

INTERNATIONAL OLYMPIC ACADEMY

**REPORT ON
THE FORTY FOURTH
INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS**

23 MAY – 6 JUNE 2004

ANCIENT OLYMPIA

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**INTERNATIONAL OLYMPIC ACADEMY
FORTY FOURTH SESSION**

SPECIAL SUBJECT:

**OLYMPIC GAMES:
CULTURAL AND ETHICAL PARAMETERS**

**23 MAY – 6 JUNE 2004
ANCIENT OLYMPIA**

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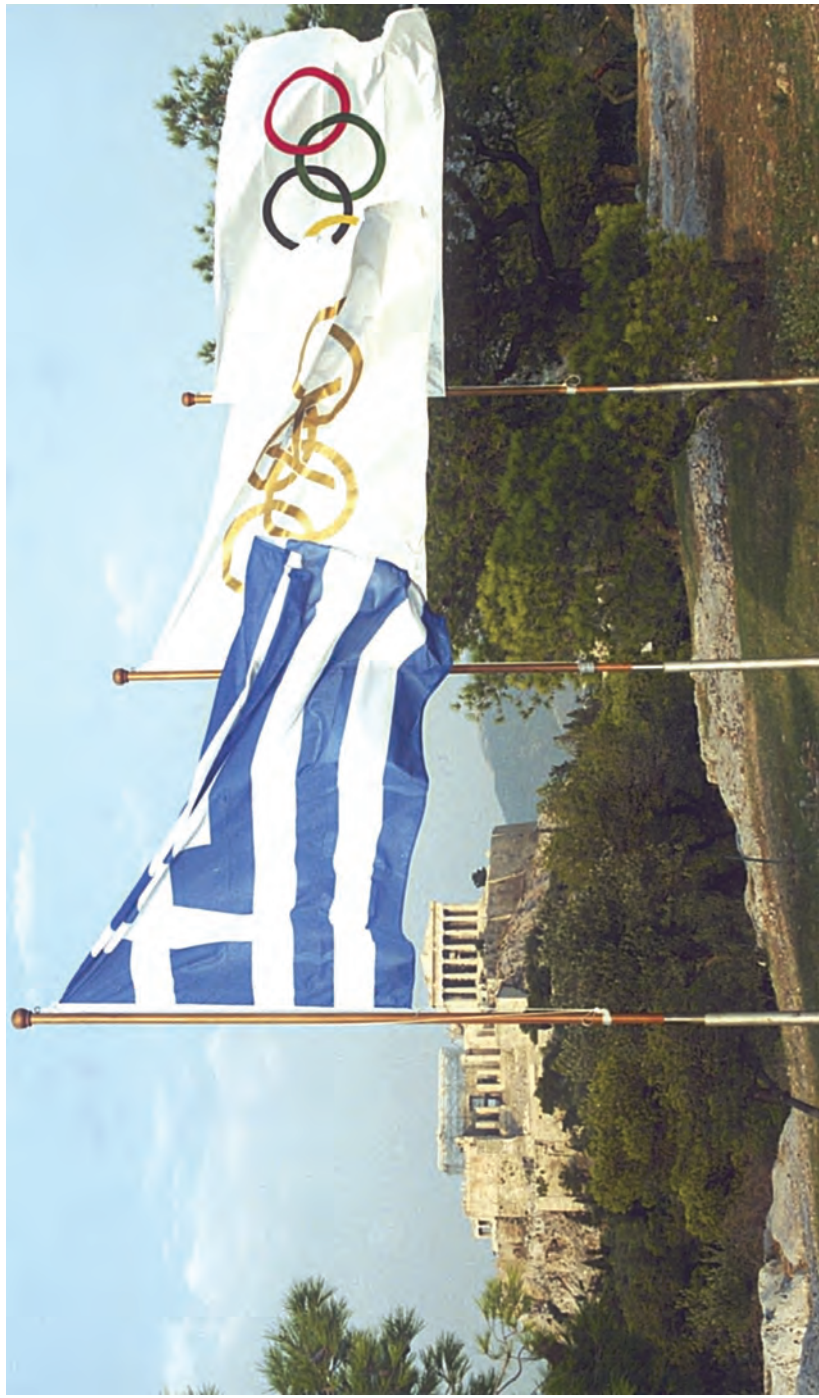
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**“WE ARE GATHERED HERE TODAY AGAIN, AS IS
TRADITIONAL, ON THE PNYX HILL, NEAR THE
ACROPOLIS, IN THIS CITY OF ATHENS, WHICH HAS SEEN
THE REBIRTH OF THE OLYMPIC GAMES AND WHICH, IN
LESS THAN THREE MONTHS, WILL PLAY HOST TO THE
YOUNG ATHLETES OF THE WHOLE WORLD ... THIS
RETURN TO THE ROOTS OF THE OLYMPIC GAMES WILL
BE UN UNFORGETTABLE MOMENT FOR THE PEOPLE OF
GREECE AND THE WORLD SPORTS MOVEMENT”**

