAN can run, jump, play, dance, in especially important moments in his life and combine movement to psychosomatic functions in order to express joy or sadness, as a natural result of his double hypostasis, the coexistence of his body and soul. The consequence of this duality was the development of sport which represents a major conquest of the rational and social human being; enriched with human knowledge, it is an essential element of the social and institutional fabric of our contemporary society, in the pursuit for individual fulfilment.

This conquest of man and the appreciation of its institutional value within the context of sport which is steadily evolving into a cultural and social phenomenon, has been and remains the product of interdisciplinary research, analysis and assessment of its effects, in an attempt to identify the proper balance between its long term objective, i.e. the moral elevation of man, and its negative action as it results from excessive and abusive practice.

This functional relation has been an object of reflection for ancient and modern philosophers, in all the areas of social life, but even more so in sport, because of its recognition as an educational instrument and a means to build the character of the young; they have thus been able to prove that anything that does not contain measure or form should be rejected and warn against the untoward effects of excessive exercise, while advocating measured physical activity that can be pursued throughout life.

As a result, the excesses that one witnesses today in competition and top performance sport have led specialists to see in Sport for All the «counterpart» of the modern Olympic Movement.

This topical issue has been a major source of concern for sports circles during these last few years, following the considerable appeal of the Sport of All movement on a world scale.

The special theme of the 31st Session, «Sport for All and the Olympic Philosophy», gave the opportunity to lecturers and participants to examine

this question in depth and show that these two activities, far from counteracting one another, work in constructive and creative association.

It is, however, a fact that Sport for All has become a challenge for the Olympic Movement today. It is a living movement, which incorporates traditional and modern sporting ideals, strives for harmony with the natural environment and promotes personal well-being, recreation and development; it recognizes the fundamental right to physical exercise for all, rich and poor, women, youth, people with special needs and senior citizens, and contributes, decisively, to individual serenity and self-esteem, mutual understanding among people and social peace.

For this reason one should not be surprised at the organizations that have dealt with this question (i.e. the Council of Europe, the European Sports Conference, the Association of the National Olympic Committees of Europe, etc.), as well as the organizations which express this movement, IANOS (International Assembly of National Organizations of Sport), TAFISA (Trim and Fitness International Sport for All Association) and the IOC's Sports for All Commission, members of which attended the Session of the IOA as its guests and provided answers to many of the questions raised by the young participants during a special meeting with them.

Just like every other year, the IOA's International Session for young participants was once again a major gathering on its list of scheduled events. Young people from 68 National Olympic Committees attended the proceedings. In addition, there were six young people who participated in the Session under a special IOA scholarship in memory of the late N. Nissiotis (President of the IOA), Otto Szymiczek (Dean of the IOA), and K. Paleologos (Vice-Président of the IOA). The total number of participants, including the guests and lecturers, amounted to 222 persons.

The President of the IOA, Nikos Filaretos, in his introductory speech on the Pnyx, outlined the problem, emphasizing its main aspects.

These aspects were developed by 14 lecturers representing all five continents, who covered all the facets of the issue quite successfully.

In addition to the International Session, two other very important sessions were held at the IOA this year.

The 8th International Special Session for Members and Staff of National Olympic Committees and International Federations, 12th-18th May, was attended by 58 participants from 31 NOCs and four from the International Federations.

The special theme of the Session, «The Olympic Movement and some of its aspects» was brilliantly developed by the following distinguished lecturers: Nikos Filaretos (GRE), Ms Anne Beddow (GBR), Tom McCullough (AUS), Mrs Fanny Kakridi-Enz (GRE), Ivan Slavkov (BUL) and David Young (USA).

The working groups concentrated their discussions on the following points:

- 1) The Olympic Movement today. Olympism: theory/reality
- 2) The contribution of the NOCs and IFs to the promotion and teaching of Olympism
- 3) The impact of the modern Olympic Movement upon our society.

Perspectives of the future of the Olympic Games.

The 6th International Seminar for Sports Journalists, 11th-16th June, was attended by 38 sports writers and lecturers from 27 countries.

The special theme of this Seminar «The Mass Media and the Olympic Games» was presented by the following distinguished speakers: Pedro Palacios (ESP), Jacques Michel Tondre (FRA), Yannis Mouratidis (GRE), Themistocles Haralambidis (GRE) and Istvan Gyulai (HUN).

In their final conclusions, the sports journalists recognized the importance of the seminar and its contribution to the training of young sports editors on Olympic issues. For that reason they proposed that the IOC should recommend to the NOCs that special training courses be introduced for journalists; they also believe that the IOC should provide support to journalists in the Third World so that they can provide sufficient coverage of the Olympic Games.

It was generally felt that the lectures presented at both sessions were of a very high level; the same is true for the important conclusions which will be forwarded to the IOC.

In conclusion we could say, at the end of another successful year of IOA activity, with 16 events between the beginning of May and the end of October, that the Academy is steadily continuing onward on its course of development and growth.

Looking at the charts which are presented at the end of the Foreword, together with the 1991 events, readers will be able to follow the IOA's progress through the years, as regards the number of events and the total number of participants in its different sessions.

The statistical tables confirm the ongoing efforts of the Academy's leadership aimed at improving its work; they clearly show that in the last few years the activities and the number of participants in the sessions have doubled. This fact has forced the Ephoria of the IOA to reduce the number of participants for each country from 5 to 4, since more and more National Olympic Committees are interested in attending our meetings.

Dear readers, in June 1991, the International Olympic Academy celebrated 30 years of creative work and significant contributions to the modern Olympic Movement.

For us younger people, not quite so familiar with Olympic issues, it is not so easy to imagine the unfavourable conditions and the difficulties that had to be overcome in order to make this work possible. The old photographs of life in the tents, the meeting area on the Cronion hill where the working sessions were held and the many romantic moments of the first years, provide us with a wonderful picture of the enthusiastic beginning of the IOA's activity.

Today, 30 years after its foundation and after 30 years of contributing to the Olympic Movement, the IOA now has at its disposal a modern complex of facilities, built in unusually beautiful and green surroundings.

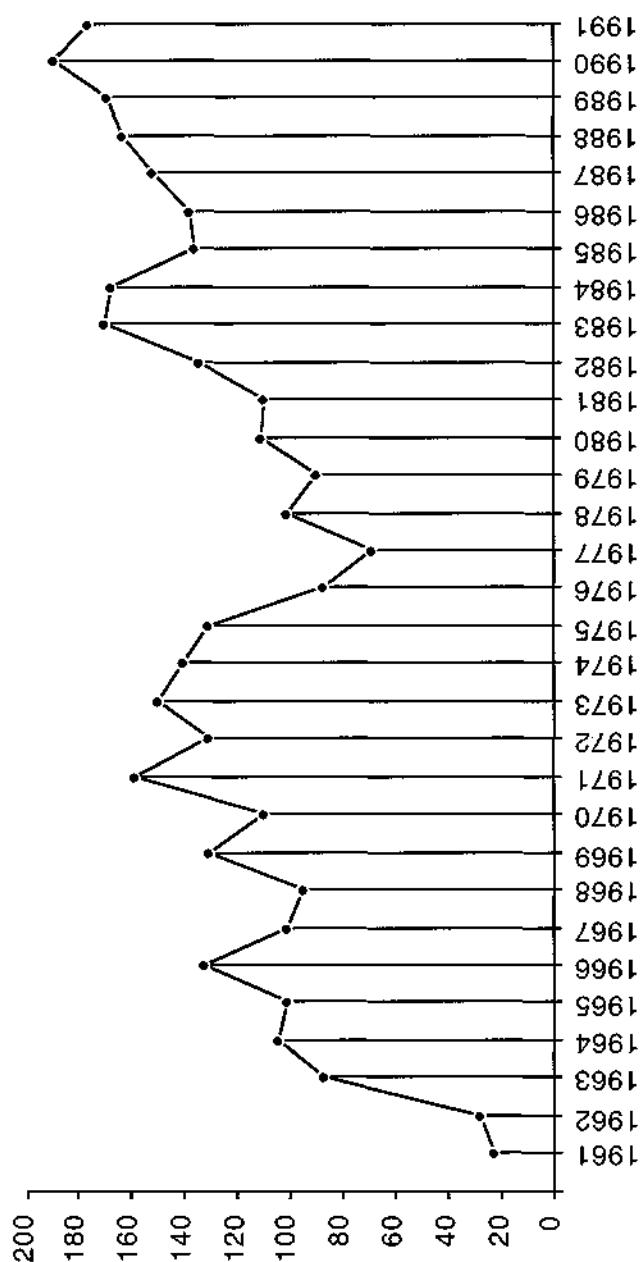
Held in this dreamlike place, close to the important archaeological findings of the Altis, the Academy's sessions are vested with a special aura that greatly impresses all participants and visitors.

As a result we cannot but repeat and expound Lysias' words: «Olym-

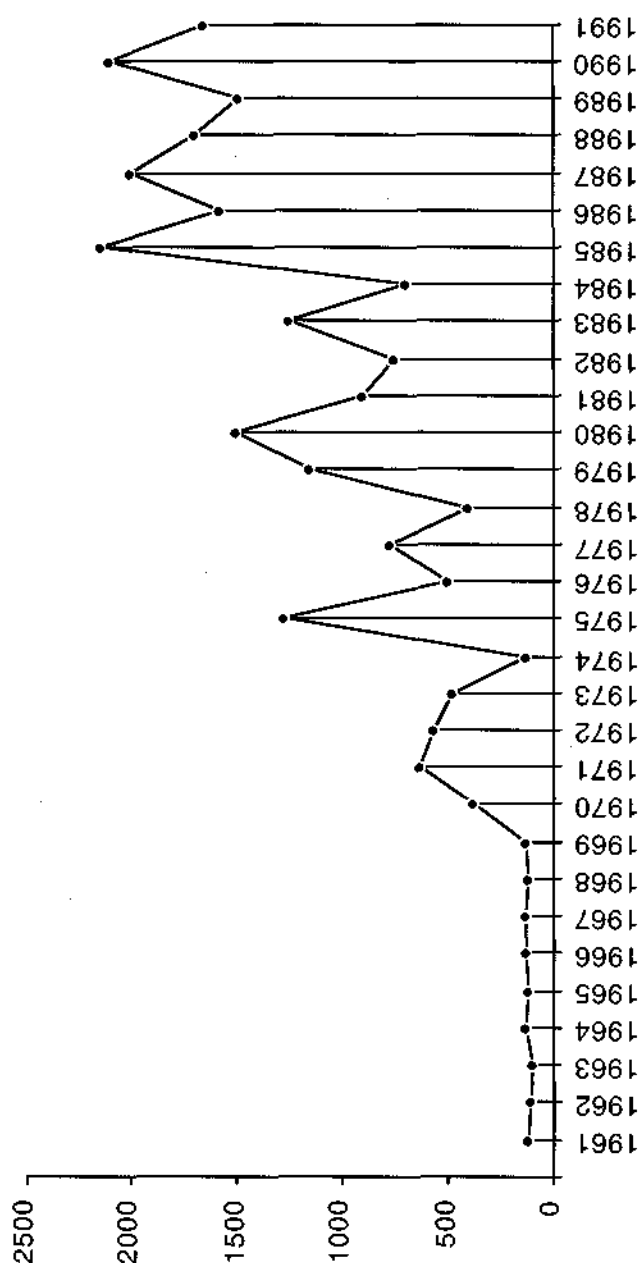
pia is the best place» in which to study, investigate and analyse scientifically the Olympic Idea.

Kostas Georgiadis, Scientific
Director and Adviser of the IOA.

GRAPH NR 1
PARTICIPATION IN THE IOA
SESSION OF YOUNG PARTICIPANTS



GRAPH NR 2
TOTAL YEARLY NUMBER OF PARTICIPANTS
IN THE IOA'S MANIFESTATIONS



LIST OF IOA ACTIVITIES - 1991

May

8th - 12th	International Symposium of Patras University	100 persons
12th-18th	8th International Special Session for Members and Staff of National Olympic Committees and International Federations	80 persons
20th - 23rd	Institute of International Sport	30 persons
24th - 26th	Physical Education Dept. of Thessaloniki University	80 persons
27th - 3rd June	International Seminar of F.I.N.A. (water-polo)	120 persons

June

11th - 16th	6th International Seminar for Sports Journalists	40 persons
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July

1 st - 6th	Seminar of Students from Elis District	100 persons
7th - 13th	Olympic Academy of Hungary	30 persons
16th - 31 st	31 st International Session of the IOA	200 persons

August

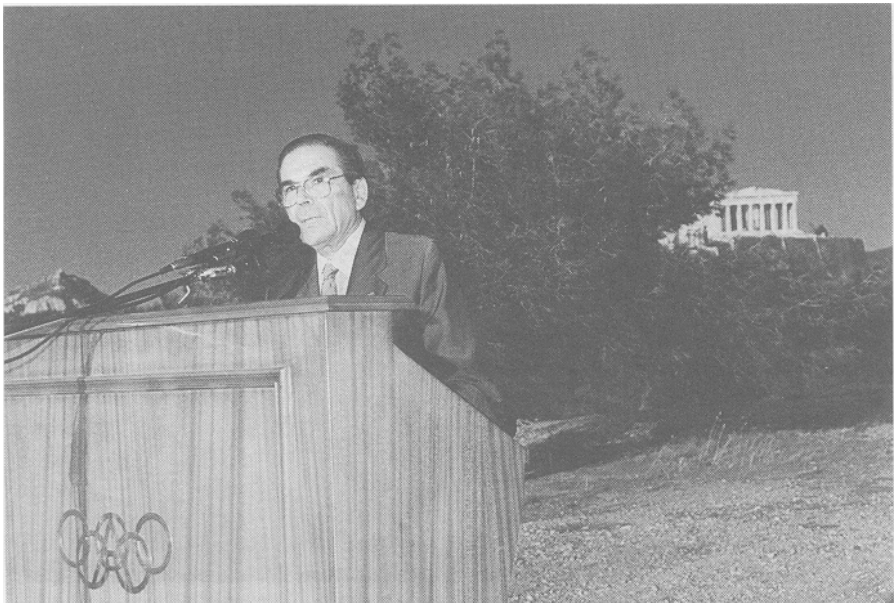
2nd - 12th	International Symposium of F.I.V.B.	140 persons
20th - 26th	Reunion of Past Participants in the IOA	60 persons

September

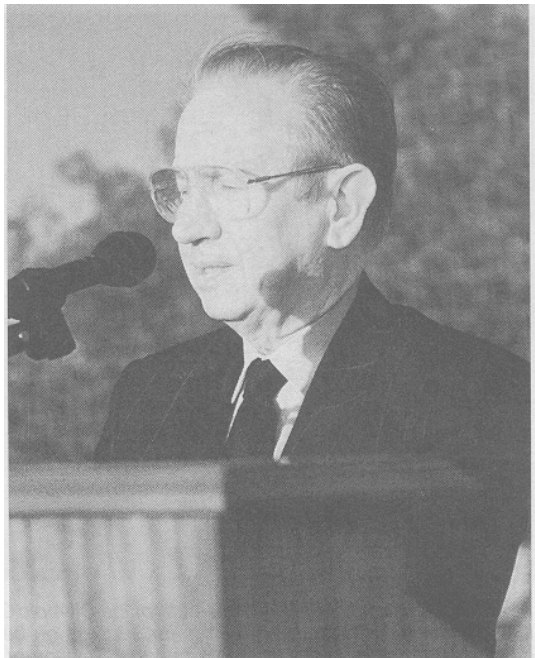
3rd - 7th	International Congress of Sport Law Dept. of Athens University	150 persons
9th - 14th	Session of National Olympic Academy of Germany	150 persons
15th - 19th	Educational Seminar of Greek Federation of Basketball Referees	200 persons
19th - 24th	Deutsche Olympische Gesellschaft	26 persons
24th - 29th	Seminar of Municipality of Ancient Olympia	40 persons

October

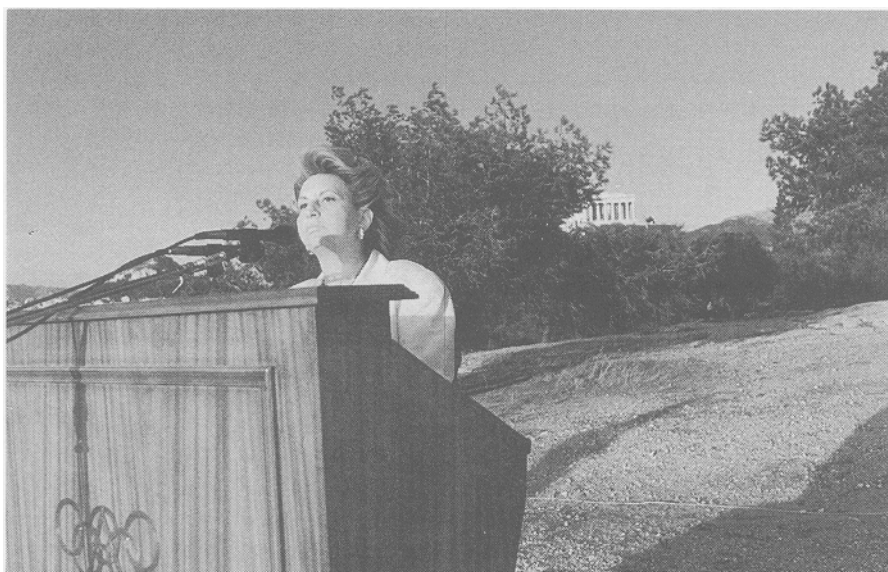
20th - 27th	International Seminar for Referees and Coaches of the International Taekwondo Federation	150 persons
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The President of the International Olympic Academy, Mr Nikos Filaretos (GRE) addressing the officials and the participants at the Opening Ceremony of the 31st 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 Under-Secretary of State for Sport, Mrs Fanni Palli-Petralia (GRE) during her address



Mrs Nadia Lekarska (BUL), Member of the Olympic Committee of Bulgaria, Member of the IOC Commission for the JOA during her address on behalf of the lecturers and discussion group coordinators at the 31 st International Session of the IOA.

The President of the Hellenic Olympic Committee, Mr Lambis Nikolaou (GRE) declares the 31st International Session open.



The President of the International Olympic Academy, Mr Nikos Filaretos (GRE) accompanied by the President of the Hellenic Olympic Committee, Mr Lambis Nikolaou welcomes on the Hill of the Pnyx the President of the International Olympic Committee H E Mr Juan Antonio Samaranch (ESP).



From left to right: Mr Kostas Georgiadis (GRE), IOA Scientific Director, Mrs N. Filaretos (GRE), H. E. Mr Juan Antonio Samaranch (ESP), IOC President and Mr Nikos Filaretos (GRE) IOA President.



A general view of the Hill of the Pnyx during the Opening Ceremony of the 31st International Session of the IOA.

**«EVERY YEAR GROUPS OF YOUNG PEOPLE
COME TO THE VERY SITE WHERE THE OLYMPIC
GAMES OF ANTIQUITY WERE HELD TO SHARE
AN UNFORGETTABLE EXPERIENCE UNDER THE
GUIDANCE OF THE WORLD'S GREATEST
EDUCATIONAL ESTABLISHMENT OF OLYMPISM,**

THE INTERNATIONAL OLYMPIC ACADEMY.

**... THE GOAL OF OLYMPISM IS TO PLACE
SPORT AT THE SERVICE OF THE HARMONIOUS
DEVELOPMENT OF PEOPLE EVERYWHERE,
WITH A VIEW TO PROMOTING HUMAN DIGNITY.**

**BLENDING SPORT WITH CULTURE AND
EDUCATION, OLYMPISM SEEKS TO CREATE A
LIFE BASED ON THE JOY FOUND IN EFFORT,
THE VALUE OF GOOD EXAMPLE AND RESPECT
FOR UNIVERSAL ETHICAL PRINCIPLES.»**

**Quotation from the Address of the IOC President for the
Opening of the 31st International Session of
the International Olympic Academy in Athens**

OPENING CEREMONY
OF THE 31 st SESSION
OF THE INTERNATIONAL OLYMPIC ACADEMY
HILL OF THE PNYX
17th JULY 1991

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

May I be allowed, first of all, to welcome the presence of the IOC President, His Excellency Mr Juan Antonio Samaranch, who one more time - the tenth in the 11 years since he assumed the Presidency of the International Olympic Committee - is attending the opening of the International Olympic Academy's International Session, thus emphasizing, in addition to his own personal interest, the special importance which the IOC attaches to the Academy. Please accept all our thanks for this, Mr President, along with our heartfelt wishes and congratulations on your birthday which, by a happy coincidence, you celebrate today. I also wish to underline how much the Euforia of the IOA has appreciated the IOC's decision to award the Olympic Cup for 1991 to the historic sports club of Greece, «Panellinios». It is not just the 100 years of existence of this club that are thus recognized, but above all its truly major contribution to the Olympic Movement that extends well beyond the narrow confines of the Greek State.

Dear friends, aware of the need to examine and analyse the various issues and problems that preoccupy Olympism on the world level, we have discussed, these last years, Olympism at the beginning and at the end of the 20th century, youth and the future of Olympism, the problem of doping, women's participation in the Olympic Movement. This year's topic will be «Sport for All and the Olympic Philosophy» while in 1992 we will most probably be dealing with the issue of the commercialization of sport.

We live at a time which is characterized by mechanization, automation and the prevalence of technology and engineering in all fields of life. Science and technology allow us, through telecommunications, to overcome with ease and speed, in a very short time, huge distances, borders and natural obstacles, and to communicate with our fellow human beings.

However, never was *communication* between people so difficult or superficial as it is today. The search for contact with other people, the inner subconscious propensity of the individual for interpersonal relationships, combined with the social phenomenon of leisure time, have led citizens, especially those living in urban areas, to look for new ways to upgrade the quality of life within their environment.

Our time, though, is still characterized today by social and racial discrimination, economic imbalances, and by political and religious rivalries, on an individual and interstate basis. We also witness a degradation of the great social ideas and a withdrawal of the individual from his natural environ-

ment. The effects of all these factors are felt and will continue to be felt on the way of life of each and every one of us, with serious consequences for our mental health and wellbeing. The need therefore arose for new mechanisms and institutions that would counterbalance and equalize these trends. The Olympic Movement above all, and Sport for All in the last decades, have been offering alternative solutions for facing the problems through Olympic and Sports Education.

Let us attempt a short flashback into history.

The references of ancient Greek philosophers to gymnastics, sports and games are well known; they are presented as educational tools and merits which ensure virtue and morality, shape the soul and character of man, when practised in moderation, and aim at developing the fundamental human values of respect and mutual esteem among the noble competitors.

Plato's maxim, «you cannot move the soul without the body, nor the body without the soul», emphasizes the indivisible bond between the soul and the mind which is essential to the fulfilment of the individual. For the educationists, this bond represents the beginning of the flowering and harmonious development of the individual. This is a two-way relationship. The disposition of the soul will affect the body; we know today that constant mental pressure - stress, as we call it - can have negative effects on the body whereas, on the other hand, physical exercise contributes to a good mood, robustness and mental balance, while enhancing the spirit and the will of the human being.

These are the reasons for which the Gymnasium - which was initially a place of assembly of young athletes - later developed into the Academy, a gathering place for athletes, gymnasts, teachers, philosophers, poets and musicians. Let me add here that just like the pioneers of the modern Olympic Movement we, who are carrying on their work, must never lose sight of this endless spiritual source of the ancient Greek Spirit, which was and remains the basis of the Olympic Movement and Sport. Any other course would deflect the Olympic Movement from its true aims.

The humanists of the Renaissance and the philanthropists of the neo-classic period have paved the way for the introduction of sport in the school system. With the onset of the industrial revolution, the «happy problem» (as the President of the IOC, H.E. Mr Samaranch, likes to call the problems of the Olympic Movement), the problem of «leisure time», will start to worry the workers, the employers, the state, the scientists and social agencies.

Through the intervention of all these persons, each driven by different motivations, Sport for All was born, something we describe today as a social phenomenon. Scientists see in it an opportunity to educate and form citizens, not just during childhood, but after the 20th year of age as well, thus contributing to their health.

Citizens seek recreation, creativity, contacts with other people and communication during their free time. Employers are directly concerned with the good health and positive mental attitude of the workers. The state and social agencies promote this activity mainly for reasons of sociopolitical strategy.

Many of the idealistic visionaries of the Olympic Movement linked the

revival of the Olympic Games with the right of all citizens to sport, independent of social class, nation or colour.

The reviver of the modern Olympic Games, Pierre de Coubertin, referring to popular, mass sport, was to write at the beginning of this century:

«We at the Société des Sports Populaires are the *distributionists* of sport. This at least is a distribution on the judiciousness of which everyone can agree. When the question is one of distribution of wealth, it is easy to maintain that to divide it up too much would be to destroy it; there is no lack of interested parties there. However, on what pretext and with what semblance of justification could anyone dare to maintain that pleasure in sport will lose in intensity what it gains in popularity ? The opposite is the case. By becoming democratized, sports have a chance of divesting themselves of the grim reserve and disagreeable veneer with which snobbery has clothed them. They cannot but grow purer, and thereby more intense.»

We could also affirm that Pierre de Coubertin did not conceive just the educational meaning of sport, but also its psychological impact on all social groups.

Already in 1897, however, the Greek Ioannis Chrysafis, a friend and collaborator of Pierre de Coubertin, who played a major role in the organization and celebration of the first modern Olympic Games in Athens, and was a specialist of the history of sport and Olympic Games, wishing to emphasize perhaps the educational dimension and lay down the guidelines of the Olympic Movement born just a few years ago, was to say the following at the first Panhellenic Congress of Sports Associations in Greece: «I wish I could one day see all Greeks practising sport, even if I may never see a Greek winning a medal at the Olympic Games.»

We realize, therefore, that from the very beginning there were thoughts about the direction which the Olympic Movement should follow. Should Olympic sport be open only to top athletes or should it encourage the direct participation of all, in accordance with the well-known Olympic maxim that «participation is more important than victory» ?

Pierre de Coubertin said the following in respect to these issues: «For 100 people to exercise, you must have 50 who practise sport; for 50 to practise sport there must be five who are able to achieve outstanding performances.»

For the reviver of the Olympic Games, top-performance athletes are the models for the vast mass of sportsmen and the trunk of a popular Olympic Movement.

Today, it is felt more and more that Sport for All is the source of supply for top-performance sport and therefore the basis of a popular Olympic Movement.

Let us now examine, selectively, my dear friends, the various aspects of the question which we will be considering extensively throughout the 31st Session which begins tomorrow in Ancient Olympia.

Sport for All is not a phenomenon of our times, but a fact whose causes must be investigated in greater depth. There are a number of questions concerning which we must present our views, propose alternative solutions and provide answers.

Let me briefly present some of the aspects which we must consider. Is there a theory, an ideology or philosophy which supports the Sport for All movement ? Is there an ideology or philosophy surrounding this movement ? What are its principles and values ? What is their relation to the Olympic Movement ? Is there a common system of principles and values pertaining to these two sports movements ? Can we consider Sport for All as a facet of the Olympic Movement and its principles as derivatives of the Olympic Philosophy ? What are the sociopolitical changes that have contributed to the development of Sport for All ? What kind of people does it try to reach and what are its aims ?

We should also examine the impact which we want Sport for All to have on the Olympic Movement and the way in which the Olympic Movement can support and further Sport for All.

At this point, however, we should mention the concern of intellectuals in developing countries who warn of the danger of cultural imperialism which smothers their identity and does not allow them to follow their own course. They all see Sport for All as a means to save the traditional sports customs of their countries and enrich their cultural tradition, as well as a way to promote their national identity at the level of world civilization.

Dear friends, we know that today more and more people prefer those sports that provide a number of alternative solutions, the games which promote human contact and social relations, those that are related to nature, that invigorate and provide pleasure. On the other hand, there is a growing negative approach to sports that give emphasis to competition, performance and which are characterized by authoritarianism and ranking.

It is therefore evident that through its principles, which include the right to voluntary participation, the idea of self-betterment, the respect of one another, or its direct goals which promote cooperation, understanding and peaceful social coexistence, while encouraging people to move closer to the environment and love nature more, Sport for All appears to be the ideal solution that will satisfy the needs of contemporary society, while offering citizens a better quality of life.

Sport for All, however, also means the inalienable right to sports of all citizens, independent of sex, age, or social class. It means that the individual is used to physical exercise and the love of sport right from early childhood. As a result it also entails the right to the provision of facilities for physical exercise and sports.

Sport for All and Olympic education represent the fundamental aims of the Olympic Movement to create fulfilled human beings who can become useful citizens, harmoniously integrated in their social environment, citizens who will contribute to the world's peaceful coexistence.

Dear participants of the 31st Session, you will be discussing, examining and analysing these questions during the next two weeks or so in Olympia, in order to draw useful conclusions and make recommendations.

I am sure that the results of your work will contribute, decisively, to the further strengthening of the Olympic Movement. As part of this process, strong ties of friendship will be created among you, ties that may last for a lifetime, thus promoting better understanding between the youth of the

countries which you represent. This understanding is something we all need very much. And this opportunity will be offered to you as a result of your living together at the International Olympic Academy.

I wish you, with all my heart, a warm welcome to Greece, a pleasant stay and every possible success in your work that will begin tomorrow.

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

I am honoured and very happy to be with you once again here in the cradle of Olympism to inaugurate the 31st Session of the International Olympic Academy.

Every year groups of young people come to the very site where the Olympic Games of Antiquity were held to share an unforgettable experience under the guidance of the world's greatest educational establishment of Olympism, the International Olympic Academy.

The Sessions of the Academy analyse the history of our modern Olympic Movement, which will soon be celebrating its one hundredth anniversary, thus enriching our intellectual world and broadening our perspectives.

You will study the history of the first century of modern Olympism and share your experiences and opinions on some of its main issues and on how to build the future which belongs to you. Your task is to prepare this future, and to take over the responsibility of remaining faithful to the Olympic ideals.

In studying this history you will see that the Olympic Movement has been strong and successful as long as it has been united. Today it is stronger, more respected and more effective than ever before because of this unity. In recent years there has been much more mutual confidence and friendly cooperation between the International Olympic Committee, the International Federations and the National Olympic Committees than ever before.

This year's Session of the Academy is devoted to Sport for All.

As you know, the activity of the Olympic Movement, which is permanent and universal, reaches its peak with the bringing together of the best athletes of the world at the Olympic Games. Yet the goal of Olympism is to place sport at the service of the harmonious development of people everywhere, with a view to promoting human dignity. Blending sport with culture and education, Olympism seeks to create a life based on the joy found in effort, the value of good example and respect for universal ethical principles.

Well-organized, Sport for All does precisely this. In recent years, the International Olympic Committee and the Olympic Movement have been highly active in their support of Sport for All and have already helped to develop it in many countries of the world. The Olympic Day Run celebrated in more than one hundred countries is a good example.

It will be your task to discuss among yourselves and with your lecturers, with imagination and realism, the best ways to continue to enhance

these activities.

On behalf of the International Olympic Committee, of which I have the honour to be President, and of the whole Olympic family, I wish every success to this 31st International Olympic Academy Session and to all those who have the good fortune to participate in it.

Address
by Mrs Fanny Palli-Petralia (GRE)
Under-Secretary of Culture

On behalf of the Greek Government, I welcome to the homeland of Olympism the present evangelists of this Idea, the President and members of the International Olympic Committee and the International Olympic Academy.

The theme you have chosen for the 31st Session of the International Olympic Academy, «Sport for All and the Olympic Philosophy», is very topical for a number of reasons. Because sport today, leaving behind the phenomena of gigantism and commercialization, is returning to human proportions, becoming *for All* once more, while the philosophy of Olympism is not just gaining ground, but truly becoming the hope for tomorrow. Now that «strong winds» have been sweeping away all kinds of ideologies lately, now that man is rediscovering this own self, the Olympic philosophy which promotes the ideal of «kalos kagathos» (beauty and goodness), doing away with frontiers, languages and biases, brings hopes for a new, more humanitarian, more peaceful civilization. Welcome to Greece.

Address
by Mrs Nadia Lekarska (BUL)
on behalf of the lecturers and discussion group coordinators

It is my privilege to address this distinguished audience on behalf of the lecturers and discussion group coordinators at the 31st International Session of the International Olympic Academy; to express our gratitude to the President of the Academy, Mr. Nikos Filaretos, for inviting us to act as such; to say how deeply and sincerely we appreciate the all-round support given by the International Olympic Committee to the activities of the IOA in its capacity of the world's central institute of learning on Olympic problems; to say thanks to the Hellenic Olympic Committee, and last but by far not least to Greek society for their relentless efforts to keep alive the memory of a glorious distant past, which has given birth here, on this land, to the Olympic Games and to their guiding principles in favour of Peace by means of competition among the physically healthy and spiritually strong.

I take the liberty of mentioning a specific feature of the IOA's sessions, particularly emphasized this year, namely their connection to the correlation between *topicality* and *continuity*. The annual main subjects are always reconsidered in the light of prevailing conditions of life, though never detached from the humane principles of Olympism, reflected in the Olympic Games as a mark of continuity.

Sport for All is a striking example in this respect. It has turned into a vital necessity in our times. Being in addition the inspiration for ambitions for top performances, dissension on its substance will be preceding the Games of the 25th Olympiad in 1992, in Barcelona, expected to be the summit of «want and can» and in terms of the number of participants from all parts of the world - a reflection in itself of topical *continuity*.

We feel certain that the participants in the forthcoming Session will experience personally this interdependence within a setting combining the past and the present; sheltered by an atmosphere imbued with the Olympic Spirit of togetherness, regardless of colour, nationality, religious credos and political views.

May *topicality* and *continuity* never cease to be the essential substance of the International Olympic Academy's Sessions. Thank you.

Address and opening
by Mr Lambis Nikolaou (GRE)
IOC Member
President of the Hellenic Olympic Committee

It is a great pleasure for me to welcome you on behalf of the Hellenic Olympic Committee.

The presence again this summer of so many distinguished members of the Olympic Family in our country, headed by the President of the International Olympic Committee, His Excellency Mr Juan Antonio Samaranch, is not just an honour but also a guarantee for the prestige and quality of the educational and wider cultural work pursued by the sessions of the International Olympic Academy.

While the proceedings of the Academy take place at the sacred site of Olympia, where the sporting idea became a tangible reality, the opening ceremony is traditionally held in another site, fraught with historic significance: here on the hill of the Pnyx, where man's greatest conquest, Democracy, was consolidated.

This is no coincidence or empty symbolism: the Olympic Spirit and Democracy were born together - they are the products of the same attitude towards life. They were so tightly interwoven that they remained indivisible throughout their course, both in ancient and modern times.

It is precisely this interrelation which is at the core of the theme of this 31st International Session «Sport for All and the Olympic Philosophy».

The glorious games which reunited, every four years, the most distinguished intellectuals, political men and honoured generals, with the best athletes in Olympia were not an end in themselves. They were the ultimate manifestation of a system of values whose primary ideal was the symmetrical development of the mind and the body, which had conceived competition as a vehicle of communication, fraternity and mutual respect, and which had placed sports at the topmost level of the educational system, on an equal footing with philosophy and music.

For the Olympic Philosophy, sport is neither a series of competitive events, nor a means to achieve maximum physical performance. It is a function aiming at the fulfilment of the human being, and this is why it is a cause for all citizens. It is precisely for that same reason that the established Olympic motto is that participation is more important than victory.

Sport is the conscious will of free man to test his powers, trying to surpass his fellow being, while observing the rules of the game; it is competition under set rules, competition governed by self-discipline, competition with a sense of responsibility.

The transfer to modern society of the spirit and rules which govern competition in the sports arena is the greatest contribution to the building of a world where the development and confrontation of creative forces will not become a means of domination or imposition, but exclusively a factor of emulation and progress.

I have the distinct feeling that in our time, a time of glorification of free competition, this potential precisely represents the major contribution of the Olympic Idea to society.

I am certain that the lecturers of the Session of the International Olympic Academy, as well as the participants, will not simply present, in depth, the theoretical aspects of the subject, but will also have an opportunity to formulate concrete proposals as regards Sport for All activities on the international, national, community, collective or individual level: for children, for women, for senior citizens, for handicapped persons, for all population groups and especially for the average human being who has a right to joy, to physical activity and health, so as to lay the basis for a better, richer, more creative life.

It is therefore with special pleasure and optimism that I declare open the 31st Session of the International Olympic Academy.

**PROCEEDINGS OF THE
31st SESSION
AT ANCIENT OLYMPIA**

The opinions of the lecturers do not necessarily reflect those of the International Olympic Academy.
Authorization is given to reproduce articles published.
We would appreciate it if the source of such articles were mentioned.

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

May I once again welcome you to Olympia and to the premises of the IOA.

«No one, I believe, needs less convincing than myself that politics are in sport and have always been. Everything in our lives is governed by political decisions. We have varying degrees of freedom but that freedom is restrained by political decisions. What we in sport and the Olympic Movement need is the interest and support of politicians, not their interference.»

These words, ladies and gentlemen, are not mine. They belong to the former President and now Honorary President for life of the IOC, Lord Killanin, and are quoted in his book «My Olympic Years» published in 1983 in London. I could not agree more with Lord Killanin.

Intrusion of politics in sport is a fact. We all know that sport and art are in peacetime the best ambassadors and one of the most powerful tools of propaganda. The intrusion of politics and the lust for medals resulted in thorough research in some countries of methods of doping. Other countries reacted belatedly by granting financial prizes and incentives, which resulted in the full commercialization of sport.

So politics brought doping, doping brought commercialization and commercialization resulted in violence in sport. These are the four plagues menacing international sport and the Olympic Movement. We have to react in our way. Propagation of the Olympic Education is one way to react. It is a rewarding fact that a large number of National Olympic Committees have realized the need to educate youth so as to restrict to the minimum possible the disastrous impact on the youth of all continents of the four plagues I just mentioned.

The operation of 48 National Olympic Academies around the world and the ever growing interest of National Olympic Committees in Olympic Education, especially in Africa and Asia, is a most rewarding fact.

It is up to you, dear friends, participants in the 31st International Session of the IOA, to take up the challenge and undertake the heavy duty of preserving, disseminating and perpetuating the values and the noble ideas of Olympism in these exceptionally difficult times we are living in.

As I do every year, I will conclude my brief address by quoting the words of the reviver of the Olympic Games, Baron Pierre de Coubertin. I do not think there could be more appropriate words than those with which Coubertin addressed the youth of the world here in Olympia, speaking on 17th

April 1927 on the occasion of the inauguration of the commemorative monument for the revival of the Olympic Games.

Coubertin said the following: «We have not worked, my friends and I, to give you back the Olympic Games so that you could turn them into a museum or cinema piece, nor to have them taken over by commercial or electoral interests. By reviving this 25-century-old institution we wanted to help you become, once more, the followers of the religion of sports as it has been conceived by our great ancestors. In our modern world, filled with enormous potential but which is also threatened by terrible dangers, Olympism could become a school of chivalry and moral purity, as well as physical endurance and strength, provided, however, that you constantly elevate your sense of sporting honour and disinterestedness to the level of your muscular impulse. The future depends on you.»

I believe, dear friends, that it could be a sacrilege to add even one single word to these memorable, prophetic and always opportune words of Coubertin.

Once again, welcome to the IOA. I wish you a very pleasant stay in Olympia and a most successful outcome of your endeavours and of your work.

Address
by Mr Gerassimos Koutavas
Prefect of Elia

This most illustrious of Greek sites (as Lysias was wont to say) welcomes you today with an expression of love, and the whole of Elia welcomes you with especial honour.

Ancient Olympia, with its timeless beauty, welcomes those untiring spiritual toilers and noble perpetrators of the Olympic Ideal to an area which always holds a particular charm.

The Olympic Ideals were born and shaped here - it was here that the ancient Greeks first perceived of and comprehended the special significance of symmetrical exercise of the body, combined with the cultivation of the mind, the shaping of character and ethics in the young. Thus, they systematically cultivated, successfully taught, and universally imposed this philosophy as the ultimate event in a sporting spirit.

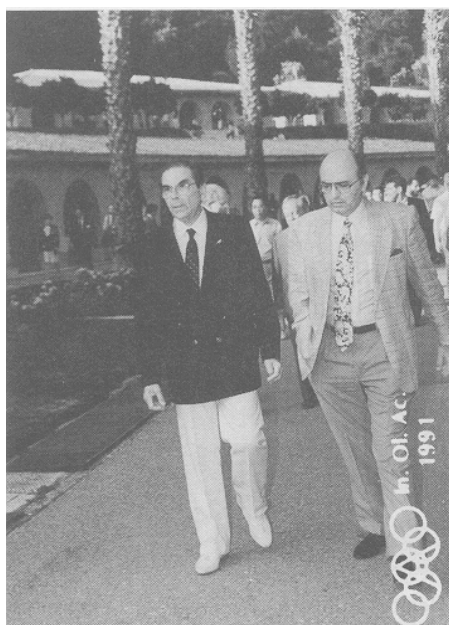
This joint path of a natural flowering of the body and the shaping of the mind constituted the supreme philosophy of the Greeks. Thus, the tradition of the classical humanistic spirit is shaped and handed down from generation to generation and was the raw material of the humanistic spirit of our epoch.

This pure spirit of Olympism was not restricted to youth but over time has inspired both the young and the old, because the Olympic Ideal in word and in deed has given us the elements of unity and has had a decisive effect in shaping a passion for pure sport.

Today all people engage in sports and this place here, apart from its ageless charm and spiritual impact, has as the herald of this message, this choice and need for sports in general, the Olympic Academy as the nurturer and custodian of the Olympic Ideal, with its outstanding and substantial message.

The ancient Greeks condensed into this Ideal their illustrious philosophy on humane ideals presented to man so as to enable him to compete correctly, to accept the value and supremacy of others, to develop ethics, to cultivate sobriety, to create courage, to love and to defend freedom and to shape the cultivation of virtue.

Dear delegates, the glory of Olympia was great and insurpassable over the centuries. You today, with the breath of this spirit, are moving on a spiritual plane, and the theoretical right to sport is transformed into a practical contribution. Your contemporaries honour you, your descendants will be proud of you. I sincerely wish you every success in the work of the Session.



The President of the International Olympic Academy, Mr Nikos Filaretos (GRE) and the President of the Hellenic Olympic Committee, Mr Lambis Nikolaou (GRE) on their way to the stele of Pierre de Coubertin.



Mr Rafael Vidal (VEN) and Mr Anton Geesing (HOL) laying a wreath at the stele of Pierre de Coubertin, renovator of the Modern Olympic Games.



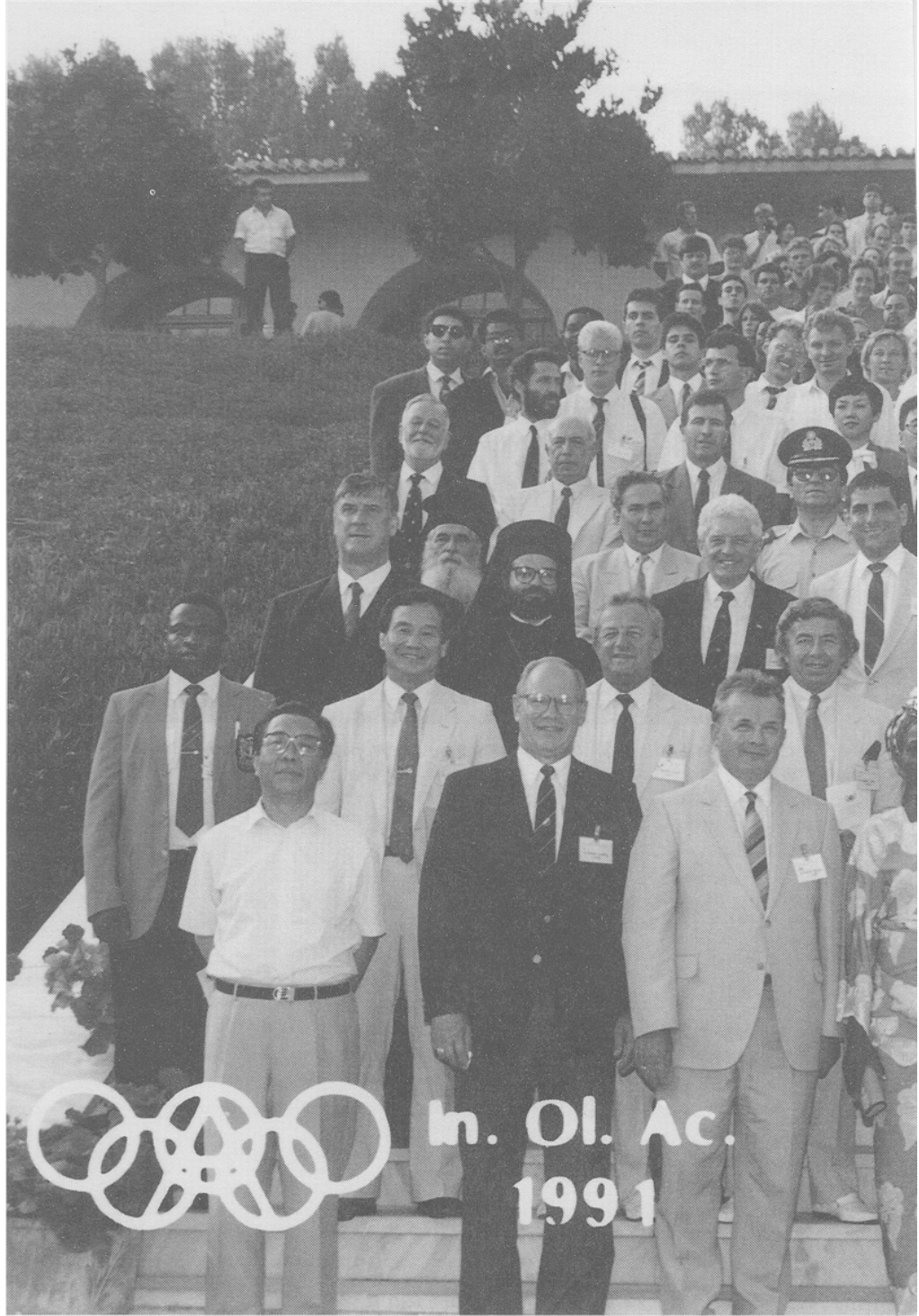
From left to right: Mr Tamas Ajan (HUN), Member of the IOC 'Sports for All' Commission, Secretary General of I. W. F. and Mr Marat Gramov(URS), Member of the IOC, 'Sports for All' Commission, IOC Member in the USSR while laying a wreath at the stele of Pierre de Coubertin.



The Chairman, Mr Walther Troeger (GER) and the members of the IOC 'Sports for All' Commission posing for a commemorative photograph next to the stele of Pierre de Coubertin.



General view of the IOA lecture hall during the Works of the Session.



Commemorative photograph of the official, guests, Members of the IOC 'Sports for All' Commission, lecturers, group discussion coordinators and participants of the 31st International session.





Some of the lecturers of the 31st International Session: First row, from left to right: Mr Kevin Whitney (GBR), Mr Maurice Deveen (BEL), Dr Wayne Osness (USA), Mrs Nadia Lekarska (BUL), Prof. Ju-Ho Chang (KOR). Second row, from left to right: Dr Jürgen Palm (GER), Dr Lamartine DaCosta. (BRA), Prof. Laurence Chalip (USA), Mr Brian Dixon (AUS), Mrs Morenike Onanuga (NGR)



Panel discussion with some of the lecturers and the IOC 'Sports for All' Commission members. From left to right: Dr Lamartine DaCosta (BRA), Prof. Gursewak (IND), Prof. Ju-Ho Chang (KOR), Mr Walther Troeger (GER), Mrs Morenike Onanuga (NGR), Dr Jürgen Palm (GER), Mr Maurice Deveen (BEL), Mr Brian Dixon (AUS).



THE INTERNATIONAL OLYMPIC ACADEMY

by Mr Nikos Filaretos (GRE)

IOA President

IOC Member in Greece

In 1986, for the first time in the history of modern competition sports, the first International Olympic Games were celebrated in Athens, with a lot of pomp and success.

The staging of these Games in Athens had a special significance for the further progress and development of the Olympic Movement. This is, however, an area which has not yet been thoroughly investigated.

For the first time, in the newly built marble Panathenian Stadium, unique for its time, watched by 70,000 spectators who had filled the stands, young athletes from all over the world took part in the launching of Baron Pierre de Coubertin's inspired idea to revive the major humanitarian world institution which the Olympic Games represent.

This success made all foreigners and Greeks present at the celebration forget the initial decision of the International Congress of Paris of 1894 - to hold the Games each time in a different city - and they therefore expressed the wish that the Games should be organized in Athens on a permanent basis.