Quotation from the message
of the IOC President, Dr Jacques ROGGE
at the Opening Ceremony of the 44th International Session
for Young Participants of the International Olympic Academy.

Ancient Olympia, 24 May 2004



The Hill of Pnyx during the Opening Ceremony of the Session. The Acropolis and the flags.

PROLOGUE

The 44th International Session for Young Participants was held at the IOA premises in Ancient Olympia on the special subject: "Olympic Games: Cultural and Ethical Parameters".

There were 143 participants (72 women and 71 men) from 81 countries, 10 lecturers (2 women and 8 men), 9 guests (6 women and 3 men) and 22 coordinators (13 women and 9 men) who attended the Session. The average age of the participants was 30 years old.

The official Opening Ceremony of the Session was held in the afternoon of 24th May 2005 at the Hill of the Pnyx, in the presence of the President of the Hellenic Democracy, Mr Konstantinos Stefanopoulos and the President of the International Olympic Committee, Mr Jacques Rogge, who addressed the officials as well as the participants. The President of the International Olympic Academy, Dr Nikos Filaretos, the Deputy Minister of Culture responsible for Sports, Mr George Orfanos, the Mayor of Athens, Mrs Dora Bakoyannis and, on behalf of the lecturers, Professor Jim Parry, addressed the officials and the participants. The President of the Hellenic Olympic Committee and Member of the IOC Executive Committee, Mr Lambis Nikolaou, declared the works of the Session opened.

At the opening ceremony of the 44th International Session, the International Olympic Academy honoured the Honorary President for Life of the IOC H.E. Mr Juan Antonio Samaranch, with the award "OLYMPIA", the Organising Committee of the Olympic Games "ATHENS 2004" through the President Mrs Gianna Angelopoulou-Daskalaki and the city of Athens through its Mayor Mrs Dora Bakoyiannis with the award "ATHENS" and finally Mrs Voula Patoulidou, the only Greek woman athlete who has ever won a gold medal in the Olympic Games of Barcelona 1992 at 100 meters hurdles with the award "DELPHI". The IOC awarded the "Olympic Order" to Mr. Ioannis Papadoyannakis for his contribution to the Olympic Movement.

As always, the participants visited the archaeological sites in Athens, in Delphi and in Olympia.

In his address and introductory speech during the Opening Ceremony of the works of the Session in Ancient Olympia, the IOA President Dr Nikos

Filaretos presented the educational aspects of Olympism. The Vice-Prefect of Elis, Mr Haralambos Kafiras, and the Mayor of Ancient Olympia, Mr Yannis Skoularikis, honoured the ceremony with their presence and addressed the participants.

After the ceremony, a laying of wreaths took place at the stele of Pierre de Coubertin, renovator of the Modern Olympic Games and at the commemorative monument of Ioannis Ketseas and Carl Diem, pioneers of the International Olympic Academy.