This proposal could not be adopted, as Baron de Coubertin was opposed to it. However, after the failure of the Olympic Games of Paris (1900) and St Louis, USA (1904) and the harsh criticisms of sports fans, the Hellenic Olympic Committee was encouraged to proceed, with Coubertin's approval, to the staging of the 1906 interim Olympics, in an attempt to give new impetus to the newly established Olympic Movement. The success of the event contributed to the acceptance of the Olympic Games by world public opinion. Coubertin for his part saw the need to have the revived institution supported by its country of birth and he thus started to look for alternative solutions with his Greek co-workers.

But the interim Olympics of 1914 and 1918, as well as the Olympic Games of 1916, had to be cancelled because of World War I.¹ Throughout this period, Coubertin received substantial help and support from his friend, Ioannis Chrysafis, Professor of Physical Education, Founder of the Athens Academy of Gymnastics and technical organizer and director of the 1906 Olympics in Athens.

Parallel to the growth of the modern Olympic Movement, there was the gradual development of Ancient Olympia, with the excavations of the sacred

Altis and the building of the Archaeological Museum. Ancient Olympia was ever present in Coubertin's thoughts. He wrote: «At first I wanted to revive Olympism in a restored Olympia but I soon realized that this would be quite impossible and I changed my plans.» Olympia, however, was always the great symbol in his projects.

Thus, when the Hellenic Olympic Committee announced its decision, in 1914, concerning the commissioning of a statue which would symbolize the revival of the Games with his figure,² he expressed the wish that the commemorative stele and plaque should be erected in Ancient Olympia.³

He wanted in this way to emphasize, once more, the indivisible association between the ancient Olympic Games and the modern Olympic Movement, something which he would never stop repeating until his death.

Ioannis Chrysafis was also working for the same cause. At the beginning of the '20s, he had had the opportunity at many international conferences to develop his ideas on Olympic issues, while intensifying his efforts for the revival of the ancient Gymnasium in Olympia, and affirming that this was part «of a global international action.»⁴

In 1926, a Congress was convened in Switzerland to discuss the revival of the ancient Gymnasium. At this Congress Chrysafis represented the Hellenic Olympic Committee, as the general rapporteur on the idea to found an ancient Gymnasium, in the form of a popular University.⁵

One year later (1927), Pierre de Coubertin, at the official invitation of the Greek Government, visited Olympia to attend the unveiling of the stele commemorating the revival of the Olympic Games. Aware of the efforts of the Greeks, he announced that he would be delivering a lecture at the Athens Cultural Club, «Parnassos», on the subject: «The revival of the Olympic Games and the revival of the ancient Gymnasium.»⁶

During Coubertin's stay in Greece, under the direction of the great Greek poet Angelos Sikelianos, classic games were organized in the stadium of Delphi, described as a «Delphic Festival», combined with a «Music Festival» and plays of «ancient inspiration», as well as «archaic dances».⁷

Right after these Games, Coubertin was to write in an article,⁸ sharing the fears of the Greeks about the progress of the Olympic Movement: «The Olympic Games are both a little more and a little less than World Championships. They are an educational event which must rally, like in the past, around the worship of youth, the collective thinking of the people and whose success will have to be measured according to its impact on this collective thinking. The Olympic Games should establish noble traditions, bring rhythm and beauty to motion, jealously preserve measure and proportion in all things, and be organized in the perspective of a continuous and creative progress, away from oblivion and transitional whims.»

A few years later, in 1934, the International Olympic Committee met in Athens. During the Session there were festivities on the occasion of the 40th anniversary of the revival of the games. There were also sports competitions in the form of classic games. At the end of the celebrations, the IOC issued a document announcing that it would gladly place these classic games under its patronage. The Hellenic Olympic Committee proposed that Greece should undertake the reconstruction of the Stadium and Hippodrome of

Olympia. In addition, participating countries would be entitled to request a piece of land on which they would erect treasuries, where their participation and victories would be inscribed and where their votive offerings would be deposited. According to this project, the Sacred Altis would remain untouched.⁹

During these celebrations, an acquaintance was made - later to develop into a friendship - between the Secretary General of the HOC, John Ketseas, and the German Professor, Carl Diem, which would be decisive for the creation of the IOA.

Carl Diem had been, since 1913, Coubertin's collaborator, enjoying his respect for his knowledge of educational matters related to the Olympic Movement, but also for his considerable interest in this institution. He was also the initiator and organizer of the first Olympic Torch Relay from Athens to Berlin.¹⁰

It was Diem whom Coubertin contacted for the first time concerning the creation of a cultural Olympic Centre, in a letter of 1937 in which he writes: «I have not been able to finish what I wanted to complete. What would be extremely valuable to me would be for the Germans to agree, in memory of the 11th Olympiad, to create a very small Institute where I could keep my papers, documents and unfinished plans as regards the revival of Olympism, since I do not think that elsewhere anyone will be interested in the history of this movement and already a lot of mistakes and erroneous information have been published on this question. I believe that a Centre of Olympic Studies (which does not have to be in Berlin) would contribute significantly to the preservation of this movement, protecting it from deviations».¹¹

Throughout that period, there was a close cooperation between Diem and Ketseas, especially during 1938-1942, when Diem made three more visits to Greece and had the opportunity to discuss with and submit to Ketseas a plan for the operation of the Academy.

This relationship was shaken after 1942. Diem, aware of the financial problems which Greece would be facing, also because of World War II, felt it would be more realistic to establish the Academy in the USA. So, right after the war, he sent a letter in 1945 to Brundage, Vice President of the IOC at the time, about the creation of the Academy in the USA.¹⁸

Ketseas, however, although aware of these developments, still showed considerable enthusiasm and interest in the initial project. Thus, at the 40th IOC Session in Stockholm, he presented the initial project on the creation of the International Olympic Academy. The members of the IOC asked him to prepare a detailed working programme concerning the creation and organization of the Academy, to be submitted to its next Session in London.¹⁹

The programme was fully studied and processed by a six-member commission during that next Session, and then the Executive Board of the IOC, which was very much in favour of the proposal, asked that it should be submitted to the next Session for final approval.²⁰ At the Rome Session, in May 1949, the proposal concerning the establishment of the IOA in Greece was unanimously approved and its overall organization and operation were entrusted to the HOC.²¹ Relations between Ketseas and Diem warmed up again during the London Session and the two men now started once more to

work together in order to carry through the difficult task they had begun a decade ago.

A number of organizational problems had to be overcome before the IOA could become operational, such as the purchase of the necessary land and the acceptance by the other National Olympic Committees of the HOC's proposal concerning their participation with a small number of participants.

But let us leave Professor Cleanthis Palaeologos to describe for us the first days of the Academy.²² «April and May of the year 1961 were stressful months for all those who had become involved in the preparation of the Olympic Academy. Mr Diem had travelled to Athens on two occasions and Mr Lappas, the Secretary General of the HOC, Mr Ketseas, myself, Mr Szymiczek and other responsible officials paid numerous visits to Olympia. Until the end of May, there were ongoing talks and we were extremely anxious about how and where we would organize the camp which would be housing 250 and more young men and women from all over the world. Fortunately, the last visit was decisive. The HOC purchased a beautiful green area of 250 stremmas (25 hectares) on the Hill of Kronios, the necessary drainage work was done, tents, provided by the Hellenic Red Cross, were set up, beds, mattresses, linen, tables, chairs, benches were transported and the camp was ready, at the beginning of June, to welcome young participants from Greece and foreign countries.»

The inauguration of the Academy was finally fixed for the summer of 1961 so as to coincide with the ceremony during which the ancient stadium of Olympia, which had been excavated at the expense of the German Archaeological School, would be handed over to the Greek Government. The IOA, which represents the most significant contribution of Greece to international Olympism, could thus begin its long-lasting work.

During that same year, the Museum of the Modern Olympic Games was also founded. Georgios Papastefanou, a philatelist, was the first to believe in the possibility of spreading the Olympic Idea and Education through a museum. For that reason he bought an old school building in Olympia, where he created the first modern Olympic Museum. He donated the building and his collection to the HOC.

From 1961 to 1969, the activities of the IOA were limited to an annual session. Since then, however, we have witnessed an ongoing expansion of its work. In 1990, there were 21 sessions, attended by 2,110 participants.

From 1961 to 1967, participants lived in tents. Construction work on the buildings started in 1967 and was completed in 1981.

Today, the International Olympic Academy can provide accommodation for about 250 people. Its facilities also include administration buildings, a library with about 8,000 volumes, a restaurant and a conference hall for 250 persons, equipped with a simultaneous interpretation system in four languages. There are also many sports installations.

Although the IOC has placed the Academy under its patronage, and although the IOC is providing financial assistance to the NOCs so that every year, one young man and one young woman can participate in the main international session of the IOA, all maintenance costs, staff salaries and operational expenses are exclusively covered by the HOC.

The activities of the IOA include, inter alia: the ordinary international session which is attended by young men and women sent by their NOCs, and special sessions for organization, which are related to Olympism, such as NOCs, National Olympic Academies, International Sports Federations, Sports Medicine Associations, associations of sports journalists, referees, coaches, etc. The IOA also hosts international sessions for educationists and directors of higher physical education institutions, and welcomes organizations and groups on working visits to Olympia: universities, secondary schools, sports associations, etc.

The themes examined at the sessions include, among others: the history of the ancient Olympic Games, the philosophy and ideology of the Games, education in antiquity, the impact of art and social sciences on the Games, the development of the modern Games, the contribution of competition sports to the creation of men who are harmoniously developed and cultivated in every aspect. Issues pertaining to the modern Olympic Movement are also considered, such as violence in sports, commercialization, doping, etc. Each year, distinguished speakers are invited to develop these subjects. Lectures are followed by discussions in language groups of 20-25 people. In this way, all session participants can take an active part in the discussions and establish closer contacts among themselves. Each group then presents its conclusions to the plenary. The official languages of the IOA are Greek, French and English.

The aims of the IOA 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.» I would also add that the objective of the IOA is to protect and disseminate the cultural heritage of the Olympic Movement and to provide a social and philosophical foundation to the world sports movement.

The Academy is an educational institution which is responsible for the training of young people attached to the principles and ideas of Olympism, who will become the proponents of these principles and ideas in their countries.

During his speech on the occasion of the IOA's 25th anniversary in 1986, the President of the International Olympic Committee, H.E. Mr Juan Antonio Samaranch, described the IOA as a «symbol of unity and friendship among people and continents, a very special link that unites the past to the present, tradition to modernism, Ancient Greece to the 20th century».

The Olympic ideology, with its high and eternal spiritual aims, has taught the world the meaning of fair play, of pure competition, of mutual respect and esteem, which are essential prerequisites for the peaceful coexistence of peoples.

The Olympic Idea, with its principles and values, is striving for harmony between the mind and the body, arising from health, beauty, strength and the energy created from their conjugation, and introduces us to a new indi-

vidual and collective lifestyle: a life of balanced and harmonious spiritual and physical development.

A little before his death Coubertin, in a letter to the HOC, was to set down the basic principles of the Olympic Movement, in the following manner.²³

«As I reach the sunset of my life, I clearly see, because the evenings are full of lucidity, short but strong, that above political regimes, economic systems and diplomatic arrangements, above everything we could say, one should place the tripartite harmony whose form Hellenism had succeeded in defining. Aiming at balance between morality, the city and the individual, it based it on conscience, solidarity and individual instinct. Most nations have neglected, to a greater or lesser extent, to include any one of these three terms in their way of life. Hellenism understood the need of establishing this harmony, a set of scales with three plates, and concentrated its efforts on their equalization, attributing to one the inner, mysterious voice of conscience, to the second the imperative collective duty and to the third the fertile freedom of the individualist instinct. To these lines, which were written 28 years ago, I do not need to change anything today.»

We will add for our part that even today, so many years later, we cannot change even a single word of the wise phrases of the reviver of the Olympic Movement.

What we therefore have to do, with our limited powers, is to continue the struggle for more understanding and agreement between the people of this earth and for the creation of strong ties of friendship which are the only means to arrive at the permanent place to which we all aspire so much.

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THE OLYMPIC GAMES IN ANTIQUITY

by **Prof. Nikos Yalouris (GRE)**

Ex-Director of Antiquities

Honorary Vice-Président of the IOA

The only people to practise the axiom Sport for All were the ancient Greeks. Only in Ancient Greece was education, from the dawn of history, based on the principle «athletic training for all». The Palaestrae and the Gymnasia were the absolutely indispensable basic institutions which every city down to the smallest had to have next to its temples and its Agora.

Temples, the Agora and the Palaestrae-Gymnasia were the main edifices; a Greek city was inconceivable without them.

The Palaestrae and the Gymnasia were frequented both by adolescents and mature men; it was there that they spent the greatest part of the day. Young and mature men indulged in every kind of athletics while older men supervised and corrected their training. At the same time, young men were taught reading, arithmetic, dance and music in these same premises.

Sport and the spirit of competition prevailed in each and every ancient Greek city, and constituted its primordial concern, its main activity. In times of peace, both adolescents and adult men spent their time in the Palaestrae and the Gymnasia, which were places of daily exercise.

The roots of the spirit of sport, and of the Olympic Games in particular, are lost in the depths of the prehistoric period and are intertwined with the games of gods and heroes.

According to the ancient tradition, the gods and the heroes were the first to engage in competitions, thus becoming exemplary models for the Greeks, who continued noble competition during the era when Greek civilization reached its peak.

Mythology tells us that, in Olympia, Zeus defeated Cronos in wrestling and that Apollo left Hermes behind in the foot-race and defeated Mars in boxing.

In order to honour the victory of Pelops over Oenomaos in the chariot-race, Hippodameia, after her marriage with the victorious Pelops, founded the Heraean Games at Olympia, consisting of foot-races for young girls.

However, the gods of Olympus were not merely the founders of the games. They were also the first to fight against the forces of chaos and disorder, i.e. the Titans and the Giants, in order to safeguard Order and The Word in the world. These battles of the gods were examples worthy of imitation for Greeks, who in turn fought against the Centaurs, the Amazons, and also

against the Medes.

Therefore, competition athletics and gymnastics were not merely an occupation for man, but a duty dictated by the gods themselves, a duty which ensued from man's divine origin. This duty led to the harmonious development of man's body simultaneously with his intellect and allowed him to follow the path of virtue in his life.

Thus, gymnastics co-operated with music in its broader sense, since both, as Plato tells us (Republic 3, 410 c), are servants of the soul.

According to another mythical tradition, physical education was introduced by the wise Centaur Chiron, tutor of Achilles. Chiron combined medicine with gymnastics and music, thus lending his disciples physical beauty and strength.

The balanced pursuit of physical exercise and music lent health, strength and mental balance both to individuals and to the society they lived in. This is the reason why, every time the ancient Greek city-states were either split by a civil war or tried by epidemics, Pythia, the priestess of the Delphic Oracle whom they sought out for advice, advised them to organize athletic competitions.

Herodotus, referring to the Agyllians of Magna Graecia, informs us: «At that time this people suffered from many diseases and their livestock perished. Thus they turned to Pythia for help, and she gave them the following advice: «Organize athletic competitions»».

Pausanias, too (5, 4, 6), referring to the revival of the Olympic Games in Elis at the time of King Iphitus, tells us: «In those times, Greece suffered from civil wars and famine. Thus, Iphitus decided to turn to the god of Delphi and ask him to save them from these evils. The legend tells us that Pythia commanded Iphitus himself and the people of Elis to revive the Olympic Games.»

These two stories contain precious experience and wisdom with regard to the beneficial influences of these games, whose main characteristics were noble competition for the promotion of prosperity, inner peace and peaceful development of men and the society they lived in.

It is on these principles of the spirit of the games and of noble competition, a spirit both human and divine, that the entire education of youth was based.

Thus, it is certain that during the peak period of Greek civilization, physical exercise occupied a major part of the citizens' life and constituted the basic element of the education of adolescents.

The purpose of physical education, which was combined with music, was to form beautiful and noble-minded citizens. Moreover, the citizens had to have a good knowledge of the laws as well as the works of the poets in order to draw examples from them for their own lives and also learn from the feats of the heroes.

Already in Homer's time, the ideal of education had been crystallized in the words: «thinking and acting», i.e. that a man must think and act correctly.

The purpose of education during the Homeric Age is given to us by the preceptor of Achilles, the age-old Phoenician, whom Achilles' father had asked to teach his son how to be good at words and also at deeds

(Iliad I, 442).

During the Mycenaean Age, the ideal was courage together with virtue, i.e. «to always excel and be above the others»; such is the advice Peleus gives his son Achilles before he leaves for Troy (Iliad G, 209).

The concepts of a «feat» and of «excellence», which are related, express the Greek athletic ideal. The Homeric heroes perform amazing feats throughout their lives. The ideal of valour and virtue prevails in the mind of both the poet and his audience.

Later, however, after the Dorian invasion (about 1100 B.C.), this ideal became broader: now the meaning of a feat is no longer limited to courage, which satisfied the need of the Mycenaean hero for recognition of his feats and of himself as a hero long after his death - its content now refers to the positive influence his actions will have on all men.

The feats or labours of Heracles, who is the embodiment of the new ideal, are something more than mere acts of valour; they exercise a positive influence on men, thus contributing to their «not living like wild beasts».

Heracles defeated wild beasts and anthropomorphic monsters, and mastered the irrational forces of nature, imposing on them law and the will of the gods. After having accomplished all his labours, the hero is accepted in Mount Olympus, the abode of the gods. In contrast to this, the Mycenaean hero Achilles becomes the king of the dead.

Athletes' constant presence at and training in the Palaestra explains why, as far back as the late 8th century B.C., they were naked while they trained and exercised. The state of nakedness, the «gymnon», was so closely connected with physical exercise that it has lent its etymological root to the term «gymnastics» (i.e. to exercise naked) as well as to the term «Gymnasia», i.e. the place where one exercised.

It is during that period that the ideal of masculine handsomeness developed. It is expressed in works of art which depict naked heroic figures with all the characteristics of a man at the peak of his physical and intellectual development, that period of his life when he is at the same time an adolescent and a man, the point of transition from adolescence to maturity.

In the Gymnasia and the Palaestrae, in parallel with physical exercise, young men also cultivated *decency*, the most important virtue for a young athlete, in contrast to the vice of arrogance. The task of imbibing youth with this virtue of decency was assigned to wise and respected men, the «Gymnasiarchae», who were later called «cosmetes».

It was not long before the Gymnasia and Palaestrae developed into institutions of general education where the cultivation of the body was only a part of a broader curriculum aiming at the development both of the body and the intellect of the young.

It is worth mentioning that Aristotle himself taught at one of the Gymnasia of Athens, the Lycaeu. We also know that the Gymnasium of Ptolemy in Alexandria had a well-stocked library and a reading room where, at the time of Cicero, philosophers used to teach.

The beneficial influence of physical exercise on health, physical beauty, strength and fitness, but also in promoting courage and valour and developing all virtues was well known to philosophers, doctors, rulers and

legislators of all the Greek city-states.

Aristotle defines the content of education as follows: «The elements of education are four: reading and writing, gymnastics and music, and some also add painting as a fifth element.»

Like all the other ancient Greek philosophers, Aristotle believed that the goal of physical education should be an exclusively pedagogical and aesthetic one and should not aim at athletic exaggerations, because these destroy and harm the harmony and symmetry of the body. Nor did he approve of the educational system of the Spartans because, although it avoided athletic exaggerations, it imposed too severe a discipline on the young men and required an almost inhuman degree of training. Aristotle believed that when young boys reach adolescence, they must perform lighter exercises and avoid the special diet and heavy training which will impair the natural development of the body. The unquestionable proof of this theory, he goes on to say, is the fact that among the Olympic athletes who became victors at an early age, none, with the exception of one or two, ever won a victory again as an adult. This is to be attributed to the fact that, because they trained excessively hard at an early age, they lost their physical strength. In his *Politics*, he writes: «Physical education is the science which examines what kind of training is suitable to most and, if possible, to all men, since the basic aim of physical education is to educate the many and not only those who by their nature are gifted.»

Even the adherents of Pythagoras believed in exercise. The sophist Porphyrius Malhus says about Pythagoras that «he motivated them to compete and to participate in athletic competitions without aiming at victory, so that they may learn, on the one hand, to accept the hardships of training and on the other to avoid the arrogance of victory. Because it has been seen quite often that the athletes who were crowned with the victor's wreath were not always the noblest and purest in character».

In spite of all these wise admonitions of the Pythagoreans, Milo of Croton, one of the most famous Olympic victors, is a disciple of Pythagoras.

It is quite certain that the prizes of victory brought glory and fame to the victor's home city, although this did not constitute the main concern of the cities, at least during the time the Panhellenic Games were at their peak. The main concern of the city-states was to increase the interest of adolescents and young men in the games and thus attract them to the Gymnasia and the Palaestrae.

In Lucian's dialogue between Solon and Anacharsis, Solon says to Anacharsis: «We oblige them (the athletes) to train and exert their body, not only in order to participate in the games and win prizes - because only few among them can reach the level of performance necessary to win them - but because we believe that many more benefits will ensue from physical exercise both for the city and for them.» The few victors, however, were presented as an example worth imitating so that young men were motivated to exercise their body.

Later on, however, when the age of decline sets in, we see cities buying athletes and victories, and also athletes dedicating their winner's crown to kings, tyrants or city-states.

Plato believed that the basic aim of physical education should be the long-term preparation of citizens for the greatest competition ever, i.e. the struggle to defend the country, and not the creation of professional athletes, whether they be boxers or pancratiasts. Plato definitely did not wish citizens to become adherents of warfare, but merely to be able to protect their city against any threat from the enemy.

Plato believed that the goal of physical exercise and education was to create perfect men. A perfect man in his view was the man who enjoyed a balanced and harmonious development of body and mind, a eurythmic and «well-harmonized» man. Plato adds that competitive isolation, on the contrary, makes man aggressive, violent, unrhythmical, ungrateful, whereas, if his exercise is combined with the study of music and philosophy, he becomes refined and sensitive.

The form of education in which sport played such an important role was not aimed solely at adolescents. Its task continued well after adolescence, contributing both to the education of citizens and to the ceaseless cultivation of their intellect.

Education was based on the principle that man is an entity consisting of interconnected functions and factors, both mental and physical. It aimed at the development not of a single quality, but of the total of mental and bodily functions and abilities of man.

In performing this duty of theirs, the great teachers believed that man constitutes an intellectual and physical entity, the fruit of virtue well applied. They worked like sculptors, creating perfect forms out of a shapeless mass of material. And the teacher had his mind for ever fixed on this ideal of perfect form: taking it as a standard, he moulded his work within this framework of harmony and good measure. In reality, what he was doing was a combination of teaching and forming - not providing the pupil with knowledge (i.e. instruction), but moulding his entire personality (forming) as defined by Jaeger, i.e. a process which aimed at creating a good personality in man, the way it is described by Simonides who refers to it as a perfect square, a square not limited to intellectual qualities, but also qualities of the arms and legs.

The basic characteristics of the harmonious, square, classical man were frugality and physical fitness, progressing in harmony with intellectual development and, finally, the respect of the principle of everything in good measure.

The expression «a square mind» or «a square man» is used even today in Greek to denote an individual who stands with his feet firmly planted on the ground while his mind embraces the universe.

From what has been explained here in brief, we can draw the conclusion that the educational system of the ancient Greeks during the peak period of Greek civilization was based on a combination of physical exercise and education of the mind. The object of this education, however, was not to enable the individual to secure some material gain. The young men studied history, arithmetic and geometry; they recited epic poems and excerpts from the tragedies: they played the flute and the guitar.

Aristotle believes that learning which aims at some practical, material result is not a quality of free men and that «seeking to draw some use out of

everything little befits a free, magnanimous man» (Politica 8,5). Plato recommends the study of arithmetic because he believes that it elevates the mind as well as the soul, on condition, however, that «one knows why one is studying it and one does not exploit or degrade one's learning» (Politica 7,8). Even Socrates says that he was taught reading and writing and the guitar «not in order to make professional use of his knowledge, but in order to educate himself, as befits a free man of private means» (Plato, Protag. 3).

Similar ideas are also put forward by Lucian: «All men should be educated, not in order to use their physical qualities for material gains but in order to be in a position to put to correct use the qualities which they have been gifted with.»

The orator Demosthenes agrees: «It may be a shame for someone not to have knowledge of geometry, or not to be educated in general, but to abuse these paths of knowledge is humiliating.»

It is evident, therefore, that the prizes, the glory and the honour of victory were the incentives that motivated the gifted among the young men to undergo the strain and austerity of exercise and training in order to win the Olympic crowns of olive. Their city, of course, shared their joy and pride, but also their fame, but did not make any special efforts or take steps to prepare its athletes for their participation in the Olympic or in the other Panhellenic Games so that they might secure her these honours.

During the peak period of the Panhellenic Games in Ancient Greece, there was no special preparation of talented athletes for the different competitions since, as has been mentioned already, physical exercise was something natural for all citizens of every age and social class. Those among them who managed to excel participated in the greater games.

It is a fact that the training of athletes in antiquity was very strenuous sometimes and lasted almost all day long.

From the severe criticism of Hippocrates, Galen and other doctors against excessive training and lack of moderation, we deduce that in the postclassical period, the trainers knew a great deal about training and that the methods they used were very similar to the ones applied by trainers in different countries today.

Plato, too, rejects intensive and specialized athletic training, which he calls «soporific and detrimental to one's health» (Republic, C,13). In other words, Plato tells us that the athletes who train excessively because of the games fall into a state of intellectual stupor for the rest of their life. And he adds: «Don't you see that these athletes fall seriously ill if they deviate even a little from their prescribed diet?» (Republic, C,13).

As a result of this view, the athletes who participated in the games did not attach particular importance to records, either in the foot-race (and not because there were no chronometers at that time!), or in the remaining events, i.e. javelin- and discus-throwing, as well as the jump.

There is no information about records during the thousand-odd years in the course of which the Olympic and the other Panhellenic Games were held. There is only little and vague information on this subject: we do know, for instance, that the Olympic winner Phaullus jumped beyond the sandpit and that another athlete, Ladon, when he ran «ran as if he were flying, with enormous,

indescribable speed». What was of importance was victory as such - never the record which tends to turn today's athletes into machines, developing one of their talents to the detriment of the others.

In his *Republic*, Plato writes that since the physical make-up of women is so similar to that of men, they too should train themselves in the same manner for war and for life; because there is no task for the state which is more important than that of preparing its men and women to become good citizens. Exactly this happened in Olympia where every four years games for girls called the Heraean Games were organized, though not simultaneously with the men's games (Pausanias 5, 16, 2).

Summarizing, we could say that the education of the ancient Greeks was centred around the Gymnasia and the Palaestrae, while its aim was to form both handsome and good citizens - because only then would they be in a position to be useful to their country and to themselves.



THE ANCIENT GREEK PHILOSOPHERS AND SPORT

by Prof. K. Despotopoulos (GRE)
Member of the Academy of Athens

We have gathered in this sacred location in order to honour the Idea of the Olympic Games. To the ancient Greeks, this Idea was a symbol of human virtue and of their national unity; an Idea, I believe, which in our day, too, lends itself as an appropriate symbol of the beauty of youth, both physical and mental, as well as of the ethical cohesion of humanity.

The truce proclaimed during the Olympic Games was an institution of supreme historical importance: it stood for the ethical priority of sport vis-à-vis war and proclaimed the substitution of warfare by athletic competition. What a beautiful demand indeed, also for our present era! And especially for our era, when warring powers have at their disposal arms systems with a tremendous power to destroy both human beings and natural landscapes.

Participation in the Olympic Games was a privilege of the Greeks; this statement, however, should not scandalize contemporary idealists as regards human rights on an ecumenical scale. When, more than twenty-eight centuries ago, the Olympic Games were founded, that which in later times was given the name «Ecumene» did not yet exist. In those times, with no transport technology, communication between peoples of remote lands was almost impossible; as for being acquainted with each other, that too was almost or even entirely nonexistent. As a result, it was reasonable in historical terms that social cohesion and awareness of, above all, moral similarity and solidarity should be limited to people who shared the same mother tongue, the same country and the same nation and that it should distinguish them from the peoples of neighbouring countries with a different mother tongue.

This awareness of belonging to the same nation, as well as its preconditions and consequences, already explain sufficiently the reasons why participation in the Olympic Games or other Panhellenic Games was limited to Greeks only. Moreover, the exclusively Greek participation was justified by the religious character of the locations where they were held, locations dedicated to some member of the Greek pantheon; particularly so with regard to the Olympic Games and to the legend of their foundation, attributed to the first and foremost hero of the Greeks, Heracles, a noble symbol of fortitude, valour and physical strength, protector and saviour of men from wild beasts and all sorts of rogues and villains.

Furthermore, it is certain that the ancient Greeks regarded their nation as the ethical pioneer of humanity. Herodotus (I, 60) mentions this opinion, very popular in his time, which likewise appears in Plato's *Epinomis* (987 de). However, this self-awareness of the Greeks, and the self-confidence that went with it, did not mean that they denied the merits of non-Greeks, i.e. their inherent value as human beings. Most eloquent in this respect are the words of the Field Marshall of the Greeks in the battle of Plataea to Pausanias, King of Sparta, as a result of which their Asian hostages were saved: «Barbarians they may well be, but they are human beings all the same.»

In the world view held by great Greek personalities such as Aeschylus, Euripides or Plato, the distinction between Greeks and Barbarians had already been overcome. In our day, the distinction between Greeks and Barbarians no longer exists. Nowadays, in all latitudes of our globe, which has now become an *Ecumene* of the human race, there is uniform and equal acceptance of people of all races, without distinctions between the civilized and barbarians. Nowadays, all the qualities and ideals claimed by the ancient Greeks to be peculiar to their nation belong as of right to mankind as a whole. In our time, the Olympic Games are an ethical asset, part of the brotherhood of all people of this *Ecumene*; i.e. they have to be a morally cohesive institution for the whole of humanity; further, they have to be a source of inspiration for humanity to commit itself to peaceful tasks, in the same way as they constituted an element of cohesion for the whole of Greece in ancient times.

Indeed, sport was regarded as an important component of the special characteristics of Greek civilization, not only in the form of the Olympic Games, which were its culminating and glorifying aspect, but also as regards the importance they occupied in the daily life of the Greeks - sport contributed considerably in forming the personality of the ancient Greeks, since not only members of the higher social classes participated in them but, in principle, almost everyone, from their childhood and on to their adolescence. The most eloquent account of the great popularity of athletics in Ancient Greece is what was written about the battle of Marathon, i.e. that in this battle, victory was won by the ten thousand athletes, these ten thousand being none other than the entire Athenian army, in other words, the entire male population of Athens and not only the sons of a few aristocratic families; and these Athenians had both all the physical strength which ensues from athletics and the mental strength that was typical of them.

The extremely broad popularity of athletics in Ancient Greece is also proved by archaeological findings, such as ruins of *Stadia* and *Gymnasia* even in the smallest of cities; but convincing proof is also afforded by the Greek language itself: even today our language includes idiomatic expressions and words whose origin in athletics is manifest. Plato, himself a champion in wrestling, uses a current expression in athletic terminology, meaning «to abandon or withdraw from a competition», when he describes how Socrates called abandoning a dialectic battle for the cause of righteousness something sacrilegious as long as there was still a breath of life in him and he was capable of articulate speech (*Republic* 368 bc). The great extent to which the Greek conscience was imbued with athletic experiences is fur-

ther proved by the famous dialogue between Euribiades and Themistocles prior to the sea battle of Salamis: «Themistocles, we beat competitors who set off before the signal in the public games. - Yes, of course, but we do not reward those who give up.» And the great extent to which athletics had left its mark on the ethics and spirit of the ancient Greeks is further proved by its impact also on the glorious realm of dramatic art. Tragedy, that magnificent creation of the ancient Athenians, was developed through the participation of dramatists or playwrights in the so-called «drama competitions» first founded by Peisistratus and thus named because the idea of competition born from athletics was being applied to drama, too.

The value and essence of athletics as an institution typical of the education and life of the ancient Greeks, and a determining factor of the so-called «Hellenic miracle», i.e. the unprecedented achievements of the ancient Greeks, had also attracted the undivided interest of legislators and philosophers of the day.

Allow me at this juncture to mention also the coexistence of philosophy and athletics in the lives of famous Greek personalities. Plato, himself a typical example, mentions - through the words of Protagoras - Herodicus from Sulumbria and Ictius of Tarentum, both of them famous mainly as philosophers, although both of them are also known for their active relationship with «gymnastics»; Ictius is mentioned especially as an Olympic winner, but also as a model of noble aspirations, reason, prudence and valour; as such he is also praised by Plato in his *Laws*.

Sport is not merely mentioned but given pride of place as one of the important elements of education by the great philosopher Democritus from Abdera, also symbolically called, by extension of the athletic term, «Pentathlon winner», as praise for his excellent performance in five domains of the intellect. Democritus persistently underlines the character-forming, beneficial influence of the strenuous competitive effort which he regards as indispensable for the correct upbringing of youth; and among the three main elements of education he emphasizes sport, expressing it with the term meaning «participating in competitions.» The following are his words: «Children who are allowed not to make an effort will not be able to learn letters, music or sports competition, nor that which above all embodies virtue, i.e. respect. For it is from all this that respect is habitually born.» And parallel to the above statement, he is emphatically against educating the young without at the same time subjecting them to competitive effort (B 179).

Plato, the greatest philosopher and education expert, produces a thorough and well-documented report of the essence of sport as well as an evaluation of its value. He was well equipped to do so from his personal experience of athletics which he acquired during the period of his life in which he was an excellent athlete. In the *Republic*, his main work, he writes (403 c): «The young must be brought up not only by cultivating their intellect, but also by athletic exercise.» He goes on to say: «The athletic training of the human being should begin in his childhood and continue throughout his life.»

But Plato does not confine himself to ratifying, through the word of philosophy, the value of «gymnastics» in the life of man, something the

Greeks had already believed in and practised in their daily life for centuries; he goes on to interpret the extent of its contribution to the physical well-being of man. To this end he criticizes the theoretical comparison, well-known in his time - and also in ours - between «gymnastics» and «music» and between body and soul, i.e. as if gymnastics influenced only the body, and music the soul. He describes this theoretical comparison as superficial and underlines that not only music, but also gymnastics have a soul-forming influence, i.e. that sport, over and above its manifest and universally accepted beneficial influence on man's physical build-up and health in general, also exercises a most beneficial effect on his mental structure and in particular on his thymic aspect, as it arms him with fortitude and strong will, giving him the ability to withstand the vicissitudes of life and to persist dynamically in his efforts - a most useful weapon for succeeding in the struggle called life.

But after emphasizing the positive influence of athletics in moulding man's psyche, Plato hurries to warn us about the dangers for man's character inherent in his totally one-sided education in gymnastics only, just as dangerous as his one-sided education, say, only in music. He explains (410 d) that the individual who has educated himself only in athletics, without cultivating his mind whatsoever, runs the risk of becoming an uncouth, rough man, devoid of good taste, cruel and violent; but the man, on the other hand, who has devoted himself exclusively to the cultivation of his mind without any athletic training of his body, runs the risk of becoming a timid man, i.e. hypersensitive, without any will or courage, since the former man cultivates excessively the «wild» element of the soul which is the power of volition and the latter cultivates, also excessively, the «tamed» or «mild» element of the soul, i.e. his intellectual sensitivity. And, having described and disapproved of the above extremes, Plato proposes as an ideal form of education avoiding the excessive and inharmonious occupation of the individual either with athletic exercise or with the cultivation of his intellect, in order that he may acquire the two basic ethical values, valour and reason, in harmoniously balanced proportions.

Plato was not unaware of some negative opinions regarding athletics, in particular regarding the exaggerated honours bestowed on champions or, in general, regarding the value of those young men characterized as athletes. Moreover, these criticisms had been expressed by prominent Greeks, the most widely known among them the poet-philosopher Xenophanes and the poet Euripides, whose views on life were the fruit of wisdom and philosophical thinking. However, Plato was familiar from personal experience with some exaggerated trends in the diet and way of life of the athletes. Therefore, through his synthetic educational proposal combining both gymnastics and music in a harmoniously balanced manner, Plato indirectly gives an answer to both the above prominent poets and austere critics of sport and also tries to correct the rather one-sided way of life of some athletes and, above all, to integrate athletics in the well-balanced orbit of a «correct education». To this end he does not forget to include explicit advice to athletes to avoid whatever is not suitable for them and, in particular, drunkenness (403 e) and a sophisticated diet which he describes as «soporific...

and detrimental to one's health» (403 e-404 a), such as dishes rich in sauces and other juices, or extremely tasty sweets, as well as erotic over-indulgence (404 cd).

Plato sensed the danger of athletics becoming degenerate through what he calls diversity - as against simplicity - that is, over and above other things through affectations of all sports in order to draw more spectators to the athletic competitions; to correct this evil he persuasively demands that athletics remain simple and genuinely serve humanistic education (404 b). How topical these wise remarks of Plato sound in our time and day!

Aristotle, that great scholar and a genius among the disciples of Plato, gives approximately the same advice as his unique teacher regarding athletic training, taking special care to protect the young from the harmful consequences of the abuse of gymnastics. He disapproves of the premature training of young children in heavy categories of sport because these are harmful to their smooth physical and aesthetic development; and he recommends that young children be trained in light athletics until they reach the age of adolescence.

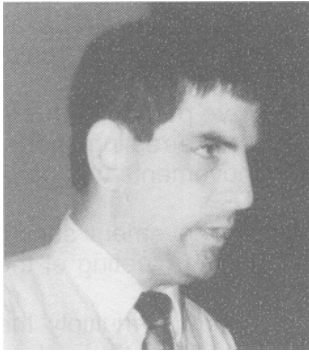
As an argument in favour of this view, Aristotle states that only two or three athletes became Olympic champions while still in their childhood or adolescence; in other words that, as a rule, those athletes who became winners in the Olympic Games in their childhood did not have the necessary stamina to continue their top performance but, through their premature over-training and the untimely strain on their physical constitution, they became incapable of achieving top performances in the years that followed. And he goes on to propose the following as correct education: after having performed only light sports in their childhood, without an imposed diet and without excessive strain, as soon as adolescence begins the young men should occupy themselves for three years with other lessons which nourish the mind and their sensitivity; and only after this three-year interval of the study of music in the sense in which Plato applies the term, when their body has been largely already formed, and their intellectual development has also taken place to some extent, should they be permitted to engage also in heavy sports and follow the strict diet that goes hand in hand with them (*Politica* 1338b 4-1339a 10).

Aristotle's aim was that the young should avoid one-sided education in gymnastics only and not neglect their intellectual and aesthetic education; he further regards the simultaneous cultivation of the mind and training of the body as incompatible because (1339 a 9-10) «the pain of the body hinders the intellect whereas the pains of this latter hinder the body». He expresses concern about excessive training during childhood in order to become a champion; in general he is very cautious in his evaluation of sport and particularly cautious as regards its abusive cultivation in military societies and its alleged contribution in forming valiant men.

Aristotle approves of sport, but he sees through some of its abuses with a clearer eye than Plato and perhaps even Democritus. This can be explained by the ethics prevailing at his time. It is the period of the onset of postclassical Hellenism. The morals of competitions, always in harmony with the most important manifestations of society, appear to be in decline in

Greece during his time, since many other moral values foreign to the morals of the games have now been projected onto the society of his time. The youthful beauty of both the body and the soul no longer constitutes a basic social value. Sport has not yet disappeared from the life of the Greeks, but winners do not enjoy the same prestige as in previous centuries. In the past the crowning of an Olympic winner symbolized something like drinking from the cup of immortality and becoming oneself immortal, like legendary Olympic victors such as gods and heroes. Until the sixth or even the fifth century B.C., athletic competitions were intertwined with religious cult. In the first half of the fifth century B.C., religion, athletics and poetry, as well as art, constituted an organic entity of life. The cities made a breach in their walls to let the Olympic winner enter them through that point like a demigod. Pindar and Bacchylides wrote hymns for the winners in the Olympic or the Pythian Games. Myron, the sculptor of statues, immortalized the movement of the discus thrower. With his statue of the messenger, his colleague Polycleitus created a «rule» as to what a body formed by athletic training should look like. By the time Aristotle expressed philosophical thoughts on sport, the games no longer had the aspect of a religious experience or a poetic exaltation. This explains why Aristotle, in his dissertation on politics, deals with athletics in a down-to-earth, practical manner without referring to their religious elements and without describing them in poetical terms.

However, what is of particular interest to us today is that even this last philosopher of classical Greece acknowledges the persistent value of sport in its pure substance as an institution which is precious for education and as a timely function for humanizing the individual. In this sense, sport, severed from the religion of the ancient Greeks, is an institution which in our day is more than precious for the whole of humanity. Furthermore, nowadays too, it is essential that sport, which is already ecumenical, should be inspired by the noble ethos of ancient Greek sport.



THE REVIVAL OF THE MODERN OLYMPIC GAMES AND PIERRE DE COUBERTIN'S THOUGHTS ON SPORT FOR ALL

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Every four years, the Olympic spectacle showcases the world's finest athletes. In less than a century, the modern Olympic Games have become the world's largest and most intensely watched celebration.¹ The competitions and ceremonies of each Olympic Games confer an array of meanings no less vast and varied than the audience the Games obtain.² Yet the modern Olympic Games advance an agenda that transcends the particularized meanings attached to discrete Olympic outcomes. It is useful to recall Coubertin's broader agenda.

Coubertin designated education as the pivotal concern of the modern era. In his opening address to the Olympic Congress of 1925, he observed:

«The future of civilization rests at this moment neither on political nor on economic bases. It depends solely on the direction which will be given to education.»³

Mind and body, he argued, must be educated jointly. He contended, «There are not two parts to a man — body and soul: there are three - body, mind and character; character is not formed by the mind, but primarily by the body».⁴ Thus, the physical exertion of sport should serve a necessary educational objective. Coubertin wrote, «It is my belief that no education, particularly in democratic times, can be good and complete without the aid of athletics».⁵

Attainment of that educational objective required an infrastructure via which to promote sport provision and participation. Coubertin observed:

At the end of the 19th century... young men lacked neither health nor courage, but did lack drive and passion... What was lacking was the garden for the cultivation of the will which is provided by organized sport.⁶

The modern Olympic Games were revived to further the development of the requisite sport infrastructure. Coubertin explained their revival by saying, «I saw the necessity for re-establishing the Olympic Games as a supreme consecration of the cult of athletics practised in the purest spirit of true sport, proudly, joyfully, and loyally».⁷ For Coubertin, the Olympic Games provided a means to promote provision of and participation in organized sport. The ultimate product of the Olympic Movement was not to be the Games themselves, but the sports opportunities and participation they engendered. Coubertin wrote:

«The brilliance of the Olympic Games does not blind me in the least. They of course aim only at an elite, for their purpose is to honour and exalt those athletes whose exceptional prowess kindles the ambition and emulation necessary for the maintenance of sports activity in general.»⁸

Indeed, for Coubertin, spectating was always to serve participation. He once commented, «The ideal spectator of a sports event is a resting sportsman who is interrupting his own exercise to follow the movements of a comrade more skilled or better trained than himself».⁹

Consequently, Coubertin argued that the Olympic Movement should work to promote sport for all. At his address to the opening meeting of the International Olympic Committee in 1920, he declared:

«Let us work to facilitate the daily practice of sport, to multiply the favourable opportunities which attract the individual, to destroy useless barriers, to simplify complicated regulations. Let us place the engine of sport everywhere to hand, let us continue to perfect it and to cheapen its manufacture, let us try to bring the different forms of sport closer together, to combine them, to exalt them through pleasure in their contrasts or through harmony of their similarities.»¹⁰

Again, however, mere participation in sport was not adequate. Sport was to serve an educational mission. Coubertin wrote:

«We make no attempt to hide the fact that Olympism... refuses to consider physical education as a purely physiological affair and each form of sport as an autonomous and separate exercise... Olympism is an overthrower of partitions... It advocates a comprehensive sporting education accessible to all [and] braided with... valour and chivalrous spirit, implicated in aesthetic and literary manifestations, serving as a motor to national life and a focus to civic life.»¹¹

This educational ideal does not emerge as a result of mere provision of sport. Nor does it result as a spontaneous consequence of participation. The key, as Coubertin pointed out, is in the nature of sport's provision:

«Sport plants in the body seeds of... qualities [that] may remain localized around the exercise which brought them into being... The educator's task is to make the seed bear fruit throughout the organism, to transpose it from a particular circumstance to a whole array of circumstances, from a special category of activities to all the individual's actions.»¹²

In order to attain this ideal, Coubertin sought inspiration from the classic Greek Gymnasium wherein «there is a cooperation of subjects; sport, hygiene, science and art are found mingling together».¹³ The physical experience of sport, Coubertin argued, should be linked explicitly to cultivation of the intellect:

«[H]ow can one celebrate the festival of the human springtime without inviting the Mind to it ? But then there arises the high question of the reciprocal action of muscle and mind, of the character which their alliance and collaboration must assume. No doubt mind dominates; muscle must remain its vassal, but on condition that the most elevated forms of artistic and literary creation are engaged...»¹⁴

It is useful to consider this concern for implementation in greater detail, because it suggests that mere provision of sports opportunities and mere

promotion of sport participation are inadequate. We need to ask ourselves what our implementations are designed to teach. Throughout Coubertin's writings three themes emerge as keys to the link between modern Olympic sport and education: aesthetic appreciation, cross-national esteem, and respect for excellence. Let's examine each more closely, and consider its implication for our programmes of sport for all.

Aesthetic appreciation

As we have already seen, Coubertin made frequent reference to the aesthetic significance of sport. Coubertin felt the linkage so keenly that he devoted a verse of his Ode to Sport to aesthetics:

«Oh Sport, you are Beauty! You - the architect of this house, the human body, which may become object or sublime according to whether it is defiled by base passions or cherished with wholesome endeavour. There can be no beauty without poise and proportion, and you are the incomparable master of both for you create harmony, you fill movement with rhythm, you make strength gracious, and you lend power to supple things.»¹⁵

For Coubertin, aesthetic appreciation is cultivated via the experience of the body in sport. He wrote, «The sacred and aesthetic character of Olympia were consequences of its muscular role».¹⁶ For him, the appropriate experience of sport requires that training and performance become explicit opportunities for what he called «muscular pleasure».¹⁷ Coubertin is clear on this point. Although Olympic performances are to be appreciated by spectators for their beauty, the visible beauty of performance is merely a vicarious representation of potentials whose ultimate quality can only be apprehended in the act of doing sport. The authentic aesthetic experience accrues to the participant because the participant can feel, as well as see.

As always, Coubertin was concerned that our implementations of sport facilitate rather than hinder each participant's acquisition of aesthetic appreciation. The athlete should be taught to appreciate the intrinsic pleasures to be obtained from sport, and to minimize the significance of extrinsic reward. Coubertin wrote, «From the day when the sportsman ceases to place above all else his joy in his own effort and the rapture of power and bodily equilibrium which result from it, from the day when he lets himself be mastered by considerations of vanity or self-interest, from that day his ideal is tainted and its educational value... irremediably diminished».¹⁸

It is easy to build sport programmes around such external symbols of success as ribbons, medals, trophies, and adulation. But few, if any, of our sport programmes challenge participants to explore intrinsic aesthetic potentials. And even fewer provide a forum for athletes to discuss and share those potentials among themselves. In rare moments, athletes who trust one another may, with some embarrassment and surprise, acknowledge an aesthetic outcome from sport performance. But too often the athlete's nascent aesthetic experience goes unnurtured as his attention is refocused on victories and their material manifestations.

This is not to condemn the ribbons, medals, trophies, and adulation by

which we symbolize our regard for athletic excellence. Rather, it is to suggest that those rewards serve a larger aesthetic purpose. Coubertin put it this way:

«At the moment sport is upheld by fashion; an irresistible force, but soon spent. One would have to know nothing of history to suppose that the infatuation of present-day crowds will last indefinitely. This infatuation [gave] us a handy lever [but] will disappear as it came; surfeit will kill it. On that day what will remain ? Does the individual man feel the need for sport ? No. The fuss that has been made about some champions is powerless to create this need. It will assert itself only when the champion himself ceases to care whether people look at him or not. The true sportsman is the man for whom the spectator exists only as an accident.»¹⁹

For sport to endure, participation must serve more than mere competitive success. For sport to achieve its educational potential, we must promote each participant's apprehension of sport's aesthetic potentials. Coubertin's vision requires that our sport programme challenge participants actively to explore the opportunities for aesthetic experience that sport affords. That, in turn, requires that we provide athletes a forum for sharing the exploration with one another.