The works of the Session started with the lecture of the President of the International Paralympic Committee, Mr Philip Craven, who presented the social and ethical aspects of the Paralympic Games and continued with the lecture of the President of Special Olympics in Greece, Mrs Gianna Despotopoulou, on the social and ethical parameters of the World Games of the Special Olympics. The President of the National Olympic Committee of Uruguay and IOC member, Dr Julio César Maglione, presented in his lecture the cultural parameters of the Olympic Games while Professor Jim Parry elaborated on the ethical dimensions of the Olympic Movement. The Managing Director of the "Athens 2004" Organising Committee, Mr Yannis Spanoudakis gave a lecture on the cultural and ethical dimension of volunteerism in the Olympic Games of Athens 2004. The General Director of the International Olympic Truce Centre, Ambassador Stavros Lambrinidis and the Vice-President of the International Truce Centre and leader of the Opposition in Greece, Mr George Papandreou presented the importance of the Olympic Truce within the International Community. The Assistant Professor, Dr Cesar Torres talked on the ethical aspects of the Olympic Games. Finally, Dr Kostas Kartalis, Professor at the University of Athens and former Secretary General to the Ministry of Culture for the Olympic Games gave his lecture on the various effects of the Athens 2004 Olympic Games on the city and the organizing country.

Mr Filbert Bayi from Tanzania, Olympic silver medallist in 3000 m. steeplechase in the Olympic Games of Moscow in 1980, former 1500 m. and mile world record holder and Secretary General of the Tanzania Olympic Committee as well as Dr Stephanie Cook from Great Britain, Olympic gold medallist in Modern Pentathlon in the Olympic Games of Sydney 2000 presented their Olympic Experiences.

The President of the International Committee for the Mediterranean Games, Mr Amar Addadi (Algeria), and the Ambassador of Korea, Mr Hae Moon Chung were among the nine guests of the IOA who took part in the works of the Session.

The activities of the Academy during the Session, that aimed at the creation of a friendly relationship among participants with different cultures through artistic activities (Literature and Poetry Workshop), sports activities (basketball, track, football, volleyball, table-tennis, tennis, swimming) and social activities (sketches, games, traditional dances), were once more very successful.

Moreover, an Internet workshop for beginners took place during the Session under the guidance of the group discussion coordinators.

For the fifth consecutive time, the Session was broadcasted through the Internet. Hundreds of young people from various parts of the world had the opportunity to watch it, make comments and ask questions to the lecturers directly, in collaboration with the Internet workshop coordinator. In this way, the vision of the IOA for education on Olympic subjects and the initiation of the participants into the Olympic Ideal at a universal level was realised. A lot of past participants in IOA Sessions from various parts of the world continue watching the works of the Sessions through the Internet.

The conclusions worked out by the discussion groups were, once more, particularly remarkable. The participants analyzed the meaning of Olympism, Olympic Education, Olympic Truce, the social role of athletes as well as the cultural and ethical parameters of the Olympic Games. The conclusions were sent to all IOC Members and to the IOC Commission for Culture and Olympic Education.

An issue that we should consider in the future is that although there are 202 National Olympic Committees all over the world, only 81 sent delegates to participate in the Session. This is mainly related to the prosperity of the National Olympic Committees, since many of them do not have the possibility to delegate participants although the Olympic Solidarity covers 50% of the air-ticket for one male and one female participant. However, this fact might also indicate that National Olympic Committees are not very interested in issues of Olympic Education. From the first year of the IOA's operation (1961) until today, 169 National Olympic Committees have been

represented in the Session for Young Participants and the total number of the participants rises to 7.745.

During 2004, the IOA also organised the 7th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees as well as the 12th International Seminar on Olympic Studies for Postgraduate Students.

The 7th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees took place from the 22nd to the 29th April 2004 at the IOA premises. There were 88 participants in this Session, 63 represented 58 National Olympic Academies and 25 represented National Olympic Committees. There were also 6 lecturers (4 men and 2 women) and 4 guests (1 man and 3 women). The special subject of the Session was “Cultural aspects of Olympism” and was elaborated by the following lecturers: Dr Nikos Filaretos, Dr Kostas Georgiadis, Mr Giannis Pirgiotis, Prof. Roi Panagiotopoulou, Prof. James Ajala, Mr Ah Tok Chua and Mrs Nicole Girard-Savoy.