Cross-national esteem

Coubertin saw the modern Olympic Games as a servant of peace and international understanding. The quadrennial spectacle was, for Coubertin, a venue wherein «the diversity of national traits becomes a source of generous and peaceful emulation».²⁰ In 1895, he wrote of the Games:

«Healthy democracy, wise and peaceful internationalism, will penetrate the new stadium and preserve within it the cult of honour and disinterestedness which will enable athletics to help in the tasks of moral education and social peace as well as of muscular development. That is why every four years the revived Olympic Games must give the youth of all the world the chance of a happy and brotherly encounter, which will gradually efface the peoples' ignorance of things which concern them all, and ignorance which feeds hatreds, accumulates misunderstandings and hurtles events along a barbarous path towards merciless conflict.»²¹

Here again, Olympic sport serves a larger educational ideal. Coubertin envisioned sport as a vehicle via which to stimulate cross-national encounter and learning. The Games would become an occasion to respect and even to celebrate differences. But respect and celebration first require appreciation and understanding. Toward that end, sport programmes would use the occasion of cross-national (and, for that matter, cross-ethnic) encounter as an opportunity to provide cross-cultural education. Coubertin was not so naïve as to expect that sport competition is, in itself, sufficient. An explicit educational effort was required. He observed:

«To celebrate the Olympic Games is to appeal to History... To ask the peoples of the world to love one another is merely a form of childishness. To ask them to respect one another is not in the least Utopian, but in order to

respect one another it is first necessary to know one another. Universal history such as may be taught henceforth, with due regard to its exact secular and geographic proportions, is the only genuine foundation for a genuine peace.»²²

It is relatively easy to schedule competitions for those who participate in our sport programmes. But few of our sport programmes employ those competitions as occasions for explicit cross-cultural learning and consequent veneration of human diversity. If our sport programmes are to attain Coubertin's educational purpose, they must incorporate explicit opportunities for cross-cultural encounter and instruction. The sport experience must provide opportunities to savour our cultural differences.

Respect for excellence

For Coubertin, aesthetic appreciation and cross-national esteem require that the athlete develop a generalized respect for excellence. The respect for excellence is embodied in the Olympic maxim «Citius, Altius, Fortius». Faster, higher and stronger performances are to be respected and enjoyed. Athletic excellence is at once an aesthetic quest and a basis for cross-national esteem.

However, for Coubertin, excellence is not an outcome; it is a process. Excellence comes from striving, not attainment. Indeed, herein lies a key to the educational mission Coubertin sought to assign to sport. He described it this way:

«Nobody knows his exact limitations in advance. Only one road leads there - training and hard work. And when one has reached the goal, when one has set up one's own record, i.e., the best result one can reach, effort is still required to stay there. No insurance guarantees you the permanent possession of this record. Only persistent work can safeguard it. There... is the whole secret of sporting education.»²³

This, then, is a third element required by Coubertin's vision of Sport for All. Our programmes must strive to impart a reverence for excellence — not in terms of medals won or victories accrued, but rather in terms of each participant's efforts and goals. Ultimately, as Coubertin argued, «sport... needs respect for individuality».²⁴ We need to teach participants that excellence is not measured by competitive outcomes, but by the feat of pushing against one's own limitations. It is not sufficient to pay lip service to the values of effort and striving; our programmes must consciously nurture each athlete's probing of his individual capabilities.

Sport for All in perspective

For Coubertin, the Olympic competitor serves as an exemplar of the educational value of sport. Education, Coubertin argued, is incomplete without athletics. The mind and the body require joint and mutual instruction. Thus, it is appropriate that the Olympic Movement promote sport participa-

tion not merely for elite competitors, but throughout the general population.

Although Coubertin recognized sport as a vital component of education, he sought more than mere provision of sports opportunities and promotion of sport participation. Rather, Coubertin advocated sport implementations that consciously link the experiences of physical training and competition to the cultivation of aesthetic appreciation, cross-national esteem, and respect for excellence. The key is not in the mere promotion of Sport for All; rather the key is in the manner of sport programme implementation. To be consistent with Coubertin's vision, our sport programmes must afford each participant opportunities to cherish beauty, celebrate diversity, and honour the quest for excellence.

Notes

¹ For a discussion, see: J. J. MacAloon, *This Great Symbol* (Chicago: University of Chicago Press, 1981).

² This feature of the Games is discussed in: L. Chalip, «Multiple Narratives, Multiple Hierarchies: Selective Attention, Varied Interpretations, and the Structure of the Olympic Program», in *The Olympics and Cultural Exchange*, ed. S-P. Kang, J.J. MacAloon & R. DaMatta (Seoul: Hanyang University Institute for Ethnological Studies, 1987).

³ Address to the Opening of the Olympic Congress, Prague, 29th May 1925.

⁴ «Speech at the Sorbonne Congress», *Bulletin of the International Olympic Committee*, July 1894.

⁵ «The Olympic Games of 1896», *The Century Magazine*, November 1896, p. 55.

⁶ «Olympia» (Geneva: Burgi, 1929).

⁷ «Why I Revived the Olympic Games», *Fortnightly Review*, July 1908, p. 112.

⁸ «The Truth About Sport», *Le Figaro*, 8th July 1927.

⁹ «A Modern Olympia» (Auxerre: Jattefaux, 1910).

¹⁰ Address to the Opening Meeting of the 18th Plenary Session of the International Olympic Committee, Antwerp, 17th August 1920.

¹¹ «Olympic Letter», *Lausanne Gazette*, 26th October 1918.

¹² «What We Can Now Ask of Sport», Address to the Greek Liberal Club of Lausanne, 24th February 1918.

¹³ *ibid.*

¹⁴ «The Philosophic Foundation of Modern Olympism», Broadcast from Berlin, 4th August 1935.

¹⁵ «Ode to Sport» (Ghent: van Dooselaere, 1912).

¹⁶ «A Modern Olympia» (Auxerre: Jattefaux, 1910).

¹⁷ Throughout his writings, Coubertin uses a variety of phrases to describe the aesthetic experience of sport. This particular expression is taken from his Address at the Commemorative Ceremony for the 25th Anniversary of the Olympic Games, Lausanne, April 1919.

¹⁸ Address to the Opening Meeting of the 18th Plenary Session of the

International Olympic Committee, Antwerp, 17th August, 1920.

¹⁹ Address to the Opening of the Olympic Congress, Prague, 29th May 1925.

²⁰ «Ode to Sport» (Ghent: van Dooselaere, 1912).

²¹ «Athletics in the Modern World and the Olympic Games», *Bulletin of the International Olympic Committee*, January 1895.

²² «The Philosophic Foundation of Modern Olympism», Broadcast from Berlin, 4th August 1935.

²³ «What We Can Now Ask of Sport», Address to the Greek Liberal Club of Lausanne, 24th February 1918.

²⁴ Address to the Opening Meeting of the 18th Plenary Session of the International Olympic Committee, Antwerp, 17th August 1920.



SPORT FOR ALL: AIMS AND EXPECTED INFLUENCE ON THE OLYMPIC MOVEMENT

by Mr Walter Troeger (GER)

Chairman of the Sports for All Commission

IOC Member in Germany

When considering the subject which I have been set, the initial problem which arises is whether the wording ought not to be amended. As seen from an organizational viewpoint, at least, it appears far more important to investigate how the Olympic Movement or the Olympic organization can influence and support the worldwide Sport for All movement. Of course, there is interaction, which I will discuss later.

Sport for All programmes did exist without the International Olympic Committee and would certainly still continue to exist. But, irrespective of this, a useful form of cooperation has developed, to which the IOC has already given significant impetus.

Let me say right away that the role of the IOC basically lies, and must lie, in the coordination of worldwide activities, in the support of programmes and in development and expansion.

The Sport for All movement has grown up from the grass roots and has thus been very pluralistic and complex from the outset, as it still is today. My brief restricts me to the relationship between the Olympic Movement and this worldwide activity, and I am pleased to stay within these limits, especially since many of my colleagues who will be speaking here will be giving detailed reports on the basic topic and the activities of other organizations. A large number of national and international organizations has meanwhile joined the mass sports movement, of which many run parallel to one another but some are in undoubted competition. The pluralism of these activities has not prejudiced their development, but the very varied structures and targets have increasingly led to a call for a guiding hand and worldwide coordination and cooperation.

Even the definition of terms is neither uniform nor universally conclusive. Mass sports, sports for the general public, keep-fit sports, «basis» sport, are only a few of the terms which were, and in some cases still are, in general use. For good reasons, the International Olympic Committee decided to use the term Sport for All for its structures and activities, a decision which has also met with agreement outside the limits of its own organization.

The origin of the organizational efforts dates back at least 35 years; some of the witnesses of that time, the fathers and patrons of such organizations, are present here today. One of the first sources for the definition of

such a concept is to be found in the European Council, as part of its programme for the cultural development of its member countries. This concept already creates a link between high-performance sport and mass sport, but it was this very mass sport which developed into a fundamental Ideology between 1966 and 1976.

In line with the wishes of some of its member national committees, the IOC included the promotion of mass sport among its assignments at the beginning of the last decade and initially set up a working party under the name of «Mass Sports», chaired by the then President of the Czechoslovakian National Olympic Committee, our late friend, Antonin Hirnl. This working party was soon converted into an official IOC Commission in 1985, now bearing the name of Sports for All Commission, and the President of the IOC himself became its chairman, until he passed this office on to me at the end of 1989.

Since then, work within the IOC has developed quickly and extensively, as has been witnessed by the members of the Commission, who are attending today's session and also holding their annual general meeting here. But mention must also be made of those whose influence has had a decisive effect on work in the IOC, and many aspects of this report are based on their contributions. I will name only the most important initiator, Antonin Hirnl; the long-term President of the Belgian NOC, Raoul Mollet; Mr Zhenliang He, the current Vice-Président of the IOC and President of the NOC of the People's Republic of China, and the two Presidents of the German Sports Federation, Willy Weyer and Hans Hansen, who are or were all members of this Commission.

Within the IOC, the Commission was basically faced with three spheres of work.

First of all, help had to be given to those who had desired and called for this activity, namely the National Olympic Committees - especially those in eastern Europe who had worked, and are still working, on their own initiative for the development of the Sport for All programme.

Secondly, support measures were to be developed via the National Olympic Committees and passed on to the organizations which had, alongside the NOCs, developed, promoted and implemented a programme of this type on their own initiative in a large number of countries. For this, great care was taken not to hinder or limit such independent activities. By defining criteria for the competence of the NOCs, including divided responsibility for similar problems, the IOC has undoubtedly set the signals for the future. On the other hand, the Commission has also developed fundamental principles which have been readily accepted by partners outside the Olympic organization too.

But, thirdly, there was a substantial need for the triggering of action and new developments in many countries, primarily in the Third World. Few of them had either experience or funds and required IOC information via their NOCs for the creation of the appropriate structures.

At the meeting of the Commission which he chaired in Prague on 17th May 1988, the President of the IOC defined the problems as follows: «For the IOC contribution, there would be two alternatives, namely either help by

taking on patronage for actions, which includes financial assistance, or an invitation to all the major organizations in the field of Sport for All to collaborate with the IOC.» Although this statement referred to the second international congress which was being held at that time, it can certainly also be applied to the cooperation structures as a whole.

All those involved meanwhile agree that the IOC must play a significant role, which cannot, of course, simply be restricted to financial support. This applies especially within the IOC itself, although the Olympic Charter, our organization's «constitution», does not include any specific reference, even in its latest revised form. Nevertheless a number of provisions in this Charter can be deemed to justify such activities

Quotes from the Charter.

«Fundamental Principles»

2 - Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles.

3 - The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity.

6 - The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised without discrimination of any kind and the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair-play.

The Olympic Movement:

2 Role of the IOC

The role of the IOC is to lead the promotion of Olympism in accordance with the Olympic Charter. For that purpose the IOC:

1 - encourages the coordination, organization and development of sport and sports competitions;

2 - collaborates with the competent public or private organizations and authorities in the endeavour to place sport at the service of humanity;

5 - supports and encourages the promotion of sports ethics;

12 - supports other institutions which devote themselves to Olympic education.»

The activity which we are discussing is also mentioned in the provisions on the patronage and sponsorship which can be granted or taken on by the IOC, and in the statements on the Olympic Solidarity programme, which I will be discussing later.

One of the first of the Commission's assignments, and probably the most urgent one, was to establish cooperation with the major international organizations which had emerged over the years and which were exclusively or primarily devoted to Sport for All. In Europe alone, the European Council, the European Sport Conference, the European Community and the Assembly of European NOCs were active in this sphere. The other continental NOC assemblies have meanwhile also taken on this task, and it naturally also consti-

tutes part of the work of the world organization of the NOCs.

The international sport federations with IOC recognition are also increasingly implementing specific action in this field. Two more examples are the International Workers' Sports Federation and the International Sport for All Federation. As early as 1984, the World Council for Sports Science and Physical Education entered into an agreement with the IOC, which included definition of cooperation in the field of Sport for All and incorporated a study by Czechoslovakian experts, dealing in great detail with the development of «basis» sports in the developing countries. Primarily for the development of mass sports, the International Assembly of National Organizations of Sport (IANOS) was set up about ten years ago, with which cooperation still continues and which has meanwhile also founded continental organizations, the principal target of which is to develop mass sports.

Together with a multitude of scientific congresses, international discussion of Sport for All has hitherto been concentrated at three international congresses, which have more or less gained official character in view of the collaboration of the major organizations on preparation work. The IOC has given these congresses financial assistance and taken them under its wing, by becoming their patron and participating in concept work. In line with the current schedule, these congresses, which were held in Frankfurt am Main in 1986, in Prague in 1988 and in Tampere, Finland, in 1990, are to be followed by the fourth and fifth congresses in Sofia in 1992 and in Uruguay in 1994.

Following a decision taken by a large number of national organizations and international bodies, a new organ of coordination for Sport for All has meanwhile been set up, bearing the name of TAFISA (Trim and Fitness International Sport for All Association). The IOC and its Commission welcomed the founding of this organization, because it is able to bring together many developments and activities which were drifting apart and so it can be a significant partner in cooperation, both allowing useful contrasts and ensuring the necessary coordination.

A few weeks ago, Dr Jurgen Palm was again elected President of this organization and will certainly be giving details of its structure, so I need not do so now.

In its final communiqué dated 19th May 1988, the Second International Congress defined its request to the IOC as follows:

«The participants highly appreciated the active support and coordination given to Sport for All by the International Olympic Committee and its President, H.E. Juan Antonio Samaranch, personally, in cooperation with other institutions. It was recommended that the International Olympic Committee also in future grant its patronage to initiatives and events in Sport for All, including fostering cooperation and coordination in that important field of sport according to the lofty ideals of Olympism.»

However, developments as regards the competence and responsibility of the IOC have meanwhile progressed much further.

The same congress also gave instructions for the next congress in 1990. Unfortunately, the results of this congress in Tampere, Finland, are not yet available. They may be able to be included in the oral delivery of this

paper at the session.

The following task has also been included in the work of the IOC Commission:

- Evaluation of concrete results of Sport for All in producing help for the Third World countries.
- Searching for optimal ways of providing economic and material background for Sport for All requirements in different groups of countries.
- Evaluation of the project on international cooperation in the development of the Sport for All movement by working groups which will be formed by organizers of the Third International Congress.

The technical activities of the IOC can be summarized as follows:

a) Introduction of the Olympic Day Run in 1987:

From the outset, the IOC sought the cooperation of sporting goods manufacturers in the organization of this event, the character of which is basically the same as the «People's Runs» (Volksläufe) which have been held for years. The World Federation of the Sporting Goods Industry has readily granted this support, both for itself and its members, which has proved to be a benefit in funding the event and equipping participants, especially in the less-developed countries. When this event was held for the fifth time on Olympic Day, 23rd June, or thereabouts, 96 of the 165 NOCs were already participating, and this number is expected to increase. In 1988, the IOC Commission defined the basic concept for this event as follows:

«To commemorate the Olympic Day, on 23rd June, the IOC supports the efforts of all the NOCs throughout the world to stage a run or a similar endurance event to be organized close to this date for the whole population, men, women, children and families in close cooperation with the respective national sports federations.»

Work is continuing on the IOC Commission's plan to provide for this event and permit it to cover other types of sports or disciplines in addition to just a run. It may include cycling and swimming or other possibilities.

b) By giving patronage, sponsorship and financial funding to selected events in different countries every year, the IOC has the specific aim of fostering the movement in the overseas continents, even though Europe is also included. Although there have been problems during the seven years for which this system has existed, registration of suitable events on all five continents has meanwhile been achieved.

The regulations specify that two events per continent shall be selected annually and that NOCs which have received assistance cannot submit another application for three years.

In 1988, the IOC Commission defined the basic concept for this event as follows:

«Throughout the world, there are very many traditional Sport for All events held every year. In giving patronage on a once-only basis to stage an event proposed through the respective NOCs, the IOC chooses up to ten events (two per continent), and grants its patronage in order to honour its organization and to use this special event as a model for future organizations.»

c) With the arrangement of activities in countries in the Third World, there naturally comes a desire for additional assistance from the IOC. The

Olympic Solidarity programme of the IOC, of which details will certainly be reported elsewhere, has for decades been very successfully dealing with sports promotion within individual NOCs, giving priority to developing countries and trying to both assist high-performance sport and improve structures.

Our Commission was convinced that the Sport for All movement should play a significant role here and was pleased to note that its wish was respected, namely by the inclusion of Sport for All workshops and training courses in the programme for continental activities promoted and funded by Olympic Solidarity.

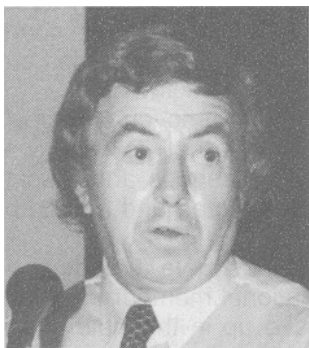
d) Many International Olympic Sports Federations have already been promoting mass sports, either directly or via their national member organizations, whereas others certainly have ground to make up in this field. Here, too, the IOC has taken action, made suggestions and given assistance with the preparation of concepts which had to be oriented to a specific sports discipline.

e) Finally, it has long been the wish of the mass sports movement to give priority assistance to traditional sports disciplines in various countries and regions, since they are in danger of dying out for lack of international familiarity and popularity but are, on the other hand, very well fitted to the motives of Sport for All. The IOC has been following such efforts with interest and is also prepared to support them.

So now we have come full circle to the subject of this paper and my initial query.

There is no doubt that promotion of Sport for All does affect the Olympic Movement, even if it has nothing to do with high-performance sport for the elite, with the fostering of understanding through international meetings and with the testing of the limits of one's own achievements.

But it does give this world-spanning movement the confirmation that the value of its work can be seen to possess at least the same legitimacy through wide participation in sports in all countries, climatic regions, social and cultural spheres and that the educational function claimed by the founder of the modern Olympic Games is particularly effective in this field, too.



NEW SPORT FOR ALL PROGRAMMES AND THE OLYMPIC MOVEMENT

by Dr. Jürgen Palm

President of the Trim and Fitness International
Sport for All Association (TAFISA)

As we approach the end of the century, the spectrum of sport has become one of the most diversified of social and cultural phenomena.

Today's sport is the most elitist. Today's sport is the most popular.

It looks for the one and only person out of more than five billion who runs the race as the best in the world. And it includes hundreds of millions of soccer players, joggers, swimmers, participants in more than a hundred major sports on this planet. This makes sport today one of the most elitist *and* most democratic forms of social life.

What is the future of this bewildering diversity ? What are the forces behind the search for the best individual on earth and the dynamics behind one billion participants ?

Is there still *one* sport, a unity between the singular Olympic hero and his slow and anonymous counterpart ? Is there something that binds both sides together ? Something that makes us understand the world of the fast legs of our Olympic medallist and the world of the slow legs of millions of joggers ? Does the Olympic Movement provide us with a platform of common understanding ? And if the Olympic Movement provides us with common ground for understanding sport as a whole: how can we translate the idea into everyday language ? How can we make ethical principles into cornerstones of practical organization ? How can we leave the ivory tower of philosophical considerations ? How can we improve the reality of Olympism in a world where access to sport is still limited in more than a hundred countries by low income, bad nutrition, lack of educational chances ?

We shall come back to these questions later. We shall find answers and doubts. We shall hopefully all be motivated to work on these problems in our countries.

One thing should be clear already: we need a new, fresh, critical look at Olympic self-understanding and Olympic reality. It will not be enough to describe the gap between a high-value system and the lower level of realization. We have to go beyond discussion. We have to construct a better reality.

We have to turn away from the focus that most countries still give to elite sport. We need a new balance.

We need good brains, good ideas and good amounts of money for the

other side of sport as well.

And in every country of the world we need an organizational framework in which both elite sport and Sport for All can find their home. This home may be in one body or in two separate but cooperating institutions.

Sport for All has become the contemporary challenge for the Olympic Movement.

With these preliminary considerations, I want to put to you my position:

I still believe in the Olympic Idea as a valuable system of general, educational and social importance for mankind. Coubertin was right.

I still believe that the Olympic Idea provides a link for keeping the diverse trends in modern sport together.

But the focus must become broader. The elitist direction must be complemented by democratization into Sport for All. Coubertin was close to that when he said: «Sport is not a luxury pastime and activity for the leisured few; for every man, woman or child it offers an opportunity for self-improvement.»

This position calls for consequences:

- a new orientation of the leaders,
- new organizational set-ups,
- aid to Third World countries,
- new forms of celebrating the Olympic Idea (e.g. with the participation

of hundreds of millions of active people, not only hundreds of millions of spectators).

But is there still the potential for one identity ? An identity for the Olympic hero and the Sport for All participant ? What do they have in common ? How much do they share in terms of experiences, motivation, qualities ?

When jogging 5,000 metres this morning I became thoughtful about this possible identity. I looked at myself, registered the speed of my legs, the motive for getting up early and the panorama around me. What do I have in common with the 5,000 metre-finalist of Seoul or Barcelona ?

What a difference in speed! The champion will reach the finish line in about 13 minutes. I will only be half-way at that time and will have to run 12 minutes more. His performance and mine differ extremely. But is there a comparability if we do not look for the normative performance but apply personal standards and expectations ? When we look not only at speed and championships but at the holistic experience of the moving body in the landscape: the interior nature of the body in the exterior nature of the world ? Do we share this ? Yes, viewed anthropologically, the racer and the jogger are close to each other. Two running humans!

What a difference in the recognition the finalist and I get when running! Upon our Olympic runner, the eyes of hundreds of millions of TV-spectators are turned, the eyes of sports presidents, sports goods manufacturers, editors and heads of sponsoring companies. But virtually nobody recognizes my morning run, it is an absolutely private event.

But still, do we not have enough in common ? Does not the lonely jogger also have observers - the observers inside himself ? - or those of his peer group ? Is not there the inner voice that tells me how easily and flowingly I am running this morning or how heavy my legs are after last

night ? Am I not concerned about keeping my running speed at the standard of last year, or even improving it ? Is not there the anticipated enjoyment of how I will look back on this morning's activity over the coming day ? That means: in the question of recognition, we also find something in common between the physical act and its social impact. We both move not only in a material but also in a social world.

However, what are the rewards we get ? The medallist will receive gold, media attention, a telegram from the State president and perhaps the offer of a new career. His rewards seem mainly extrinsic. The jogger holds no price in his hand. He stands under the shower, whistles a tune and enjoys his active body. He registers once more how much good it does to keep fit. His rewards are intrinsic. However, on our respective levels, we share the sensations of movement through environment, of winning against others or against ourselves as a completely self-made act. We share the elementary reward of enjoying our physical existence in the intensified awareness of this moment in life.

Much as the Olympic hero and Mr Everybody may diverge in respect of speed, recognition, rewards, medals, money and media, they are both actors in the same elementary human event: the holistic act of the human body moving in the outside world and the reflections on their emotional state. Both share physical activity in the environment, reflected in a complete involvement of living «*now*». Sharing this complete involvement is one of the great assets of human identity. And *everybody* has access to this.

In spite of the enormous difference in performance quality between the best and the mass, sport has better potential for application by everybody than other fields of culture like music, the arts and drama. The time it takes for the beginner to enjoy an activity in sport can be very short, whereas acquisition of skills and improvement of techniques in ballet, piano playing or sculpture require a longer preparatory period and are indeed more selective.

Willi Weyer, former president of the German Sports Federation, had this in mind when he declared at the first World Congress of Sport for All, 1986, in Frankfurt:

«If it were really so that in sport only the international top performance had any value and the participation of the multitude none, then we would reduce the human and cultural value of sport as created by man to absurdity.» And he added «international elite sport without participation of the masses in sport would be an isolated phenomenon without roots in the existence of the people».

I followed similar lines of thought when I addressed the Seoul Olympic Sports Seminar in 1989: «Some doubt whether Olympics still have roots in a sound basic sport culture or whether they are already floating away from their humanistic origin into a gigantic sport Disneyland of entertainment, media, dramatics and commercial turnover.»

If not, it is because even the sport for the best athletes of today is still connected with a broader reality, that of all the other persons around the world who participate without glory. If this connection were lost, the Olympics would indeed turn into a specific world of their own, great and glorious still, but isolated from the life of the people: the elite of the world's athletes as

actors in a dream world - far away from the boys who play football around the corner. To prevent the Olympic Movement from becoming a mystification, we need to give it balance. Olympics need a heavy investment in the world of Sport for All. Sport for All, as Ju-Ho Chang, President of the Korean Olympic Academy, put it, must be seen as a cure for the Olympics.

If that is true, how can the interaction of Olympics and Sport for All be promoted ? What does the Sport for All movement add to the international sport scene ? What does it add in terms of social and cultural values, number of participants, new direction, new programmes ? How does it fit into the world of Olympic ideals ?

Let me start with some figures. 92 countries of the world have declared their acceptance of the idea of Sport for All. 62 countries already have national campaigns, 50 nations so far have become members of the organization which, internationally, has taken care of the Sport for All movement since its foundation in March 1990: the Trim and Fitness International Sport for All Association (TAFISA). This new institution has been able to build upon the cooperation developed at Trim and Fitness Conferences since 1969. The last of these conferences was held just a few weeks ago in Bordeaux and drew leaders and directors of national Sport for All campaigns from over 60 countries.

The international research done for the Prague Sport for All Congress in 1988 and a survey directed by myself for the Toronto Trim and Fitness Conference in 1989 supported the estimation that today more than one thousand million persons around the world participate in one way or another in sport. In quantitative terms, Europe is still the leader with 29 nations running Sport for All campaigns. It is closely followed by Asia with 24 nations, Africa with 17, Latin America with 16, the whole of North America, and the Pacific Oceania with three.

What does Sport for All contribute to the physical education and sports scene ? According to our Toronto survey, the highest ranking value attributed to it is «health» (named 52 times). In second place we find «personal recreation» (32), at rank three the «contribution to the community» (25), followed by «personal well-being» at rank four (24). At quite a distance, the contribution to «personal development» is mentioned by 14 countries. Sport for All is seen as a «primary human right» by 12 countries. Ten times, Sport for All is mentioned as a medium through which to develop «physical culture». Eight nations nominate Sport for All as a basis on which «to improve elite sport» (so that is clearly the minority). According to this survey, Sport for All programmes contribute to both social and individual benefits.

Our survey is two years old, so the percentage of sport participation in the countries of the world may very well have changed already. However, as we are living in a time which is eager for international comparisons, I would like to give you the list of sport participation:

A participation rate higher than 50% was reported by Austria (70), Canada (65), Cyprus (50), the Federal Republic of Germany (69 - but this relates only to the western part), Fiji (50), Finland (65), Liechtenstein (50), Japan (60), the Netherlands (55), Switzerland (53), Thailand (50), the USA (67).

A participation rate of between 30 and 50% was found in Australia (49), Czechoslovakia (30), Denmark (45), El Salvador (30), France (35), HongKong (30), Iceland (40), Italy (30), Luxembourg (30), New Zealand (35), Norway (41), Sweden (40), Taiwan (39).

In group three, which reported participation up to 30%, we found listed Argentina (13.5), Bulgaria (27), the Comoro Islands (22), Greece (16), Hungary (25), Iran (20), Israel (16), Korea (26), Laos (20), Mauritius (15), Mexico (12), the Philippines (20), Poland (23), Puerto Rico (25), Singapore (28), Tanzania (29), Yemen (16), Yugoslavia (20).

However, please do not take these figures too seriously. They are approximations that might differ considerably from reality and need more precise and scientifically based investigation in the future.

The diversity of motives and directions in Sport for All campaigns becomes apparent in the semantic qualities of the following campaign titles:

Life. Be in it
Run for Fun
Jointly active
Sport, even I do it
Discover your abilities
The adventure of traditional sports
Le Sport est bien mieux dans un club

Before I present, using slides and video, some typical programmes for new ways of achieving social integration into sport and new opportunities for the participation in sport, I would like to make a short excursion into the theoretical foundation of Sport for All.

First hypothesis: A new awareness of the body

Not so long ago, the desire for emancipation from physical toil made people avoid physical effort. Now, a growing number of people are of the opinion that the body and its activity provide strong experiences of an enjoyable quality. More and more people obviously enjoy exercising for the sake of the «flow experience» (Csikszentmihaly, 1980) or for the benefits in well-being, relaxation or emotional stimulation. In sport, the body serves - something denied in other areas of life today - as a medium for individually initiated, created and experienced life acts. Physical activity can be understood as a small but real personal impact on the course of the world. The body provides, as it were, the sounding board for this personal, physical functionality. Our physical existence provides us, through sport, with a «human sociotope of physical existence» (Palm, 1989) and, as such, is indispensable to subjectively initiated, created and experienced acts with a profound physical, social, emotional and mental involvement.

Second hypothesis: Sport has a role in civilizational change

Sport can, today, be conceived as an answer to problems which are

taking on general importance. We have become aware of the hazard inherent in civilizational diseases, especially lack of exercise. We should be highly conscious of the implications of shorter work days, longer weekends, more holidays, earlier retirement and the dangers of a consumer lifestyle. Sport can be seen in relation to the impact of these new conditions, dangers and prospects.

Third hypothesis: Economy and activity are interdependent

The quantity and form of sports activities performed are related to the economic conditions of society. Economic progress improves the chances for people to turn in greater number to sports of a more expensive kind. Financial investment in sport facilities and sport development projects have a positive impact on the status of the economy, just as they affect quality of life, health and work performance in a more general and inspiring way. However, it has been found by comparative studies that sport participation can be improved by programmes to a higher degree, even if the general economic situation is not favourable. The growth of sport participation in Third World countries is remarkable. It is all the higher if cheaper activities are promoted.

Fourth hypothesis: Sport development is an intercultural progress

Not only the limited number of Olympic sports or the best known media sports form the regular programme basis. There are now very open positions for innovative trends, foreign sports and adapted programmes. There is an import and export process going on between North America and Europe on one side and the Asian, African and Latin American countries on the other. This includes traditional physical cultures of other continents. To the vocabulary of sport, we have to add Taiji and Capoeira, La Crosse and Sepak Takraw, Fierljeppen and Pelota, Dragon Board Racing and Klootscheeten.

Fifth hypothesis: The understanding of sport is undergoing a verbal and visual change

The traditional perception of sport among the general public is associated with excellence, records, hard training and special talents. Therefore, the story of sport should be told in a different way. The visualization as well as the verbalization of the meaning of sport should incorporate design and qualities which are closer to the abilities, interests and hopes of the general population. The term sport should be given additional meanings which include less excellence and more fun, less work and more play.

Sixth hypothesis: New ways of sport socialization

The traditional initiation of a person into sport participation through school and membership in a sports club in the teenage period are too limited an entrance into lifetime sport. It should be possible to embark on a sports career at all stages of life, not just through sports education in school. So, new ways of sports socialization are to be opened up in the form of advertising campaigns as well as through provision of sports events with open access to everybody.

Seventh hypothesis: Performance demands have to be levelled

The existing and, in practice, dominant levels of performance and competition in sports events are beyond the capacity of most non-sporting people. However, for nearly every person, there is a thrill in trying to do well in a form of exercise, a game or competition, if the level is close enough to the person's own capacity. Performance demands therefore have their position in Sport for All and regain their validity when they are levelled to the skill capacity of the different categories of participants.

Please forgive me if I have been speaking in rather abstract terms for the last few minutes.

However, you know that, in reality, sport is an act that is easy to understand. Sport is a very untheoretical, pragmatic process, and it is its simplicity that makes the language of the body so understandable. Let us not forget that sport provides us with a kind of language and ways of communicating which, like nothing else, are able to provide bridges from person to person in the diversity of languages and controversial positions in our world. (This, by the way, should stimulate us to develop more international sports events in which everybody can participate, because everybody understands the language of sport.)

Now it is time to enter the field of practice. I would like to show you some examples of Sport for All programmes. First, we shall consider the media as instruments for new ways of sports socialization.

If we look at a TV-commercial on fitness in Canada or at a poster for jogging in Hungary it is clear at first sight that here, a different reality of human movement is being portrayed than in the usual kind of sports journalism. Pictures and words are dealing less with the efficiency of a performance than with a human act in its environment, and with social contact. The semantic context of the message is broader, the dramaturgy of the presentation more variable. But also less spectacular. For the attempt to position a verbal and visual change of understanding, the titles and materials of many national campaigns may serve as examples.

When a Dutch poster exclaims (with a non-hero type of protagonist) «Cycling, even I do it» or when in the former German Democratic Republic a programme was called «Jogging with music», then the non-performance elements of the message demonstrate the fact of semantic extension in sport. The animated strategy to attract other target groups can be read in campaign titles like «Life. Be in it» (Australia), «Contamos contigo» (Spain),

«Sport is for all» (Switzerland), «Run for fun» (United Kingdom).

With the next slides, I would like you to look at three campaigns. I shall present elements from the Dutch campaign «Sport, even I do it», the Australian campaign «Life. Be in it» and this year's German campaign «Leben mit Sport» (Live with sport).

Fortunately sport is a rather flexible matter. It can be changed in its level of difficulty and in its rules to meet the demands of new participant groups. However, the traditional organization of competitive sport is not an open programme for everybody. Let us look at some elements of the traditional competition system:

To participate in it you need

... a license from the national federation

... to comply with international rules

... to belong to a limited age group

... to meet the performance standard of medium to very high level

... to commit yourself to training and competitions for the whole season.

To this system, we have to build an alternative or a supplement in which the level of difficulty and the obligations are adapted to new participant groups. In the (former) Federal Republic of Germany, Switzerland, Israel, Korea and other countries, the meeting-point system of inviting the people to participate informally in social running is one successful example. Here, access is given for a stranger to an activity without formal or financial barriers. The New Zealanders' instrument of «Get-started cards» with information on sports and addresses stimulated the development of the «Get-to-know-a-sport cheque» in the Federal Republic of Germany as an invitation system. Open invitation events in a multitude of sports with low or no performance requirements are held by the thousand in Poland, Finland, France, Italy and Korea. The Challenge Day, which started in Canada, is now becoming an international event in which the winners are not those cities which have the best sportsmen, but those which have the most sports participants in relation to number of inhabitants. As another attractive field of Sport for All, I would like to name a section of culture which is mostly older than modern sport, namely traditional sports.

Let us now have a look at videos from a Trimm Festival, a Challenge Day and a series of traditional sports.

I am now reaching my conclusion.

To promote the Olympic Movement, we do not need a world of spectators, we need a world of participants. Let me repeat this because, in this sentence, I am trying to put across the essence of my ideas:

To promote the Olympic Movement in the future, we do not need a world of spectators, we need a world of participants.

When we discuss essential conclusions for the promotion of Sport for All as a contribution to the Olympic Movement, we have an enormous foundation to build on. People want sport! People's interest in sports activity does not need to be pushed. It is there! It needs only to be served by programmes. With around 1,000 million participants in sport worldwide, we have one of the strongest behavioural trends of our time. However, these people need,

wherever they live, a framework in which their activities are taken care of.

Some conclusions apply to both, the Olympic Movement and the development of Sport for All.

1. Sports leaders all over the world must become more aware of the role that Sport for All can play as a basis for the Olympic Movement, and its responsibility for promoting the idea of Sport for All.

2. In every country, Sport for All needs its own institution, preferably in side or communicating with the national umbrella sports organization. It must be given the position, the economic basis and the public influence it deserves as the foundation of the national sports system.

3. In every country, a network of local sports institutions, like sports clubs, should be developed to ensure high and continuous numbers of participants in physical activities.

4. In every country there should be local, regional and national Sport for All events. But alongside the annual activities, there must be conditions for week-by-week participation.

5. The IOC and the International Sport for All Association should extend their endeavours to promote participation for everyone. New projects should be developed like Sport for All programmes in connection with the Olympic Games, joint worldwide events like the Olympic Day Run and the Challenge Day. Assistance should be extended to the Third World through Solidarity Fund projects. An International Sport for All Award should be set up.

Let us remember: the Olympic Movement does not need a world of spectators, the Olympic Movement needs a world of participants.



SPORT FOR ALL IN THE THIRD WORLD: THE TRADITION OF SPORT AND WAYS OF CO-EXISTENCE WITH THE OLYMPIC MOVEMENT

by Mrs Morenika Onanuga (NGR)

Africa is made up of many nations and peoples, generally of splendid physique. Up to the prime of life and beyond, the African is vivacious, full of energy and virile. In most parts, if we can forget the existence of the deserts - the Sahara in the north and the Kalahari in the south - the land is abundantly rich and fertile, and together with the warm weather, produces wonderful, rapid growth of fruits, plants and vegetables. The resources of the forest are lavish in terms of animals for game. In the past, therefore, largely agrarian/farming communities needed only to make minimal effort to satisfy their immediate needs. Consequently, individuals of all ages and ranks had plenty of time for leisure and surplus energy to burn off. It is no wonder that people found it possible to allot a considerable amount of time to personal interaction for settling all matters - be they economic, religious, cultural, to do with community administration, etc. - and of course to socializing as well. Thus the phenomenon known as Sport for All is not totally new or alien to the continent. Only the conception and organization of it on the scale known to the Western world are still in their infancy.

A pattern has evolved of filling part of one's leisure time with physical activities, partly for entertainment, in order to sustain interest, and partly for the sake of fitness. Adults occupy their time by playing a large variety of games, while young people's leisure hours are filled with an equally large number of vigorous activities; and what activity is more natural and appealing to all than dance? It thus takes the prime position.

Sports activities adopted a ceremonial garb as it became a tradition to use sports to entertain people at celebrations to mark multifarious occasions like popular ritual ceremonies and festivals. Dances in particular play an important role in the ceremonies marking the various junctures of life (rites of passage).

So many sporting activities are included in the programme for every gathering that it becomes necessary to organize sports meetings especially to determine the champions. Certain activities - usually the less demanding in energy - are made the preserve of the elders. However, the competitions bring together the young people and adults of the same village to work for the common good of families, villages and the community; districts, too, contribute to the struggle for victory.

Activities which are especially popular in addition to plain, vigorous dances, include acrobatic dances, wrestling and boxing. Those living on the banks of rivers or other great waters excel in aquatic sports like swimming, diving (for distances, lengths of time and catching fish) and boat racing with or without fishing. To shore-dwellers, swimming is a very, very ordinary accomplishment. Many are not just proficient in the art but are exceedingly happy in the water. Fearlessly, young boys and girls plunge into waters to chase and race one another, and play all sorts of games of their own devising. They are completely at home in the water.

Dance

If there is any physical activity in Africa that is universally performed without any barriers of age, sex, religion, location or occasion, it is dance. At the Festival of Arts and Culture held in Lagos in 1977, dance accounted for an overwhelming percentage of the performances. In his book, simply entitled *African Dance*, V. Vasuit wrote «Dance is the local companion of the African native from cradle to grave... It is the fundamental mode of expression of the African's action and attitude to life.» What an apt summing-up! Indeed, when an important personality, man or woman, or an aged person whose children have «arrived and made it financially», dies, there is always a «big do». The occasion calls for a feast. The minute details of the ceremony vary slightly from place to place, but generally, in West Africa, the children dress gorgeously and there are singers and drummers with dancing through the streets and general merriment on the day fixed for the final funeral rites. It is a huge social occasion and everybody is supposed to participate. The peak of the occasion is dancing till daybreak.

Africans adore singing and dancing. As such lovers of music and dancing, they dance while working, while worshipping and on the occasion of recreative functions and ceremonies marking the birth or naming of a baby, betrothal, marriage, successes in various endeavours, housewarming, etc. Every aspect of life provides a reason or an excuse to dance and dance for dancing's sake. Dancing is one of the principal features of all gatherings whatever their nature.

Sharing V. Vasuit's language and perhaps appreciation, the author of «*African Dances of the Witwatersrand Gold Mines*» wrote «The secret heart of an African is in his dances. The tribal dances performed by the native goldminers of South Africa vividly reveal this fact... without their dances, these men would not think life worth living. Music and dancing are their constant companions throughout their lives. Nothing is more natural to an African than to dance or make music for dancing; nothing more satisfactory than to share the dance routine with friends.» It is a very true observation. Dancing is performed in age groups, each group with a leader. As the group matures through life, it is identified by the title given to it, usually by the king of the land or some other appropriate head of the community.

African dance is a very broad and diverse phenomenon. It is so diverse in origin and type that it is almost impossible to classify or systematize

it adequately. A few of the more conspicuous characteristics that can be pinpointed are as follows:

The dance movements are very, very energetic and performance over the years cultivates in the dancers perseverance, tenacity, strength and skill, and generally develops the muscular system. Also, the movements manifest outstanding extempore tendencies, and motion surges spontaneously from the innermost core of the dancers.

African dances can be classified multifariously and inexhaustibly. One way is to distinguish them by the junctures of life, as enumerated above, which they are used to mark.

Another classification can be through the community's religious ceremonies for which they are used, for instance new yam rituals, annual festivals to propitiate the numerous gods. Hence, there is a sango dance and a masquerades dance all over Nigeria.

A third possibility is to use the predominant movement to classify the dances. Then there can be:

- (a) acrobatic dances
- (b) shaking dances
- (c) stamping dances
- (d) step dances
- (e) striding dances.

Whatever the classification, however, dancing and singing go together and mimic gestures play an important role.

Throughout the continent of Africa, wrestling is a universally popular element in the sports tradition. All young people, including, in some places, girls, practise it and continue to do so until the time of marriage. Practice sessions take place in their spare time. In this sport, they all seek to excel, and to attain the glory of being a champion is a constant aim of many a youth. There are frequent contests to which each sponsor will bring his wrestler or wrestlers and defy others to match them. Also, there are great annual contests, apart from other occasions for staging the sport. Supporters-cum-spectators from all over the neighbourhood or village go to witness the struggle for championship, as the community at large is fully briefed of any pending contests.

The wrestlers are grouped for their contests according to experience and records of achievement. Participation of already popular individuals is particularly significant. It provides an avenue for further establishing their fame and also a forum for young women to select men for marriage.

Prior to the contest, the athletes prepare themselves in all sorts of ways - as well as their physical training. Preparation is of the utmost importance. In cooperation with each other, the supporters of each contestant spare no effort to make him the strongest so that he will turn out to be the best.

African wrestling, it must be pointed out, is diverse in nature and varies from place to place. It certainly does not operate by the same rules and regulations as the Olympic type. Yet contestants strictly adhere to the traditional rules to avoid incurring the wrath and sanction of the officials.

The main feature of a wrestling programme is presentation of a series

of contests with warlike dance music and calls and claps from the spectators. The combination of music, calls and claps is more than enough to goad each contestant to action in an ecstasy of pleasant rage. Often, even the music alone is sufficient to stir the heart.

At the beginning of the contest, the rivals approach each other and perform the customary acknowledgment - this varies from country to country. After that, they begin to manoeuvre around each other to warm up to the peak. They then dodge and feign, twisting and turning at great speed with the aim of securing the advantage of first grip of the opponent's leg or ankle in order to upset his equilibrium and thereby throw him on the ground and pin him on his back. When they come to grips, the struggle is a severe test of strength and staying-power. With arms interlocked, legs rigid and heads pushing hard, they pull and twist and strain and pant. The spectators shout at the tops of their voices to encourage their particular favourite. Often, the contestants separate utterly exhausted. On such an occasion, the bout is regarded as a draw. The rules to regulate the contests are not sophisticated. Every kind of grip, hug or trick is admissible and regarded as equally fair to all. However, they must not fight, bite or scratch each other - that would not be wrestling.

During each bout, each contestant will try to carry the other completely off the ground for a little while, or floor him on his back and pin him down to win the bout. Each bout is complete in itself. The successful competitor receives resounding applause from the crowd in acknowledgment of his rare skill, strength and endurance. Actually, the wrestling ring is an open space of no definite dimensions or determined enclosure. The ground is, however, very soft and levelled flat. The distinguished spectators sit and others stand around the ring to form some kind of elastic boundary, each viewing as best he can. The spectators can move if necessary.

In his effort to revive the Olympic Games, it seemed that sports in Africa too were in the thoughts of Pierre de Coubertin. But the question is, how did he view African sports when he wrote in one of his undated notes before the VII Olympic Games held in Antwerp in 1920 that «Sports would conquer Africa... and would bring its people to enjoyment of ordered and disciplined muscular effort» ? At an IOC Session held in Rome in 1923, Coubertin enjoined his colleagues to help him spread Olympism in Africa. When he spoke of «African Games which would be held every other year... and reserved for Africans alone», he was probably seeing such games as a cautious prelude to African participation in the Olympics proper.

As early as 1896, 1912, 1920, 1924 and 1928, the National Olympic Committees of Egypt and South Africa were actively participating in the Olympic Games.

Olympic-type sports started in earnest in Africa at the beginning of the twentieth century; that is to say not long after modern sports began in Europe or soon after the Olympic Games had been held successively in Athens and Paris. Football took the lead in starting a sports club. In 1903, at the initiative of a Briton of Jamaican descent who was supposed to be teaching cricket to the students of the Cape Coast Government School in what was then the Gold Coast and is now Ghana, a football club was found-

ed. It was named the Excelsior Club. Thereafter, football spread to Algeria, Morocco, Tunisia, Nigeria, Liberia and other countries. The next popular sports, viz. athletics and boxing, also spread through the continent. In addition, whereas weightlifting and swimming constituted the central interest of the youths of Egypt, those of Ethiopia and Tanzania inclined towards equestrian games.

Currently, many countries in Africa cater for almost all the Olympic sports and other sports popular worldwide. Sports in Africa have leapt from the shadows into real existence, all the more so since the Olympic Games held in Mexico City in 1968. Great names of African sportsmen and -women now adorn valued sports records. Names like Abebe Bikila, Kipjoge Keino, Muhammed Gammoudi, Manio Wolde, Dick Tiger, Naftali Temu, Amos Binott and Wilson Kiprugut have set sensational records. In the main, national interest is being concentrated on Olympic competitive sports to keep abreast of other countries in the world. Non-Africans say that competitive sports play a special role in African sports life because the Africans believe that sports and games will give them a chance which they will not otherwise get for quite some time. Africans themselves believe that they are promoting friendship among nations through healthy competitions.

Focusing the floodlight of attention on competitive sport ought to have had a crushing effect on Sport for All. The nations, however, cry «not so», pointing out that in fact it is the belief in Sport for All, and the realization that sport cannot be for All wherever and as long as apartheid and segregation thrive, that lead the African nations to say that the ban on sporting links with South Africa should remain in force until discrimination is wiped out beyond doubt.



THE IMPACT OF THE SOCIAL STRUCTURES AND THE EQUAL POSSIBILITIES OF THE SEXES WITH NO LIMITS OF AGE OR PROFESSION IN SPORT FOR ALL

by Dr Wayne H. Osness (USA)

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During the present century, sport has become a social phenomenon of great magnitude and complexity. It has the potential of both positive and negative consequences for individuals and groups throughout the world. A majority of the world community have been involved as active participants, interested spectators, or simply disinterested bystanders through their encounters with sport in some form or another every day of their lives. Despite the fact that sport is a salient part of our daily lives, it has, until recently, received little serious study by sociologists. Accordingly, there are few clear and compelling definitions and descriptions of sport as a social activity.

As we consider the sociological implications of sport, and particularly the Olympic Games, it becomes very clear that our sporting events reflect the larger society, and that the larger society is greatly influenced by sport and those activities that surround it.

As we consider this relationship, it is important that we go back to Ancient Olympia - the ancient beginning of recorded sport - and attempt to understand the sociological implications of sport of that day in order to understand, and appreciate more fully, the historical perspective of sport as we know it today. We can then focus on the beginning of the modern Games held in Athens in 1896 with a new orientation but holding to the same fundamental principles and values that were in place centuries before. We can then attempt to understand better our present situation as we leave Seoul and prepare for the Barcelona Games. As we consider these sociological implications, we shall also consider the factors that relate to the participation of both sexes and non-traditional ages in the world arena of sport and competition for all.

This beautiful setting in the Valley of Olympia and our recent visit to the archaeological sites make it easy for us to relate to the ancient Games and the contribution they made to ancient society. Imagine with me the sun beating down on a beautiful August day where 20,000 men standing shoulder to shoulder on the grassy slopes of the stadium are observing the second day of the 83rd Olympic Games. The date is 14th August, 448 B.C. The site is Olympia, Greece, and the spectators have come from all over the known world.

Excitement mounts as the time for the start of the *stade* race comes nearer. The Hill of Kronos, north of the stadium, makes a green background for the kaleidoscope of shimmering colours which is the moving, jostling mass of men assembled to observe the race.

The searing sunlight, showering on the Valley of Olympia, fails to wilt the enthusiasm of this crowd. Absent-mindedly and without complaint, men, dripping with sweat, slake their thirst with cool water gulped from upended clay jars or scooped by the handfuls from the marble trough lining the race course. Purple-robed, the judges stride toward the southeast corner of the arena, there to take their places in the stadium's only seats. Every head turns from the judges at the first strident notes, loud and distant, blown by the heralds standing at the western end of the arena. The competitors are on their way.

Cheering swells as the 20 racers emerge from the sanctuary of Zeus into the stadium. Each is announced, by name, by the winner of the oratory contest held prior to the event. The slanted sun rays of late afternoon strike the naked bodies, gleaming with oil and reflecting the light like 20 mirrors of polished bronze. The athletes, proud chins lifted high, advance with lean and taut muscles rippling through their racers' thighs.

The line of contestants veers sharply to the right toward the starting line, a series of grooved stone slabs set into the ground. The judges give final instructions for the event. On signal, the athletes make their way to the starting line amid exuberant gestures and shouts from the audience. Each athlete prepares for the *stade* in his own way. A trumpet call shrills, and silence hangs on its last note. This is the awaited moment. The racers reach their assigned positions between upright posts set along the starting line. Twenty pairs of feet grip the grooves with tense toes. Twenty supple bodies bend slightly. A second trumpet note pierces through the stadium. Twenty thousand spectators hold their breath. Twenty racers crouch low. Two hundred toes dig deeper into the starting grooves.

On the official signal, the runners start the race. They're off! Oblivious to the uncontrolled yelling, the runners speed down the 200-yard course. Arms, held close to the body, alternate back and forth in swift motion making a blur of the bulging biceps, thighs and calves. The *stade* race, just started, is almost over. The racers are so well-matched they seem to be 20 abreast. Three racers suddenly put on bursts of speed that seem impossible. With feet barely touching the ground, the three flash over the finish line.

There is no consultation among the judges. Each man makes his own decision by himself. Which of the three racers, who seemed to cross the line as one, should be singled out as the winner? One must remember that the form and grace of the contest count as much as crossing the finish line first. Having slowed to a turn after the race, the runners trot back and forth cooling down and relaxing muscles. They show no impatience with the delay in the decision.

A herald, summoned by the judges, steps forward. A hush sweeps absolute stillness over the stadium. The three potential victors stand like statues. The herald takes his place in the centre of the racecourse. No one needs to strain to hear the clearly enunciated words, «Diomedes, Son of

Xenocrates, Honoured Citizen of Athens, come forward».

Diomedes is an Olympic champion! And, like a champion, Diomedes walks toward the judges, no emotion of pride, joy or happiness crossing his strong face. At the judges' table, he halts, calm and erect. From the table, one of the judges lifts the crown, the crown of wild olives cut from a tree with the gold sword of a stalwart youth of pure Greek parentage. Bowing his head slightly, as no Greek kneels to friend or foe, Diomedes feels the crown on his brow. The champion's family, friends and fellow athletes, swarming from the sloping banks of the stadium, engulf Diomedes. He is lifted to the shoulders of his brothers who carry him in naked triumph down the 200-yard course. Even friends of losers throw garlands and bunches of flowers to the new Olympic victor, hailed by all.

Three days hence, Athens will be prepared for the triumphant homecoming of her Olympic champion. Plans for the celebration will get underway as soon as the news arrives by messenger. Pheidias, the greatest sculptor of his time, delays work on the Acropolis sculptures to begin his statue of the victor, the long-limbed son of Athens. Pindar will write a victory ode to be sung by the fairest women and the handsomest men in honour of Diomedes.

At Olympia on this afternoon of triumph, Diomedes is now carried to the altar of Athena. The crowd following him is quiet. The victor's body arches in a graceful curve as he vaults from the shoulders of his father and brothers. Solemnly, Diomedes approaches the altar of Athena, patron goddess of Athens, his home city many miles away. He sacrifices a pig in thanks to the goddess for conferring on him the greatest honour a Greek can achieve. That evening, a giant feast is prepared in honour of the new Olympic champion. Speeches, music, and songs accompany the celebration of feasting and dancing. It will be long after midnight before silence settles over Olympia, a name which for centuries to come is to stand as a symbol for sportsmanship and fair play.

Our imaginary visit to the 83rd Olympic Games clearly indicates the similarities of this ancient festival to our current practices surrounding sporting events and the celebration of victory. Few, if any, social practices have enjoyed so long a history and have had such magnitude of influence on society as we know it today. Although sport in our world today mimics our present society, the fundamental rituals are consistent with those practised 3,000 years ago.

The opening day of the modern Olympic Games in Athens in 1896 was also, coincidentally, the anniversary of Greek national independence, thus permitting a forceful and intimate mixing of religious, patriotic, and athletic enthusiasm. It is noteworthy that on this Saturday, 5th April 1896, the audience was made up one of the largest groups of individuals to be assembled for peaceful purposes since ancient times. There was probably no gathering place in the world that rivalled the stadium of Herodes Atticus in its seating capacity of about 70,000, and there were an additional 50,000 who sat on the hillsides. The Athens Games were held in the true Olympic tradition. Although the five-day ancient games were extended to 11 days in Athens, the practices and traditions were virtually the same. This premier

sporting event of the age was a mirror not only of Greek society but also of world society entwined with the history, traditions, and philosophy of the ancient Games conducted over 2,000 years before. The opening ceremony included a «Cantata of the Olympic Games». This cantata was written by a Greek musician. He brought together the ancient and modern Games through the following words.

«Immortal spirit of antiquity - father of the true, beautiful, and good - descend, appear, shed over us thy light upon this ground and under the sky which first witnessed thy unperishable fame.

Give life and animation to those noble Games. Throw wreaths of fadeless flowers to the victors in the race and in the strife! Create in your breasts hearts of steel! In thy light, plains, mountains, and seas shine in a roseate hue and form a vast temple to which all nations throng to adore thee, o immortal spirit of antiquity!»

The Greeks were masterful in transcending the ages as they patterned the modern Games, with the social and cultural customs, after the ancient Games that were so instrumental in the establishment of the social practices and procedures of that time. The practices and traditions for the conduct of the Games still benefit from that very important beginning.

As we examine the sociological implications of sport in our world today we must go beyond the mere tabulation of numbers of people involved or the amount of money expended, and examine the more qualitative dimensions of sport. We must seek the meaning of sport - for individuals, for collective life-styles, and for society. Sport has become embedded in the social life of nations for a variety of reasons. Sport, like any other set of norms, beliefs, and values, may be and has been exported to other societies. The sport traditionally will retain its original meaning and form; however, it will likely take on a somewhat different meaning and form that is consistent with the new culture, maintaining its basic value system.

An example of that change is the change that has occurred in the involvement of women in sport. We remember that in our imaginary visit to ancient Olympia, it was only men who participated either as spectators or participants. Throughout much of history, women have been perceived as inferior to men and have been denied access to equal opportunities in most social situations, including sport. Research evidence has shown that women are not biologically or intellectually inferior to men. Although some differences are apparent in performance data, it is obvious that with increased opportunity to participate and train, the female athlete is rapidly approaching the performance levels of males. For example, the percentage difference between males and females in the time for the marathon decreased from 37.2% in 1963 to 11.7% in 1980. Similarly, the percentage difference in the 100-meter sprint decreased from 18.8% in 1927 to 8.0% in 1984. This demonstration, through sport, of similarities between males and females can serve as a strong influence of equality and social status, life chances, and life-style opportunities.

Although we have a long way to go, sport has been a major factor in effecting change. We have seen positive changes in the number of Olympic sports for women and the number of women participating in the Games.

This trend is very encouraging and very important. The same is true for those who are beyond the traditional age for participation. Although the performance levels are not as high, older persons continue to participate in sport in larger numbers. This participation and the achievements that have been demonstrated clearly indicate a new role for the older person and a greater respect for the contribution that those individuals can make to our society. Again, this is an indication of sport being used as an avenue to influence our society positively and create greater opportunities for those individuals within it.

As modern sport has become more complex and bureaucratic, it has also become an institution in most societies. Yet, in comparison to other social institutions, sport is sometimes viewed as a trivial institution that has little consequence for the larger aspects of social life. In reality, sport has demonstrated that it is a significant and enduring element in the social and cultural life of most modern societies. Just as the other social institutions are woven into a social fabric, so is sport an integral part of the fabric of that society. Sport, whether amateur or professional, in some way interacts with and affects all of our major social institutions. It reinforces and reflects many of society's values, norms, and beliefs. In turn, sport is an important influence on the major institutional sectors of society.

The relationship between sport and politics is one of the most enduring and persuasive examples of society's effects on sport. The governments of the city-states in Ancient Greece used sport to enhance the fitness of their citizens for war and to demonstrate their superiority above other city-states. They gave large incentives to successful athletes who brought prestige to their city. During the early part of the Roman era, sport was used for military fitness; in the later years the ruling elite produced sport-like events to entertain and thereby control the masses.

Although the importance of sport has varied over time, the growth of nationalism in the late 18th and 19th centuries revived the idea of using sport and games for promoting fitness and national patriotism. One of the main reasons for reviving the Olympic Games in 1896 was to stimulate improved physical fitness among children. The Games, and other international sporting events, soon became mechanisms for propaganda and competition. Sport and politics are interwoven and often used to demonstrate social, economic or political supremacy over another nation. The International Olympic Committee is working very hard to separate sport from politics as it establishes new policies and procedures. However, this is a very difficult task. Although not political in nature, it is very important for us to realize the role that sport can play in the development of national unity, patriotism, national pride, and the sense of fair play among the peoples of the world. Sport probably has the greatest opportunity, as compared to other social institutions, to bring the peoples of the world together with common values and respect.

Through the centuries sport has provided an opportunity for athletes to transcend social status throughout the world. In Ancient Greece and Rome, as in many of our countries today, an athlete is given high social status and prestige. In contrast, in the post-Roman period in Europe and during the

early part of this century in China, an athlete has held a very low status. Similarly, the opportunity to participate in sport or in particular sports has varied by social class background. In the Middle Ages only the nobles and landowners were allowed to participate in many sports. They often abandoned a sport when the lower strata began to participate. In fact, when an amateur sport became dominated by the lower strata it often became a professional sport.

During the Victorian Age, sport became institutionalized in the elite schools of developed countries which encouraged middle-class competition. Still, sport competition among the lower classes or among ethnic groups was traditionally discouraged or prohibited. It was not until the 1880s that the working class was given an opportunity to compete on an equal basis with others within the social strata. This was the beginning of changing one's social status through sport. The last century has seen massive changes in this respect. Most visible are those individuals who make large sums of money related to athletic competition and experience a major change in social status. Sociologists are beginning to realize the importance of sport performance as a factor in social status within our schools and recreation programmes at the local level. In fact, this change in status is the motivating force for lower classes to participate and strive for success.

One could not treat these sociological implications of sport without recognizing the acts of aggression and violence within the sport area. Examples include physical and verbal violence between players, players and officials, coaches and officials, and spectators. Increasingly, spectators emulate this violent behaviour, both inside and outside the stadium and before, during and after competition. Although we must be careful not to explain this situation away, it is important for us to realize that this, too, is a reflection of our society. In sport, where emotions are understandably at a high level, acts of aggression and violence are most likely to surface. Although these situations are generally controlled through the normal law and order process, it is critical that those involved in sport recognize this problem and look for solutions. Our athletes and coaches must take a leadership role in demonstrating the true value of sport which includes fair play, sportsmanship, respect for others, and living by the rules that govern society as well as sport.

Many of our athletes and coaches have taken an active role in this endeavour. This component of sport has been with us since its very beginning. Despite these problems, sport has survived and made its contribution to society. Although it may be overly optimistic to believe that these activities can be eliminated, we must continue to reduce the impact and recognize those who conduct themselves properly and provide good role models for other athletes and spectators. We also must put these situations in perspective. We must not let a few unpleasant instances overshadow the vast majority of athletes and coaches who live by the rules and the many contests that are conducted in a wholesome and positive environment.

During these last 3,000 years, the Olympic Games and the Olympic Movement have served to bring culture and social structure to new heights.

The Games have reflected society, but society has also been advanced by the Games. Those virtues of fair play, living by the rules, respecting excellence, and striving to be the best one can be, are all leaves on the same olive branch. They serve as a stimulus to artists, sculptors, scientists, and statesmen to improve the quality of society through increased vision and commitment to the quest for human dignity. This is what the Olympic Movement is all about; this is what positive interaction through sport is all about. We must recognize the power that we have, as citizens in the world of sport, to add life and meaning to the human condition and to improve the quality of our society, as so many have done that have gone before us. This is truly a challenge and responsibility.

The relatively small population of Ancient Greece created a culture so profound that its impact still influences the lives of men today. Greeks achieved their pre-eminence through the concept that the greatest creation on earth is the soul of man, and that it is basic to combine the highest order of the mind, spirit, and body. This unique philosophy gave birth to the idea of the freedom of the individual.

This ideal is central to athletics and has been learned, to a large degree, through sport. Twenty-four hundred years ago, a Greek historian, Thucydides, wrote «the kind of events that once took place, will by reason of human nature, take place again». The contemporary resurgence of amateur sport and widespread physical education programmes, combined with intellectual and spiritual training, may lead modern man to the ultimate in human perfection typified by the ancient Greeks at the height of their civilization.

Through the centuries, there has been no great change in the truth of Plato's words: «There can be no fairer spectacle than that of a man who combines the possession of moral goodness in his soul, with the outward beauty of his body; corresponding and harmonizing with the former because the same great pattern enters into both, if a man is eventually to achieve his highest destiny.»



THE ASIAN CONCEPT OF SPORT FOR ALL AND ITS IMPACT ON THE OLYMPIC MOVEMENT

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The purpose of this presentation is to discuss the historical development of the Asian concept of Sport for All, its relation to the global concept of the Sport for All movement, and how they impact the Olympic Movement in Asia.

The main points of my lecture are as follows:

A. Asia's traditional feudal system delayed the emergence of a Sport for All movement

B. The Asian concept of Sport for All is an integration of traditional and modern ideals, and harmonizes with the global concept of Sport for All

C. The Sport for All movement's aim to disseminate sports to all people is in accordance with Coubertin's idea of the Olympic Idea.

Sport for All is a social movement aimed at realizing the Olympic Spirit, which states that sports belong to all of mankind, transcending racial and class differences.¹ The Sport for All movement was established in Asia to pursue the recovery of health, fitness, and personality, damaged by industrial development.

Asia did not begin to pursue the Sport for All movement actively until the 1960s. The movement was activated somewhat later than in most Western countries due to the belated transition in this region toward liberalism and democracy. However, once Asia grasped the Sport for All idea, it enthusiastically promoted it. Asians continue to respond favorably to the aspiration and great challenge placed before us by the movement of Sport for All.

Pierre de Coubertin, founder of the modern Olympic Games, coined the slogan «Every sport for everyone» in a letter to the members of the International Olympic Committee in 1919.² Thus, we cannot separate the Sport for All movement from the Olympics, for they have a basic goal in common. Yet, while the Olympic Games are understood, the much larger international Olympic Movement is not. The Games are part of the Olympic Movement and are thus shaped by many factors including the Olympic Family, the Sport for All movement, global political changes, as well as nuances of a sociological, economical, cultural, and even religious nature.

Historical development of the Sport for All movement in Asia

As we consider the concept of sport in a historical context, the development of play, which is a basic element of sport, could be regarded as the result of physical, intellectual, emotional, and social developments of humans. We believe that as long as human society has existed, play, games, and sport have been absolute elements of human life.

The ancient civilization of China had a very rich tradition in sports. In 3,000 B.C., a system of individualized physical training called «The Frolics of the Five Animals» was devised. Movements of the bear, the bird, the tiger, the monkey, and the deer were welded into a fitness programme. It is not difficult to recognize that qualities such as strength, speed, agility, grace, and power were gained through that training programme. A great interest in physical education was also displayed through such widely practised activities as archery, chariot-racing, dance, and wrestling. Even a system of medical exercises called «Cong Fu» is known to have been established circa 2,500 B.C., and used for over 3,000 years.³

Historical background reveals that physical education activity in Asia was developed largely on the basis of the fighting skills and combat spirit of soldiers. It included ancient principles of education based on Buddhism and Confucianism. It provided a philosophy on how to improve human morality, personality, and virtues such as honesty, respect, courage, and righteousness. But due to the lack of a democratic system in Asia, in general, physical education was limited to certain sectors of the population, such as to military personnel.

Perhaps the first country which started a nationwide policy in favour of the masses by means of sports was the United States of America when the federal government, under Dwight David Eisenhower (1890-1969) as its 34th President, founded the President's Council of Physical Fitness of American Youth in 1956. However,⁴ as the title of the Council manifests, the movement was limited to the young.

We may say that by the President's Council and also by the late Dr Paul White's utilization of swimming and golf for President Eisenhower's heart disease rehabilitation in 1957, the United States of America was the first country to use sports for purposes of health and fitness of adults or the weak, through the so-called «Exercise Prescription».⁵

It was President John F. Kennedy, many years before the Sport for All slogan was invented, who in an address to the American Nation in July 1961 said: «The strength of our democracy is no greater than the collective well-being of our people.» And he went on to urge «an increase in our facilities and the time devoted to physical activity».⁶ Without knowing it, President Kennedy was describing the Sport for All movement that under this banner took shape, form, and substance at the Council of Europe in 1966.

Other governments adopted policies promoting physical exercise amongst their citizens. In the nineteenth century we saw governmental promotion of popular gymnastics in Scandinavia and Germany, and the Sokol Movement in Bohemia. In the 1920s the government of the Weimar Republic encouraged sport for citizens in Germany. In 1931 the USSR

launched a programme of mass participation in physical training under the title, «Ready for Labour and Defence».⁷

Every country has had more or less similar national policies in its history. However, we will hereafter focus on the movement termed or defined by the words «Sport for All» in order to review the historical background of the movement, thus, the Sport for All movement did not begin until the European Charter was issued explicitly showing a well-categorized and carefully defined movement for Europe and for individual nations within it. It was adopted in 1966 by the Council of Europe as the major long-term objective for their sports programme. Hence, limited to the term and not the ideology, the «Sport for All» motto was used for the first time in the world in 1966.

Thereafter, in the 1970s, countries which already had programmes of Sport for All revised and expanded them. Asia undertook the task of creating Sport for All programmes as well. However, to date, the participation rate of Asian people in the movement is lower than those of other regions of the world. But campaign slogans and specific programmes which have been implemented in Asia show that the movement is being actively pursued now. For example, I have seen in China (and it exists in other countries of the Far East) - in the first light of dawn, on the streets and in the parks - the early-morning gymnastics of many, many citizens. In the People's Republic of China alone, the number of persons who practise the art of shadow-boxing (Taichi) daily is estimated at over one hundred million people.⁸

Other programmes presently under implementation in Asia are as follows:

- A. Japan: «Active 80-s Plan» to reduce the increasing sickness rate
- B. Macao: Living Green, harmonizing natural environment with physical fitness activities
- C. Laos: Radio and Television Youth Sports Programme
- D. Hong Kong: Sports Diversification Movement for Elites
- E. India: Promotion Campaign of Traditional Sports
- F. Indonesia: Village Sports for All Project
- G. Israel: Sea of Galilee Popular Swim Programme
- H. The Philippines: Sports for Everybody
- I. Saudi Arabia: Enjoyment without Challenge
- J. Singapore: Senior Citizens' Programme
- K. Sri Lanka: Value in Sports for All in Being «a Means of Coexistence»
- L. Yemen Arab Republic: Olympic Day Run Programme
- M. Islamic Republic of Iran: Olympic Day and Physical Education Week for Sports for Everyone
- N. Korea: Hodori (Mascot of Seoul Olympics) Sport Promotion Plan
- O. Australia: «Sport Develops Young People» and «Sport is for Women» are promotion themes.⁹

The expansion of Sport for All programmes will result in an increase of the public's awareness of the Olympic Ideal, thus, in the Olympic Movement's realization of its goal to spread the Olympic Spirit to all.¹⁰

Concept of the global Sport for All movement

A movement is a systematic, social campaign to correct, change, or improve shortcomings in social systems, in which citizens participate on a voluntary basis.¹¹ Sport for All has the function to promote the welfare of all citizens, as well as the function of education. It is concerned with the role of sport in society.

Sport for All relates to a comprehensive sports policy which attempts to extend to all sections of the community the beneficial effects of sport on health and on social, educational, and cultural development. It represents a policy for sport which, whilst placing its main emphasis on providing the best possible opportunities for the greatest number of people, sets out to stimulate participation at all levels of performance. The expression «Sport for All» is a slogan seeking to create a climate of opinion encouraging all to take part in sport, and calls for action to provide opportunities for all to do so. It must be operated such a way that any participant with ambition and ability has the right to become a champion.

A. The concept of sport

There are about 50 well-known sports today in the world ranging from those included in the Olympic Games, staged on a global basis, to the individual's daily jogging in his neighbourhood. Is this jogging or walking a kind of sport ? The concept of sport was quite vague until Sport for All for the first time tried to define it. Before, it included those typical sports of competitive nature. Running, however, cannot be a sport unless it relates to a sport called track and field, soccer, rugby, or the like. It remains as a physical exercise by itself. It seems that whenever we talk about sport, the only physical exercises we think of are related to the established sports, with rules and regulations which enable us to play and compete as long as we observe the rules.

An established sport can be broken down into many kinds of physical exercises, movements, and behaviour. There nobody who cannot do a basic movement such as a grasp, even a child. If this simple movement is regarded as a part of sport movement, then sport can be utilized by everybody as an exercise categorized as sport. Therefore, jogging or moving-on-the-floor calisthenics are also a part of sport.

The European Charter, drafted in 1966, classified sport into four main groups. The categories are:

- (1) Competitive games and sports
- (2) Outdoor pursuits
- (3) Aesthetic movements
- (4) Conditioning activity

This description became a concept of «Sport for All» upon gaining international recognition in 1977. After the charter was proclaimed, the terms «physical education» and «physical recreation» in Europe changed and began to be termed «sport». In Asia, «sport» is still used under the umbrella

term «physical education», though the Sport for All concept is well accepted.

B. Quality of life

However and whenever a human being lives, the body is a fundamental prerequisite for movement and communication. Thus, our body is one thing we have in common in the face of all our different cultures. We are able to communicate through body language, to play and to dance, though we may not understand each other's way of life. Our life is based on our bodies. This means a lot for quality of life, even under the most unfavourable circumstances.

Sport and games are able to offer hours of *joie-de-vivre*, to create and to deepen social contacts, and to contribute to social stabilization even though existence is so uncertain. Are not the experiences expressed in the children's games, in the physical competition among youth, and in the festivals for the elderly part of human rights to joy and happiness in life ? Quality of life is not limited to material wealth. The Sport for All movement should contribute to the improvement of the quality of life, which is so important for human beings.

A recent Game Festival in Korea held at Olympic Park on 28th April 1991 brings to light a concrete example of the enhancement of the quality of life through sport. This festival, which featured 38 modern sports and traditional games, attracted some 50,000 persons. Children with parents, families, friends, and relatives came to participate in the sports games while spending quality time with their loved ones. The Games Festival provided an opportunity for those special moments to walk hand in hand, laugh, and exercise through play. The joyful, beaming faces of the many participants convinced me of the significance of such events. Is not experiencing happiness, through the expression of love, true quality of life ?

C. Right to the pursuit of happiness

If there exists a first and foremost right, this includes the right to be healthy and happy. All of us have a body, therefore, all of us have a right to a healthy body as well as the right to participate actively in life with the help of this body. We reserve the right to experience our bodies, that is why Sport for All is also a fight for human rights and for greater equality among people.

Article 1 of the International Charter for Physical Education and Sport restates that, «The practice of physical education and sport is a fundamental right for all» as an ideal and primary principle of Sport for All.¹²

It goes on to say that every human being has a fundamental right of access to physical education and sport, which are essential for the full development of his or her personality. It states that the freedom to develop physical, intellectual, and moral powers through physical education and sport must be guaranteed both within the educational system and in other aspects of social life, that everyone must have full opportunities, in accordance with

his or her national tradition of sport, for practising physical education and sport, developing his or her physical fitness, and attaining a level of achievement in sport which corresponds to his or her capabilities.

The Korean Government also has addressed the important interrelation between health and happiness, and has constituted them as human rights. The Preamble of the Korean Constitution states: «We, our generation, daughters and sons, must forever secure our freedom, safety, and happiness.»¹³ In Korea, the State has the duty to guarantee each individual that his or her human rights may not be invaded.

Article 10 states that «All human beings possess dignity and worth» and that «the right to the pursuit of happiness is guaranteed for all people». And Article 36.3 says that «Every person's health should be protected by the nation».¹⁴

Coubertin, too, declares the right to the pursuit of excellence, love, and well-being.¹⁵ These rights are part of the Sport for All movement and its ideals, and fundamental to the global, as well as to the Asian concept of Sport for All. In other words, the Asian concept of Sport for All, like the concept defined by the European Council of Sport for All, can be understood as a sport promotion movement which establishes an ethical foundation for human life, with the modern values of sport dedicated to an overall healthy society. Even though some movements were formed at different times and under different circumstances, the present concept of Sport for All is the same worldwide.

How Sport for All can impact the Olympic Movement

The goals of the Sport for All movement complement those of the Olympic Movement in fundamental ways. The aims of the Olympic Movement, as stated in the Olympic Charter, are:

- to promote the development of those physical and moral qualities which are the basis of sport
- to educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world,
- to spread the Olympic principles throughout the world, thereby creating international goodwill,
- to bring together the athletes of the world in the great four-yearly sport festival, the Olympic Games.

The Sport for All movement can have a positive effect on the Olympic Movement by advancing the democratization of sport, exemplifying its health and social benefits, promoting sport as a leisure activity, and counterbalancing the overly-commercialized aspect of sport. This will bring about the common goal of enhancing health, strengthening democracy and spreading peace for everyone.

Democratization of sport

Sport for All is, in essence, a movement to democratize sport - that is, to make it accessible to everyone. Sport for All is only realistic if it is inexpensive and practical. Sport for All programmes should be designed such that they require minimal space and material resources, so that they can reach out to every man and woman regardless of economic status.

Special attention should be paid to disabled people, the elderly, and women so as to encourage and integrate them into the movement. I quote Professor Jarmila Kostkova of Charles University on the status of women and sport, «...It is a tragic situation... [that] women on the earth can not feel the joy brought to human beings by physical culture and sport... it is not possible to improve physical fitness and physical culture of nations without the participation of women».¹⁶ Her words can be spoken of any underrepresented group in society. Sport for All must create a system of life-long possibilities to develop the functional body fitness of all age and social groups of both sexes.

B. Health and social benefits

Coubertin, who revived the Olympic Games, was not a sports promoter - he was a scholar and an educator, and he was the first in modern times to recognize that more than merely physical benefits can be gained from properly organized athletic sports and games. He perceived that there were also fine cultural and moral qualities to be acquired. He had studied Greek history and he knew the significant role in Greek civilization played by the Olympic Games for 1,200 years. He knew the Greek gods were not only wise and intelligent but also physically perfect; an inspiration to mankind to seek all-around physical, mental, and moral development.

I cite Coubertin again, as he called for «the muscles to be the means of a moral education».¹⁷ He was calling for sport to be an instrument of social reform - a counter to the evils of alcoholism. He knew sport was an agent to attain both health and social benefits.

A further considerable factor of sport relates to the generally known fact that industrial and scientific technical development have undesirable consequences on the environment. The natural biological being - man - and his further development are endangered due to the so-called civilization diseases. Sport is considered one of the most effective protections for man against these influences which imperil the healthy development of the population.

Sport as a leisure activity

Society is characterized by a growing volume of leisure. Sport for All should be ambitious and successful enough to fill the leisure time of the people. Of special importance in this respect is an attractive offer of various

forms for young people. It can help to prevent calamities such as drinking, smoking, drug addiction, AIDS, and so on, by offering a beneficial pastime as an alternative.

Leisure and recreational sport for children and youth are of a very special kind and their role an extraordinarily important one! They influence the educational, cultural, and physical development of a generation. Leisure and sport should further enable kids to learn about the bases of the several sport disciplines so they can acquire the necessary skills to exercise permanently. Physical education in school should teach children to remain permanently interested in sporting activities.

The leisure sport activities - conditioning and remedial exercises, outdoor games, and several entertainment games - play an important role in the development programmes of every society. Leisure is essential for human beings - for our physical health and mental condition. It has an effect on our culture and our work. Contrary to sport disciplines, where the main focus is competition, the main characteristic of Sport for All activities is their leisure and recreational function. This is not out of line with the Olympic Movement's aims, in that competition is not the main emphasis.

Balance of sport

I am much concerned in view of the fact that the commercialization of sport as the greatest entertainer of our time may influence the structures of sport in a measure which we do not yet recognize today and tomorrow may be unable to control. This is why we need Sport for All as a counterbalance. We must actually see a balance in television, in the press, in the public. We need Sport for All on our play- and sports grounds, and in the parks where our workers relax, not just on the screen.

I am just as proud as you are of the hero who receives a medal on the Olympic podium. But I must at the same time think of those thousands and thousands of nameless people who also have a right to the joy, experience, and adventure of sport. This balance - we have not found it yet. We are focusing too much on the gold medallist, the super human being, when we should turn our attention to the benefits of sport for all.

Successes in sport, first ranks, medals, or points are not an end in themselves as far as Sport for All is concerned. In this movement, therefore, nobody is beaten, nobody loses. On the contrary, all are victors, winners. Above all, they win over themselves, over their own indolence. In this manner, we proudly live up to the original maxim of Pierre de Coubertin; that it is not important to win, but to be present, to take part.¹⁸

It is a fact that the dynamics of world sport are fed and directed mainly by the entertainment value of sport. This is not what we want. We do not want a world of spectators in sport, we want a world of athletes. So, I return to the same fundamental statement: «We must find a balance in sport.»

Sport is not just excitement which is infectious to onlookers. Sport is something to join in, to experience. Imagine a full soccer stadium with 22 players and 80,000 spectators. What if instead of those 22 people playing

with ball, all of those 80,000 joined in ?

Conclusion

In creating a special Sports for All Commission and in taking the Chair himself until last year, IOC President H.E. Juan Antonio Samaranch showed the whole Olympic Movement the importance he attaches to the Sport for All movement. Olympic Solidarity works for and supports the Sport for All movement.

The five rings symbol of the Olympic Movement represents the interlocking of the five continents in sport. We could also use the same symbol to represent the different elements in the Olympic Movement and the Sport for All movement. Joined together, they make up the world Sports Family; the IOC, NOCs, ISFs, and NSFs. The fifth element could be Sport for All.

The Sport for All movement in Asia (SAMA), in its respective countries, tries to structure this fifth element. This is not an easy task because each group is a network in itself, and each network overlaps with the others. But to develop a great Asian and world community which collaborates with the Olympic Movement, the five above-mentioned groups must cooperate fully with each other. The Sport for All movement in Asia should act as a catalyst to make this fifth ring powerful and effective, in order to construct a community of unity, friendship, peace and prosperity in Asia.

It can be said that in Coubertin's writings, the expressions Olympism, Olympic Idea, and Olympic Ideal have always had social or community connotations. Coubertin hoped that their positive influence would spread beyond the sports arena to encompass the daily non-sporting activities which are useful if not essential for life in society.

It was Coubertin's wish to spread sports among mankind beyond the scope of race and status. He proposed the revival of the Olympics as a means of achieving his dream. The Olympic Ideal, therefore, is the dissemination of sports carrying the notion of relating peace and the participation of all peoples; thus, the Sport for All movement.

We can be proud of the accomplishments of the Olympic Movement in the last 95 years. For the movement to continue to expand and retain its credibility we must depend on Olympism, the Olympic Movement, and the Olympic Games, through the Sport for All movement, to disseminate the Olympic message to the general public.

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PHYSICAL EDUCATION AT SCHOOL AS A BASIS OF LIFETIME SPORT

by Hon. B. Dixon (AUS)

I would firstly like to thank Mr Nikos Filaretos, President of the International Olympic Academy, for inviting me to deliver this lecture at the 31st International Session.

I should like to acknowledge my privilege in being present here in this wonderful and historic place.

The basic theme is Olympism and the special one «Sport for All and the Olympic Philosophy». I have been requested to deliver a lecture on the subject:

Physical education at school as a basis of «lifetime» sport.

I am choosing to define «lifetime» sport in the broadest possible way and thus I will equate sport with reasonable activity and include walking, swimming, cycling, jogging and in general any activity which is linked to sport. I am including sport alone, or social or organized and/or competitive sport. I am not including watching sport either at a sports venue or watching sport on TV or listening to sport on the radio, although obviously there is a relationship between being a sports spectator and being a sports participant, and mostly the two are not mutually exclusive.

By physical education at school I mean being taught physical literacy, i.e., the ability to use the body efficiently, to be balanced, coordinated, to be able to move to music and to have basic games skills and to understand health and wellness.

Firstly, let me pose the question:

Why do people involve themselves in lifetime sport as participants ?

The answers possess many interdependent factors including:

(a) Natural physical ability

One is born with natural aptitudes to be active, to crawl, to bounce, to play, to jump, to walk, to run and to swim and so on. Provided one is encouraged by one's parents, brothers, teachers and friends to use these abilities, they are likely to be used throughout one's life. Some people will fall prey to inactivity through ill health, job pressure, and other societal pressure such as the automobile, the cigarette, the bar and the casino.

Physical education can enhance natural ability so it is strengthened and enjoyed throughout one's life, through pleasant activity.

(b) Family influence

An Australian study over 10 school communities and involving 1,700 adolescents aged 13-18 and 1,000 parents done for the Australian Sports Commission was released in February this year. It found that 98% of parents of 13-18 year old children think that «playing sport is a good thing for children». When asked to establish a list of priorities for «spare time» activities for their children, the parents put «sport» second only to «school homework» and ahead of activities like «art and music» or «housework».

The level of participation is related to parental support. The more active support a parent gives, the more likely it is that their children will participate.

The authors of the study believe that the influence of parents is the most important initial input to the child from «parent», «teacher» and «peers».

(Of course, for some children the «teacher» or «peers» will be more important, but what is presented is the average or typical case.)

Parent are an important key to the «motivational engine» that causes their child to be interested in sport and to begin participating.

However, parents, while influential, are a fragile source of support for sport. While they are well disposed toward sport as an activity, they are also continually exposed to competing claims about what is best for their child.

Physical education at school needs to remind parents continually of the benefits of sport. One area of benefit that is often undersold to parents is the role of sport in developing saleable skills: self-discipline, organizational ability and initiative. Parents, too, need to be reminded about the long-term health benefits of daily physical activity.

(c) Neighbourhood influence

Its facilities

Neighbourhoods differ around the world in terms of the facilities offered for playing sport. Generally speaking, community facilities such as parks, ovals, bicycle paths and jogging and walking tracks, swimming pools, gymnasiums, health and fitness centres, rivers, beaches, forests and mountains all have natural attractions for physical activity. These are enhanced when they are serviced by community personnel, professional or volunteers.

Physical education at school can assist its students to understand and make use of facilities and to agitate for their improved quality and accessibility. To the extent that physical education at school is content to practise at school it denies itself the opportunity to expand the horizons of its students.

It denies itself a fundamental link with the local, national and world community. Physical education at school must be seen as physical education in a school using the resources and facilities of the local and even the international community.

Its clubs

Clubs are a very important part of sport. Their success is integral to the success of sport. Children make the easiest links with community sporting activities via the school environment. When they leave school without first participating in a community club, other activities in their lives make it less likely that they will make contact with a club. Physical education at school can market community sporting clubs through schools by providing access to «advertising» within the school environment. It can develop cooperative coaching/sports opportunities between schools and community clubs, and avoid having each competing with the other for the pool of interested children.

Its overall infrastructure

The «neighbourhood» can exercise a positive or negative influence on both physical education at school and «lifetime» sport. Local government and private companies all play a role. Local governments which are operating within a national plan of sport for all are more likely to offer appropriate support. A localized sport and recreation service can be invaluable as a support to both schools and the general community. Companies which realize the benefit of lifetime sport for their employees will also respond with the provision of facilities and services. Again, a linkage between physical education at school and the private companies is very valuable.

Physical education at school can help to ensure that councils and other public authorities and private companies assist in the linkage between school, community sports club and the local community.

(d) Peer group influence

Children's peers have some influence on participation in sport, but the research report referred to suggests that at the younger ages in particular, this influence is not as strong as parents who are the main motivators and teachers who offer facilitation and motivation.

The kids in the groups said that the opinions of them held by other kids did influence their sporting behaviour. All agreed that «everybody» held sports types in greater esteem than non-sporty types. The kids admitted that their views were an added encouragement for them to do sport.

(e) Improvement of self-esteem

Many people undertake lifetime sport because it improves their value of themselves. Thus, participating with a group of family or friends over one's lifetime in a particular sport can provide a lifetime's interest and enjoyment. Similarly, moving between Master's Sports Events Around the World is for some a self growth encouraging process.

Physical education at school can reinforce this message. Indeed, 57% of the primary child's self-esteem is body-related, which has enormous implications for physical education.

(f) Improvement of physical and mental health

Studies now abound which show that there is a relationship between improved physical and mental health and activity. The American College of Sports Medicine emphasizes participation in specified large muscle rhythmical activities at least three times per week for at least 20 minutes per session. Lifetime recreational physical activity may provide greater health protection than current levels of «fitness» as the latter may partly be genetically determined. Furthermore, some recent evidence suggests that there may be a health benefit at lower levels of physical activity. Research by Dr Ken Cooper in the USA would support these conclusions.

Physical education at school is able to reinforce these findings by laying the basis of «lifetime» sport.

(g) School Influence

The attitude of a school can be defined as the attitude of the principal, the school council, the parents and the students all acting together to provide a «school attitude». If the «school attitude» towards sport is positive it will influence the success or otherwise of the physical education programme. Will the programme be 600 minutes per week, 300 minutes per week, or 100 minutes per week or non-existent ? Will the programme have 25% activity time or 100% activity time? The average lesson in Australia in primary schools has only 25% activity time. Will the programme involve the whole world, the local community, all the members of the school community or just a few enthusiastic teachers and/or parents or nobody at all ? Each school community within the context of its locality and nation will provide these answers.

The best role for schools in sport might be as an environment in which to introduce children to a breadth and quality of sporting experiences. This will give each child the basic skills and confidence needed to explore community-based sport options.

Physical education at school is partly reliant on these answers but can influence them profoundly with its own enthusiasm and expertise.

(h) Teachers' influence

All teachers in a school can influence the physical education programme. Some choose not to, relying on their position and academic qualifications and interests to relieve them of any sporting responsibility. I believe every teacher in the school has some responsibility to reinforce the message of «lifetime» sport. One way this can be encouraged by the authorities, whether they be school- or state-based, is to make a contribution to sport a mandatory requirement of every teacher, i.e., a requirement that all teachers play a role in the development of the lifestyle of the school community which will include activity-based programmes for all.

Physical education at school should obviously lead the way in this objective.

(i) The physical education and sports programme and the influence of physical education teachers

The status of physical education and sport needs continual reinforcement within the school. To a large extent this will be dependent upon the quality and number of trained physical education teachers and coaches available in the school and available in the community and nation at large. It will also depend upon whether those teachers and coaches are biased towards the «elite» performers or to general participation.

In general terms, physical education teachers and coaches have perceived the benefits to be derived in being associated with the elite and with excellence. The challenge is to understand the rewards available from enabling each to exercise his own individual talents whether they will be winners or losers or simply participators. «To enable each to achieve their own derived level of excellence.»

In South Australia there is a new Junior Sports Policy. What it is trying to do is to establish skill patterns for kids so that when they get through to the adolescent level many more feel good about themselves and want to continue with sport instead of opting out.

This may mean not only encouraging skilled physical education teachers to assist all their students but also developing career paths that reward «formal» coaches for working with the players who have only marginal talent, or who lack confidence.

Physical education must also provide support for the «informal» (mum and dad) coaches. This support would consist of education, encouragement and incentives. Youth-based coaching schemes can also be encouraged to allow older members of the target market to establish a two-way connection, i.e. contributing as well as taking the benefits of involvement in sport.

Having spent some time devoted to why people might involve themselves in sport, I would like to look briefly at the Australian experience.

«A pooled estimate of physical activity participation between 1984 and 1987 was derived from five DASETT data sets. A total of 2,563 (14.9%) adult Australians were classified as aerobically active - reporting physical

activity of a level thought sufficient for cardiovascular protection. A further 3,331 (19.5%) were moderately active, performing large muscle activities less frequently than is specified by the American College of Sports Medicine «aerobic» criteria, or performing other sporting activities such as netball, tennis and football. A third group of 6,108 (35.8%) reported that they participated in low-level physical activities, including golf, light walking, lawn bowls and gardening. Finally, 5,078 (29.7%) were classified as totally sedentary reporting no activity during the two weeks prior to the survey.»

In essence this survey shows about 70% of Australians are involved in physical activity likely to have some health benefits.

More recently a survey by Brian Sweeney and Associates showed that 89% of Australians play sport and on average are taking part in more than four different activities. The most popular sports are swimming, tennis, snooker/pool, fishing, golf and squash. One fifth of Australians jog, one fifth of Australians cycle and one fifth of Australians ski. Sports registrations in Australia total 9.5 million out of a population of 17 million - a percentage of 56%. Life expectancy in Australia has risen. It is now 79 years for females at birth and 73 years for males. Over the last 20 years, life expectancy has improved for males and females by over three years apiece.

Death rates from cardiovascular disease among Australians of 30 to 64 years old are now nearly 60% lower than they were 20 years ago, and over 100,000 lives have been «saved» by the fall. However, it is still the leading cause of death in Australia, and compared with many other countries our death rate is high.

What have we been doing right in Australia and what have we been doing wrong ?

We have a comprehensive physical education programme throughout Australia, although it varies from state to state, community to community and school to school.

We accept that the aim of physical education is to increase every individual's physical, mental and social benefits from physical activities and to develop healthy lifestyle skills and attitudes.

We accept that physical education should assist in providing the motivation and the basis of lifetime sport because

- a) physical activity is good for you,
- b) sport is good for you.

However,

- we have many schools, particularly primary schools, with no physical education teachers and no physical education resources
- there are still inadequate numbers of physical education training courses at degree and post graduate levels
- our links between schools and the community are often inadequate
- there is evidence that physical education is often not well taught in schools.

Notwithstanding these deficiencies there are many developments both new and old which are encouraging:

The development of «Life. Be in it»

«Life. Be in it.» began in Australia in 1975 and I had the privilege of founding the campaign. It still runs and spends over \$5 million per annum on measures to promote healthy and active lifestyles through education, health, media, tourism, employment and activity-based programmes. It produces commercials for television and radio, has comic strips, produces books and posters and runs festivals and major events. It has been an outstanding success in Australia with offices in all states and territories and has been exposed in many other countries including the USA, USSR, New Zealand, Japan, Korea, Thailand and Europe. It has influenced activity and lifestyle programmes worldwide.

The development of Aussie Sport

Aussie Sport is a programme launched by the Australian Sports Commission in April 1986. It has a budget in excess of \$6 million. It operates Australiawide. It represents a philosophy of «fair go» and «fair play» in junior sport at all levels. It is a philosophy of sport for all from the battler to the highly talented for all junior sport (up to 18) in school and community. Aussie Sport has provided the impetus for Kiwi Sport in New Zealand. It is available to help all countries improve their junior sport for all programmes.

The development of the Australian Alliance for Physical Activity and Lifestyle (AAPAL)

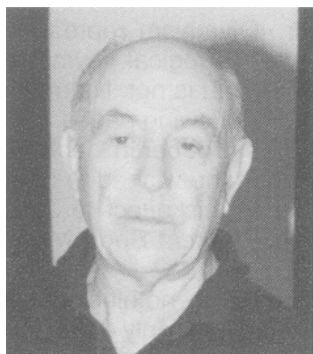
AAPAL is an umbrella organization of some 69 national member bodies like «Life. Be in it.», the National Heart Foundation, ACHPER, ACFA and Federal, State and Local Government, Sporting and Recreation Departments and private enterprise which aims to improve the coordination between the diverse range of groups and organizations within the fitness and healthy lifestyle industry. It aims to provide a national profile and develop a united lobby group to ensure all levels of Government provide adequate support to encourage Australians to become more active. It is proving a very useful coordinating and lobbying factor on behalf of «lifetime sport» and physical education in schools.

The development of the Australian Olympic Academy and the Australian Sport for All Commission

The Australian Olympic Committee has altered its constitution and strategy to reflect the significance of the International Olympic Academy and Sport for All. It has also backed the Victorian initiative of having the subject of the Olympic Games taught in our primary and junior secondary schools. These changes are also helping the interests of «lifetime sport» and physical

education in the schools is able to take advantage of these initiatives.

All these developments are dependent upon physical education at school doing its job. That job is to be a basis of lifetime sport. Without physical education many people will miss out on this involvement, to their lives' detriment. If physical education succeeds in giving children physical literacy then they will have a basis not only for lifetime sport but for life itself.



AIMS AND PROGRESS OF SPORT FOR ALL IN THE CONTEXT OF THE INTERNATIONAL LABOUR MOVEMENT

by Mr. Maurice Deveen (BEL)

President of the International Workers Sport Committee (CSIT), Member of the Executive Board of the International Council for Physical Education and the Science of Sport (CIEPSS), Administrator of the Belgian Olympic and Interfederal Committee (COIB)

The International Workers Sport Movement was created by the working class in response to the prevailing attitude at the time, which was that:

«The following may not be considered as amateur sportsmen: workers or farm or day labourers.»

Thus, the International Workers' Sports Movement (ISO) was set up in Ghent (Belgium) on 10th May 1913, reestablished in Lucerne (Switzerland) on 14th September 1920 as the Socialist Workers' International Sports Movement (ISOS), and finally re-established in Brussels (Belgium) on 31st May 1946 with the title International Workers Sport Committee (CSIT).

The pioneers of the International Workers Sport Movement did not want to be concerned with just any sport, and stated that sport would be beneficial or harmful, depending on the use that could be made of it and the direction in which it was channelled.

For, and this is the fundamental principle, Sport is not a constant fact of nature, but is created by man and as such it is not enough for it to exist and develop: it has a positive or negative value depending on the powers that use or guide it. The way sport develops on a world level is determined by the pressures arising from a large number of factors: economic interests, political conflicts, scientific progress and increasingly in-depth knowledge of the actual playing of sport.

The way in which it progresses on a national level depends on the changes in the political viewpoints of the States, conflicts, the democratic movement and educational concepts. For these pioneers, Sport was a creation of mankind, a cultural victory for humanity and it was enriched by man's knowledge because man can always improve himself. Thus, sport is not primarily a physical activity, but fundamentally a human one.

Sport therefore helps to educate men who are capable of facing up to their responsibilities as citizens. A prime aim should be to implement pedagogical strategies in order to influence man's social, civic and moral personality by means of sports education. In summary, these pioneers wanted «regular sport for everybody, but it had to be *educational* and *social*».

In addition, and in this connection we have run through the 2,358 pages of text written by Baron Pierre de Coubertin, edited by Weidman and

published by the International Olympic Committee:

In 1919, Baron Pierre de Coubertin declared: «Olympism represents only a part of my venture, about one half. Thus, my pedagogical «symphony» is made up of one part that is finished and one part that is not. Naturally, it is the latter that I shall be addressing principally in the following pages.»

As part of his «unfinished symphony», Pierre de Coubertin declared that «he expected much from the working class, to whom he wished to open the doors to the temple of culture». He sent a letter to this effect to Jules Devlieger, then secretary general of the International Workers Sport Movement.

His first attempt had been made in 1890. This led to nothing, but in 1919 Baron Pierre de Coubertin wrote: «One should not only take into account the intellectual aspect of education; there is also a physical side. The time has come to open up to all young people the world of sport which brings with it joy, peace and equality, and which can therefore become an auspicious basis for the restoration of social harmony. For we fail to notice that social conflicts do not arise only out of a clash of opposing interests which are difficult to reconcile, but that a major factor is the weight of accumulated sadness, anger and humiliation. There is nothing like sport to cure young men of such wounds.»

«All Sports for All»

«This is what we now wish to organize with the help of progressive communities and large workers' associations. We have talked about «proletarian Olympism», and such labels hold no fear for me. The appeal that I started making to my colleagues at the beginning of this year of 1919 has met with a very warm response, particularly in America, and the International Committee has decided to call a universal congress of sports for the people in Lausanne in 1921, for which a programme is being examined and will be finalized at our meeting in Antwerp.»

Opening speech at the Rome Session, 7th April 1923. Part II, pages 398 to 402.

The IOC met in 1923 for its annual session in Rome. In his opening speech, Coubertin took advantage of the occasion to discuss the current tasks of the Olympic Movement. He took the new principle «Sport for All» to describe the IOC's line of attack as from 1919.

As far as the value attached to Olympism is concerned, Coubertin's declaration in this speech is important: «anybody, whether worker or student, who works towards the integrity of sport is, equally, serving the Olympic Idea».

«The defence of the Olympic Idea will only be organized by means of loyal collaboration among the interested parties, some of which are more important than others in terms of practical value, i.e., on the one hand, the

universities and, on the other hand, the workers.

«Thirty years ago, the universities were invited to participate in the Congress which was to announce the restoration of the Olympic Games, but the project was too unexpected and its outcome too uncertain for membership to become a deep conviction. Since then, students and teachers have allowed the movement to expand and blossom without them, but their place in it is still reserved and we should encourage them to come and occupy it.

«As for the manual workers, they have powerful representation. For instance, the International Workers Union of Sport and Physical Culture founded in Brussels in 1914 and consolidated in Lucerne in 1920 already numbers more than 900,000 members (founded in Ghent, Belgium, on 10th May 1913). We should not be surprised, and certainly not offended, that conflict between Capital and Labour should have stirred up a reaction this far. The important thing is that we can see that these workers' societies are, generally speaking, run in a very sound fashion.

«We should therefore encourage and help them without asking them to give up an autonomy that they cherish and which, in my view, is not without its advantages.

«In conclusion, anybody who tries, in whatever environment and under whatever conditions, to keep sport pure and strong is doing good work, and is serving the Olympic Idea.»

Special brochure - 7 pages - IOC archives.

Regrettably, in 1925, at the Olympic Congress in Prague, Baron Pierre de Coubertin gave up the presidency of the International Olympic Committee, and this project was never heard of again. The International Olympic Committee turned its attention exclusively to the summer and winter Olympic Games, and Baron Pierre de Coubertin's symphony remained unfinished. His appeal, launched in 1890... 100 years ago!... is still awaiting a final reply.

As for the Workers Sport Movement, it carried on with its task, i.e., sports for the worker.

Demands for the right of Sport for All continued. This is still an important question, as far as most of the world is concerned and, in the case of our industrialized countries, for the «fourth world» and several categories of worker, as we shall try to establish:

The story so far

Coined 100 years ago by Baron Pierre de Coubertin and the pioneers of the Workers Sport movement, the slogan «Sports for everyone» is still an important one.

1. In the developing countries

The number of inhabitants in the world has just reached 5 billion. 1

billion are in a state of absolute poverty. 2.5 billion are in a precarious state of well-being on the edge of poverty. 1.5 billion are in a normal state, which varies between the satisfaction of primary needs to great wealth; this represents 30% of the world's population, or 3 out of 10 inhabitants. The 3.5 billion underprivileged live in the third world and in the developing areas, as well as in the «fourth world» of the industrialized countries.

In Africa, sport is only accessible to those in school and university environments, which represents a small minority. The majority live outside these structures and such needs are not recognized by the adults.

In South America, culture is often considered as a value which can be put off until later, as something that can wait and is constantly being postponed from one year to the next, since it takes second place to infinitely more pressing needs: food, health, housing, education.

In Asia, hundreds of millions of human beings are sunk in poverty, and their sole preoccupation is to rummage through the «refuse in the rubbish bins of the rich neighbourhoods surrounded by enormous shanty towns».

2. In the major cities

As urbanization takes its course, by the year 2000 the largest concentrations of people in the world are forecast to have the following populations:

Mexico	26.3 million
Sao-Paulo	24.0 million
Tokyo-Yokohama	17.1 million
Calcutta	16.6 million
Bombay	16.0 million
New York	15.5 million
Seoul	13.5 million
Shanghai	13.5 million
Rio de Janeiro	13.3 million
Delhi	13.3 million
Buenos Aires	13.2 million
Cairo	13.2 million
Djakarta	12.8 million
Baghdad	12.8 million
Teheran	12.7 million

How can sport be conceived of in such a concrete jungle ?

a) The lack of infrastructure is catastrophic.

b) There is a huge discrepancy in the population, between the rich residential neighbourhoods and the shanty towns which surround the large metropolises.

c) What connection exists between the rich, the privileged and the «fourth world», which is completely isolated, on the cultural and social level, from the managerial classes; and between white-collar workers and labourers and factory workers ?

d) What connection exists between the tennis-player on a shady court and the child playing with a coca-cola tin in a road strewn with rubbish ?

3. In the industrialized countries

In the industrialized countries, we have seen over the last 100 years a

reduction in working hours, a longer weekend and more annual holidays, and a lowering of the retirement age.

Leisure has increased considerably, but in spite of this only some 35% of the population of the industrialized countries practises one or more sports on a regular basis.

Within this percentage:

a) there is a discrepancy between the social composition of the population and the social composition of sport. Regular sport is practically unknown amongst male and female factory workers.

b) there are inequalities between men and women, the local and the immigrant populations, the able-bodied and less fit.

With the recent popularity of jogging and cycling, the percentage is tending to rise, but this form of sport is practised in the great majority by white-collar workers, middle and senior management and the liberal professions, i.e., those who already played sport or those who learned something at school or in the family and who could take up a little sport again when they were adults.

30 to 35% of people who play a sport in the «industrialized countries» «desert» it for something else: a range of 500 to 750 million people who play sport regularly is often quoted, i.e., 10 to 15% !

Sport equals a *social achievement* ? Far from it. Have we therefore the right to talk about Sport for All when we do not have enough bread or work for everybody ?

Are there not more urgent priorities, such as education for all ?

Of course, but we must also move towards regular Sport for All: this is the aim of the International Workers Sport Committee.

The CSIT is reaching out to help these deprived people. Its response is as follows:

1. Aims

To develop and improve health and physical aptitude in citizens of both sexes and, to this end, to do everything possible to allow them access to sport at all levels, i.e.:

- Sport for All
- sport at work
- sport on a popular competitive level
- high-performance sport
- high-level sport
- cultural activity beneficial to nature

in the spirit of Olympism, fair play, and while respecting others: «the other person is not an opponent, but a partner».

2. Its response

The main objective is «to encourage the inclusion of sport in the life of all workers».

Thus, for nearly eight decades, those responsible for the ISO and subsequently the ISOS and the CSIT have been working towards making sport more democratic and bringing it within reach of more people without ever forgetting the essential motivation: social considerations.

Despite not having enormous funds, the success of the Workers Sport Movement has nevertheless been impressive. «Sport for All», which has become everybody's ideal, owes much to it. The original distinction between workers' sports and official traditional sports is the fact that the former does not attach primary importance to the result of the competition at all costs, but seeks sporting progress for individuals while trying to reconcile the lives of the workers with the playing of sport.

Finally, the CSIT is the only international organization which has been able so far to create an international forum for sports meetings for the people among its Unions and which has been organizing competitions for years in the spirit of Sport for All. In order to carry out its two objectives, i.e.:

- competitive sport for the people
- Sport for All

within the framework of its policy of supporting the workers, the CSIT has created democratic structures for itself.

3. Its structures

A Congress held every three years.

A Managing Committee which meets every year, except in Congress years.

An Executive Board elected by the Congress by secret ballot which meets twice a year.

A Sport for All department.

Sixteen Technical Commissions.

Sixteen Championships for both sexes.

Federal Celebrations.

4. Its concept

We consider sporting activities to be a factor in human relations, social communication, recreation and health. In our view, to play sport is to:

- seek a way to relax with a recreational side to it,
- develop one's capacity for expression, creation and self-improvement by taking an initiative and performing to the highest possible level according to one's own desires and ability.

5. Its strategy

Two elements of the CSIT strategy

Sport for All

Since Sport for All was created, it has been the chief aim of our Committee, its very essence.

At first, the issue was a right. Now, the priority is to look for means of applying and organizing Sport for All, since it is still a case of Sport for All - all those who can afford it!

It is difficult, very difficult, to talk about playing sport to inhabitants of developing countries, the unemployed, the poor, the underprivileged from an intellectual or social point of view, and the residents of large urban concrete jungles.

The activities of our Unions in the field of Sport for All are very wide-ranging: races on the street, cycling, fêtes in conjunction with sport, competitions between neighbourhoods, canvassing in the working-class areas, the setting-up of clubs, activities for the individual in his environment, and within his lifestyle, helping the individual to do what he subconsciously wishes to do, sports holiday centres, training of sports teachers, schools for introduction to sports, how to stimulate the individual - for it is not always poor infrastructures which are to blame -, surveys of needs and aspirations, making democratic the access to sports, facilities, fees, clothing, and, last but not least, walks and tours, alone, as a family or in groups.

All the CSIT Unions put into practice, and have done so for a long time, Sport for All, according to their own special ability.

Sport at work

Believe us, one of the best ways considerably to increase the number of people playing sport would be to expand «Sport for All at work». We believe that work, along with school, the community, voluntary clubs and the army, is one of the five pillars on which a policy of encouraging regular Sport for All should be based to benefit the greatest number of people.

Why at work ?

With the massive influx of women on the employment market and urbanization (there are expected to be 3 billion people by the year 2000), relationships and social life, as far as dialogues and exchanges are concerned, are increasingly formed and take place at work.

Of course, this does not replace the real value of social relations at home. But the fact remains: there is a development which is bound to have an effect on the way in which the question of sport is put.

Finally, sport at work would be likely, in our view, to solve the problem of Sport for All in the large towns.

By way of a conclusion

On the eve of its 80th anniversary, the International Workers Sport Movement has recovered its Strength, Dynamism, Vigour and Health.

Between the two world wars, the International Workers Sport Move-

ment organized three «Olympiads», which «staggered» the sporting world, i.e.:

- Frankfurt: 1925, 45,000 participants. Baron Pierre de Coubertin was quick to say that the ideals that had guided the organizers were very close to his own.

- Vienna: 1931, 100,000 participants

- Antwerp: 1937, 20,000 participants

A large number of women took part in these Olympiads. In fact, in 1920 the International Workers Sport Movement had drawn up a charter for the practice of sport by women.

The International Workers Sport Movement is currently recognized by the IOC for the organization of sport for workers.

It is a member of the ICPESS (International Council for Physical Education and the Science of Sport. A director of CSIT is a member of the Executive Board), and the GAISF (General Association of International Sports Federations).

The International Workers Sport Movement is therefore currently a member of the three pillars of world sport.

There are many in the world who wish to join the International Workers Sport Movement, but the problem is one of fees. These Unions are poor, as is the International Workers Sport Committee which is the organization at their pinnacle.

Money, money, money

In these circumstances, the problem of expanding the CSIT is a difficult and intricate one, since it is linked to the problem of membership fees, which, by necessity, must be minimum, or even symbolic.

What should we do ?

Look for new sources of money, apart from membership fees.

Yes, but where and how ? From sponsors ? But would any firm want to invest in the Sports for Workers Movement, which is opposed to stardom. From the Olympic Solidarity movement ? And apart from that ?

Recognition of the International Workers Sport Committee by the International Olympic Committee can allow a permanent study group to be created, consisting of members of the International Olympic Committee and members of the International Workers Sport Committee. This group, under the presidency of H. E. Mr. Juan Antonio Samaranch, President of the IOC, would pick up the ideas of Baron Pierre de Coubertin and those of the International Workers Sport Movement and would try to implement them in today's world.

This foundation would have the task of finding finance and means essential to a real expansion of the International Workers Sport Committee.

For is it not unjust that the workers, i.e., those who produce the majority of the wealth of their countries, should be largely excluded from active sport ?

Universal pedagogical union

Lausanne, 5th August 1926

Letter from M. Pierre de Coubertin, Reviver of the Olympic Games to
Jules Devlieger, President of the Workers Sport Movement

Dear Sir,

Today is a red-letter day for me, a day on which I can finally continue my link with the workers' sports associations. Up to now I must have written a dozen times to all sorts of people, on the basis of information given to me - and always in vain. I think I have finally found the right door, which is apparently not in Frankfurt, or Leipzig, or Paris, or Prague, but in Belgium. You will no doubt be aware that forty years ago I knocked down the doors of the French schools in order to reintroduce sport there and shortly afterwards restored the Olympic Games, quadrennial celebration of which I presided over for 32 years. Now that I am only Honorary President, I have the time and the moral freedom to devote myself to a new work, which I should like to tell you about, although it may be more intellectual than sports-oriented.

I am therefore sending you two brochures, which I would ask you to use in the service of that same idea which inspired them, i.e., that the working class should build for itself a new pedagogical structure, the «bourgeois» structures having failed, and that the world is expecting this new development from it.

I am also enclosing what you asked me for; unfortunately I only have the «9-point» text in German.

The Lausanne conference is merely a foundation stone to be laid in the virgin soil, but I have confidence in the edifice which will arise from it.

Yours faithfully,

Pierre de Coubertin.



SPORT FOR ALL AND HEALTH

by Dr Georgios Rondoyannis (GRE)

National Centre of Sport Research
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Twenty-five years ago, Hippocrates, who was aware of the importance of balanced and healthy gymnastics for physical wellbeing, considered it to be a major factor for the preservation of good health and a sound disposition and he defined it for that reason as the counterpart of medicine, since gymnastics does not attempt to alter the condition of the healthy body but to preserve it, while medicine must change the condition of the ailing body in order to restore it to health.¹

Epidemiological studies^{2,3,4} have shown, during the last decades, that systematic muscular activity can provide, to a certain extent, protection against ischémie heart disease. Clinical studies on the other hand have shown that muscular exercise contributes significantly to the treatment of patients suffering from various cardiovascular, pulmonary, metabolic or mental diseases. It is believed, in addition, that muscular activity improves the quality of man's life which it may even extend, making him better able to cope effectively with emergency situations, while protecting him from accidents; moreover, it also helps to reduce the medical care costs of those who exercise.

Sport for All, which is a special form of muscular activity, was developed as a result of the need to protect modern men from certain diseases, especially those related to the cardiovascular system - which are the major cause of mortality and morbidity in our advanced societies - as well as metabolic or mental disorders, which are in part due to the quasi-sedentary way of life of modern man⁵ and to provide recreation for him during the extensive leisure time he now enjoys.^{6,7}

Sport for All is felt to be an ideal means for man to conquer his own body, to enhance his self-sufficiency, combat boredom and liberate himself from daily physical and mental stress. It makes us aware of activity, reunites us with natural life and leads us to a dynamic perception of our existence. It represents the type of physical activity which, because it contains the optional elements of competition, intensity and duration of effort, can satisfy any individual preferences and desires, without ever involving limitations in terms of technique or quality, as it allows full freedom of expression.⁶

We will now deal with the relation between muscular activity and health and with the type of exercise which provides maximum protection against

certain exercise-regulated diseases or «wear» diseases, which represent significant mortality or morbidity factors in modern society; our purpose will be to try and define the safe and effective content of Sport for All for the protection of human health.

Health and physical fitness

According to Plato (Law B, 61), for man to achieve perfect wellbeing, the body must possess certain qualities which are health, sensitivity (finely tuned senses), strength and beauty, the basis of beauty being the symmetry of the body in relation to its parts and to the soul. The roots of all these qualities can be found in all men, but their development and improvement is achieved by means of gymnastics and medicine for the body, education and philosophy for the soul.¹

We know today that health does not simply mean the absence of any apparent disease or disability, as Plato believed, but that it extends to the overall physical, mental and social wellbeing of man⁸ which results from mental, intellectual, social and physical fitness, or total fitness, in other words.

Total fitness implies man's ability to act effectively under any conditions, i.e. to be able to respond to any predictable or unforeseen situation arising from daily life. It is generally accepted that man, independent of age or sex, must be totally fit in order to be able to perform efficiently under any particular conditions and to preserve his⁹ organic functions, his spirit and noblest motives, in other words, to survive.

A man who is totally fit, in addition to his ability to perform effectively a variety of physical activities, must also be able to show social adaptability, emotional stability, intellectual ability and a positive moral and social attitude. In other words, complete mental, intellectual, social and above all physical fitness.

Physical fitness allows man to perform, in an effective manner, any professional activity, to tackle with ease any mental or physical stress associated with emergency situations and to maintain sufficient energy reserves to enjoy any entertainment or recreation opportunities offered to him.¹⁰ It allows him to develop efficiently the basic motions and skills which will help him to survive. Physical fitness in this sense could be compared to a tree trunk which supports a number of branches that represent all the things that make life worth living: mental, intellectual, professional and social activities. If something happens to the trunk of the tree, all its branches will wilt.¹¹ Physical fitness therefore should be considered as a means to achieve a certain objective and not as an end in itself, the objective being the health and wellbeing of the individual as a whole.

There are three aspects to physical fitness: external appearance, functional condition and motor ability.¹² Its components are low fat content of the body* and cardiovascular, respiratory and neuromuscular sufficiency.¹³ Cardiovascular and respiratory sufficiency (aerobic capacity) depends on the capacity of the heart, vessels and lungs to transport oxygen to the tissues and

on the latter's - especially the skeletal muscles - capacity to use it; it is expressed by maximum oxygen uptake(VO_2max).^{**}

The components of neuromuscular sufficiency, on the other hand, are muscular strength and endurance^{***}, stamina and normal joint movement range* and movement coordination during basic motor skills, survival skills and social skills (Table 2).

Although physical fitness is not tantamount to health, there is nevertheless a strong correlation between physical fitness and health. Physical fitness is one of the most effective means which man has in order to protect his health and live a pleasant and constructive life.⁹ The physically fit are usually in good health, although this does not always protect them against diseases, infectious ones in particular, nor from their clinical effects. On the other hand, patients can acquire physical fitness without this necessarily meaning a change in the severity and prognosis of the underlying disease.

* No more than 20% and 30% of the body mass for males and females respectively.¹⁴ Alternatively, instead of referring to the fat content, one could use the bodyweight (kg) to stature (m^2) ratio which must not be lower or higher than 21 and 25 kg/m^2 respectively.¹⁵

** For normal males, aged 20-69, the average VO_2 max would range from 44-51 $\text{ml}/\text{kg}/\text{min}$ for younger individuals and from 27-35 $\text{ml}/\text{kg}/\text{min}$ for older individuals. For normal females, the average VO_2 max would range from 35-43 $\text{ml}/\text{kg}/\text{min}$ for younger women and from 29-36 for older women.¹⁶ During prolonged effort for more than one hour, the maximum oxygen uptake at work cannot or should not exceed 50% of VO_2 max. Aerobic capacity decreases steadily after the first 20 years of man's life so that at the age of 60 maximum uptake will have been reduced by about 30%.¹⁷

*** The level of muscular endurance (and strength) is considered to be «good» when males can perform 50 sit-ups and 25 push-ups within 2 minutes at the age of 15-25 years, and 30 and 15 respectively after the age of 35. A «good» level in women would correspondingly be 20 sit-ups and 25 push-ups within 2 minutes at the age of 15-25 years, and 10 sit-ups and 15 push-ups after the age of 35.¹⁸ Muscular strength and endurance rapidly decrease when the muscles are not used, for whatever reason, while they also slowly decrease with age, especially after the age of 60. In women, it is generally estimated that muscular strength is 25-30% lower than in the males. This difference is more apparent in the upper limbs, relatively less in the trunk and clearly less evident in the lower limbs.¹⁹ The sufficient development of the strength of the abdominal and dorsal muscles is, *inter alia*, essential for the maintaining of a good body posture during walking and especially when lifting objects. A weakness in these muscles would lead to the risk of chronic lumbago and/or extensive functional disability.

There are several factors, genetic but mostly acquired, which contribute to the development of physical fitness. Among the latter, muscular activity is of primary importance, combined with proper nutrition, sufficient rest and sleep, relaxation, sound living habits, the ability to appreciate health, etc.

In other words, the question of acquiring and maintaining physical fitness is a question of muscular activity and above all movement.

Muscular activity, movement and man

Movement is the fundamental attribute of the human machine.²¹ This is confirmed by the fact that the motor system represents, in normal male adults, 56-58% of body weight and a little less in women.²² The human machine has therefore been designed, from every aspect, for movement.¹¹ With movement, the human machine is not just improved, it exists. Because with movement the anatomic and functional integrity, as well as the strength of man's motor system, is directly developed and preserved, while the effect is also felt, indirectly, on the other organs and systems of the body. And we should remember that for living organisms the fundamental principle which applies is that full function brings an organ to optimum condition, from a morphological and functional point of view; it «shapes» it, in other words, while reduced function weakens it and the lack of function simply eliminates it.²³

Movement therefore «shapes» the organs, muscles, bones and joints, i.e. the individual components creating the motor system. At the same time, however, movement has an indirect beneficial effect on the other systems and organs of the body, like the cardiovascular, nervous and respiratory systems, which contribute to movement either by supporting or by controlling it. In addition, movement is also connected to the metabolism and endocrine balance as well as, in the final analysis, to man's mental condition.

Movement, in other words «shapes» the whole body, that is, in addition to the development of myoskeletal fitness (muscular strength, power, endurance and flexibility of the joints), it also contributes to physical fitness. And

The optimum and desirable joint movement range is the one usually exceeding 90° in most joints, frequently at different levels. The overextension of the joints does not necessarily mean improvement in flexibility. With ageing we can observe a reduction in the movement range of the joints, i.e. stiffness. Joint stiffness can also be observed even in mild muscle-tendon or ligament lesions. When the joints do not use their full movement range they become rigid. The loss of normal laxation of the bursas and the ligaments leads to stiffness and shortening of muscle and tendon length, something which can often be observed in the joints of the cervical and lumbar spine and shoulders. Joint stiffness is also caused by local muscle atrophy as a result of which the joint is exposed to the risk of injury because of the ensuing

this is because man is a dynamic and self-regulated system whose good function depends on the efficiency of individual systems.¹¹

We can perhaps better understand the beneficial effect of movement and muscular activity in general for the operation of the human body if we think of the condition of reduced muscular activity with no associated disorder of the nervous-endocrine-metabolic substratum, i.e. disease or, better, the hypokinetic syndrome which has been recognized for the last 40 years as a specific nosological entity characterized by a significant number of morphological, functional and biochemical changes and manifestations. This disease is one of the most widespread and insidious causes of impaired health and ageing* in many advanced societies, where we can observe a growing automation of living and working conditions and improper use of the abundant free time available.

It has been noted that men are less and less active with time as they grow old. The progressive reduction in adult muscular activity with age is apparent from the indicative data of Figure 1.

The effects of systematic muscular activity on the human body have been sufficiently studied. They imply adjustments to each organ or system of the body, i.e. to the body as a whole (Table 1). These adjustments vary. This will depend on the qualitative and quantitative characteristics of muscular effort, the time of execution of the muscular activity, the condition of the individual's health, the age and the initial state of physical fitness.

The reasonable question which now arises is of course to what extent the body is able to adjust to systematic muscular activity, i.e. to what extent it can undergo training.

As the relevant studies show²⁸⁻³⁰, even the body of aged persons has sufficient adaptability to systematic muscular activity, which of course is smaller than in younger individuals, and their organs can sustain training up to a certain level, especially when the intensity of motor stimulation increases progressively beginning from low levels and when proper attention is given to rest after exercise. Functional properties, like aerobic capacity, muscular strength, sensorial and motor capacity (neuromuscular), as well as the function of the nervous system, the respiratory function, the function of the cardiac muscle, etc., can be improved with exercise, up to 10-20%, even in aged individuals in whom one can observe a reduction in nerve-muscle activity, protein synthesis and chemical regulation capacity.³¹

Muscular activity for health protection -the content of Sport for All

Although muscle contraction (isotonic or isometric) is the initial and fundamental phenomenon-stimulation in the muscular activity process, any

* Reduced physical activity is one of the exogenous factors of ageing which determine by 35% approximately the length of human life, as against 65% for endogenous factors.

quantitative or qualitative differentiation as regards intensity, duration, rate of repetition and activated muscles will be associated with the activation of numerous mechanisms which will provoke a variety of anatomic and functional adjustments to tissues, organs and systems of the body.

The desirable adjustments which result from muscular activity and lead to physical fitness in man mostly involve aerobic capacity, followed by neuromuscular coordination, muscle strength and endurance, joint mobility and body weight to height ratio.

Table 2 indicates the most appropriate types of muscular activity which, through specific mechanisms, contribute to the improvement of the functional components which are the basis of physical fitness.

There are, however, certain types of exercise which are known or believed to protect human health from various exercise-related «wear» diseases. The most appropriate exercises for that purpose, and the mechanisms which are thought to be responsible for the beneficial effect on health, are presented in Table 3. Aerobic exercises, on the basis of available data, appear to be the most appropriate for the protection of human health against most «wear» diseases, in spite of the fact that different mechanisms are activated in each case to provide the beneficial result.

The great variety of these protection mechanisms shows the complex and catalytic effect of aerobic activity on the anatomic and functional level; above all on the cardiovascular system, metabolism and hormone regulation and on the mental state. This fact reinforces the view that the human machine has evolved biologically in order to perform, daily, periods of continuous submaximal muscular activity (aerobic).

Walking and marching, jogging and running, swimming, rowing, rope skipping, cycling, tennis, dancing, football, basketball and badminton are typical and popular muscular activities, mainly or exclusively of an aerobic type, which protect human health.

Aerobic activities are of considerable importance, not just for the protection of the individual's health, but also for the acquiring and maintaining of physical fitness, when combined with other types of physical exercise, like those which enhance muscular strength and endurance, joint flexibility and neuromuscular coordination.

Systematic muscular activity, in other words, carried out for the purpose of acquiring and maintaining physical fitness, offers protection to exercising individuals against certain frequent diseases. It therefore represents an ideal activity for modern man because, when practised with symmetry and lack of excess as regards intensity and duration, it is an effective way to protect one's health and a model of Sport for All in all ways identical to what was applied and recommended in this respect by Hippocrates.

Table 1

Adaptation of the human organism
to long-term systematic muscular activity¹⁷

A. Motor system			
Bone-ligament force	↑	K ⁺ of muscle (potassium)	↑
Thickness of the cartilage of joints	↑	Capillary density	↑
Muscle mass	↑	Collateral vessels of the muscle	↑
Muscle force	↑	Concentration of glycogen in the	
Speed of muscular contraction	↑	muscle	↑
		Utilization of glycogen in the muscle	↓
		Muscular activity	↑
		Neuro-muscular contraction	↑
Concentration: muscular ATP & PC PFK, SDH plasma muscular MB (myoglobin)			
B. Cardiovascular system	↑		
Heart volume		Submaximum heart rate (effort)	↓
Heart weight	↑	Maximum heart rate (effort)	
Density of heart capillaries	↑	Volume of beats at submaximum effort	↑
Collateral coronary capillaries	↑	Volume of beats at maximum effort	↑
Total volume of blood and haemoglobin	→	Change in O ₂ in arteries and veins at maximum effort	↑ →
Local perfusion	↑	Maximum oxygen absorption	↑
		Concentration of lactic acid in the blood	↑
C. Respiratory system			
Pulmonary ventilation at maximum effort	↑		
Respiratory rate at maximum effort	↑		
Pulmonary circulation capacity	↑		

D. Miscellaneous Body density↑ (LBM ↑ FBM ↓) Plasma cholesterol ↓ → Triglycérides ↓ → Appetite ↑	
Favourable psychological effects ATP adenosine triphosphate PC phosphocreatine PFK phosphofructokinase SDH succinodehydrogenase MB myoglobin LBM lean body mass FBM fat body mass (7 with changes)	

Table 2 Mechanisms for improving / maintaining the elements of physical fitness in man and the types of muscular activity that are best suited for that purpose

<i>Elements of physical fitness</i>	<i>Mechanisms</i>	<i>Most appropriate muscular activity</i> <i>- Remarks</i>
1. Aerobic capacity	a. Increase of max. cardiac output because of increased max. stroke volume b. Increase of max. arterial-venous oxygen difference	Aerobic: continuous, prolonged effort for at least 20 min, of an intensity corresponding to 70% of max. aerobic capacity (corresponding approx. to 70% of max. heart rate), repeated by the large muscle groups of the lower limbs or the upper limbs and shoulders like quick walking, jogging, long distance skiing, swimming, rowing, rope jumping. A threshold and safe stimulation, from the point of view of effort intensity, would be that corresponding to 70% and 85% respectively of the max. heart rate. On the other hand, as regards the duration of the effort, a threshold activity would be walking or jogging when the distance covered is 36-42 km. In adult beginners and untrained aged individuals, the intensity of the muscular exercise should be at first $\leq 50\%$ of max. heart rate and then gradually and slowly increased, in parallel to the reduction of the above normal fat body mass and the improvement of muscular strength and joint flexibility of the exercising individual.
2. Muscular strength (and endurance) of trunk muscles (abdominal, dorsal, shoulder, thoracic) and upper and lower limb muscles	a. Increase of muscle mass as a result of an increase in the number and protein content of the myofibrils of muscle fibres and perhaps also because of the increase in the number of muscle fibres.	<i>Isotonic:</i> Dynamic exercises with gradually increasing 3-set resistances every 7-15 days. For beginners small resistances of 12-15 repetitions per set are recommended at first and for trained individuals resistances corresponding to 50%, 70% and 100% of max. resistance which the individual can move for 3 sets of 10 repetitions each.

- b. Thickening and strengthening of the connective tissue components of muscles, tendons and ligaments,
- c. Strengthening of the awareness and nerve reaction level,
- d. Improvement of skill and neuromuscular coordination during the performance of specific movements and
- e. Improvement of (local) muscle aerobic capacity as a result of improved blood supply to the muscle and increase of its aerobic enzyme activity.

Isometric: Static max. intensity exercises for 1 sec. or submax. intensity (2/3 of max.), especially for aged persons, for 5-6 sec., repeated 5-10 times daily, involving the main muscle groups of the trunk and limbs.

Elements of physical fitness
 3. Joint flexibility (all joints and in particular the neglected joints of the shoulders, hips and cervical and lumbar spine)

Mechanisms

- a. Max. shortening of agonist muscles
- b. Max. lengthening of antagonist muscles
- c. Max. utilization of normal movement range of each joint

Most appropriate muscular activity
- Remarks

Every type of exercise, esp. rhythmic exercises performed daily that slowly and progressively help the joint to reach its full movement range, involving a moderate activation of the agonist muscles and relaxation of the antagonist muscles of the exercising joint, such as exercises with light weights, static extension exercises, etc., or the exercises which are performed passively by the training individual, while the agonist-antagonist muscles of the joint remain relaxed. It is not recommended to exceed the normal movement range for each joint, as is the case with yoga exercises for example, because this would increase the risk of local injury, without any additional benefit. Pleasant exercises to the accompaniment of music effectively contribute, after

several weeks, to the slow and marked improvement of joint flexibility, and strengthening of the surrounding muscles, ensuring protection from any lesion to the ligaments (dislocation, sprain).

- | | | |
|-------------------------------|---|---|
| 4. Neuromuscular coordination | <ul style="list-style-type: none">a. Improvement of the mental image and perception of a particular movement before and after its execution.b. Improvement of the time-space regulation of the movement.c. Improvement of the neuromuscular coordination of the movement. | <p>Learning and frequent regular repetition of:</p> <ul style="list-style-type: none">a. basic motor skills, which are in addition to walking, running, lifting and/or transportation of objects, etc.,b. survival motor skills, like swimming, skiing, climbing, jumping, throwing or catching objects, etc.,c. social skills, like dancing, walking, tennis, bowling, golf, games, etc. |
|-------------------------------|---|---|

Table 3 Probable mechanisms involved in the prevention of various diseases in man by means of muscular activity and appropriate exercises for that purpose in normal individuals

<i>Diseases</i>	<i>Probable mechanisms</i>	<i>Most appropriate muscular activity - Remarks</i>
A. of cardiovascular system		
1. Ischemic heart disease	a. Delay or prevention of atherosclerosis of coronary arteries through: 1. control of related risk factors (i.e. hypertension, diabetes melitus, obesity, smoking, dyslipoproteinaemia.) 2. clot formation inhibition 3. reduction of arterial wall cholesterol b. Improved myocardial function through: 1. increase of myocardial capillaries and blood supply 2. improvement of myocardial efficiency through increased contractility 3. reduction of ectopic ventricular activity 4. limitation of focal myocardial fibrosis	<i>Aerobic:</i> systematic muscle exercises corresponding to a weekly consumption of ≥ 2000 kcal³² or 300 kcal daily.
2. Arterial hypertension	a. At the level of the cardiovascular system through: 1. reduction of cardiac output at rest 2. reduction of peripheral resistance b. Release of sodium with sweating and reduction of body sodium content c. Reduction of body weight d. Post-exercise re-	<i>Aerobic:</i> exercises with an intensity corresponding to 60-85% of max. heart rate, with regulated duration and frequency of repetition to achieve a weekly energy expenditure of 14-20 kcal/kg of body weight.³³ One hour of cycling, three times a week with an effort intensity corresponding to the aerobic threshold reduces systolic pressure by 15 mm Hg in hypertensive individuals.³⁴ The improvement of VO_2 max. with aerobic exercises is negatively correlated to arterial pressure.³⁵

duction of sympathetic activity
e. Post-exercise relaxation (anxiolytic effect).

Isometric exercises, especially when performed by small muscle groups, increases heart rate and arterial pressure more than isotonic exercises and linearly with age, and their intensity therefore should not exceed 40-60% or 80% at most of maximum effort.³⁶

Diseases

B. of metabolism

1. Dyslipoproteinemia

Probable mechanisms

- Increase of FFA (free fatty acids) circulation in blood, because of increased LPD (lipoprotein lipase) activity (immediate effect)
- Reduction of TG (triglycerides) concentrations in the blood (delayed effect)
- Reduction of the fat body mass (delayed effect)

Most appropriate muscular activity - Remarks

Aerobic, intensity, duration and repetition rate for minimum efficiency at 60% of max. heart rate, 20 min. three times weekly (walking, jogging, cycling, swimming (~1000 kcal/week) and for optimum efficiency: 85% of max. heart rate 90 min. seven times weekly (~4500 kcal/week) (running, long distance skiing, football) combined with isocaloric and balanced nutrition³⁷ and according to individual inclination (to preserve the necessary motivation for long-term application of regimen).³⁸ The threshold stimulation for HDLc increase is obtained with any exercise equivalent to 18-20 km jogging per week. Increasing HDLc long-term exercise (e.g. jogging) is effective when the weekly distance is < 42 km, which is required to improve aerobic capacity.³⁴ Vigorous and prolonged exercise for a long time period will increase HDLc and the HDLc/LDLc ratio^{39, 40} and reduce body weight (fat).⁴¹ Vigorous and prolonged exercise promotes exogenous fat metabolism.⁴²

2. Obesity

- No increase and/or decrease of caloric uptake, compared to levels spent
- The fat body mass is reduced together with increased fat utilization

Aerobic: exercises (mainly), leading to a daily expenditure of ≥ 300 kcal, thus activating large muscle masses (e.g. walking, jogging, stair climbing, cross-country skiing, cycling, swimming), to be performed systematically for long intervals.⁴³ An exercise regimen three times a week, includ-

	tion for energy production c. Positive effect on mental state d. Increased aerobic capacity and muscle strength	ing warming-up, aerobic activity (walking - jogging - at first with an intensity of ~70% of max. heart rate, with a distance of 2.4 km in 22 min. at each session and walking - jogging - running later with an intensity of ~85% of max. heart rate and a distance of 8.9 km in 46 min.) at each session; gymnastic exercises (push-ups, sit-ups, knee flexions-extensions, etc.), extension exercises and end of session relaxation, combined with low-calorie nutrition (~800 kcal/day) is most effective for mild obesity. ⁴⁴ Muscular activity for 30-60 min., repeated 2-5 times/week is usually well accepted by busy individuals. ⁴⁵
3. Diabetes mellitus (normoglycemic middle-aged individuals with a pathological glucose tolerance test)	Probable mechanisms a. Improvement of glucose tolerance through: 1. increase in sensitivity and number of insulin receptors 2. reduction of insulin requirements b. Delayed atherosclerosis through: 1. control of related risk factors	<i>Aerobic</i> , of average intensity, repeated two ⁴⁶ or more times a week, which corresponds to walking-jogging 25-35 km per week ^{47,48} or cycling. ⁴⁹
4. Osteoporosis: (normomenopausal women)	a. Bone mass increase because: 1. increased bone mineral retention and mineral content 2. osteocytogenesis stimulation b. increased blood supply to bone	<i>Aerobic exercises</i> (walking, jogging, tennis, badminton, swimming, dancing, etc.) mostly, completed with exercises which require increased muscle tension (resistance exercises), are effective in pre- and postmenopausal women ⁵⁰⁻⁵⁸ combined with a daily dose of 0,5-1 g of calcium, for the latter group. ⁵⁶
C. Mental diseases	Probable mechanism	Most appropriate muscular activity - Remarks
1. Neuroses (anxiety, stress)	a. Reduction of sympathetic tone	<i>Aerobic</i> ⁵⁹ without a partner or in pairs and in competition or also un-

	b. Improved physical appearance, self-confidence and mood c. Transient reduction of physical tension and anxiety	defined and general. ⁶⁰⁻⁶¹
2. Depressions (occasional neurotic)	a. Improved aminergic synaptic transmission b. Change in the levels of catecholamines and indoleamines of the brain, and/or in the levels of norepinephrine and its metabolites in the blood	<i>Aerobic</i> mostly, combined with resistance exercises, of average intensity, ⁵⁹ performed alone or with others. ⁶¹ Intense and excessive workload may lead to reactive melancholy.
3. Drug addiction (psychoprophylactic)	a. Effort for prevalence and victory b. Awareness of team value c. Assessment of individual limits d. Identity development e. Ego enhancement	Team or undetermined exercises are recommended, as well as those of a general type, competitive and/or non-competitive, individually or in teams.
D. Cancer		
1. of the colon (not rectal)	a. Increased gastrointestinal tract motility b. Reduced transit time in gut of certain (carcinogenic) fatty steroids	Intensive exercise, up to a certain limit, provides the highest relative protection in males and females. ^{64, 65}

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THE IMPACT OF FINE ARTS ON THE HUMAN BEING AS PARTICIPANT AND SHARER IN CULTURAL ACTIVITIES

by Mr Kevin Whitney (GBR)

Official Artist of the British Olympic Association

Since time began, men and women have always had the need to express their thoughts and desires in a visual way; this is a natural phenomenon. It happened in prehistoric days when cave-dwellers dipped their hands in pigment and placed their palms on the walls of their dwellings, thus creating patterns of decoration or signatures. Later, they manifested their thoughts in cave paintings of animals they wanted to hunt and later still created sculptured images of gods they worshipped. Sometimes it was just a natural urge to leave a «mark» justifying and recording their presence and existence. The written expression «I was here» is a visual graffiti record, usually followed by the name of the person and a date. This is a more sophisticated version of the caveman's handprint. These expressions have been used down through the ages, for example there is in the ancient ruined city of Pompeii, carved, in Latin, on the wall of a house: «Marcillus Neptus was here» (no date). You can see on trees, rocks, fountains and, unfortunately, on statues and other artifacts, the same sort of reminders. It is sad, but it is the desire of the person to leave a visual record of his or her existence, a statement of his or her presence. In a way, the graffitist is trying to become an artist.

On a higher cultural level in society, it is still apparent. It is always recorded visual, written, musical or poetic statements that have a lasting value in history and impact on an audience. The shared experience of these events can be immediately arresting or have a lasting inspirational effect. For example, the sculpture of Ancient Greece and the work of Michelangelo still inspire awe and appreciation today. The music of Mozart and Beethoven is still played and listened to by thousands. The operas of Verdi and Wagner are performed constantly, as are the plays of Shakespeare, worldwide, centuries after their conception. It is the memory of all fine arts that holds out more than any other experience. The pen is mightier than the sword and a picture speaks a thousand words.

But what is this need of artists, painters, sculptors, writers and composers to leave their «mark» on society ? The basic need of any artist is to create, and the manifestation of this creative urge is what they give to the world and, in the same sense, what they leave behind to be remembered by when they are gone. There is the desire to communicate their ideas to their

audience so that they can share in this feeling or inspiration. Art is not something that is isolated in an «ivory tower». It is around us all the time and a vital part of the fabric of society.

The creative process is an ongoing situation as well: the influence of the arts on people down the centuries is paramount. The sculpture, painting, architecture, poetry, prose, etc. of the ancient Greeks was to influence the Romans, who in turn influenced later eras - the High Renaissance, the Georgian, neoclassical and Napoleonic periods and present-day post-modernism. The impact of Greek art on future cultures was enormous. The Romans absorbed the traditional Greek temple design and based their great cities on its blueprint. Greek painting was adapted to suit the taste of the Romans, and most certainly the biggest direct influence was that of sculpture. There are so many Roman sculptures that are direct copies of earlier Greek sculptures, that the phrase «a Roman bronze after an original Greek marble» is commonplace in the museums and collections of the world.

Why were these sculptures copied so avidly? What was the essence of them that drove Roman artists to copy so accurately? (It was maybe just as well, as many of the Greek originals have disappeared.) I believe that it was the utter originality of the masters like Myron, Phidias and Praxiteles and the incredible technique they perfected. The champion example of this is in the Olympia Museum next door to us, the statue of the god Hermes. This masterpiece, created by Praxiteles in the 4th century B.C., is unsurpassed in history. In his description of the sanctuary of Olympia, Pausanias mentions, among the offerings at the temple of Hera, the statue of Hermes «holding the infant Dionysos», adding that it was the work of Praxiteles (Pausanias 5.17.3). In 1877, the German excavators were fortunate enough to uncover this splendid work, which has since become one of the most famous statues of antiquity (about 330 B.C.). The statue, 2.13 m high, was preserved virtually undamaged, protected by the fallen unbaked brick walls of the cella of the temple of Hera, which was destroyed by an earthquake in the 3rd century A.D. The god, naked, holds the young Dionysos on his left arm, which rests on a tree trunk over which the deep folds of his himation cascade. The newborn god impatiently stretches to grasp something which Hermes held in his right hand. It has not survived, but it may well have been a bunch of grapes, the attribute of the god of divine drunkenness, as this is known from other statues of Hermes and Dionysos and from later Pompeiian wall paintings. The aesthetic impact of the statue was completed by colour; traces of deep red and of gilt paint can be seen on the sandal of the surviving original foot and on the hair. Praxiteles was renowned for his blending of sculpture and paint; he even collaborated with the greatest contemporary painter, Nicias, to achieve these innovative effects. The pronounced polishing of the «skin» of the statue, which has made many scholars uneasy, is a finish not unknown in sculpture of the 4th century B.C. Rather the contrary, it is perhaps one of the most typical stylistic traits of Praxiteles, who was in fact famed for it. Ancient sources repeatedly comment on the polishing which was the hallmark of his work. As the great expert and former Director of Antiquities of Greece, Professor Nicolaos Yalouris puts it, and I quote, «His lithe body, pulsing with life even when standing still, emphasizes the rooted immobility of the tree, which

here is not just a prop as it later became, especially in Roman works, but an integral part of the composition. The well-proportioned, well-built athletic body, in clear contrast with the delicate, translucent, highly polished surface of the skin, here becomes more ethereal, befitting divinity. Finally, the arrangement of the muscles from top to bottom of the body in positions variously of rest and of motion or of support against the tree endow the statue with a balanced relaxation which only sculptors of the 4th century B.C., and Praxiteles in particular, managed to convey. The statue is permeated not by the symmetry of the 5th century, but by the balanced rhythm which is one of the most distinctive features of the art of Praxiteles and the art of the later classical period.»

Why did Praxiteles have such a striving for perfection ? What was the driving force behind such creative genius ? The amount of work on one such sculpture to achieve this kind of exquisite representation and polished patina is enormous, superhuman. Is it that the artist wanted to communicate to the people of the time (and possibly to people in the future, in cosmic terms) the idea of the statue possessing godlike purity and sublime, unhuman beauty, to be worshipped in awe ? As Pausanias wrote: «The gods, on the other hand, were portrayed in Olympian calm and beatitude, as described in Homeric epics, far removed from good and evil, far from the fickleness of fortune and from the wretchedness of the human condition.» In other words, «divine». This communication has passed down the centuries so that when the statue was unearthed and made public centuries later, people had the same reaction and looked on the piece in awe, and do so to this day.

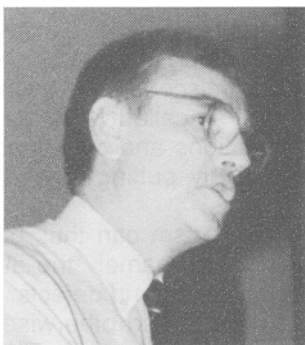
The fine arts are an ongoing record in modern times. Images of photography, painting, television, cinema, etc., constantly bombard our senses and we are permanently surrounded by visual phenomena. All cultural, social and world situations are reflected in the fine arts. For example, Picasso's painting entitled *Guernica* is the strongest record/interpretation of the Spanish Civil War, along with the photographs of Robert Capa. There is a story about the *Guernica* painting which reflects this. The painting, which is very large (25 x 11 meters), is an outcry by Picasso at the annihilation of the Spanish village of *Guernica* and its people by the Axis powers in 1937. The village was bombed off the face of the earth as a «lesson» to the international brigade, and every man, woman and child was killed. Picasso, horribly outraged by this atrocity, painted the picture as a protest. At the time of the capitulation of France to the Nazis, Picasso was in exile in his Paris studio. He was so famous at the time that many German Wehrmacht soldiers would visit him to get his autograph. The Gestapo got to hear of this and went along to see him. When they saw the *Guernica* painting in his studio, they asked him: «Did you do this ?» Picasso hesitated a moment, and then pointedly replied: «No... you did !» This was a very brave thing to say under the circumstances.

The paintings of Manet, Toulouse-Lautrec, Renoir and Monet, etc., record the *belle époque* era brilliantly, as do the poetry and prose of Rimbaud and Verlaine. Also, in modern times, artists have asked their audiences to rethink the way people perceive the world. The cubists actually showed people that things can be looked at totally differently from the accepted

straight-forward, square-framed presentation of the traditional view or perspective. The abstract-expressionists suggested in their work that viewing art should be a mental, emotional reaction and that there were other things unrecognizable in art to see, thereby creating what we know today as «abstract art».

In turn, this brings us back to «neo-figurative art», i.e. work derived from the inspiration of the work of the artists in antiquity and to the glorification of the human form in art and in the Olympic arena, for example the film work of Leni Riefenstal and others who find inspiration in the human form. (Nikos Yalouris, Olympia, Ekdotiki Athenon, Athens 1972)

I shall now show an audio-visual presentation to illustrate the point that you can find art in the confines of the Olympic arena. Thank you.



HOW CAN THE OLYMPIC MOVEMENT PROMOTE SPORT FOR ALL ?

By Prof. Dr Lamartine P. da Costa (BRA)

In the famous judgment against Socrates in 399 B.C. a reference was made to Olympic athletes that is still thought-provoking to contemporary observers.

As Plato describes in his *Apologia*, Socrates appealed to his judges for the same treatment meted out by tradition to Olympic Games heroes, if fraternity in the *polis* was the point at issue rather than public accusations. The verdict has remained an important issue in moral discussions ever since. Socrates was condemned to death for alleged corruption of youth, despite a life dedicated to making his fellow citizens good and wise.

In fact, the philosopher and forefather of ethics suggested his own condemnation for the sake of the Athenian city-state, giving no alternative to the judges, who had to obey the law when the accusations were acknowledged as truthful. It was equally clear that the institution which provided justice should be preserved even when doing wrong.

This socratic decision remains, for sceptics, an instance of ethical relativism, an ambivalence expressed and defined in an Aristotelian epigram: «Fire burns both in Hellas and in Persia; but men's ideas of right and wrong vary from place to place.»

It is no coincidence that Olympic athletes were referred to by Socrates when he called for recognition of his efforts to improve the citizens' social and political relations. As recently confirmed by W.K.C. Guthrie, by the 5th century B.C., the Olympic Games were a gathering of poets, musicians and sophists as well as athletes, all of them competing in public performances. This peculiar spirit of competition was in contradiction with the ideal of Socrates, in his search for the truth, as he proposes an exchange of arguments without winners or losers, in exact opposition to the sophist teaching. This contradiction explains the scepticism and relativism with which Socrates was interpreted by Protagoras and Gorgias, eminent sophists of Ancient Greece.

But the far-reaching repercussions of socratic conduct on western thought are due primarily to the fact that justice and fairness are more easily recognized by their opposites. Socrates played on this in order to sacrifice himself as a moral lesson to the *polis*. This historical hint has, eventually, been followed up by modern institutions which encourage ethical attitudes,

including the Olympic Movement of our time.

As a result, Olympism is bound up in an apparent dilemma, namely how to curb corruption in sports competition and management and preserve sports organizations - usually the source or agents of misconduct - while pursuing purely educational and pedagogical goals (the so-called *Kalos kagathos*). For their part, sports leaders today raise objections and questions about unfairness in athletic behaviour, without necessarily putting forward any answers.

The emphasis on the educational purposes of Olympism can thus be seen as a source of the dilemma which exists within sport, namely the attempt to keep institutions alive while pointing out their mistakes and defects.

But if Socrates' ethical philosophy is fully taken for granted otherwise, his dramatic moral attitudes imply a real impossibility of finding answers. This situation is called *aporia*, the Greek word for puzzlement, meaning «no way out», and seems to be at the heart of the problems of modern high-performance sport.

Coubertin himself became «aporetic» when he began to criticize the misreporting of sports practice by newspapers shortly before his death, half a century ago. If we review a variety of contributions to the International Olympic Academy in recent years, we can identify a regular pattern of aporetic interpretation, in which a harmony can be found between new problems and old prescriptive positions. So far, the question put by Fernand Landry in the 1980 Session - «Sport, education and Olympism: towards a break or greater harmony ?» might still constitute a synthesis of the persistence of objections without satisfactory answers.

In this instance, the ethical questioning of Olympism is not about choices, as usually stated, but about how to reconcile opposing attitudes. In other words, the supposed dilemma will become real if Olympism decides to treat its difficulties in the context of a crisis, a choice similar to that of Socrates at his judgment. Conversely, however, assuming that sports conflicts are a natural risk, the Olympic Movement will be dealing with aporias, implying a constant exchange of arguments, as Socrates did during his virtuous life in the *polis*.

On the basis of these facts, it is possible to contend that sport, in seeking *arete* (excellence), is historically aporetic, although this was understood as a confrontation by the sceptics of former times as well as by many sports scientists and philosophers of the present day. In this sense, experience is ahead of knowledge, favouring an attitude which perceives sport in terms of its contradictions. Indeed, alongside proposals for education, self-realization and cooperation based on modern Olympic ideals, unresolved conflicts have emerged persistently over the years since 1986. Experience is therefore likely to reveal that Olympic ethics lags behind the ongoing process of cultural, economic and political change in many societies.

Of course, spectacle, professionalism, nationalism and sectarianism are factors which have played an historical role in the weakening of the humanistic values of sport, but when facts are compared with the ideas of Olympism, an element of incompatibility still remains. On the other hand, the reactions of sports institutions and leaders have been characteristically

reductionist and contingent, expressing the inside view of sport, as concluded by Jorge Olimpico Bento in his study of European fair-play campaigns.

For this Portuguese analyst, a dependable ethics for sport should be related to contextual factors so as to fit in with the plurality of values on which today's sports practice is based. In short, the gap in sports ethics is primarily due to the mistaken isolation of sports organizations from the external social environment. This solipsism is often criticized by philosophers because it represents an attempt to avoid refutations, a rationale of many religions and movements supported by ethical codes or principles.

Such teaching was envisaged by Coubertin, as reported by Jürgen Moltmann in a past IOA session, where he defined Olympism as a modern *religio athletae* (an expression commonly found in the writings of Pierre de Coubertin).

Now, if Olympism is to be seen in the context of broad cultural relations, its reliance on ethical principles simply does not make sense, given the so-called «moral crisis» which levels down all social conventions in any country or region. This argument is in itself sufficient to confirm the applicability of the notion of aporia as a *prima facie* interpretation of the Olympic Movement, alongside the previous historical and philosophical approaches.

Moreover, a comparison of sports with art can shed light on the aporetic significance of sport both on the competition ground and in its management. As continually emphasized by analysts of current trends, the fragmentation of social relations, the prevalence of individualism and commercial attitudes, the increasing domination of the mass media and even the breakdown of values have given rise to unsurmountable conflicts in cultural production of many kinds. Steven Connor, for one, referred to this phenomenon as «self-dissolution» or «renunciation» of the arts, and used the expression «post-modernism» in the interpretation of the contemporary scene.

Actually, post-modernism may be seen as an opposition to modernism rather than a reform of it. It is therefore not easy to define what post-modernism might be. Much of this new trend generates questions without answers, both in sports and in various other spheres of culture. Thus, post-modernism is the aporetic context for analysis of sport and its ethical conventions.

Again, rather than simply arguing «for» or «against» supposed distortions of sport, debates concerning the development of Olympism should take the reconciliation of opposites as an introductory step, adopting an aporetic line of reasoning. For that, the old Greek philosophy is still helpful since the Aristotelian tradition attempted to solve aporias by introducing them into a higher totality as a means of reducing their problematic content.

As Otto Szymiczek, one of the IOA's most distinguished deans, understood Olympism, this higher totality was already recognized. In his words: «The Olympic Movement is open to all; its purpose is not to allow a limited few to collect gold medals. On the contrary, it seeks to provide the opportunity for all men, regardless of age and sex, to practise sports, for the slogan which can now be heard the world over is: Sport for All.»

The idea of mass commitment to sport effectively began with Coubertin, who was deeply involved in sport as a means of education. More recently,

the IOC officially adopted the concept of sport for all, including in its goals the incentive to types of sport without winners or losers but just participants in health or leisure activities provided by institutions or community initiatives. Since Coubertin, sport for all has progressed from social to cultural concerns, starting off as a social function with extrinsic rewards and becoming a basis for promotion and enjoyment with intrinsic rewards as well.

Both social and cultural approaches to sport can be mutually reinforcing, and to achieve this is a challenge to sports for all leadership throughout the world. It is worth noting that over the past two decades, the precursors of sport for all had been seeking a cultural specificity in the plurality of values of each social context.

Nevertheless, to many of its interpreters, sport for all was also a result of non-formal games and exercises combined with media motivation involving sports practice. With its emphasis on identity in pluralism and its association with the mass media, sport for all has recently been seen as a typical product of contemporary life. This naturally applies to many other public activities in both rich and poor societies.

This brief and superficial account barely touches upon the many and various problems involved in making sport for all a «right for all», a fundamental claim referred to by Norbert Müller at the 1988 Session of the IOA. This scholar also remarks that traditional sports promoted by the Olympic Movement were an intellectual product of Enlightenment, as expressed in the guidance of Coubertin. Sport for all, for its part, represented the opposite pole from this modern Olympic tradition. Concrete steps are therefore required on the part of the NOCs to further understanding and cooperation between both versions.

Notwithstanding, the experience of sport for all in many countries supports Müller's ideas and suggestions, particularly in relation to the autonomy and diversity of promotion campaigns. Inasmuch as sport for all meets individual and group needs in terms of leisure or health or community and family relations, the distinctive spirit of guidance assumed by formal sport institutions is reversed, and the participant's aspirations and requirements finally predominate.

This reference to one's own needs encouraged by sport for all promoters is therefore the real innovation in sports from the Olympic point of view. However, it is also a constraint on individuals and groups if those leaders are not able to adopt an ethic based on responsibility. Unfortunately, a systematic exchange of information and leadership training to help fulfil the ethical needs of sport for all movements and initiatives is still lacking.

To conclude, the Olympic Movement could help to reduce the key deficiency in sport for all simply by establishing a twofold programme, placing traditional and innovative sports on the same footing. The reason behind this proposal is obvious. If Olympism has been sustained by immutable values and principles, sport for all is entitled to be its modern adjunct.

Moreover, this is a socratic recommendation in which there will be no winners or losers, but a sound one after all, and one that can guarantee a virtuous life for sport in the future.

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SPORT FOR ALL AND THE OLYMPIC PHILOSOPHY

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Times change

«*Time is the best of champions to the just*». - Pindar

When in Olympia a year ago, I learned of a wrestler named Damokrates of Tenedos, evidently of the 3rd century, B.C., who was later described by Claudius Aelianus (*Variæ Historiæ*, IV, 15) as somehow handicapped, perhaps by an injury to his feet or legs. This Damokrates entered the stadium and traced a circle on the ground, then challenged anyone to throw him out of the circle. No one could.

Damokrates left with the wreath of victory. He was evidently granted citizenship rights by Elis (*Ergebnisse der Deutschen Ausgrabungen in Olympia*: Inschriften, Band V, S. 77-79).

A bronze tablet, found on 21st January 1876, near the temple of Zeus, now in the new Olympic Museum here in Olympia, mentions the many honours which came to him for this sports achievement. These are also mentioned by Pausanias (VI, 17, 1).

Inspired by this single event in history, I read Pindar (ca. 522/518 - ca. 442/438 B.C.) over a year's time, looking for any sign of admiration for the idea of victory over one's own disability - the achievement of men like Damokrates - but found none.

Pindar exalted the perfect, godly victor. He had as little use for those who lost as we Americans seem to have had for our 1988 bronze medal basketball team. For example, in his *Olympian* VIII, strophe d, he portrays the four athletes who lost to one of his champions as slinking home, shunning ridicule and contempt, as if beneath even tolerance.¹

Only later did I realize that Pindar's exaltation of perfection was a product not just of Pindar but also of Pindar's age.

Cleanthis Paleologos, speaking at this Academy in 1977, traced the evolution of sport from contests whose outcome brought «the annihilation of the defeated adversary» to athletic competition in which «the instinct for murder subsides to become a wish for victory and superiority» (*Report*, p. 62). We all know that women were not allowed to take part in the ancient Games. Herodotus (V, 22) states that «Barbarians» such as Northern European tribal peoples were not allowed, either: the ancient Games were open

only to citizens of Greece. Spartan women, Triant. Karatassakis pointed out here in 1977, were not allowed to participate in the cultural events of their own city (*Report* p. 84).

This was obviously not a good time for «Sport for All».

On the other hand, Mr Paleólogos points out that «physical training was rounded off with mental and intellectual education». In other words, the athletic contest did not necessarily, always, stand alone; it did have a context.

Of the four Panhellenic Festivals at Olympia, Delphi, Isthmia, and Nemea (begun in 776, 582, 581, and 573 respectively), each had its own special characteristics. Competition in music (singing, lyre, flute) at Delphi, from which that festival had sprung, and other similar features, indicate not all such ancient Games were narrowly occupied with sports or «who won» in sport, but cared, too, about the general problem of perfecting the whole man.

There were even those, admittedly a minority, who objected to the glorification of athletes: in Pindar's time, Xenophanes of Colophon (ca. 540 - ca. 465), who felt wise counsellors like himself were more deserving of VIP honours, dinners, gifts, than Olympic winners, and later Euripides, who regarded «the tribe of athletes» as the worst evil afflicting Greece.

Even Plato spoke out against the ban on women participating in sport and politics.²

All this by way of pointing out that both times and opinions do change.

Age of gods

Pindar came to Athens - where he probably knew his contemporary Æschylus (525-456) - was in Delphi, where one of the Panhellenic Festivals took place, and was commissioned in 498 by a champion's family to write an ode to the young hero, and went on to write the most famous known ancient paeans (especially in the 470s and 460s) to athletic and Olympic glory.

His *Olympian* VII (464) was preserved in letters of gold at the temple of Athene in Lindos, on Rhodes.

Like the victors he praised, Pindar seems to have been unequalled as a lyric poet, which made him somewhat special artistically.

There was a market in Ancient Greece for odes to victors, but no one equalled Pindar, then or later. Pindar's odes, like the champions he so admired, set standards that others could not match.

Pindar's age - in this respect at least - seems like our age. If Florence Griffith-Joyner had won her gold medals in the 200 meters and relays in Pindar's Olympia, instead of in Seoul, Pindar could have written a «Flo-Jo *Olympian*».

The age of Pindar and Æschylus was much more rawboned and uncompromising than what came later. In Pindar's and Æschylus's day, little allowance seems to have been made for daily reality. As Pindar's victors were compared to gods, Æschylus's heroes mingled - at their own peril ! - among the gods, emerging from mythology superhuman and terrible, as when Zeus created Pandora to counteract Prometheus, who was punished

for his curiosity by being chained to a rock, where an eagle fed daily on his liver.

Age of people

By the time drama had passed from Æschylus to Sophocles (496-406) and Euripides (480-406), these Nietzschean heroes of the earlier period evolved into real people in real situations. Their language was now less high flown. Æschylus, whose language and presentation, unequalled in its exemplary magnificence, can take your breath away, had set an impossible example. By the time of Euripides, theatregoers could relax and laugh. The drama was less heady, but the spectators were *among their own*.

In philosophy, a similar path runs through Plato (427-348) to Aristotle (384-322). The Platonic ideal would give way to Aristotle's relentless investigations of all reality. A tutor to Alexander the Great (356-323), Aristotle had broad interests. He reminds me of Goethe in his formation of the first significant library, his museum of natural objects, the broad reach of his curiosity, his interest in the total human and natural context.

Aristotle drew conclusions based on this diverse research and observation, introducing the then-revolutionary idea that speculation should be based on the experience of reality and systematic research, which changed the practice of ethics and politics from being one of the abstract and theoretical sciences into a science based on real observation.

Aristotle's «form» was the intelligible nature of something real, as opposed to an unreachable ideal. He regarded people in a context: context of people, context of their institutions, context of their natural environment.

He regarded ethics as a form of politics, springing from reality rather than theory. The individual, according to Aristotle, was essentially a member of society or a state - of a community, whose happiness was to be sought within that community.

«*The pursuit of happiness*», this phrase we Americans associate, today, with Thomas Jefferson and the Enlightenment of the 18th century, seems to have had its birth in Aristotle, who rejected pleasure, honours, wealth, as ends toward which human conduct should be directed, in favour of happiness (*eudaimonia*). His ethic leading in that direction placed human achievement not high on a pedestal, but rather within a real human societal context.

In his *Nicomachean Ethics* (I, viii, 9), Aristotle applies this thought to, in effect, relieve the Olympic champion of his state of lonely isolation and glory:

«And just as in the Olympic Games it is not necessarily the finest or the strongest who are crowned as winners, but those who actually compete, for the winners come from among these, so also in the good and noble things of life, it is those who act and act rightly who win the prize.»³

You can't win without taking part, he is telling us. *The act of competing and the way in which one takes parí are*, for this man who lived well after Pindar, tied immutably to the question of who actually wins.⁴

If someone had written «Olympic Odes» in Damokrates and Aristotle's

time, they might have been quite different in tone from those we read by Pindar.

Antonios Harokopos, speaking here (IOA) in 1973, discusses this Aristotelian context for all human conduct, tying it very clearly into a broader context of Olympism (*Report*, pp. 91 ff).

«The Olympic process... is a multidimensional one in its fundamental essence», he states (p 96). «Action puts man in the centre of a moral presence. ... In addition to its spiritual dimension, the Olympic act has also a social dimension, a social aspect. ... The concept of the athlete cannot be clear and complete unless and until it is thought of in conjunction with that of the fellow-athlete... a sharer in the moral act of sports practice. ... the practice of sports is more than muscular exercise, physical training... It extends... into the spiritual field...» (pp 96 f.).

«It is the winner of course who gets crowned, but the loser is honoured too. Herein lies the pedagogical significance of competition...» (p 97).

What statement could be more opposed to Pindar's ridicule of the losing wrestlers, or more closely tied to Aristotle's insistence on pursuing happiness in a context ?

Was the «loser» Florence Griffith honoured in 1984? Speaking personally, as a member of our own Olympic Committee involved daily in the matter of the 1984 Games, I never noticed Florence Griffith until she was heralded in Seoul. Yet at Los Angeles, she took the silver medal in the 200 meters behind - in the entire world, behind only - Valerie Brisco-Hooks (22.04 vs. 21.81). The difference is 23/100 of one second.

Should we be moving on, today, from the «age of Pindar» to the «age of Aristotle» ? Antonios Harokopos:

«The Olympic Idea, now adopted as an international educational ideal, makes it necessary for mankind to go back to its spiritual roots. ... A philosophical consideration of the phenomena of the times reveals an asymmetrical development of technical civilization at the expense of spiritual culture. ... A return to man's spiritual roots is the great requirement of our era. There is an urgent and imperative need to reestablish the equilibrium between the two areas of human civilization.»

Thus Mr Harokopos draws a meaningful thread from the wisdom of Aristotle into the context of our present time.

The time of Aristotle was also the time of Damokrates. Would Damokrates and his challenge to other wrestlers have been honoured in Pindar's time?

We cannot say. We can say that times and philosophies change. Thus, if we discuss any «sports philosophy», we must be willing to accept its ability - perhaps even its necessity - to change, too.

The Olympic philosophy

The search for «the Olympic philosophy» can be a quest toward a goal as elusive as the quest for the Holy Grail. What is «the Olympic philosophy»?

In «Olympic Review», December 1990, Raymond Gafner writes of «the

real key phrase... of Pierre de Coubertin: make use of sport in order to serve sport». He writes: «It is clear today that the ambition of Olympism is the same as it was a century ago, namely, to bring everyone, everywhere, sport such as it conceives it (*sic*), to make it into a driving force of human society, a generator of culture, a school of self-control, of surpassing oneself, of solidarity and mutual respect.» He then goes on to describe the elite athlete as setting an example for society. «That is why, that is how Olympism makes use of sport to serve sport» («Olympic Review», 1990, pp. 538-539).

Is the elite athlete, today, setting an example for society? My own sense is that the average person without special schooling in «Olympism» equates «the Olympic philosophy», if asked, with winning gold medals today. When the Steinbrenner Commission submitted its report on the US Olympic Committee in 1989, it saw the purpose of the USOC in a narrow sense: «to field and finance the best possible teams for the Olympic and Pan American Games» (pages 1 and 3). «Winning medals must always be the primary goal», the report states (p. 2).

In a certain way, this interpretation reflects the motto: *citius, altius, fortius*.

The report was the basis for reorganizing the US Olympic Committee. It *may well be* that «winning medals» is the primary purpose of the US Olympic Committee. No one is saying that the pursuit and practice of «Olympism» has to be limited, in the United States, to the affairs of this Olympic Committee, although it may be inferred by people who equate those possessing the symbolic Olympic rings with «Olympism».

However, the *concept* of *citius, altius, fortius* can be broadened beyond one committee to other organizations within a nation, or even be made to apply to entire nations. For example, in an essay contributed to the International Herald Tribune in 1988, the Paris lawyer Samuel Pizar wrote of «The New Olympians»: These were nations «learning to run faster than the competition» as a means of national economic survival. Their «times» would not be recorded on the sports pages, but in history books recording the rise and fall of nations.⁵

For Pizar and Alvin Toffler (see footnote), speed alone becomes the test for whole societies.

Earlier in this century, standards other than sheer speed were applied to Olympism and the Games themselves. Jim Thorpe's medals were taken away from him following the 1912 Games because he had violated the principle of accepting money to compete, even though it was a small amount, and in a sport other than that in which he won the medals - in 1909. (The medals were finally restored to his family in 1983.)

In 1972, Karl Schranz was not allowed to compete at all at Sapporo, even though he might well have been the fastest skier. He was guilty of association with clothing and equipment manufacturers!

Such restrictions seem impossible in today's cynical, media-dominated milieu.

«The Olympics used to be for kids. Every four years, as the Olympic *wok* goes cold, the children of the world, the awakening generation, are challenged to convene in another place. But it is usually Carl Lewis, Edwin

Moses and Greg Louganis who show up.

«Because of money and television - the roots of practically everything in sports - the Olympics have become a pro career. A good tour is four or five quadrennials plus a stint on special teams, pushing bobsleds à la Willie Davenport...» (Tom Callahan, in the Washington Post, 17th February 1991).

This journalistic attitude represents an attitude which is very different from *citius, altius, fortius*. Rather than an ongoing progression, we have a kind of ultimatum. Only the *fastest* need apply. This media-driven attitude contains no urging to get better, rather only a search for today's single best.

How does this reality in the newspapers compare to what we hold protected in our hearts ?

«Hand in Hand in the Great Spirit of Olympism», Louis Guirandou N'Diaye wrote on an Olympic banner of Côte d'Ivoire, when we discussed the development of Special Olympics in Africa, in Abidjan last year. His was a truly Aristotelian thought far removed from the headlines, but deeply rooted in our common effort: *hand in hand*.

Otto Szymiczek and others have said to me, right here in Olympia, that Special Olympics represents «the true spirit of Olympism». What is that spirit ?

Nikos Filaretos wrote to me last December of the Olympic philosophy as «development of both the body and the mind of the individual».

This idea comes close to a statement by Simon McNeely here in 1977, when he mentions «the other aspects of Olympism» and gives as an example, «Developing, nurturing and expanding one's capabilities to the fullest extent» (see Footnote 4). He mentions «playing and competing and, in fact, living all of life in a sportsmanlike manner». Here, the improvement represented by *citius, altius, fortius* is combined with Gafner's athlete setting a good example - although without any mention of social context. (*Report*, pp. 35)

In 1979, Hermann Andrecs stated, «Olympism is no thing reserved for those that win the medals and prizes, I have learnt that it is a possession belonging to those who have sacrificed a great deal of their time, of their energies, their hopes and pleasures for that idea...» (*Report*, pp. 41 f.).

And Cleanthis Paleologos, who traced competition from the early, bloody struggles which resulted in one side's annihilation, stated, «the purpose served by the modern Olympic Games» was «to remind men that it is better to use their activity in nobler and more ideal ways than by wasting it in cruel and dangerous antagonism». He went on to hope that the modern Olympic Games could «link the world together in peaceful spiritual unity». (*Report*, p. 67-1973)

Shades of the «new world order» ...

Where did this social dimension come from ? According to Otto Szymiczek (1979, *Report*, pp. 70 ff.), it was Coubertin who used the model of the ancient Games as a vehicle for his social ideas: «The Olympic Movement and the Olympic Games serve a *national and wise peaceful internationalism* and promote *social peace, sound morals and healthy education*.»

Otto states: «Olympism recognizes and extols individual effort and

accepts no discrimination among nations, races, political systems, classes, etc.». (One can hope that this includes, today, the disabled.) «In this way, it promotes international understanding, teaches the correct concept of freedom to the young and creates conditions for ideal social coexistence.»

«The essence of the philosophy of Olympism was from the beginning, and remains, the education of man at the social, cultural and national level.» Simon McNeely (1977, *Report*, p. 263) attributes the same ideal to Coubertin: «the Games... should generate in governments, educators and the people the wish to establish national programmes of physical education and amateur competitive sports which will contribute to the following aim: eliminate social injustice...» In this interpretation, the Games «were not to be just an exhibit of superior athletic performance, but a vehicle for social and educational reform».

We have now left behind the exaltation of the victor which is characteristic of Pindar (and of George Steinbrenner) and have entered into a distinctly Aristotelian social context.

Otto Szymiczek again:

«The means by which the aims of the Olympic philosophy can be achieved is the systematic practice of exercise and sports, under the guidance of qualified tutors, educators, coaches.

«The primary activity of Olympism is the Olympic Movement which is eternal, open to all ages, to all levels of athletic skills, to all social strata, to all the men (and women) and which includes all sports and games.

«Consequently, the Olympic Movement is open to all; its purpose is not to allow a limited few to collect gold medals. On the contrary, it wants to provide the opportunity for all men, independent of their age and sex, to practice sports, for the slogan which can now be heard the world over is: «Sport for all».

«The Olympic Games are another activity of Olympism.»

I could quote this talk by Otto Szymiczek at great length, for it blazes the path from Pindar to Aristotle, from gold medal winners to «sport for all» - and I recommend its study to you. He lays great emphasis on *participation* - I refer you again to Aristotle - and states, «The Olympic movement and the Olympic Games form an indivisible whole and cannot act separately».

It is clear to me now, and I hope to make it clear to you later in this talk, why Otto Szymiczek could perceive in Special Olympics «the true spirit of Olympism». Otto Szymiczek's Olympism is an organic whole, a microcosm of social practice and progress. And by his thought, he also has created for us a bridge from the Olympic philosophy to «Sport for All».

In summary, we have:

The Olympic philosophy in the newspapers and the Olympic philosophy in Olympia.

The Olympic Games with their winners, and the practice of Olympism outside the Games, with its effects on society.

Elite models for society, and society as a whole.

Elitism as an end to itself, and the effort to improve as a social goal.

Pindar's gold medal winners and Aristotle's possible identification with Sport for All.

As yet unanswered: if the Olympic philosophy is more than winning medals, how can this be made clear to the world ?

Sport for All

Clearly, Sport for All can be regarded as a garden in which Olympic competitors and champions grow. And in this sense, it is «Olympic».

«When I was a young boy all crazy about sports I had an undescrivable urge to be good at it, to try hard with a distant hope once to participate in the Olympics, though I had been lacking almost all the qualities for a top athlete. I have often failed and the longer I had worked out the more I recognized my limits and realized that the Olympics were not within my reach. But I also noticed that I came nearer to another Olympics. I gradually realized that Olympism is no thing reserved for those that win the medals and prizes, I have learnt that it is a possession belonging to those who have sacrificed a great deal of their time, of their energies, their hopes and pleasures for that idea. In this regard I considered myself Olympic». (Hermann Andreacs, 1979, *Report*, pp. 41 f.)

Jill Trenary finished fourth in figure skating in the 1988 Olympic Winter Games. She describes «the move from recreational level to amateur competition»:

«It's usually gradual. For me, it just happened. Fortunately, my family moved to a house that was less than five minutes from an ice rink. ...and I was just a really active kid. One thing led to another, and I began to take skating seriously just because I was doing well. To young skaters, I say, «Just start». You just start gradually, skating maybe twice a week. See how it goes; if you're enjoying it and you're getting better, then one thing leads to another.» (Olympian, February 1991, p. 41).

I do not claim to know very much about «Sport for All», and I am going to leave it to others to discuss it in detail. For the purposes of this talk, I believe we have learned enough to know that Sport for All is a part of the broad foundation of sport which produces Olympic competitors and champions. Sport for All may even be a *significant* part of this foundation.

Olympic champions *come from somewhere*. They come from that family move which placed Jill Trenary «five minutes from an ice rink». If we take the very simple analogy of a mountain and place the Olympic champions up there on top where the peak is eternally mantled in snow, *every other organized sport activity in the world and even some that are «not yet organized» are the rest of that mountain*. The whole mountain can be likened to Olympism or «the Olympic philosophy».

How high would that peak shine, if there were no stone beneath to support it ?

What is a mountain ? It is, actually, a pimple on the round, smooth face of the earth. It is one part of a whole which we call «the world». It is just one part of the world which sticks out from the rest.

Thus, Olympism is not just a shining peak or a mountain protruding from the earth's surface, but part of a much larger whole, of life itself.

What is «All» ?

Since I come to you from Special Olympics, a worldwide sports movement for mentally handicapped persons (of which we estimate there are between 150,000,000 and 300,000,000 living today), I want to be sure, before proceeding further, that we all understand each other on the subject of «All».

Let me tell you a curious story from an African country where we have a solid, if underfunded, programme. In order to provide technical assistance to that programme, we awarded them a small development grant to be used for training clinics throughout the country. They, in turn, informed us that a European country which did sports development work in Africa through its embassy would provide Special Olympics experts to carry out parts of the grant programme.

This all took place. The Special Olympics experts came to Africa from the European country and provided their expertise, the development grant paid the expenses, and our African Programme was strengthened.

Several months later, I asked our African director in that nation if the assistance from the Europeans could continue.

«No,» he said, «it can't».

I asked why.

He said that the organization which had provided support for that sports development activity was called «Sport for All» ; it dealt *only in regular sports for regular people, but not with people who were disabled*.

I found this hard to believe. Fortunately for me, he visited me in Washington, so I was able to show him this text to make sure I had understood him correctly.

(Herodotus (v, 22) pointed out that «no barbarian was permitted to take part in the national festivals of Greece». We have covered that ground. All due respect to Herodotus, but his age is past.)

What is «All» ?

As I am sure you will understand, my «All» includes all people, including all disabled people.

They too, right down to the little boy who lives bound in a wheelchair in the Bahamas, whom I taught, in 1989, to toss a tennis ball off his knee, are part of «the Olympic Mountain».

The «All» of Special Olympics

Special Olympics is a worldwide sports movement for intellectually disabled persons of all ages.

Experts estimate there are between 150,000,000 and 300,000,000 such persons in the world (that is, between 3% and 6% of the world's population, according to various scientific estimates).

That means the intellectually disabled of the world would qualify as the world's fifth largest nation - after China, India, the Soviet Union, the United States - but larger than Indonesia, Brazil, Japan, and every other nation.

The goal of Special Olympics is simple: to offer all intellectually disabled persons in the world a first class sports opportunity: training and Games. Our programmes exist in over 100 countries and involve about one million athletes at any one time.⁷

This first class sports opportunity is often the *only* first class opportunity in *life* that these people have been offered up to that time.

Special Olympics is a sports programme. In this sense, you could say we are devoted to sports. Our product is sports. Our «faculty» is our Sports Department. In a narrow sense, we do sports.

At this point in my talk, I would propose that this activity fits the concept of «Olympism» in its simplest sense: the organized pursuit of sport.

Why do we do sports ? To make sure that intellectually disabled persons get the same sports opportunity as everyone else. This, too, is «Sport for All».

In February 1990, Mr Sargent Shriver, founder of the Peace Corps, husband of Special Olympics founder Eunice Kennedy Shriver - brother-in-law of President John Kennedy - now Chairman of Special Olympics International - and my boss, accompanied a faculty team from our Sports Department to Sukhumi, on the Black Sea, where we gave an all-Union sports training seminar for Soviet Special Olympics. The group working together that week in the cold of the Soviet winter comprised over 150 persons.

On 23rd February, Mr Shriver spoke to them. His remarks are laced with that Aristotelian element which we might call «human context» : people do not exist, or thrive, in isolation. At the outset he says:

«Welcome to the world of Special Olympics ! Ours is a fresh, new world. I believe you will love it. Why ? Because Special Olympics points to the future ... your future and ours ...our *Common Future*.»

So we are offering the same sports opportunity to intellectually disabled persons that other persons expect and receive. We are working toward our common future.

In another sense, too, we do «Sport for All».

Intellectually disabled persons come with *different levels of disability*. Some are mildly disabled. Others are severely disabled. We offer our product *at all levels*. We have team competition, called Unified Sports, where the teams are made up of disabled and *non-disabled* members. We have elite level competition for our disabled. Our athletes competing in years like 1987 and 1989 have actually achieved better results in some competitions than Olympic champions from years like 1952 ! We have competition at all levels, from elite to very definitely not elite. And even below the level where the intellectually disabled person can *comprehend* the concept of competition, we have a programme called Motor Activities.⁶

One outcome of this activity is broader than sports: social improvement and change.

«All Special Olympics Games and competitions ...reflect the values, standards, traditions, ceremonies, and activities embodied in the ancient and modern Olympic Movement, *broadened and enriched* to celebrate the *moral and spiritual qualities* of persons with intellectual disability so as to *enhance*

their dignity and self-esteem.» (SOI General Rules (1991), I.E.13, italics added)⁸

Special Olympics offers its product to *all* intellectually disabled persons, from the intellectually disabled elite athlete who might even qualify for his nation's Olympic team right down to those who can only take part in our Motor Activities (see Footnote 6).

Sports achievement builds up the intellectually disabled person. It enables that person to go out into society and succeed. The publicity surrounding Special Olympics has changed people's attitudes about the disabled in society. In this sense, Special Olympics has helped to eliminate the sharp curb on the sidewalk or the door too narrow for a wheelchair to pass by, as well as the prejudice against disabled persons appearing in public, joining society, holding a regular job.

You will realize by now that we are *inclusive*, not *exclusive*. We welcome athletes rather than eliminating them.

In a broader sense, we welcome full participation of society in what we do. Our work succeeds when it involves a large body of other people. Sargent Shriver in Sukhumi:

«Never before have so many parents, volunteers, spectators and benefactors worked together to change the living conditions and prospects of the estimated 300 million human beings with mental retardation.»

And later in the same speech:

«We welcome experts, parents, volunteers, and benefactors from the USSR into our worldwide company of dedicated coaches, trainers, and families who give their time and money to Special Olympics. We welcome the medical doctors, scientists, nurses, and sociologists who help to guarantee the technical accuracy of our efforts. *All* of these valuable assistants explain the miraculous growth of Special Olympics.»

People sometimes say, although I have heard it refuted, that the ancient Greeks stopped wars for their Olympic Games. Special Olympics has actually stopped a war: our May 1990, Special Olympics Games in Beirut, Lebanon, were held under a special one-day cease-fire.

So you see we offer sport to everyone we can, engage the participation of everyone we can, and, indirectly, change or improve society in any way we can. I would regard this attitude as Aristotelian.

The *citius, altius, fortius* of Special Olympics

In 1988 we were invited here (to the IOA), to give a seminar on Special Olympics to Greek coaches, specialists, educators. I came with Lee Evans, who is still a world record holder today, 23 years after the Mexico Olympic Games.

As part of this seminar, Lee used five local, intellectually disabled Greek boys to demonstrate training for the high jump, the long jump, the shot put. Let's talk about the high jump.

I believe these boys knew nothing about Special Olympics. Each was assigned to an individual coach from the group of seminar participants.

To begin, Lee set the high jump bar very low, near the ground, and invited the coaches to bring their boys closer.

All the boys were very timid and had to be coaxed, even pulled forward to look at the bar. One boy, smaller than others, was shaking like a leaf. His shaking increased as he neared the bar.

Lee explained about going back from the bar nine paces. He explained about left foot, right foot, how to begin.

At that point, a skeptic objected that another boy, who was bigger and dressed in a red track suit, could not tell left from right, and claimed that this proved that Lee's demonstration was doomed to failure. Lee, however, continued.

All five boys quickly learned how to go back nine paces, run forward, jump over the bar. Lee raised the bar.

Soon the boys, including the one in the red suit, were jumping over the rising bar with abandon.

Even after the demonstration had been «ended», the boys had to be restrained from continuing. They had become addicted to the high jump.

Citius

After instruction from Lee, the boys, who had been pulled there reluctant and shaking, now ran to the bar - and *faster*.

Altius

The bar was raised higher and higher; they all jumped over it - *higher*.

Fortius

When the afternoon's training was over, those same boys, who had cowered in a knot when first brought to us, were in the dining room here shaking hands, accepting congratulations, asking for and receiving autographs, and otherwise *joining the group*.

Those boys were spiritually uplifted, and as a result had become *stronger* in the physical sense of that word. They were changed forever.

This demonstration of *citius*, *altius*, *fortius* took place, in its entirety, only a few feet from where I am now speaking.

I want to impress on you the Aristotelian «community» aspect of this event. The boys, in my opinion, had achieved a state of «Aristotelian happiness». But they were not the only ones so improved. The skeptic I mentioned had been improved, too. The next day, people who had *objected to* the seminar at its outset rose to say things like: «I who so objected two days ago now want to be your first volunteer.»

Mr Shriver, at Sukhumi:

«We have discovered that persons with mental retardation can inspire everyone with their spiritual *energy and* their surprising accomplishments. ... Men and women like this make us *happy* ! They share their humanity with us and *reveal our own humanity to us*. We *revel* in *their* achievements. We are

refreshed spiritually by their victories.»¹⁰

Otto Szymiczek, at Olympia (1979):

«The essence of the philosophy of Olympism was from the beginning, and remains, the education of man at the social, cultural and national level.» (Report, p 73)

Does Special Olympics demonstrate «Sport for All and the Olympic Philosophy»? ?

The new world order

People talk today about a new world order. This phrase is being used politically to describe hope for a new world after the Cold War, free of monolithic confrontations between dangerous political blocs, a world in which small nations do not have to fear invasion and annexation by larger ones, and a world free of nuclear threat. A new order... a new reality.

In New York, in October 1989 - a long time ago now, but very revolutionary then - Eduard Shevardnadze, the then Soviet foreign minister, said that «new times call for a new policy». He said this in the same month that Special Olympics was invited to Moscow to offer a new sports policy to the intellectually disabled people of the Soviet Union.

Shevardnadze said:

«Let me emphasize my conviction that *courage* is the most important thing in today's politics. Today, it is not enough to be a realist who perceives life as it is. In addition, what is needed is *vision* and *even idealism* and a *keen sense of novelty*. Let us look ahead to the future rather than keep turning back to the past.»

This statement caught our eye because of one word, *courage*.

Just as the official motto of the Olympic Games is «*citius, altius, fortius*», the official motto of Special Olympics is: «Skill, Courage, Sharing, Joy» (§).

Skill, Courage, Sharing, Joy

Does this represent a new order? In a world in which the small are not to be threatened by the large and powerful, is there room for the hitherto rejected of the world, the intellectually disabled, to thrive in sports?

As you can see, Special Olympics has created its own «new order» to this end.

Skill: we insist that our training and competition be of the best possible quality. The heart of our work is not Games but ongoing sports training. Right now, all around the world, Special Olympics athletes are being trained by experts who have in turn been trained by SOI. In their Games, they are scored by Olympic judges, so they must be skilful.

Courage: as Mr Shevardnadze said, it takes a lot of courage to do something based only on vision, something that seems different from what

went before. Intellectually disabled persons need that courage.

Sharing: in Special Olympics, your victory cannot be someone else's defeat. There are numerous examples of athletes helping each other in competition. In the moral sense, everyone must win, as I shall explain in detail below.

Joy: Sport should bring joy. «Teach that sport is played for fun and enjoyment and not to make money,» said Avery Brundage quoting Coubertin at the Third IOA Session (*Report*, p. 137).

«Knaben, o werft euren Mut

Nicht in die Schnelligkeit,»

said Hermann Andrecs (1979), quoting Rilke as he appealed for balance between high performance and «equanimity».

The Special Olympics system brings great joy to the competing individuals, to their families, whose own lives are changed by these sports achievers, to the nations whose families and individuals are thus freed. Intellectually disabled persons get the taste of disappointment and defeat in many other aspects of their daily lives, but they experience only joy in Special Olympics.

Sargent Shriver in Sukhumi:

«As the people of the USSR and Indonesia, of Pakistan and Switzerland join Special Olympics for the first time, the movement of the world toward the *values* of Special Olympics may help *change the spiritual and social atmosphere of the future*. Certainly, our *theme*: «*Skill, Courage, Sharing and Joy*», - the *theme of Special Olympics* - would be an epochal improvement over slogans of the past. I think specifically of «Deutschland uber alles»; «Rule Britannia, Britannia Rules the Waves»; and «My country, right or wrong !» ... We need to open hearts and minds *by expressing a moral vision suitable for this new era.*»

At a press conference in Washington just a week ago, I heard the Minister-Counsellor of the Embassy of the USSR say that Special Olympics will assist all of us - East and West - to «*synchronize our moral compasses*». Aleksandr Potemkin was correct when he made that statement.

Redefining victory

If you remember the clinic for the Greek boys here at Olympia: all the little boys were «winners», and we too were winners for having experienced this change in them. Special Olympics calls itself «The World of Winners» (S). Under our sports system, everyone wins.

There are at least two different reasons for this.

First, we have redefined the meaning of «victory». Our disabled athletes are entering the arena to demonstrate their ability. This is the moment when they shed their disability. They are changing from persons called «disabled» to persons who are «able» : able, for example, to compete in, and finish, the 5,000 meter run.

For this reason, the moment they finish the race, they are victors.

Victors over life. Victors over the fate life seemed to offer them. Their achievement, even if they finish behind other competitors in that race, is a victory.

We celebrate them as victors for entering the competition, training to do it, doing it correctly, finishing it.

Secondly, Special Olympics has redefined the meaning of «champion», in large part because of the peculiarity among those who are intellectually disabled: each one is working with a different *level* of disability.

(We could say this about any person !)

If we offer our gold medal only to the single intellectually disabled person who runs the fastest 100 meter dash, this medal will always go to a person who is mildly disabled.

This would replicate the system of an old-fashioned world championship in which all other runners worldwide are eliminated and classified as «losers».

Do the more severely disabled athletes have the right to sport, to competition, to the possibility of victory ?

Remember, Special Olympics wants to offer the first class sports opportunity to *all* such persons.

For this reason, we *divide* the entrants, either according to the record of their past performance, or according to heats run prior to the finals, into competition divisions. No competitors in a division can be more than 10% apart in performance.

We then run final competitions among those of like ability. There may be twenty 100 meter dashes - each one, at each level, for gold, silver, bronze medals, as well as for place ribbons.

Gold medals can, therefore, be won, in fair competition, for 100 meter dashes which may last 11 seconds, 20 seconds, 30 seconds - or perhaps even one minute.

The last could well be the most courageous victory of all.

Every competitor wins either a medal or a ribbon. Every competitor is regarded by us as a winner.

This is our Olympic-type «Sport for All» - and thereby, I hope to have shown you a tie between «Sport for All and the Olympic Philosophy».

Epilogue

We have seen that there were differing views in ancient times about sports competition and the relative values of participation and winning.

We have seen that concepts such as «Olympism» and «Olympic philosophy» can be very broad, even all-encompassing. Otto Szymiczek said: «the Olympic Movement is open to all».

We have seen that - at least from my point of view - the concept of «All» must really include all people, not just the ones you and I see in the street every day.

If we can agree that the true Olympic spirit is a broader, more Aristotelian concept than the act of «winning gold medals», that Sport for All, or any other organized sport training and competition can be regarded, in the

broader sense, as «Olympic», then one might well ask how to achieve a broader worldwide understanding of this generous concept of Olympism.

Let me propose, rather than a global answer, an answer as «example», a small sample answer within the context of Special Olympics, which could serve to delineate an attitude. The route is simple:

Accept and welcome the work of the Special Olympics Movement. Recognize our oath: «Let me win, but if I cannot win, let me be brave in the attempt.» Endorse our motto: «Skill, Courage, Sharing, Joy». But beyond such formalities, encourage Olympic Committees to recognize Special Olympics within their countries as worthy partners in the joint effort to civilize the barbarian spirit still present in many of us, and to replace it with a new spirit for the 21st century, a special Olympic spirit which produces joy for all, including for «the least impressive» of our fellow human beings.

These intellectually disabled persons may be least impressive in our eyes, but none of us can say how impressive they - or we - are in the eyes of this universe's Creator.

Acknowledgements and notes

My sincere and heartfelt thanks to three kind professors: Nikolaos Yalouris of Athens, James Leshner and Hugh Lee of the University of Maryland. Without their interest and help, I could not have prepared the historical section. I would like to thank Sargent Shriver for his support, and Donna Maxwell for her help.

Reference is made to:

IOA REPORT of the International Sessions for Educationalists, Ancient Olympia, 1973 -1977 - 1979

Loeb Classical Library, PINDAR, Cambridge and London, 1978

Loeb Classical Library, ARISTOTLE XIX Nicomachean Ethics, Cambridge and London, 1990

Other sources as mentioned individually

(§) indicates a registered trademark of Special Olympics International.

The Pindar fragment at the beginning of this talk is found in Loeb, pp. 602 f.

¹ Pindar: Loeb, p 90 f. There is a similar passage, describing youthful losers slinking home by the back door in disgrace, in the *Pythian Odes*, VIII (pp. 266 f.). Is it a disgrace to be third best in the world at something? Apparently the 1988 US basketball team thought so. One player had no idea what happened to his bronze medal and did not care - the idea of being less than best in the world apparently meant nothing to him. This kind of disappointment can only really occur when you attach your own self worth, or the pride of your nation, to the outcome of a sporting contest.

² Xenophanes: Fr. 2 (Diels-Kranz); Euripides: beginning of fragment 282 (Nauk), *Autolycus*; Plato: *Republic*, Book V.

³ Aristotle: Loeb, pp. 38 ff.

⁴ Cf. Xenophon, *Memorabilia*, III, xii, 8:

«Besides, it is a disgrace to grow old through sheer carelessness

before seeing what manner of man you may become by developing your bodily strength and beauty to their highest limit.» (Loeb edition, pp. 252 f.) Xenophon (ca. 430-ca. 355 B.C.) evidently wrote his *Memorabilia* in Elis, that administrative centre near Olympia where athletes would gather, train, perhaps be qualified for, and from where they would then walk to the Olympic Games. This is one more example of the concept of reaching a high human ideal through physical training and participation in sport, in this case expressed at about the time of Aristotle's birth or childhood.

⁵ This idea is carried forward by Alvin Toffler (see in «World Monitor», November 1990), who sees the future competition between nations as one involving pure speed: who can fill an order the fastest? Cheap labour and natural resources will be no comfort, in Toffler's terms, for a country which remains inefficient and slow.

⁶ Special Olympics pursues a philosophy of offering sports training and Games to *all* intellectually disabled persons. The Unified Sports programme combines disabled and non-disabled persons on competitive teams (e.g., basketball). Our competitions take place at all levels of ability, from the level of elite athletes to the level of the «slowest». Finally, at the level where persons are so severely disabled that they cannot comprehend the concept of «competition», we offer a Motor Activities Programme which trains them in personal physical achievements like rolling over (a primitive gymnastic expression), throwing a ball for distance, or the ten meter assisted race.

⁷ More than three million athletes have participated in Special Olympics since the start of this programme. But our mission is not restricted to the athletes alone. Wherever possible, we enlist their family members and friends as volunteers. To these we add volunteer certified coaches, officials, financiers, lawyers, medical experts, regular Olympians, other athletes - all of whom give of their time, skills, money to the worldwide movement. Approximately 550,000 Volunteers help Special Olympics in this way, week after week, all over the world.

⁸ Two examples:

High jump. Special Olympian 1987: 1.70 m. Olympic champion 1952: 1.67 m. No Olympic champion had achieved 1.70 m up to 1952.

500 m Speed Skating. Special Olympian, 1989: 42.8 seconds. Olympic champion, 1952: 43.2 seconds.

Special Olympians have beaten the achievements of Olympic champions of Olympic Games from 1896 to 1952 in such comparisons - not in a large number of cases so far, but in enough cases to show that the intellectually disabled, with *real sports training*, can *really* compete.

⁹ Jacinto Inbar of Israel spoke at this Academy in 1977 on «The Influence of Physical Education and Sports on Culturally Disadvantaged Children and Youngsters» and touched on the general effect of Special Olympics as well as the specific impact of Unified Sports when he said:

«It is well known that youngsters from underprivileged strata feature a feeling of non-appartenance and of lack of relationship with the great society. Precisely because of their specific characteristics, representative sports activities may allow for a culturally disadvantaged youngster to interact with society, to interplay with people pertaining to other socio-cultural

backgrounds than his own thus diminishing his sense of isolation and non-appartenance to a certain social group.» (*Report*, p. 351)

¹⁰ Why do intellectually disabled people *refresh* us ? Why is their unwavering gaze so different from our calculating one ? In this context, I am always reminded of Arthur Schopenhauer's description of the unwavering gaze of the animal kingdom:

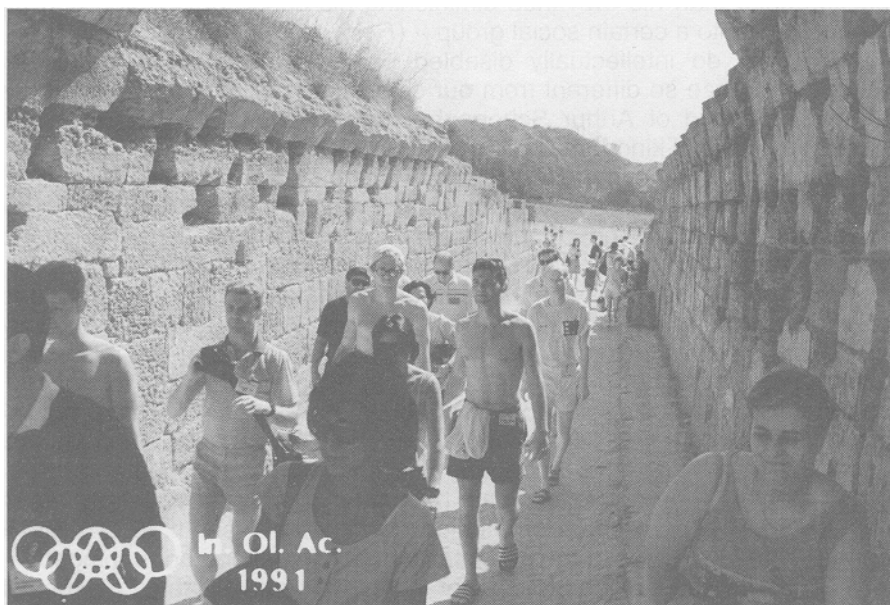
«Aus der Ruhe des Blickes der Tiere spricht noch die Weisheit der Natur; weil in ihnen der Wille und der Intellect noch nicht weit genug auseinandergetreten sind, um bei ihrem Wiederbegegnen sich über einander verwundern zu können.» (*Die Welt als Wille und Vorstellung*, II, I, 17)

Schopenhauer is saying that, in the animal kingdom, reality and theory are not only not far apart, but can be identical. Human conceptual slyness has yet to muddy the clear water (or the clear, direct gaze). So it is with the intellectually disabled, whose gaze literally disarms us and forces us to abandon our carefully developed mannerisms and artifices which, however clever in other contexts, have no impact whatsoever on these direct persons.

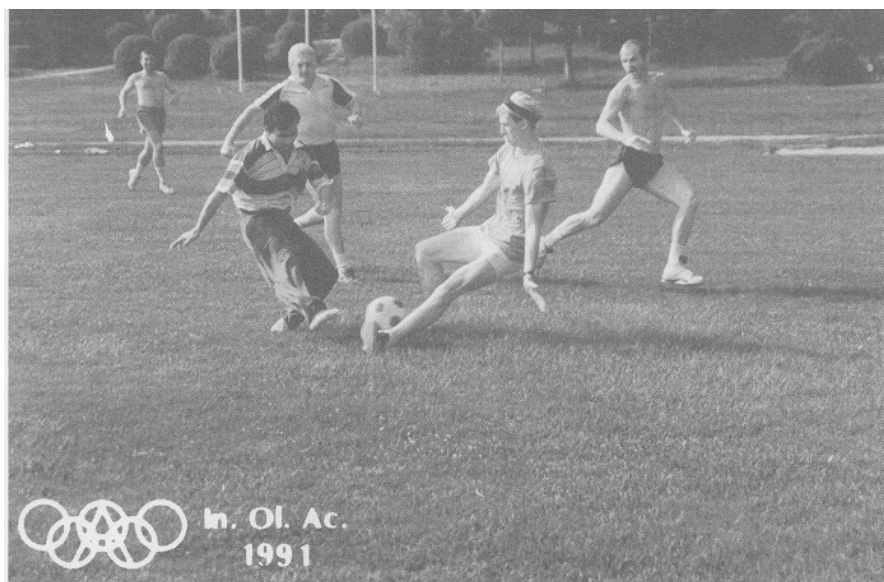
The opposite of this Schopenhauer finds in the personality of the so called genius, where intellect can become so far removed from natural impulse that it becomes «widernatürlich» (antinatural - see II, III, 31) with the danger of the two sides of the personality becoming altogether unhinged.

Thus we see it is the genius, not the intellectually disabled person, who operates on unsure, even dangerous perceptual ground. The greatest of geniuses overcome this challenge, never lose their sense of harmony and childlike wonder, despite possessing overwhelming intellect: Goethe, Chagall. The risk involved can bring derangement or even suicide: Nietzsche, Van Gogh.

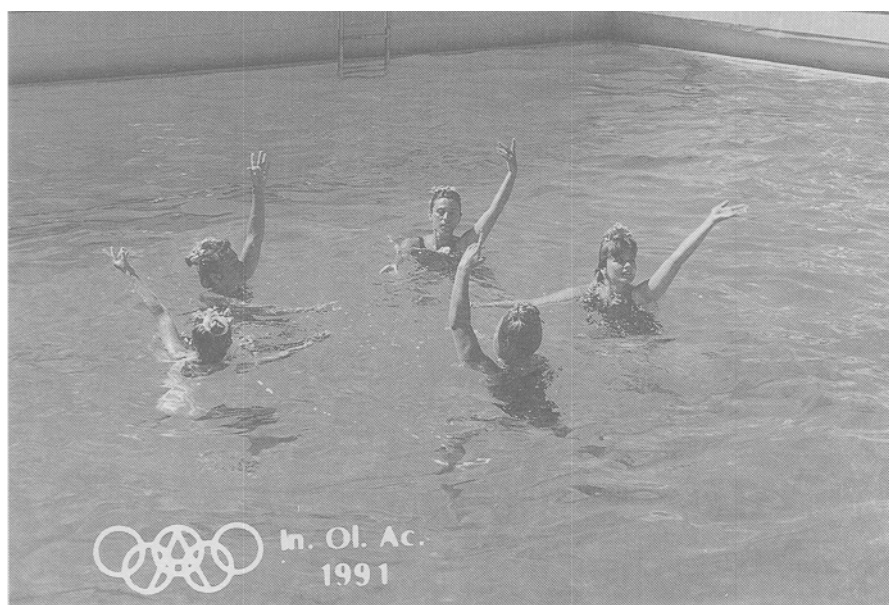
In Special Olympics, we are *refreshed* by encountering fellow beings who offer us a chance to pull our own diverging perceptual sides back together into a state of natural harmony. These people, you might say, *clarify our gaze*.



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



Sport activities.



Sport activities.



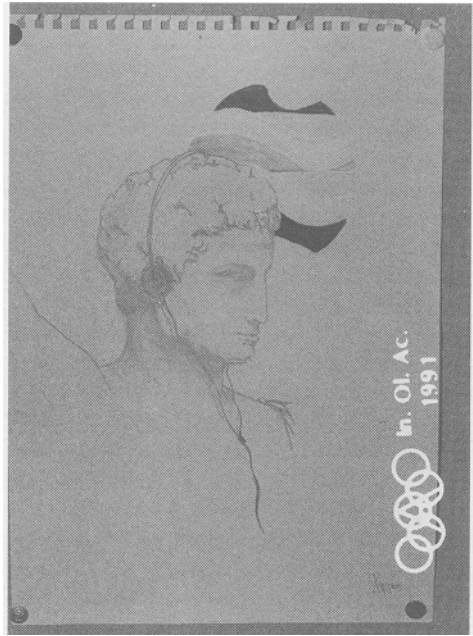
Swimming gala in the IOA swimming-pool.



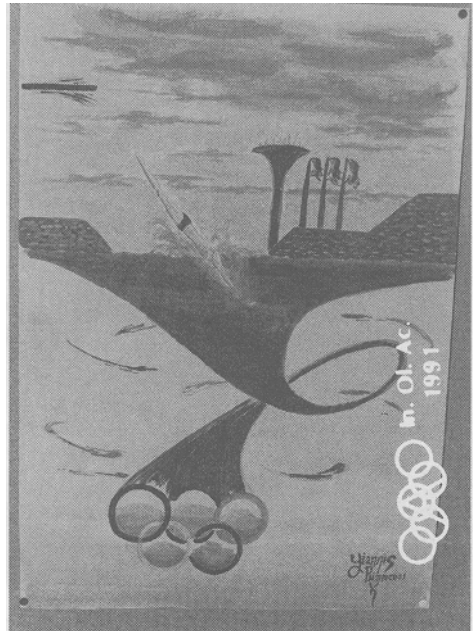
Everybody enjoyed the excursion to Kaiafa beach.

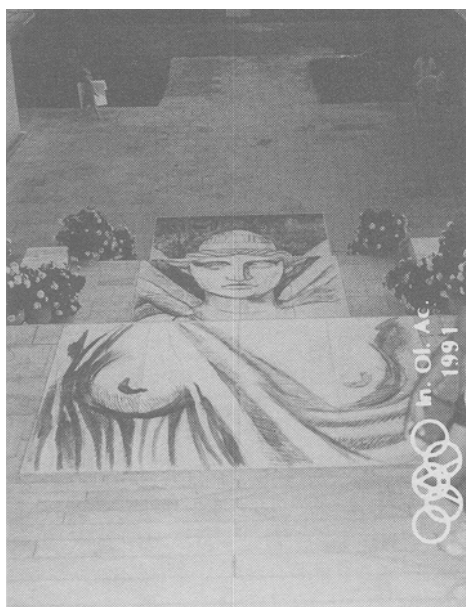


Moments from the social evenings.



Just to have an idea of the nice work presented by the Fine Arts Workshop.





The huge NIKI portrait exhibited on the staircases by Prof. Kevin Whitney (GBR) and his Fine Arts Group.



Mr Nikos Filaretos (GRE), IOA President while distributing participation diplomas.

REPORT ON THE FINE ART WORKSHOP

by Mr. Kevin Whitney (GBR)

Official Artist of the British Olympic Association

The Fine Art Workshop was opened on the first day at Olympia after the Opening Ceremony. The studio was well equipped and I and my assistant Biliانا Gospodinova (BUL) set to organizing it to run smoothly.

Some paintings and drawings by myself and Biliانا, some photographs by Mr John Raftery and some poems by Dr John Powell, both Canadians, were displayed in the studio, and President Filaretos kindly attended a vernissage to declare the workshop formally open.

After a slow start, attendance at the workshop soon picked up, and participants were working during the periods outside lectures. On the Sunday John Raftery announced to the assembly that a photographic competition, that he had organized, was in course at the workshop and that all could enter. The results would form part of the exhibition held, traditionally, at the end of the Session.

Thanks to the invaluable work and encouragement of Dr John Powell, there was a keen interest in the poetry section this Session and poems by him or the participants reading from books could be heard during the hours of the workshop activities.

The first of my two discussions on art was well attended. In the outdoor cinema, and in a relaxed atmosphere, I discussed the importance of aestheticism in the ancient and modern Olympic arenas. I presented a video recording of my work in the Olympic Movement to illustrate this. I then outlined the events that took place during and after the time of my being appointed the first ever official artist to the British Olympic Association (first in any country) and the work I did with the British athletes and then at the Los Angeles Games in 1984. I explained that in 1986 at the International Olympic Academy, I said in the report to the IOC that «although I was greatly honoured to be present in an official capacity at the 23rd Games, I felt quite alone in this job and suggested that at forthcoming games it would be a good idea to propose to the IOC that other countries send an artist or teams of artists (IOA Report p. 300). Nothing happened about this until in 1990 I was approached by one of the major top sponsors of the Barcelona '92 Games, and together we organized a team of artists from five European countries: Spain, France, the United Germanies, the Union of Sovereign Soviets and the United King-

dom, to go as a team with myself (in an international capacity) to Barcelona as official artists.

I would like to suggest taking this project further so that at future Olympic Games, and during an Olympiad, a team, or teams, of official artists should be appointed from the five continents of the five rings of the Olympic emblem: the Americas, Asia, Africa, Australasia and Europe, thus incorporating the world.

The discussions that followed were lively and interesting with many important points about art in the Movement expressed in a positive way. In the middle of the first week I called for volunteers to take part in a dance/movement display and this was duly rehearsed with about thirty participants. The result was encouraging.

My main lecture on 25th July was on the subject: «The impact of fine arts on the human being as participant and sharer of cultural activities.»

It was decided to present the dance/poetry performance on Saturday, 27th July at 7.30 pm. A large three-dimensional painting in three sections of the goddess «Niki» was laid out on the steps of the Academy, the performers congregated at the base, and the audience of the Academy was invited to sit at the top of the steps to watch the proceedings. After an introduction by Mr John Raftery, who presented the «Academy Dance Players», Dr John Powell stepped forward to the microphone and read his excellent poem entitled «Olympic Friendship». Following this beautiful rendition the performers took up their positions, electronic music was played and the performance began. It was excellent! At the end of the proceedings the Academy «song», penned not so long ago by Mr John Raftery («We're glad you joined us in Olympia» re: Beethoven's 9th) was sung by all the performers to rapturous applause. Mr Eric Bedu (FRA) kindly made a video recording of the entire performance.

My second discussion on art at the outdoor cinema centred on the influence of Ancient Greece on Western civilization, was illustrated with a video recording on the subject, and was well attended. On the final Sunday of the Session the fine art exhibition was presented and at a private viewing was opened by President Filaretos, and a panel of judges from the lecturers, headed by President and Mrs Filaretos, judged the work on display. Prizes were awarded for painting, photography, and poetry. The video film formed part of the exhibition.

Photographic report compiled by Mr John Raftery (CAN):

For a number of years, the Fine Art Workshop at the International Olympic Academy has included a photographic display and competition. Each year, the level of interest on behalf of the participants and the quality of the photographs has improved.

The photographic competition at the 31st International Session attracted a large number of entries, and the enthusiasm of participants made it necessary to limit severely the number of photographs any individual could submit. While interest in the competition was moderate during the early days

of the Session, it grew to the extent that people were trying to submit photos while the exhibition was being assembled. One participant, while the photographs were being mounted for display, asked if there was time for him to bring a film into Olympia village, have it developed at a one-hour processing shop, and then bring the prints back to the Academy to be entered in the competition!

While the theme of the competition: «The International Olympic Academy» might have sounded restrictive and limited, the many photographers brought their varied backgrounds and creative instincts to bear in such a manner that there was very little duplication of subject, and no two photographers captured any subject from the same perspective. The display in the exhibition went a long way towards capturing, in visual form, some of the magic of the Academy.

Abdus (Nini) Sattar of Bangladesh submitted a strong portfolio of photographs, which caught the attention of all the judges, and garnered him first prize in the competition. Liselotte (Mini) Ohlson of Sweden was awarded second prize. All entrants were given certificates for their participation in this popular aspect of the Academy. In keeping with the theme of Sport for All, the photographic aspect of the Fine Art Workshop allows us to develop the artist in all of us. This year's effort was a resounding success.

Special thanks are due to Kevin Whitney, for his guidance and nurturing of the fine arts aspect of the IOA and especially to President Filaretos for encouraging the IOA to develop Olympism in its many aspects.

The winners of the painting and poetry competitions were as follows:

painting: Ms Ylva Bergstrom (SWE)
Ms Eliana Esposito (ITA)
Mr Yannis Psimrnos (GRE)

poetry: Ms Eliana Esposito (ITA).

I should like to thank the following for their support and encouragement: Mrs Nadia Lekarska (BUL), Dr John Powell (CAN), Ms Biliانا Gospodinova (BUL), Mr John Raftery (CAN), Ms Zhenya Komdratovsky (URS), Ms Jan Paterson (GBR) and Ms Laura Capranica Coccia (ITA), and to all the participants who helped make this year's Fine Art Workshop a great success.

OLYMPIC EXPERIENCES

RAFAEL VIDAL (VEN)

I started swimming when I was seven years old. I never thought of competitive swimming as a goal and neither did my parents; it was more a recreational activity than anything else.

After about a year I was promoted to the competitive team of my club, and some months later I swam my first meet. I won my first gold medal in the 50 metre backstroke, and my picture came out in the newspaper, which made me think I was a big champion, even though the meet was actually an internal event in my club, a very small one. Little did I know that some years later I should be swimming at the Olympics.

After going through all the national South American, Central American and Panamerican circuits I found myself at the 1980 Moscow Olympic Games. I could not believe it, a 16 year-old kid like me among the best in the world. However, I had gotten sick and after the doctors in the Venezuela delegation checked me up they decided I could not swim, I had a bad throat and a fever of 40°C. When my coach broke the news to me I almost died, but I thought of how hard and how long I had worked out and decided to swim anyway. The doctors did not like this and there was much talk of suspension and reprimands for me and my coach if I swam. Nevertheless my coach stood up for me and I swam both the 100 and the 200 metre butterflies, not only achieving personal bests in both events, but also placing 18th and 11th respectively.

During the next four years I had my ups and downs, but thanks to my parents' support, and of course to that of my coach and friends, I found the strength necessary to keep going.

Four years later I found myself again behind the starting blocks. This time it was at the Los Angeles Games (1984). By this time I had spent the last three years working out in the United States, at the University of Florida, in Gainesville. I must have worked out an average of four to five hours daily, six days a week, moving in the world ranking from place 13 to place 4, in the 200 metre butterfly. I was also ranked among the top ten in the world in the 100 metre butterfly. I swam the 100 metre butterfly and after a bad start I fought it all the way from 6th place at the 50 metre turn to 3rd place, only to have Buchanan, an Australian, take the bronze, displacing me to 4th place. 4th place is the worst place to be, because it is like you almost made it, but actually did not. At any rate, I didn't let it get to me and took it as a motivating factor towards my 200 metre performance. That day came all too soon, but I was ready for it. It was now time to give it a shot at the gold. I had

never been in better shape, mentally or physically, and winning that event was now my sole objective, only I had two big problems: Michael Gross (West Germany) and Pablo Morales (USA).

The strategy was laid out, and the plan was to be ahead at the 150 metre turn, which if I could manage to do it, would give me a pretty good shot at the gold. The start gun went off, and the 150 metre turn I was exactly where I wanted to be, and I remember having thought: «It's mine, I'm going to win this one!» Only a third, and quite unexpected, problem arose, his name was Jon Sieben (AUS). He came out of nowhere to win the event. All strategy changed and I struggled to stay within the first three places; I couldn't let an Olympic medal go just like that, even the bronze medal. I succeeded. There were 50 1/100s of a second between the 1st and 3rd places, 11 1/100s between 2nd and 3rd, and 38 between 3rd and 4th. All the first four arrived in less than a second, all breaking the Olympic and world records (of course, only the fastest count), and my time remained the 3rd best time in the world and the fastest in the American continent until last year, at the Seattle Goodwill Games.

I retired from competitive swimming a year later (December 1985), received my degree in Business Administration, with a minor in Computer Sciences, and went back home where I started my professional career and a new life in coaching and sports administration. The discipline and dedication I learned through 15 years of swimming I now apply to my everyday life. I make a challenge out of anything and everything, be it my job, motivating young Venezuelans towards participation in sports, or anything else that I do. A while after I retired I was asked if I still considered myself a swimmer, and at the time I wasn't sure, because I was not swimming much those days. Later I realized that I would remain a swimmer for the rest of my life.

LENA ADOMAT (SWE)

I began training in gymnastics when I was seven years old. At the age of 11 I was chosen to be a member of the Swedish national team, on which I remained for 11 years. I trained nine years before I competed in my first Olympic Games, which was in Moscow in 1980, followed by Los Angeles in 1984. I never planned to be in the Olympics; all of a sudden I found myself at the Games in Moscow 1980. In 1979 Sweden sent a team to the World Championships in Fort Worth, USA. It was so fantastic to be able to represent Sweden in the World Championships that the thought of taking part in the Olympics never occurred to me. But after a successful competition I was told that I had qualified for the Olympics in Moscow. I had been placed first on the team with a margin of 5/100 of a point. Sometimes the margins are very small, a wobble on the beam could have been the difference. At sixteen years old I found myself representing my country at the Olympic Games in Moscow. (In competitive gymnastics there are women's, men's and modern rhythmic gymnastics, but the Swedish Olympic Committee had only allowed one participant.)

In October 1987 I was to qualify for the Los Angeles Olympics by competing in the World Championships. In late August, when I was in the middle of my preparations for the World Championships, I suddenly one day felt a stiffness in my back. It turned out to be a serious type of general blood poisoning that had settled on my lumbar vertebrae. There I was in the hospital fighting for my life. After a little more than one week I started getting better, but my condition did not allow me to walk yet. But I was so convinced that I was going to recover completely for my qualifying competition a couple of months later that I asked for some weights to build my lost strength. There I lay in the bed training with weights - positive thinking can move mountains. What I didn't know was that the doctors had given me no hope of ever doing gymnastics again, and that to recover fully from the condition could take up to six months. I now had to accept the fact that it would be impossible for me to be in competitive shape on time. In 2 1/2 weeks I was out of the hospital, on my legs but with a brace covering most my torso since my back was very weak. There are no words that can describe the feeling of being back to life; it was fantastic to walk outside in the sunshine listening to the birds. At a time like that, there is no room to think about participating in the Olympic Games; you are just glad to have your health back to normal. I have always been very competitive, and I still am, but after recovering from the blood poisoning, winning is secondary, and my joy comes from having the opportunity

to be healthy and thereby being able to participate. In two months I was back to practising gymnastics, although it was at a lower level, and with a brace on my back. Even knowing I had missed the qualifying meet for the Olympics, I wanted to get back into training to strengthen my body. I improved quickly, and was back into hard training after about six months. My Federation contacted the International Gymnastics Federation to see what my chances were of having the qualifying requirements waived. The answer was positive, and I was invited to participate due to my good results in international meets over the past years. The 1984 Olympics came around, and it was my first competition after recovering from my illness. In gymnastics you normally need a minimum of three competitions to peak the performance, but in this case it was not a concern, participating was primary, results secondary. For me it was a victory just having my health back, even though I competed very well. But my most special memories from both Olympic Games is the undescrivable feeling of walking into the stadiums crowded with people.

I continued gymnastics for another four years, competing for Utah State University in Logan, Utah, USA. These turned out to be my most successful years. This I attribute to my stronger inner motivation; I did gymnastics because I enjoyed it, and people could see it.

Today I teach gymnastics at Vasteras Gymnastics Club. I feel I have been able to achieve a lot of things in life due to the dedication and hard work I learned through participating in gymnastics, but I never forget that winning comes second to participating, and I remind my students this on a daily basis.

THE GROWTH OF CEREBRAL PALSY SPORTS

by Ms Susan Moucha (USA)

A person with cerebral palsy is a person and should be afforded the same opportunities as an able-bodied person. Through the last two decades in particular, there have been changes in the attitude of society towards those with a disability.

It is hard to believe that up to and after World War II many persons with cerebral palsy and other disabilities were kept inside the home, hidden from society to avoid bringing disgrace to the family. Many centuries ago, Greek and Roman fathers of a disabled child were instructed to take the child's life or to leave the child to the elements, which in turn would lessen the child's chances for survival.

Times have changed. State and national legislative bodies have enacted rules, regulations and laws to prohibit discriminatory practices against the disabled. Thus, there has been greater access to sports activities for disabled persons. Those with cerebral palsy have been afforded a new door to open and have been able to enter into the world of sports.

Cerebral palsy individuals who have become part of the athletic scene know, as do able-bodied athletes, that training, dedication and hard work can help make for better times, longer endurance and stronger muscles. The functional classification system developed by the pioneers of the National Association of Sport for Cerebral Palsy (NASCP) allows for placing a cerebral palsy athlete into one of eight classes, depending on the degree of the athlete's disability and the sport for which the athlete trains and in which he or she takes an active role.

Sport for cerebral palsy athletes in the United States had its beginning in the mid 1970s and has grown from local participation to international competition. In the 1970s, regional sports meets were held, independent of each other, in Massachusetts, Michigan, Ohio and California.

Those who organized, promoted and directed the regional sports meets perceived that separate games, based on a functional classification system, were needed to provide those with cerebral palsy and allied conditions with the appropriate sports competition. Due to the varying degrees of disability involved with cerebral palsy and allied conditions, individuals in such categories were not always eligible to participate in already-existing groups that were conducting sports events, such as Special Olympics and the National Wheelchair Athletic Association.

It was a busy 1978 for sports for the cerebral palsy individual as volunteer efforts resulted in

a) the formation of the NASCP, which is now known as the United States Cerebral Palsy Athletic Association (USCPAA),

b) the establishment of an Executive Committee of NASCP, consisting of individuals representing the United States Cerebral Palsy Associations of Hartford, Detroit and New York City, the Detroit Parks and Recreation Department, the Tri-City Parks and Recreation Department of Westland in Michigan, and the National Wheelchair Athletic Association,

c) the sponsoring by NASCP of three regional and two state Games,

d) the first National Cerebral Palsy Games, sponsored by NASCP in Detroit, and

e) the recognition of NASCP as an official member of the Handicapped in Sports Committee of the United States Olympic Committee. In 1978, the Amateur Sports Act mandated that the United States Olympic Committee (USOC) must provide support and guidance to all amateur sports organizations, including those groups which serve the handicapped.

For some 125 athletes who participated in the First National Games, 18 outstanding athletes were chosen to represent the United States at the Fourth International Games in Edinburgh, Scotland, in July 1978, which were sponsored by the Cerebral Palsy International Sport and Recreation Association (CP-ISRA): NASCP became the organization which represented the United States in CP-ISRA. At the end of the competition, the team from the United States placed fourth of the 20 participating countries. The team from the United States had made quite an impression and returned to the States with a great sense of accomplishment.

It was through the participation of the United States team at this international competition that the NASCP officers and board members became cognizant of how far the European countries were ahead of the United States in developing a sports programme geared to the cerebral palsy individual. It was very apparent on the return to the United States, and reviewing the participation of the European cerebral palsy athletes in the multitude of sports events offered during the competition, that the United States did not have athletes to compete in such sports as ambulatory soccer, swimming and rifle shooting. This lack of athletes was brought to the attention of the volunteers who had organized NASCP. Not only was it brought to light that there was a lack of participation in certain events on the international level, but there were many areas/regions in the United States that were not aware of NASCP and its sports programme.

As a result of publicity generated by the great success of the United States team at the International Games in Scotland, in the New Haven, Connecticut, area and a presentation of a slide show of the said competition to local businessmen, an Ad Hoc Committee was formed to raise money to assist in the development and expansion of NASCP. It must be noted here that the funding for the trip to Edinburgh, Scotland, came from the Kathleen Lyle Murray Foundation with a matching donation from the United Cerebral Palsy Association, Inc. (UCPA).

The United Cerebral Palsy Association of Connecticut agreed to include the sports programme in their overall programme and also agreed to serve as a tax shelter. This organization, together with the City of New

Haven, would co-host the Second National Cerebral Palsy Games. Additional funds were raised to print NASCP's «Sports rules and classification manual» and membership brochures that would be circulated throughout the United States to make cerebral palsy individuals and groups aware of the NASCP sports programme.

Due to the growth in participation and interest, reorganization became necessary. A new administrative structure was developed by combining the original NASCP Executive Committee, the Ad Hoc Committee and the United Cerebral Palsy Association of Connecticut. In addition, a Sports Director was hired.

In August 1979, the Second National Cerebral Palsy Games were held at Connecticut College and Yale University. A total of 468 athletes from 33 states and Canada competed, showing a substantial increase over the 1978 Games in which 125 athletes from seven states had participated.

The year 1980 was a very significant one for sports for the cerebral palsy individual and NASCP. Some 2,000 athletes took part in regional and state Games. The United States was represented by 24 class 7 and 8 athletes at the Disabled Olympiad held in Arnheim, Holland, at which 44 countries competed and where the US team placed third in the number of medals won. Later that summer, 25 class 1 through 6 athletes participated in the Five-Nation Cerebral Palsy Games in Denmark, and brought home additional individual honours. It is important to note here that not only did the participation in these Games increase the experience and knowledge of both athletes and coaches, but CP-ISRA used the American classification system. This functional classification system was so well received that CP-ISRA adopted the eight classes to serve as the basis for all future International Cerebral Palsy Sports Games. By the adoption of a uniform system of classification, cerebral palsy sports took a big step in improving competition on all levels for cerebral palsy athletes.

In the early fall of 1980, the adoption of NASCP's competitive sports programme into the overall programme of the United Cerebral Palsy Association, Inc. (UCPA), located in New York City, by its Board of Directors, added new dimensions to the scope and financial and organizational foundation from which this sports field could grow. Participation in local and regional Games continued to increase and a greater awareness of the sports programme offered by NASCP became apparent. Athletes, through coaching and developing goals just as able-bodied athletes do, gained greater skills.

The Third National Cerebral Palsy Games were held in Rhode Island in 1981, and two years later Ft. Worth, Texas, was the site of the Fourth National Cerebral Palsy Games, at which 750 athletes from 34 states competed, and guest competitors came from Canada and Denmark.

At Hofstra College on Long Island, New York, in June 1984, the Cerebral Palsy Games were included in the International Games for the Disabled. The other disabled athletes taking part were: the «Les Autres», the Blind and the Amputees. Over 50 countries were represented by the athletes of these four disabilities. This event was the third time that world class athletes had been brought together to compete. The first was in 1976 in Toronto, Canada; the second in 1980, in Arnheim, Holland. At this, the third, athletes

with their coaches and staff totalled over 2,550 and competed in more than 20 sports.

From the athletes who competed at the 1985 National Cerebral Palsy Games held in Lansing, Michigan, 54 athletes were selected to comprise the US team to go to the 1986 World Championship Cerebral Palsy Games held in Belgium. Due to a world crisis, the team was withdrawn just three weeks before the athletes, coaches and staff were scheduled to gather at West Point Military Academy in the latter part of June for additional practice and instruction before travelling overseas to Belgium. As an alternative competition, the US team participated in the 1986 Ontario Cerebral Palsy Championships at the University of Windsor in Windsor, Canada. The US Cerebral Palsy Games officials negotiated with their counterpart Canadian officials to organize the said competition, which was held in August 1986.

Focusing on the upcoming year, 1987 saw the attention of the cerebral palsy athletes and coaches concentrated on the Can-Am Pacific Games/Korea Qualifier. The competition for the Games was again held at Hofstra College, Long Island. Other disabilities included the Amputees and the Blind. Participants came from Australia, Austria, Belgium, Canada and the United States. The performances of the cerebral palsy athletes at these Games were considered in the overall selection for the cerebral palsy athletes who were to be part of the US team to go to Korea for the Paralympics in 1988.

The Paralympic Games of 1988 were held on 15th-24th October in Seoul, Korea. Having qualified through state, regional and national trials, the athletes were representative of the National Wheelchair Athletic Association, the US Amputee Athletic Association, the US Association of Blind Athletes, and the US Cerebral Palsy Athletic Association.

The Paralympics is the equivalent of the Olympic Games for the disabled and is usually held in the same country as the Olympic Games. A combination of the words «paraplegia» and «Olympics», the term Paralympics was first used in 1964 when the Games were held in Japan. As athletes with other disabilities joined in the Games, competing within their given disability, the word «para» was adopted to show that the Games are attached to and/or held with the Olympic Games.

Those who took part in the Paralympic Games in Seoul had their events scheduled at the same venues as the Olympic athletes who had preceded them some three weeks or so earlier, with 61 nations competing in 16 sports. The United States entered 71 cerebral palsy athletes in the competition. Included in the count of 43 medals won by the cerebral palsy athletes were 13 gold.

From 13th-18th July, the 1989 USCPAA Games were held at Mankato, Minnesota. The site chosen for the Sixth National Games was Minnesota State University, south of Minneapolis-St. Paul. Many of those who attended the 1989 National Games were athletes and coaches who would again be together in Assen, Holland, in 1990.

The USCPAA selected 82 cerebral palsy athletes to be members of the US team, which totalled 220, to participate in the World Championships and Games for the Disabled in Assen, Holland, in July 1990. The US team

took first place in the total medal count, with 213.

Looking ahead, over 4,000 athletes and officials are expected to participate in the 16-sport competition at the Paralympic Games to be held during the first two weeks of September 1992, at Barcelona, Spain. The competitions are scheduled to be held at many of the same sites and venues that will be utilized by the athletes competing in the 1992 Olympics.

Cerebral palsy athletes will be concentrating on the 1991 United States Disabled Sports Championships and Paralympic Trials to be held at Hofstra University, Long Island, New York, where their performance will be one of the criteria for their being considered as a member of the USCPAA portion of the US team that will be going to Barcelona in 1992.

In retrospect, one can say that the sports programme for the cerebral palsy athlete has grown tremendously since its inception. Cerebral palsy athletes who have taken a dedicated attitude toward training and participation in this area of competitive sports know that hard work and training will carry over into other parts of their lives.

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SPORT ENJOYMENT FOR ALL

by Dr Jeff Simons, Ph.D. (USA)

University of Colorado

The theme of this 31st International Olympic Academy, Sport for All, sets forth the assertion that sport is a right and a benefit to all persons. There are many arguments which can be offered in support of Sport for All. For example, we are all familiar with the many health benefits of physical activity. As a sport psychologist, I would like to address the benefits of Sport for All from a psychological perspective. But, even within the psychological domain, I wish to further focus my presentation. It is commonly claimed that sport can build character, or increase self-confidence and self-reliance. It is also known that sport and exercise can provide psychological relief from many pressures of daily living. These are undoubtedly important potential virtues of sport. However, in each of these cases the benefits lie outside of sport itself. In other words sport is considered to have value because it achieves some positive results in other areas of life. For this brief presentation, I want instead to consider one aspect of sport participation that has value into itself and specifically focus on the psychological quality of «sport enjoyment». That is, the feelings of enjoyment that arise during the time that a person is participating in sport. My contention is that this is no trivial element of sport participation, but a significant human dimension of the activity. Precisely because of the significance it can hold for people, sport enjoyment is a valuable experience for all.

When I use the term «sport enjoyment», I am referring to the feelings of happiness, fun, pleasure, excitement, and satisfaction that come from participation in sporting activities. It is a subjective and qualitative experience of positive sport involvement. To paraphrase Paul Goodman, sport enjoyment is not a goal, but a feeling which accompanies purposeful ongoing sport activities. Yet, even though it is not a goal, sport enjoyment can be so personally rewarding that people will want to repeat the experience through continued sport participation.

Those of us here at this session know well the quality of sport enjoyment through our own experiences. I am certain that each of you can give many examples and descriptions of sport enjoyment from your participation in sports. Research in sport psychology has gathered information from athletes at many levels to reveal a broad range of sources, or causes, of sport enjoyment. This research tells us that sport enjoyment often comes from the exhilaration of the body in motion, and the activation of our physiological systems. It emerges when we freely accept and take on the challenges of sport demands. We feel it when we become aware of our

abilities to master and execute sporting skills, to learn and put our efforts to good use. And we regularly feel tremendous sport enjoyment through the diverse social interactions with team-mates, opponents, coaches, friends, and family members. From these many sources, sporting persons experience great enjoyment and fulfilment from the sport experience itself.

It is important to state that the enjoyment experienced in sport is not some frivolous or meaningless source of pleasure. The need for play and for challenging interaction with the world is basic to human fulfilment. This need, which expresses itself in such forms as curiosity, creativity, and fascination with movement, does not disappear with age, even though it is common for people to suppress this need in favour of «more serious matters» in many societies. The play and creativity in sport both exercise and satisfy many capacities which make up the human spirit. In fact, we recognize this fundamental need when we claim, as did one of our distinguished lecturers, Dr Ju-Ho Chang, that joy and happiness is «a first and foremost right» of all people. Furthermore, this right is basic to the philosophy of Olympism. Clearly, sport enjoyment can contribute significantly to the totality of human experience.

The specific qualities of sport enjoyment as I am discussing them here come from active participation in sport. The sport spectator has a quite different experience than the participant. Although there can be considerable relaxation and entertainment value in watching sport, passive viewing is not what sport is truly about. As suggested within the philosophy of Olympism, it is personal experiences of sport involvement that hold ultimate value. This is certainly true for sport enjoyment. With regard to the difference between participants and spectators, it is enlightening to consider some of the fascinating research by the noted American psychologist, Mihaly Csikszentmihaly. In one case, he has compared the psychological effects for teenagers of watching television and playing sport. He concludes that when these young people were engaged in sport activities they felt more alert, active, concentrated, strong, self-confident, motivated, creative, and satisfied than when they were watching TV. Even though the teenagers often noticed the striking difference between the two activities, they reported that they would often watch TV rather than play sport because it was «easier». However, it is instructive to note that when the teenagers expended the effort to engage in sport, they were usually very glad they did. There simply are unique rewards of participation which cannot be gained by passive viewing. The mission of Sport for All can go far in delivering sport enjoyment by making sport readily available and attractive enough for people to put out the initial effort to begin playing. The enjoyment of play itself will provide the motivation to continue once begun.

The experience of sport enjoyment creates an appreciation of our own individual involvement in sport. It is non-elitist, because it is available to everyone. In fact, as people come to value the subjective experience of sport, external goals such as world records and gold medals take on less absolute meaning. However, the promotion of sport enjoyment does not in any way degrade excellence. Instead, it actually enhances the pursuit by those who aim for objective achievements, such as becoming an Olympic

champion, by providing a greater meaning to the path toward optimal performance.

The contemporary philosopher, Mortimer Adler, concludes that the primary moral obligation in life is for each person to live his or her life fully. Enjoyment is an essential part of the full quality of human experience. Sport offers rich opportunities to experience this quality of life. Therefore, let us fully support Sport for All, and promote Sport Enjoyment for All.

SPORT FOR ALL

by Mr Andreas Hadjiyiannis (CYP)

Human nature, as directly related to motion of any form, has evolved and become organized throughout the centuries. Its main characteristic used to be competition. But this characteristic could not be the only type of athletic expression when it essentially concerned solely specialists, ignoring a wide range of people who also needed motion for mainly psycho-biological reasons.

The 70s were important for the whole sports movement in the sense that the Council of Europe reconsidered the prevailing concept that sport is based on competition alone. The Council of Europe sent another message too, without undermining the original concept. That message was «do sport, nobody without a sporting activity».

These new messages momentarily brought about confusion with regard to the overall goals of sport. At the same time, however, the states of Europe began organizing programmes for Sport for All, regardless of age and sex, their main goal being a broad interest in sports, free of rules and procedures. The Sport for All movement was now being shaped. We, in Cyprus, have received these messages a little late, not because they were not being sent here but rather because they fell short of the general beliefs pertaining in Cyprus.

The Sport for All movement has moved from theory to action, and became reality in Cyprus only in 1985, under the auspices of the Cyprus Sports Organization (CSO), the highest sports authority in Cyprus.

In order for the CSO to implement all aspects of the movement, that is, promoting equal opportunities for sports for all citizens regardless of age, sex, and social status, the organization runs the following programmes in Cyprus:

- «Sports and child» programme

- «Sports and woman» programme

- «Sports and man» programme

Humanistic and social programmes of sports for people with special needs.

«Sports and child» programme

We can definitely argue that this programme is the CSO's «spoiled child», as 90% of its budget is financed by the CSO, amounting to a total

sum of \$600,000.

Having recognized that childhood is most receptive to new messages, especially sports messages, and that a better future, both socially and athletically, depends on the young, the CSO wholeheartedly embraces the «Sports and child» programme.

We believe that if our children adopt this «healthy athletic ideal» at an early age, they will become better athletes and sports fans as adults, as well as better citizens in society. Thus, taking part in this programme is a priority, which goes beyond mere record-breaking.

The Sport for All programme is implemented in 142 centres (elementary schools) in the free parts of Cyprus. Of these, 78 are in urban areas and 64 in rural areas. Children taking part in the programme are 8-12 years of age, that is, attending the last three classes of elementary school.

In its attempt to attract as many children to the programme as possible, the CSO organizes regional and national championships in soccer, basketball, volleyball, cross-country, handball, track and field, and swimming. The CSO also runs specialized programmes to promote Olympic sports that cannot be practised at the programme's center, such as track and field, wrestling, judo, tennis, shooting, swimming, cycling, squash and gymnastics.

In order to provide more incentives to children, the CSO provides, free of charge, sports clothes as well as personal insurance to each child. Some statistics are given below concerning the number of children who have taken part in the programme since 1985:

1985	5,500
1986	5,800
1987	5,700
1988	7,200
1989	6,800
1990	7,900
1991	15,000

To implement the programme, the CSO employs 40 PE instructors annually at a cost of about \$600,000.

But what are the main objectives of the programme in Cyprus ?

The CSO is the primary sports body in the island. It considers the needs of some 36 sports federations with a view to representing Cyprus abroad. Thus, by promoting rather than abandoning the principles that govern the universal socio-athletic movement, we have adapted the CSO programme to the realities of the island so that the programme becomes the base of the competitive sports pyramid.

Analytically, the aims of the «Sports and child» programme in Cyprus, based on the above policies and priorities, are the following:

- The overall improvement of the physical condition (and biological wellbeing) of children.
- An opportunity for all children to do sports with a view to appreciating them and, at a later age, taking an active part in sports either as athletes or fans.
- The adoption by children of healthy habits (e.g. in terms of nutrition), which are of vital importance in today's society.

- An opportunity for all children to do one or more sports so that this interest continues in the future.
- The selection, promotion and future competitive activities of children with special needs.

»Sports and woman» and »Sports and man» programmes

These programmes are designed to attract people of both sexes over 18 years of age with a view to promoting such activities (and formal events) as road races in the cities, tournaments, and so on, for the general public. These events have sent the message that everyone is entitled to participate in sports.

The public's response to these programme has been small, not because Cypriots do not appreciate sports and physical exercise but because, for example, there are plenty of private gyms - the result of the Cypriots' lifestyle. To illustrate the term «lifestyle», I cite the following two examples:

1. In Cyprus there are over 45,000 hunters who go out for game at least twice a week during the hunting seasons. (Cyprus has a population of only 650,000.)
2. During the summer months, 90% of the population visit the island's beaches (or swimming pools) or travel to the mountain resorts for holidays, owing to the high temperatures.

Humanistic and social programmes

The CSO, implementing the principles of the movement that sport is a right for all citizens regardless of age, sex, social and economic status and physical and mental state, offers humanistic programmes for sports for people with special needs. These programmes are designed to help these people become integrated into society. Within this framework there are programmes for prisoners as well as for people with certain psychological problems.

Finally, due to the fact that the programme has been functioning for a relatively short time period, we can argue that the Sport for All programme has not yet been fully implemented. We are sure, however, that the programme's original goals will be realized within the current decade. The CSO's goal is that in the next few years the greatest possible number of citizens on the island will be included in various sports programmes.

RESEARCH AND PERSPECTIVES ON ADAPTED PHYSICAL ACTIVITY IN EUROPE

by Ms Laura Capranica Coccia (ITA)

The world of the physically disabled is very little-known to the rest of society. In the absence of systematic and comprehensive national surveys on the state of adapted physical activity, the European Association for Research into Adapted Physical Activity (EARAPA) was established in 1987 to give an interim picture of the European situation, to share knowledge in the area of APA and to develop networks within and between countries. This organization promotes original research, both fundamental and applied, and encourages the study and application of programmes in adapted physical activity. Its membership extends throughout Europe and, in each country, one «key person» has been appointed to promote the activities of the Association and to encourage and coordinate membership within that country.

EARAPA members also promoted a European Master's Degree in Adapted Physical Activity, which will start next September. The programme offers university training in the social and technical aspects of the movement's activities, adapted to special populations. It consists of two years, divided into two stages: the first one, a multidisciplinary package of lectures from September to December is offered at the University of Leuven, Belgium. During the second stage an opportunity to specialize is offered at one of the participating universities. At the end of the second academic year, the student has to defend his/her Master's thesis.

Until 1960, adapted physical activity was also absent from sporting events. In fact, the first Olympic Games for the disabled were organized in association with the Olympic Games in Rome. This movement sprang from the same principles that inspired the Olympic Movement: the promotion of physical and moral qualities and the education of the young, through sport, in a spirit of brotherhood which will help to build a better, more peaceful world. On 22nd September 1989 the International Paralympic Committee was founded (President: Mr Robert Steadward) and many activities have been initiated to maintain a close working relationship with the International Olympic Committee in order to further negotiations for integration as well as to secure IOC recognition and support to the IPC. The Paralympic Games are the most important world sport event for the disabled, a competition in which the world's best athletes take part, making these games both selective and highly competitive. More than 4,000 athletes and officials will be in Barcelona during the last two weeks of September 1992 to take part in the next Paralympic Games in 16 sport competitions. The great innovation at the

Barcelona '92 games is the project for functional classifications, a necessary step to enable athletes with different disabilities to compete together in the same event. The film you will see is a promotion of these games. I am sure that you will appreciate the efforts that the disabled athletes put into their sport activities to make the whole world aware of their abilities which are all too often forgotten by the rest of society.

TARGETTING GROUPS WITHIN THE SPORT FOR ALL MOVEMENT

by Ms Kathleen Fernandez, Ms Kandi McElary, Ms Nora Sheffe and Mr Laurier Thériault (CAN)

Introduction

Thank you for the opportunity to share some ideas with you about various types of Sport for All programmes. In order to develop a successful Sport for All programme we believe that a number of issues need to be considered, primarily the one of target audience. Questions to ask include: who is the target audience ? Where do they live (city or rural areas) ? What do they do in their leisure time (are they active, sedentary, etc.) ? What media do they use (electronic or print) ? What is their climate or terrain like (cold, warm, seasonal) ? What is the age range in the country ? Currently, we have a shifting population and over the next 25 years older adults will comprise one quarter of our population. What percentage is accounted for by persons with disabilities in the country ? What is the economic breakdown of the population ?

So why ask these questions ? What does understanding the target audience have to do with programming ? Our research indicates that the most successful programmes and campaigns are those that have been targetted at a specific population. That means that programmes and media campaigns always have a specific target group in mind. Once the target group is decided on, we try to find out everything we can about this group. We call local agencies, national organizations, community associations, etc. We ask about this group: their idiosyncrasies, their likes and dislikes, their interests and disinterests.

In Canada, some of these groups include: children and youth, older adults, workplace employees, persons with a disability, regional groups, women, low-income groups, etc. Today, we will look at four of these groups.

Children and youth

One of the ways to reach children and youth in many societies is by teaching Sport for All as a subject within the physical education classroom. Another option is to use the physical education programme as well as other school subjects to teach Olympism and Sport for All within the Olympic Movement. We currently also use a programme called Junior Olympics which introduces half a million children to the Olympic Movement yearly. As

well, as a result of the 1988 Winter Olympic Games held in Calgary, a curriculum guide entitled «Come together - the Olympics and you» was developed. This guide was very well received across the country and it continues to be developed. The 1990 education booklet is entitled «Something for Everyone» and I will leave a copy of it with Mr Filaretos for the Olympic Academy library.

This booklet contains background reading material relating the Olympic Movement to mass participation and Sport for All. It focuses on ways to involve everyone in our society in the Sport for All and Olympic Movements, regardless of athletic ability. It is used to teach about the Olympic Movement through a number of curriculum subjects. It is currently targetted to elementary students in Grades 4 to 6, or 9-11 year olds. The guide is very clear and recognizes that although not everyone can take part in the Olympic Games, the Olympic Movement is for everyone.

Anyone can strive for excellence, and we encourage children and young people to be involved in Sport for All and excellence within the Olympic Movement.

Workplace

The target population I'm going to talk about is the workplace, i.e. adults between the ages of 20 and 65. We have programmes taking place daily in the workplace, such as the shift shuffle. I'm going to share a special event idea that takes place in my hometown. It is the largest corporate challenge in North America. Ten thousand people gather on a September Sunday. Participants, volunteers, and active spectators (sport experiences are planned for them) come together for fun, crazy, non-traditional playing. This event in itself is quite spectacular, but what I want to highlight is the pre-event activities. Six months prior to the event day, each participant donates blood to the Red Cross, teams donate canned goods for the less privileged and the participants get pledges and run in the annual Terry Fox fun run to raise money for cancer research. Teams get points for these efforts.

This corporate challenge is a good example of Sport for All, but more importantly, it is a *great* example of how Sport for All gives back to the community.

Youth Academy of the Acadian Games

It is my pleasure to share with you the outlines of an interesting educational project connected with the promotion of Olympism.

I was lucky enough to participate in the Olympic Academy in Canada in 1984. Following this experience, I then decided that it would be my aim to adapt a similar form of Academy for the Acadian community.

In consultation with various representatives of the Acadian sporting world, certain important points were put forward:

1. Adequate training is required, including learning leadership tech-

niques (chairing meetings, organization, etc.) and examining Olympic values;

2. The educational project should encourage participants in it to take action;

3. The setting-up of the educational programme should be carried out in a gradual manner.

Thus, the main task of the Youth Academy was developed:

To carry out an examination of Olympic values and a study of the various leadership techniques amongst the young Acadian sports leaders.

In 1986, three days of educational activities including presentations, discussions, workshops, etc., made up the very first session of the Acadian Games Youth Academy.

Twenty-four young Acadians, aged mainly between 15 and 20, took part in this session. During the following months a regional session evolved, organized by three of the participants.

During the second year of its existence, the Youth Academy programme saw the advent of a second Annual Session and, this time, four regional Academies. Each of these sessions lasted some two days and involved 20 to 30 young Acadian leaders.

The Youth Academy continued to develop and today there is a Regional Youth Academy in each of the eight Acadian regions. The participants in these regional sessions can carry on their progress by representing their region at the Annual Session of the Youth Academy. The study of leadership and the examination of the Olympic values can then be further encouraged within the Youth Team. This Team is made up of one leader from each of the eight regions which make up the Acadian Games Society Inc. and allows its members to benefit from the Final of the Acadian Games by seeing from behind the scenes the unfolding of a large-scale event. In addition to the Regional Academies, the Annual Session and the Youth Team, there is, finally, a Consultative Committee made up of participants from the programme.

This Consultative Committee is responsible for drawing up guidelines for the educational project.

Since 1986, more than 300 young Acadian leaders have participated in the Youth Academy programme. The success of the Acadian Games Youth Academy is due mainly to the bringing together of educational activities associated with leadership and the examination of the Olympic values.

Olympic values provide a «raison d'être» for the abilities of the sports leaders.

Persons with special needs

Another «target group» is people with special needs. I do not believe that new programmes should be created to accommodate persons with disabilities, but rather existing programmes can be adapted to ensure that everyone can participate.

Before inviting people with special needs into your physical education

class, recreation programme or onto your sports teams, some background work is needed. Ensure the physical environment permits a person who uses a wheelchair to take part. Talk to the person with a special need, talk to their friends and family to learn about their particular disability. Investigate medical concerns, the history of their involvement in physical activity and invite suggestions for programme adaptations that may have been effective in the past.

Experiment with different methods of integration. Never compromise safety and never decrease the level of performance of activity in order to accommodate a person with a special need. Allow each participant to perform at their own level.

The following examples have worked for me in the past: a person with a visual impairment may have someone act as a guide during running. Invite each participant to wear a blindfold and try to run with another person guiding them. This will heighten the person's awareness and allow them to experience the traditional activity in a new dimension. If you have a person who uses a wheelchair in your programme, allow them to shoot the basketball foul shots, to be the backcatcher in baseball or to quarterback the American football game. Try a couple of drills where everyone is sitting in a chair (or on the floor) focusing on upper body strength. These are examples of «Reverse integration», which provides a unique learning environment.

Remember, every individual is different and anything is possible. Let's work at expanding existing programmes to make them accessible for all.

Conclusion

In conclusion, we believe that the Sport for All Movement can be promoted through the development of new programmes and within existing structures such as the education system, Corporate Challenges, and the Acadian Games. We also believe that new programmes do not always have to be developed for persons with a special need, as often such people can be integrated into existing programmes and systems. Regardless of whether a new or existing programme was being used, our greatest success has been met when we have deliberately designed and targetted a programme or campaign to a specific group of people in our society. This may seem like an overwhelming task when dealing with large and diverse populations and limited or non-existent funds.

However, we have to walk before we run. Try taking one or two groups, develop programmes, implement them, evaluate them, improve them and continue to build Sport for All one step at a time. Thank you.

THE HONG KONG OLYMPIC MOVEMENT WITH REFERENCE TO ITS FACILITIES FOR DEVELOPING SPORTING ACTIVITIES AND PLANNING VARIOUS PROGRAMMES

by Miss Ka-Shum Chu (HKG)

With the recognition of the Amateur Sports Federation and Olympic Committee of Hong Kong (ASF & OC) as a National Olympic Committee in 1951, Hong Kong officially joined the Olympic Movement. Since then, sports development in Hong Kong has flourished. Support from the Government was forthcoming as from 1957 when the Urban Council started to put money into the construction of sports facilities throughout the territory. As from 1958, the ASF & OC started to organize the Festival of Sport, which has been held annually ever since. The provision of facilities and the spreading of the concept of Sport for All laid the groundwork of sports development in Hong Kong.

In the '70s, the Government set up specific branches to look after sports and other recreational activities, while the ASF & OC began to participate, on a larger scale, in major international sports competitions. The opportunities offered to competent and ambitious young people in the pursuance of sports excellence and the spreading of the concepts of the Olympic Movement helped the formation of the upper part of the pyramid. The upper structure was further strengthened with the setting-up of the Jubilee Sport Centre, recently renamed the Hong Kong Sports Institute; the introduction of the Incentive Award Scheme; the Sports Education programmes; and participation in international competitions, conferences and seminars.

In the middle and bottom part of the pyramid, we have the individual sports clubs and the general public, respectively, both enjoying the social benefits of affordable public facilities. Sport has not only become part of everyday life but has also attained a level of sophistication that the people of Hong Kong can be proud of.

Facilities

The funding from the Government was not mere luck. It was an indication of the immense success of the leadership of the ASF & OC. The partnership was made easier as Mr A. de O. Sales, who became President of the ASF & OC as from 1967, was also a member and subsequently Chairman of the Urban Council, from 1957 until 1981. Since 1957, the Urban Council, and later also the Regional Council, has developed a lot of sports

facilities. The statistics speak for themselves: there are 115 swimming pools, of which 20 are of Olympic dimensions, and 14 include diving facilities; 325 basketball courts; 173 volleyball courts; 168 squash courts; two open-air stadia, one seating 10,000 and the other 25,000; 2 covered stadia with 15,000 and 3,700 seats; 18 handball courts; 267 badminton courts; 161 tennis courts; 154 mini-football pitches; 31 grass football pitches; 40 roller-skating rinks; cycling and running tracks; 12 hockey pitches, some with artificial turf; 46 indoor multi-purpose centres for sports like judo, table tennis, gymnastics, fencing; 19 open-air sports grounds for athletics, archery and rugby, and 4 water sport centres. These facilities have not only promoted the concept of Sport for All, but have also laid the firm groundwork for the development of elite sport.

The setting-up in 1982 of the Jubilee Sports Centre, which was recently transformed into the Hong Kong Sports Institute, has also provided excellent facilities for elite athletes in badminton, fencing, gymnastics, rowing, soccer, squash, swimming, tennis, and table tennis.

Not to be neglected are the sports science and sports medicine activities which have become more and more important in modern sports. The Association for Sports Science and Sports Medicine became a member of the ASF & OC in 1990 and has increased the sports science facilities in the territory, with the support of commercial sponsors. The ASF & OC has also carried out joint ventures with commercial sponsors to set up the first Vision Centre in the territory for athletes.

Activities and programmes

The ASF & OC has organized the famous Festival of Sport every year since 1958. The festival is done in conjunction with the sports associations and the municipal councils. The programme covers all sports under the umbrella of the ASF & OC and has played an effective part in community-building and the spreading of the concept of Sport for All. It has also spawned many community sports festivals.

There are 58 governing sports associations and other controlling bodies affiliated to the Federation. All of them organize different levels of sports activities such as national squad training, promotion schemes, local and international competitions, training of coaches and technical officials, etc. Under each of these governing bodies is another layer of sports clubs which provide the grass-root-level support in terms of generating interest in sports and the provision of general coaching and development.

Since 1952, the Federation has taken part in every Olympiad, except the 1980 Olympiad in Moscow. The number of participating athletes increased from 4 swimmers in 1952 to 49 athletes from 10 different sports in 1988. The number of athletes participating in the Commonwealth Games and the Asian Games has also increased during the years. National Federations also participate regularly in World, Asian and Commonwealth Championships.

To encourage the pursuit of excellence and to assist associations

financially the ASF & OC started the Incentive Award Scheme in 1986. A total of over HK\$ 1,000,000 was awarded to different NFs which had reached certain continental or international placings.

Sports Education is another major programme organized by the ASF & OC. The aim of this programme is to produce top-quality sports administrators and coaches. The Federation regularly sponsors the sending of sports administrators, technical officials and professional coaches to attend international conferences and seminars. In order to strengthen the Asian sports fraternity, the ASF & OC organized the Asian Regional Conference on Sports Leadership and Administration in 1989, under the auspices of the International Olympic Committee. Every year, regional/national Olympic Solidarity courses are also organized by NFs affiliated to the ASF & OC.

A year-round local education programme has been in place since 1986, part of which is jointly organized with international institutions. Olympic Solidarity courses and participation in the International Olympic Academy are offered without charge to member associations every year. This ambitious sports education policy has been of practical benefit to local sport. It enhances the position of Hong Kong sports leaders as well; many are now fully accredited on an international level while some hold high office in regional federations and others officiate regularly at overseas competitions.

In conclusion, I should like to borrow extracts from the «Olympic Message - The National Committees, August 1990».

«It is the Olympic Committee's work on this territory which has been the real power behind sports development there from the top to the bottom of the pyramid.

This development has been made possible by applying a general long term policy with the concerted efforts of the Olympic Committee and the territory's authorities.

The lesson to be learned from the sports history of Hong Kong is that there is a highly developed sense of civic pride which motivates all those behind its success».

With compliments to:

Urban Services Department, Hong Kong Government - slides and statistics

Regional Services Department, Hong Kong Government - statistics

Hong Kong Sport Institute - slides.

RECREATION GAMES FOR EVERYONE

by Ms Nava Gal (ISR)

We are happy to present to you a film of some activities we are doing in Israel.

This sport is growing in size and is an activity for all ages. We are introducing this to kindergarten children, older school children, families and even the older adults. This is an activity for «all».

Hundreds of people of all skill levels and ages can participate together.

The game is very easy to learn and simple to teach.

It is not necessary to teach the game formally; they can learn it while playing.

There is no competition in this game; the object is to have fun and enjoy it.

This game was used at a school where the families had little money, and the fathers were invited to come and play with their children.

Volunteers go into the prisons and jails to bring this game to the inmates.

Even senior citizens in nursing homes play the game.

The army also plays this game.

The film starts showing how we take the game from place to place.

The first activity is in a village.

The second one is a very special holiday, Independence Day in a kibbutz. The third shows the activity for seniors.

This is to show you that this game can be played by everyone.

The fifth activity shows it being played in a kibbutz on a Friday night before dinner.

All of the family comes to the gym hall and we put out a lot of gym apparatus.

Everyone is free to play on anything by themselves.

This activity goes on every Friday during the whole year. To conclude, this game is good for all ages. In three words, this is «Sport for All».

CONSOLIDATED REPORT

FIRST SERIES

by Dr John Talbot Powell (CAN)

Introduction

183 delegates representing 65 countries were divided into 11 discussion groups under the guidance of 19 discussion group consultants who represented 15 different nations.

78 delegates were women, 105, men. The special language group from the Arabic countries was comprised of ten representatives from seven countries. One language group was French speaking.

When fashioning the groups, particular care was given to the balance of women to men in each section; and to ensure that no two people of any one country were in any one section (unless linguistic difficulty was identified), and that a member of each continent was in each group.

The 15 lecturers were invited to attend and take part in the discussions.

It was significant that not one member of any group asked to be transferred to another section. Each group met ten times to discuss the question, five times for each series, with each session lasting for 2 or 1 1/2 hours.

The composition of the groups was unaltered throughout the ten sessions. This proved successful.

In order to demonstrate how the discussion groups were organized, the guidelines were as follows:

1. Discussion group consultants acted as resource persons and stimulators, and were present to see that the topics which were assigned were actually discussed.

2. Initially, it was found advisable for the group consultant to act as the chairman/chairwoman of the group to ensure that the discussion could get under way at once, then, at the second meeting of the group, for the members to appoint a chairman/chairwoman from the group.

3. Group consultants were encouraged to make it possible for each member of the group to participate fully in the discussions.

4. It was advisable to appoint, from the group, a secretary to record the group's opinions.

5. The secretary was responsible for making a neat copy of *each* day's group discussion and for compiling a unified report of the topics the

group had discussed. The secretary should, if at all possible, type the report which he/she would read - on behalf of the group - at the general conclusions sessions.

6. This report was to be handed to the group discussion coordinator immediately after the presentation. Each group's report would form part of the consolidated report to be forwarded to the International Olympic Committee and published in the Annual Report of the International Olympic Academy.

7. If a delegate did not wish to stay with the group to which he/she had been assigned, the group leader should first confer with the coordinator in charge of discussion groups before the delegate changed to another group. This action was necessary to maintain balance in group numbers.

8. Before a group's final report was read at the general conclusions session, the group would meet to agree on its report's contents.

The question was:

First series

1. What is Sport for All ?
 - a) What are the principles and values of the Olympic Movement ?
 - b) What are the principles and values of Sport for All ?
 - c) Is there any conflict between the concept of Sport for All and the Olympic Games ?
 - d) Is there any similarity between the aim, principles and values of Sport for All and those of the Olympic Movement ?

Question 1

It was undoubtedly the French-speaking group which described Sport for All most succinctly.

«It represents activity accessible to all without distinction of sex, age, religion, ethnicity or social status.»

All groups concurred that Sport for All should be considered as universal, to be a necessary component of education allied to the Olympic Movement, exhibiting the Olympic spirit and enhancing personal enjoyment.

The activity indulged in - at whatever level - should allow people to participate for pleasure, encouraging intellectual, sociological and emotional development.

The concept was identified as an international ideal, promoted and enjoyed primarily on a national level, and which could have a competitive component, either against oneself or an opponent.

Some groups discussed the question of competition as an integral aspect of sport as compared to the voluntary individual indulgence in some sort of physical expression without a competitive element.

It was appreciated that each nation would approach Sport for All in a different way depending upon such aspects as climate, tradition and, partic-

ularly, culture, the availability of economic and political support as well as equipment and facilities.

Some groups expressed concern about certain countries where conditions were such that the priority was not Sport for All but survival for all. It was noted that where oppression, poverty, hunger and deprivation reigned, incentive, ambition, laughter, singing and dance had no place, and sport could not even be a consideration.

The term «sport» was questioned, many groups recording that there was a difference between sport and physical exercise.

Generally, sport was agreed to be:

«Physical activity organized or non-organized, short- or long-term, individual or community-expressed, requiring personal commitment; having intrinsic value in regard to health and satisfaction through voluntary participation appropriate to one's age and ability.»

The message conveyed was that the more meaningful term would be «Activity for All». Generally, it was agreed that the term «sport» was not the important one. The stress should be upon «all». This word summed up the essence of the term.

It was the consensus of the delegates that the vehicle for the overall support and promotion of Sport for All should be the International Olympic Committee, through its Commission.

a) Principles

The Fundamental Principles as published in the 1991 Olympic Charter and its amendments were discussed in detail. It was considered that the first principle was not a principle at all, but a statement, which should precede the list of principles.

It was suggested that the first word, «modern», should be deleted and replace by the words: «The term (Olympism).» The reason for this suggestion was that this word was coined only by Baron Pierre de Coubertin, was never defined by him, did not appear in any dictionary in this connection and was never used in relation to the ancient Olympic Games.

Principles 2, 5, 7, 8 were agreed to, but it was felt that the word «sport» in Principle 3 should precede the word «everywhere» in the first line, to read:

«The goal of Olympism is to place sport everywhere...»

In Principle 4 the word «modern» should be deleted so that it read: «The Olympic Movement, led by the IOC, stems from Olympism.»

Concerning Principle 6, the discussion ranged around the concept of education through the Olympic Movement. The principle should be expanded, for it was inadequate as it was expressed. The words «and the whole of society» should be added after the word «youth», to read:

«The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth and *the whole of society*» and seq.

The groups were of the opinion that the word «Olympism» was still not

adequately defined, but that it was necessary to do so.

The principles were acknowledged to be the expressed philosophy of the whole of the Olympic Movement, which was universal. The principles expressed the Movement's essence, which was worldwide education pertaining to sports participation, conducted within the rules and characterized by fair play, consideration for others and the encouragement of excellence.

Continually emphasized throughout the 11 reports (numbering 30 typed pages) were these aspects, implied through the written principles:

- to educate through Olympic understanding;
- to encourage and enhance people's knowledge of each other and their respect of the clear message conveyed throughout the Movement;
- to promote fair play and tolerance of differences and interpretations;
- to achieve balance between body, mind and will;
- to encourage all to work towards world peace.

a) Values

The *values* of the Olympic Movement concerned all who were interested in the Olympic idea and who sought to use its authority, organization, finances and facilities to educate all people in the Olympic Ideal.

The Movement had a secondary purpose, epitomized in the Olympic Games, which were devoted to the encouragement and expression of elite performance.

Thus, the values lay in the educational opportunities presented to learn of other cultures, customs and languages through mixing with peoples of many nations, and as a secondary consideration, and through progressive stages, to enable those who qualified to take part in an Olympic Festival.

Conclusion

The majority of groups felt that the Fundamental Principles, as published in the 1991 Charter, were confusing, and that the definition of Olympism was not adequate. The principles appeared to be those of an organization, rather than the essence of the Olympic Movement as a value system for the world.

b) Principles

The *principles* of Sport for All should be to create the opportunity, the leadership, the interest and encouragement and, where possible, the facilities for full and free physical expression in a suitable environment for anybody and everyone, irrespective of ability.

Other considerations were:

- to combat sedentary lifestyles by educating people so that they could benefit from leading a healthy and more balanced life;
- the cultivation of friendships;
- to enable people of different ethnic backgrounds to interact;
- to introduce non-customary games and have people teach them whilst others experienced them;
- to have an appreciation of competition yet to realize that winning was not the only reason for participation in sport.

b) Values

The *values* of Sport for All lay in the initiatives shown, the spontaneous reactions on the part of individuals, groups, clubs, communities, and by all those who took part in uncritical situations with joy and fulfilment.

One group suggested a descriptive acronym for the values of Sport for All through **P.H.Y.S.I.C.A.L.** movement.

- P**hysical strength development

- H**ealthy life-style promotion

- Y**outh discipline development

- S**ocial integration and harmony development

- I**nternational understanding enhancement

- C**ultural exchange promotion

- A**ctualization of the individual

- L**eadership development.

Yet another group was of the opinion that different world cultures only enriched the Sport of All concept, making significant contribution through indigenous physical movement games and dance. In these ways traditions were firm and bonds made.

c) Conflict

It was agreed by a majority that Sport for All was, primarily, national, and that the Olympic Games were international, and that if there was a conflict, it lay in this difference.

One influenced and encouraged the other and each was an example to the other.

There was no conflict between the principles and values of the Olympic Games and Sport for All; they were compatible.

Conflicts might only arise in the implementation of the differences because of the attitude of some participants and/or coaches.

Sport for All was part of the Olympic Movement, as was the Olympic Games. Their similarities were identified in the concerns of people, education, opportunity, effort, encouragement, seriousness of application, fun, all of which were part of each.

There were differences:

- Only certain sports were Olympic sports. All sport was Sport for All.
- Children under a certain age were excluded from the Olympic Games, Sport for All included everyone.
- Excellence was rewarded by medals and fame in the Olympic Games. Participation was its own reward in Sport for All.

Some comparisons

Mass media emphasis was upon superior performance and praise through the aid of sponsorship and advertisement of teams or individual athletes.

Educational authorities were encouraged to use these media to support Sport for All.

Many governments aimed to gain national pride and prestige when their athletes won medals and financial support was often given to teams and individuals.

Many populations disagreed with this select treatment supported by their taxes, which were not used to contribute to facilities and equipment for Sport for All. This imbalance was often intolerable.

Olympic athletes conformed to the demands of their own sport, whereas Sport for All programmes adapted to the needs of the participants.

Great demands were placed on the Olympic athlete through stress, competition preparation and performance, generated through internal and external agencies. These pressures had health connotations.

The Olympic participant was seen as an exception in society and had an influence as a role model.

Motivation for the two concepts was different, but the greatest comparative factor lay in financial support - or the lack of it.

d) Similarity

There was great similarity between the aim, principles and values of Sport for All and those of the Olympic Movement, especially as each was part of the Olympic Family. The Sport for All model provided a base for «healthy» sport practices, while offering an opportunity for higher levels of performance.

Both models promoted and used physical and emotional expression as vital to the growth of people through life-long interest and involvement.

Four groups believed that an expressed objective of the International Olympic Committee should indicate a change of emphasis and that Sport for All should become the driving force for the Olympic Movement.

Conclusions derived from the first question

Some groups demanded that a definition be made of Sport for All. Others were strenuously opposed to a definition, stating that it would restrict,

rather than free, participation.

The Sports for All Commission was requested to indicate the bounds of Sport for All and its limits, and to ascertain through its research «when competitive sport became elite sport».

The Danish Government had stipulated that elite sport started with representation at a national level. All else was Sport for All.

Generally, the public did not differentiate between the Olympic Movement and the Olympic Games, and had no idea what «Olympism» meant.

Furthermore, an Olympiad, the four-year time period, needed explaining.

The International Olympic Committee was encouraged to have these terms made clearer by making it a condition of broadcasting rights.

The perfect opportunity was through worldwide television, using an IOC statement of an educational nature, when commentators discussed the Games at an Olympic Festival.

The influence of the International Olympic Committee was such that the Winter and Summer Olympic celebrations were assured from the point of view of both spectators and participants.

The consensus of the Session of the International Olympic Academy was that the time was *now* for the International Olympic Committee to devote its considerable resources and prestige to the encouragement and support of, and for, Sport for All.

Sport for All was an integral part of the Olympic Movement, which would be sustained by encouragement from the largest sports population, i.e. the world's people.

The International Olympic Committee was urged to recognize and encourage the recording of unique local indigenous activities and sports. The most obvious way would be for some to be included in the opening or closing ceremonies at Winter or Summer Games. This, naturally, would be the concern of a National Olympic Committee. However, perhaps researchers of this aspect of Sport for All could be supported through Olympic Solidarity.

As our world became «smaller» through the spread of education, all forms of communication and faster transport systems, so the demands of societies became more insistent.

Values and ideals were being expressed differently and questioned constantly.

The publicity engendered by the use of drugs and other ergogenic aids to enhance performance had led to disillusionment and distrust in individuals and in populations. Many turned away from training and the years of discipline required to achieve the elite state to perform adequately or brilliantly.

The inequality of opportunity in many nations could never lead to comparable Olympic representation.

The International Olympic Committee was now presented with a remarkable opportunity to foster Sport for All, and through this inspiration young people would be encouraged to aspire to the heights, thus restoring the tarnished Olympic image.

CONSOLIDATED REPORT

SECOND SERIES

by Dr John Talbot Powell (CAN)

Introduction

Having experienced five sessions together, each group settled easily and quickly into the discussion of questions.

There was more confidence shown and participants were more prepared to present their own point of view.

New secretaries and chairmen/chairwomen were chosen and the following questions tackled.

Second series

Questions

2. a) Which economic, social and political factors have influenced the Sport for All movement in your country ?

b) What other factors affect the structure of Sport for All, e.g. climate, leisure time, terrain, poverty, nutrition, status of women, age, disabilities ?

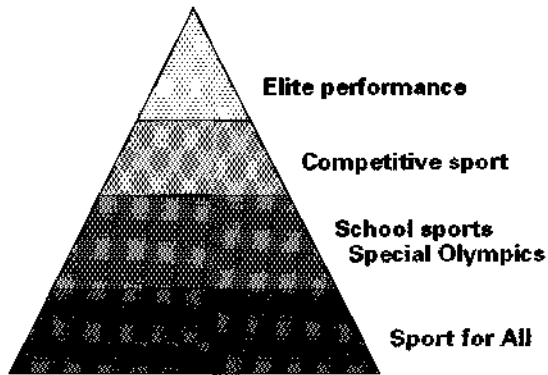
c) What are the implications of the Sport for All movement upon educational systems in general and upon school physical activity programmes in particular ?

d) What are the educational dimensions of Olympism and of Sport for All ?

e) Discuss the following two concepts:

(i) Baron Pierre de Coubertin's idea that it is necessary to place sports of higher performance first, in order to set an example and inspire people to take part in Sport for All.

(ii) That to have elite performance one must have a broad base from which to start.



Economic factors

Naturally, with delegates from 65 countries making comments, there were many varied answers, yet, when the discussion was analysed, the crux of the negative influences on Sport for All programmes was either lack of money or the unwise and wasteful use of it.

A variety of situations and systems was revealed, depending upon expectations, specific culture, history and traditions.

The phenomenon of Sport for All was universal, but in the newly established countries the idea was still only spreading and not yet established.

In most countries, Sport for All was not organized but practised consciously or subconsciously by individuals, sports organizations, recreation centres, street or area groups or by the public on the basis of local initiatives; governmental grants, municipal or city financial aid was therefore not sought, rarely asked for or proffered.

In developing countries time was spent fulfilling elemental needs concerning the provision of food, fuel, housing, clothing, crop-growing, guarding herds and simply earning a living. In these societies the sport of the people was mostly through dancing and singing. Exercise was part of daily life. Free time was very limited, and lack of resources prevented development or promotion of Sport for All in those societies. Perhaps it was not needed.

Many delegates came from countries ravaged by civil war or subject to occupation by enemy forces, or were members of societies attempting to rebuild after peace had been declared.

The consequences of these devastating problems were complete economic instability and lack of trust in governmental policies, often due to frequent changes of governments.

Sport was not even on a priority list. Other countries had little money because of having to maintain and supply armies to protect borders.

Yet children will play!

In more stable situations, governments - which benefitted from national sports excellence - were inclined to bolster national teams or representatives, providing facilities used by the few and employing coaches for select groups. Money was not available to support mass participation.

In most countries, Sport for All was a spontaneous expression and did not rely on elaborate or national organization. In the more affluent countries, the organizations were strong, with some receiving governmental support and encouragement, even sponsorship. Yet it appeared from delegates' comments that the more industrially developed the country and the more sports facilities it provided, the greater the reluctance of people to take part in community physical activity.

Comments were that young people worked for pay and seldom played. Also, many people were satisfied to be entertained but did not entertain themselves.

Television, with all its advantages, had many disadvantages, and physical laziness on the part of able-bodied persons had caused many to stop enjoying the company of others in many of the opportunities provided for recreational enjoyment.

Even the physical education programmes in many schools of many countries had been severely reduced and in some instances placed on a voluntary basis, all because of a stated lack of available finances.

One group placed the 15 different nations represented in its section in three categories:

- a) needs help,
- b) middle of the road,
- c) doing well.

Each category had five members.

- a) Economic support for Sport for All was non-existent
- b) Although facilities were available, no education was provided to motivate people to use them
- c) Money was available from governments and sponsors to support Sport for All.

The Arabic-speaking group stated that economic limitations were bound with religious and social factors and the place of women in society. Each aspect influenced the other.

2a) Social factors

Many cultures had class structures which enabled some people to have leisure time through privilege and to use recreational facilities to the exclusion of others. That was Sport for Some.

Sport for All often required few facilities, a field, a hall, a ball, a pool and a minimum of equipment.

What was needed, and this was recorded by a majority of groups, was education of the population about the advantages of Sport for All and the proper use of physical activity in leisure time.

Upgrading the general attitude of the public towards the values of

active participation required motivation. But who was to provide this motivation ? Who was to provide the necessary leadership ? Could the responsibility be expected to come from teachers and coaches when Sport for All was concerned with such diverse aspects of society as:

- populations with special needs
- family groups
- older citizens
- women
- children and young people.

No, the incentives had to come from the groups themselves, and leaders were produced by the circumstances. But all of these - and other such - groups needed encouragement.

Sport for All was not a Movement. It was an essential part of the Olympic Movement, and as such should eventually become as important as the Olympic Games, and receive equivalent support.

The International Olympic Committee was asked to encourage, on a worldwide scale, such aspects of Sport for All as «International Challenge Day» and International «Fit Week», in the same way as it had consolidated «Olympic Day» all over the Olympic world.

Responses had shown that the range of knowledge about Sport for All and the diversity of approach to activity spanned a local neighbour organizing a daily street walk, and governmental sponsorship and encouragement of mass outdoor displays of up to 40,000 citizens.

The scope of Sport for All as a social «safety valve» or as a walk through the park was as wide as was any society.

2a) Political factors

Lip service, rather than actual support, was often given by politicians to sport in general, except when publicity was given through published photographs of politicians with «famous» athletes.

Sport support was low on political budgets, especially so for low-cost activities, which were the essence of Sport for All endeavours.

However, some countries had Ministers of Sport, governmental agencies and organizations to administer most aspects of sport on a national scale.

Because of political instability, and often sudden government and/or party changes, sport projects were dropped, or promised financial aid either disappeared or did not materialize.

The stability of the International Olympic Committee and its backing could be a bulwark against such changes.

Conclusion: Lack of interest, knowledge and priority, because of famine, war, political turmoil, lack of organization, self-interest, causing denuding of the public purse, had all influenced the establishment of Sport for All, or its progress, in many countries.

Solutions were seen to be possible through three features:

- education

- motivation
- opportunity.

The changing attitude of the world's populations from elitism to generalization was the International Olympic Committee's opportunity to absorb Sport for All into its generous fostering of activity for all its adherents.

2b) Other factors

This question aroused animated discussion, each representative giving his/her account of how the factors listed affected life (and physical activity as an aspect of it) in his/her own country and continent.

Other factors were also introduced in discussion: culture; the number of ethnic groups within one country; natural disasters and their immediate effects on whole populations; psychological effects of loss of family, and of being a member of a minority group; treatment and attitude to amputees, wheelchair occupants, mentally disturbed people and others who required special attention.

The situation of athletes with special needs and the availability, or lack, of adequate facilities caused much comment, as did the status of women, determined particularly by religious observance.

In other societies, more women worked outside, as well as in, the home. A higher divorce rate was noted in certain nations, the growing problem of the adolescent mother and the single-parent family, the absent father, the break-up of the family causing social instability. All these matters, and their relation to the opportunity to participate in Sport for All activity, received attention.

The phenomenon of the «Masters» competitive programmes for women and men, organized outside the Olympic organization, received much acclaim, some groups seeing it as an example for Sport for All.

Standards of health, problems of epidemics, of nutrition and hygiene were investigated.

However, above all, continually repeated, was the word, «education», often glibly used but consistently seen as the liberator.

2c) Implications of Sport for All

The implications of the Sport for All «movement» upon educational systems in general were to widen the scope of physical activity, to encourage different forms of physical expression and to encourage ethnic pastimes.

Furthermore, narrow and formal physical activity programmes, which catered to the building of a school team in one particular sport, penalized the many for whom highly geared competition was not suitable. Some young people were late developers, mentally, physically and emotionally, and they were not ready for selection into teams but ever-ready for activity at a more recreational level where they might take part and express themselves in a

less critical environment - however badly they performed.

Sport for All programmes were not a threat to established physical education programmes because the skills learned in the more formal setting might be applied in activities of choice.

All education was a widening process with unlimited possibilities.

Sport for All was no threat, only a challenge to, often limited and restricted physical education systems.

In fact, Sport for All activities could enrich school programmes, especially as many school physical education classes were being reduced and some even eliminated in the higher grades.

Physical education had its place in the educational systems, as it was designed to develop, physically and mentally, through bilateral and formative activity. It catered to the development of balance, power, agility, flexibility, strength and endurance through motor development, and to physiological endurance of a protracted nature, plus the encouragement of skill.

Sport for All activity capitalized on these features, allowing them to be applied in a variety of ways.

Physical education, being part of school curricula, could be enriched by Sport for All activities outside the school limits. Each might contribute to the other and be a way of educating parents to the needs of children. The close bond which could result from these joint ventures in education might influence and change attitudes to sport.

Traditional games, sports and activities could only be enhanced, along with the expressions of pleasure and satisfaction gained by the formal (school) and informal (voluntary) endeavours which could aid in firming life-long, life-time sports activity.

Health education and the understanding of Olympism, taught in school from elementary level, could weave an acceptable social pattern of fulfilment throughout life when applied in recreational endeavours.

2d) Educational dimensions

Consensus was absolute that the educational dimensions of Olympism and of Sport for All were infinite. The breadth and scope of each could not be measured, neither could their influence be assessed.

Olympism was an attitude, a way of life; it was the principle of fair play put into practice.

Sport for All had as its goal one of the fundamental principles of the Olympic Movement, that is, to place sport *everywhere* at the service of the harmonious development of mankind.

The prime aim of the Olympic Movement was to be realized through education and, as Olympism was the philosophy which guided the Movement, so Sport for All (being part of that Movement) would also thrive in all the educational initiatives suggested by Olympism.

Points arising

(i) Co-operation with UNESCO was suggested to reduce physical illiteracy through programmes primarily geared to eradication of intellectual illiteracy.

(ii) The use of the International Olympic Committee's international influence, to recommend worldwide manifestation of the basic right to physical expression through sport and of the right of equal access and opportunity, within the constitutions of its member countries, was recommended.

(iii) The use of television and radio as educational tools were powerful instruments. The International Olympic Committee could encourage National Olympic Committees to sponsor, at their own National Olympic Academies, educational sessions for a) journalists, b) television directors, c) radio commentators, and to have at least one delegate representing the Press at every celebration of a National Academy.

Sport had become the puppet of the mass media

An attempt - at every level - had to be made to present the educational aspects through the media and to have those responsible for «coverage» understand the point of view that the Olympic Movement wished to express - not the sensational aspects which distorted public perception of sport.

(iv) Six of the group reports noted that often National Olympic Committees did not pass on to members, or to the general public, all that was known to them and which could be useful in the public domain.

Some National Olympic Committees were understaffed and were sometimes run on a voluntary basis.

It was believed that another burden could be placed on a National Committee as Sport for All grew and became more insistent. It was suggested that the National Olympic Committees be used primarily as conduits for information, acting as information centres for Sport for All.

(v) Trim and Fitness International Sport for All - TAFISA for short - had been in existence since 1969, and its Association, founded in March 1990, comprised 36 nations. It coordinated programmes for participants, an international Sport for All Festival and an International Challenge Day. Moreover, it was responsible for a leader exchange service, an information exchange service and a bi-annual Trim and Fit conference. Members were National Sport Federations, Ministries of Sport and National Olympic Committees, and the Association worked closely with the International Olympic Committee. TAFISA helped Sport for All programmes to get started, and could provide a pattern, a form, a fashion to Sport for All to those who wished it.

Groups suggested that TAFISA could be referred to for guidance through National Olympic Committees.

(vi) In various forms, group's reports revealed a concern for elite athletes between the Games.

Some suggested that not enough exposure was given them, and it was believed that through proper channels they could either help Sport for All projects or, by their example and image, be splendid role models.

The greater degree of contact between the superior athlete and the

target population would benefit both.

(vii) Representatives of less affluent countries raised the important point of the problems caused by the transfer of their own talented athletes to more industrialized countries.

No-one denied the educational benefits which might accrue to individuals. What was upsetting - and the International Olympic Committee was requested to look into the matter - was the depletion of teams, clubs, for example, and local support when athletes left, maybe never to return.

When team members left, this had the effect of lessening the chances of that country's national team of qualifying for international participation and recognition. Excellent substitutes were not easily found in some societies.

Individuals who went abroad for protracted periods of time might return, but might not always fit into previously acceptable conditions and become lost to sport.

2e) Two contrasting opinions

(i) Baron Pierre de Coubertin was a product of his time. As an educationist he was disturbed that physical activity through sport was not practised in French schools.

The Franco-Russian war had taken its toll, the country needed inspiration, and through the re-establishment of the Summer Olympic Games he provided an incentive for change.

The example of excellence as a stimulant, something to be aspired to, was seen in the performance of champions. In that way he achieved a response in the general population, many of whom realized that they too might gain success, fame and adulation by being excellent performers.

Many saw that the standards set were achievable and worthy of effort. The Baron's idea was the best for the situation he identified so clearly.

Some opinions

- Elite performance did act as a source of attraction, and many people lived vicariously through the skill and efficiency exhibited by first-class athletes. For this reason more might emulate the performances of their heroes, and thus the pursuit of excellence was set in motion.

- The triangle, as depicted in the question, was considered correct for Coubertin's time but was no longer adequate. Today there was more of

a two-way interaction between the elite pinnacle and the Sport for All base.

- Higher performance should receive top priority because of its inspirational and motivational features.

- Elite performances would occur because the competitive nature of the genus man and the urge to strive for excellence happened naturally in societies.

- Those who achieved acted as role models for those in Sport for All programmes.

(ii) Eight groups stated that one of the ways to plan for elite performance was to start from a firm broad base. This was an educational principle, allowing some to «rise to the top» whilst denying none the opportunity to excel.

This was the more modern approach and the very way in which athletes progressed to Olympic selection and, perhaps, to the rostrum.

But this way was based upon competition and thus exclusion, whilst Sport for All was the base and usually remained so, although competition naturally entered into any activity.

The competition was at a less intense level. The necessity to win was lessened, for expectations of medal-winning were far reduced.

In the aim for Olympic selection the base was always moving higher as more talent started at the bottom, always pushing to reach and establish more elevated base levels.

In Sport for All the base remained stable, becoming more firm as more people «took part».

Diagrams

Every unit discussed the pyramid representation, *All* considered it limited because it graded various activities. It was suggested that it would be improved by having arrows put up and down to indicate flow and influence of the one area upon another.

The idea of the pyramid was supplanted by the circle (which was the perfect example of movement having no beginning and no end), or by interconnecting circles.

One used the symbol of the Olympic Movement, the interconnecting rings. Another, circles within circles with arrows both in and out showing interrelationships.

Yet another diagram used the principle of the pendulum, showing that the height from which the pendulum dropped gave greater, or less, impetus to the objects it influenced. The pendulum was supported by, and originated from, its apex, Olympism.

Yet another visual pattern was created by overlapping blocks all within the outer square of Olympism.

The diagrams represented the world as a whole but it must be borne in mind that each country had its own «diagram», with variations, of course.

Every country had sport in some form. Every country had excellence, but not necessarily in Olympic activities.

Neither must it be thought that the Olympic Games were only devoted to the winning of medals or the failure to do so; there was a much wider ideology which was evident in the willing intermixing of nations.

The five features shown in the triangle:

- elite performance competitive sport
- school sports Special Olympics

- Sport for All

were accepted to be in the right order.

There was difference of opinion, however, as far as Special Olympics were concerned.

Some groups indicated that athletes needing special care had to have their own Games, rather in the same way as Masters Games took place. Others argued that the athletes with special needs both demanded and showed excellence of performance and had a right to take part in their own specialities in the Olympic Games.

There was no disagreement concerning the *All* of Special Olympics themselves, which was world-class competition for All persons with intellectual disability.

The goal was much broader than sport; competition was at every level, and many more people than spectators benefitted.

The motto of Special Olympics was: *skill-courage-sharing-joy*.

This motto bound Olympic philosophy to Sport for All.

In two countries, able-bodied people took part with special-needs athletes in wheelchair basketball and track and field events. This was another aspect of the Olympic spirit shown through sharing in an aspect of Sport for All.

**CLOSING CEREMONY
OF THE 31st SESSION OF THE IOA
AT ANCIENT OLYMPIA
29th JULY 1991**

Address
by Mr Nikos Filaretos (GRE)
President of the IOA

Here I am in front of you and I cannot find the proper words to address you. In a few moments the 31st IOA Session will come to an end. Tomorrow you will start your return trip to your respective countries and an absolute silence will reign again over the Academy.

I am choked with feelings of both joy and sadness. Of joy because I met so many of you, because I now have so many new and dear friends whom I learned to love and respect. Of sadness because we are now parting and because - as the French say - «partir c'est mourir un peu».

We have spent together two wonderful weeks, studying, debating, playing and arguing. You have behaved like scholars, like students, but also, sometimes, like children. I liked that and I am going to miss it.

You have been a very receptive and lively audience. Perhaps one of the best we have ever had.

You are now leaving Olympia. However, let the spirit of Olympia be with you throughout your future life. The torch is in your hands. You have a great responsibility and a great task to fulfil. As Coubertin said: «The future lies in your hands.» I will add: «Keep the flame alive!»

To all of you from the bottom of my heart, happy landings and lots of love. Olympia will miss you badly.

I now declare closed the 31st Session of the International Olympic Academy. Goodbye and God bless you all!

Address
by Dr John Talbot Powell (CAN)
on behalf of the lecturers and discussion group coordinators

It was exactly 20 years ago that I stood here, having been elected student of the Session, to speak on behalf of the delegates. In those days there was only one large Session and no age limit. Now I have been elected to speak on behalf of the lecturers.

We are fully aware of the privilege given us to speak, to guide, and of being allowed free expression of our views which are the products of our convictions and of our experience.

The influence of this Academy is immense, in fact it is immeasurable.

We are the Academy, but what transpires here will be useless unless we carry on the friendships, the inspiration, the enthusiasm, the knowledge gained from being in this place and then doing something about it.

The International Olympic Academy is the key to the door to opportunity, and thus the key to Olympic Education.

The spirit of Olympism, which is a harmony of ideas and ideals that affirm the value of Olympic sport, reaches its peak here, and we must maintain its ethical values, for it has many adversaries. This requires work, happy work on behalf of the Olympic Movement.

It is appropriate to acknowledge the leadership given by our President, Mr Nikos Filaretos. I am fully aware of the changes, thought, consideration and time he has given to improvements in facilities, procedures and programme during the six years of his Presidency.

We are truly appreciative. You will not know about these changes but we all have been the beneficiaries daily. As an example and inspiration, see the appropriate sculpture he has sited at the bottom of the marble stairs: note its story well.

We have been studying Sport for All in relation to the Olympic Movement. Each is vital, each is influential, each affects the other.

In Lewis Carroll's «Alice in Wonderland» there was a race organized by the Dodo bird. There was no «one, two, three and away»; they all began running when they wished to do so and stopped when they wanted to do so, so it was not easy to know when the race was over.

When all had been running for about half an hour, the Dodo suddenly shouted, «The race is over».

Everyone crowded around asking, «But who has won?» At last, after much thought, the Dodo bird said: «Everyone has won and all must win prizes». And so it is with us; we have all won and our prize is being here.

Baron Frédi Pierre de Coubertin, in a speech at a dinner given for him by the British Government on 24th July 1908 in London, England, said: «The important thing in these Olympiads is less to win than to take part in them, meaning that although winning is important the act of participation is more important.»

At 20 years of age a young British poet C.H. Sorley was killed leading his men in the First World War. I am ever mindful of his poem «The Song of the Ungirt Runners». Some of the lines are:

«The rain is on our lips,
We do not run for prize.
The rain the water whips
And lightened are our eyes.
The winds arise and strike it
And scatter it like sand
And we run - because we like it
Through the broad bright land.»

The joy, the fun, the happiness of being together, to laugh, to revel in the pleasure and success of others and to enjoy non-critical acclaim for our own efforts make us realize that there is joy in participating in some activity - however badly.

Thank you for this Hellenic-sustained Academy. I end as I ended 20 years ago.

KAI TOY CHRONOU (KAI TOY XPONOU) - ETERNAL GREECE.

Address
by Mr Jean-Pierre Kotta (CAF)
on behalf of the coordinators

Mr President, we have now reached the end of the 31st Session of the International Olympic Academy, held at Olympia from 16th to 31st July 1991.

On behalf of all my colleagues, may I say how proud and privileged we feel to have had the task of leading the discussion groups made up of people from all five continents.

We should like to express our sincere thanks to the President of the Academy, Mr Nikos Filaretos, for his constant willingness to help and his concern for us. Despite trials and tribulations, he has succeeded in finding the ways and means to ensure the survival of the Academy. By inviting eminent lecturers, who have spared no efforts despite their weighty responsibilities, the President demonstrated his wish to broaden the horizons of the Academy towards new knowledge. The quality of the lectures is proof of this.

Despite the vast subject area which the issues covered, the excellence of the great deal of work performed by the participants has met with a favourable response.

As for the staff, the direct reflection of the President, the service provided has been, all would agree, irreproachable.

We make so bold as to hope that the experiences we have shared together, and from which many relationships have formed, will endure, as Olympia has helped us to grow in stature and given us a new appreciation of comradeship and mutual understanding.

Address
by Ms Susan Roulund (DEN)
on behalf of the coordinators

On behalf of the coordinators I would like to thank the Hellenic Olympic Committee for their support during this International Session.

I would like to thank the staff for their constant readiness to help. I also extend my thanks to you, Mr Filaretos, for your understanding and the attention and concern you have shown to each of us while always bearing in mind the interests of the whole Academy.

You succeeded in keeping the appropriate balance between discipline and freedom. This balance makes the Academy a great educational centre for the whole world.

And now my thanks go to the lecturers for their presentations. They showed great ability in developing a true dialogue with the participants both during and after the sessions. This type of interaction between participants and lecturers motivates one to learn.

Thanks to all the participants for your sincere involvement in the discussion groups, your ability to listen and respect each other's opinions, your participation in sports activities and social evenings, and last but not least for our informal talks on the staircase.

This Academy provides you with the opportunity to grow, to listen, to inspire each other and to understand that one of the most important things in life is to open your mind. That means that instead of complaining it is better to take up challenges and act.

With Olympism as a backbone, you must develop the conditions in which Sport for All becomes a natural part of each of your country's lifestyles.

Address
by Mr John McArdle (USA)
on behalf of the participants

«The Gods did not from the start reveal to us mortals everything, but in the course of time we seek and discover improvement.»

On behalf of the participants of this Academy, we should like to thank the Academy and the people of Greece for their warmth, kindness and generosity.

We thank Mr Filaretos for organizing sessions that have spurred us to action, and for bringing motivating, informative lecturers and dynamic discussion leaders together to support our educational and deliberative efforts.

The greatest thanks that we could offer these people is not in any golden words that I might say, but by the actions of each one of us in our local community.

We, the men and women from all over the globe, brought ideas and experiences, but most importantly the desire to assist others in the development of body, mind and character.

Over the last two weeks, something remarkable has happened. It occurred perhaps on the stairs to sweet sounds of the guitar. It happened over the discovery of «souvlaki» at a local tavern. It happened in the sharing of laughter. This remarkable thing was the making of friendships.

The ideals that we hold dear, and the spirit of friendships that we have made, can continue to grow if we make the Olympic ideals live in each corner of the world that we represent.

I challenge each one of you to thank Mr Filaretos and all those who personify the Olympic Movement by being aggressive and passionate in your commitment to the Movement.

«Some see things as they are and say why
We dream things that never were and say why not.»
Thank you.

Address
by Ms Marie Bernadette Caruana (MLT)
on behalf of the participants

I feel honoured and privileged to have been elected to speak on behalf of all the participants of the 31st Session of the International Olympic Academy. I must also say that I appreciated the democratic process of selection that allows me to speak here today.

First of all I would like to thank the International Olympic Academy for having given us the wonderful opportunity of meeting together in the name of sports, particularly when one of the main topics for discussion this year was «Sport for All».

Our heartfelt thanks go to the President, Mr Nikos Filaretos, the Hellenic Olympic Committee and all the staff of the Academy for all their hospitality and graciousness which made our stay in Greece such an unforgettable one.

We have learned much together during these past two weeks. The wealth of knowledge and experience put at our disposal by our learned lecturers provided excellent food for thought and discussion. The discussion in turn led to better understanding of one another and of the situations prevailing in our respective countries.

We have benefitted immensely from our experience of communal living in an atmosphere of peace, friendship and goodwill. Strong bonds have been formed between us - bonds which will hopefully keep us all united in spirit even after we leave the Academy.

As we return to our various corners of the globe we must continuously strive to keep alive the spirit which we have nurtured together during the past days. In a world afflicted by violence, drugs, terrorism and war, every one of us has a unique role to play. Together we have more or less identified this role - it is now up to every individual to put theory into practice.

We look forward to tomorrow with a certain degree of confidence and optimism. Though the task ahead may be difficult we are fully aware, and proud of the fact, that our effort is not an isolated one but part of an international joint effort by that great family - the Olympic Movement.

Thank you.

ABBREVIATIONS USED

AFG Afghanistan	GER Germany	NGU Papua New Guinea
AHO Netherlands Antilles	GHA Ghana	NIG Niger
ALB Albania	GRE Greece	NOR Norway
ALG Algeria	GRN Grenada	NZL New Zealand
AND Andorra	GUA Guatemala	OMA Oman
ANG Angola	GUI Guinea	PAK Pakistan
ANT Antigua	GUM Guam	PAN Panama
ARG Argentina	GUY Guyana	PAR Paraguay
ARU Aruba	HAI Haiti	PER Peru
ASA American Samoa	HKG Hong-Kong	PHI Philippines
AUS Australia	HON Honduras	POL Poland
AUT Austria	HUN Hungary	POR Portugal
BAH Bahamas	INA Indonesia	PRK D.P.R. Korea
BAN Bangladesh	IND India	PUR Puerto Rico
BAR Barbados	IRI Iran	QAT Qatar
BEL Belgium	IRL Ireland	ROM Roumania
BEN Benin	IRQ Iraq	RSA Republic of South Africa
BER Bermuda	ISL Iceland	RWA Rwanda
BHU Bhutan	ISR Israel	SAM Western Samoa
BIZ Belize	ISV Virgin Islands	SEN Senegal
BOL Bolivia	ITA Italy	SEY Seychelles
BOT Botswana	IVB British Virgin Islands	SIN Singapore
BRA Brazil	JAM Jamaica	SLE Sierra Leone
BRN Bahrain	JOR Jordan	SMR San Marino
BRU Brunei	JPN Japan	SOL Solomon Islands
BUL Bulgaria	KEN Kenya	SOM Somalia
BUR Burkina Faso	KOR Korea	SRI Sri Lanka
CAF Central Africa	KSA Saudi Arabia	SUD Sudan
CAN Canada	KUW Kuwait	SUI Switzerland
CAY Cayman Islands	LAO Laos	SUR Surinam
CGO People's Rep. of Congo	LAT Latvia	SWE Sweden
CHA Chad	LBA Jamahiriya Libya	SWZ Swaziland
CHI Chile	LBR Liberia	SYR Syria
CHN People's Rep. of China	LES Lesotho	TAN Tanzania
CIV Cote-d'Ivoire	LIB Lebanon	TCH Czechoslovakia
CMR Cameroun	LIE Liechtenstein	TGA Tonga
COK Cook Islands	LIT Lithuania	THA Thailand
COL Colombia	LUX Luxembourg	TOG Togo
CRC Costa Rica	MAD Madagascar	TPE Chinese Taipei
CUB Cuba	MAR Morocco	TRI Trinidad and Tobago
CYP Cyprus	MAS Malaysia	TUN Tunisia
DEN Denmark	MAW Malawi	TUR Turkey
DJI Djibouti	MDV Maldives	UAE United Arab Emirates
DOM Dominican Rep.	MEX Mexico	UGA Uganda
ECU Ecuador	MGL Mongolia	URS USSR
EGY Ar. Rep. of Egypt	MLI Mali	URU Uruguay
ESA El Salvador	MLT Malta	USA United States of America
ESP Spain	MON Monaco	VAN Vanuatu
EST Estonia	MOZ Mozambique	VEN Venezuela
ETH Ethiopia	MRI Mauritius	VIE Vietnam
FIJ Fidji (Islands)	MTN Mauritania	VIN St-Vincent & Grenadines
FIN Finland	MYA Union of Myanmar	YEM Yemen Republic
FRA France	NAM Namibia	YUG Yugoslavia
GAB Gabon	NCA Nicaragua	ZAI Zaïre
GAM Gambia	NED Netherlands	ZAM Zambia
GBR Great Britain	NEP Nepal	ZIM Zimbabwe
GEQ Equatorial Guinea	NGR Nigeria	

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