The 12th International Seminar on Olympic Studies for Postgraduate Students took place from the 10th June to the 10th July 2004. There were 37 students (19 men and 18 women) from 28 countries. It was the first time that students from Israel, Malaysia, New Zealand, Nicaragua and Serbia-Montenegro participated in the Seminar. The following 10 Professors supervised the works of the Seminar: Jim Parry, Otto Schantz, Nigel Crowther, Emmanuel Mikroyiannakis, Karl Lennartz, Klaus Heinemann, Susan Brownell, Gertrud Pfister, Marc Maes and Kostas Georgiadis. The guest-Professors of the Seminar were Christina Koulouri, Dimitrios Panagiotopoulos, Athanasios Kriemadis and Ioannis Papaioannou.

This year, the IOA organized its Sessions earlier than in other years taking into consideration the preparations for the manifestations of the 28th Olympic Games of Athens. Male and female athletes of shot put who participated in the Olympic Games were hosted at the IOA premises in Olympia for one week approximately. The event of shot put was held at the Ancient Stadium of Olympia and 18 to 20 thousand people were there to watch it. Eminent personalities of sports visited the IOA premises during the Lighting of the Olympic Flame that took place on 25th March 2004 in Ancient Olympia. They also participated as torch bearers in the torch relay

of the Olympic Flame which was held for the first time in the five continents, to end up in the Olympic Stadium of Athens on the 13th August for the Opening Ceremony of the Olympic Games. Among those personalities were Alexander Popov, Sergey Bubka and Kip Keino.

The IOA, once again devoted to its mission, sowed the seeds of Olympism and of peoples' peaceful co-existence to hundreds of persons of all ages around the world. The International Olympic Committee and the Hellenic Olympic Committee support the IOA activities and via this text we would like to express once again our sincere thanks.

Dr Kostas GEORGIADIS
Dean of the I.O.A.



View of the Session's Opening Ceremony on the hill of the Pryx

LIST OF I.O.A. ACTIVITIES - 2004

		Participants
FEBRUARY		
6 – 7/2	Panhellenic School Games of cross-country running	
APRIL		
16 – 20/4	ALPHA BANK	140
22 - 29/4	7TH JOINT INTERNATIONAL SESSION FOR PRESIDENTS or DIRECTORS OF NOAs and OFFICIALS of NOCs	120
MAY		
23/5 – 6/6	44TH INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS	200
JUNE		
10/6 – 10/7	12TH INTERNATIONAL SEMINAR ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS	40
21 – 27/6	Student Seminar of the Elis Prefecture	112
AUGUST		
16/8	Olympic Youth Camp ATHENS 2004	600
16 - 19/8	Shot Put Athletes at the ATHENS 2004 Olympic Games	145
SEPTEMBER		
24 – 26/9	6 th International Anti-Smoking Festival	50



*The President of the Hellenic Republic, Mr Konstantinos STEFANOPOULOS accompanied by the IOA President,
Dr Nikos FILARETOS and the IOA Dean, Kostas GEORGIADIS*

**OPENING CEREMONY OF THE 44TH INTERNATIONAL
SESSION FOR YOUNG PARTICIPANTS
OF THE INTERNATIONAL OLYMPIC ACADEMY**

**HILL OF THE PNYX
24 MAY 2004**



Dr Nikos FILARETOS, President of the IOA, IOC Member, addressing the audience

ADDRESS
by the President of the International Olympic Academy and
Member of the International Olympic Committee
Dr Nikos FILARETOS (GRE)

Mr President of the Hellenic Republic,

Your presence in today's opening ceremony of the IOA's 44th International Session for Young Participants consists an exceptional honour to our institution, which benefits of the patronage of the International Olympic Committee. Our 44th Session is particularly important because it coincides with the organization of the 28th Olympic Games, the opening ceremony of which will be held in less than three months time. Once more, Mr President, I thank you for the honour that you have bestowed upon us and for the avid interest that you have showed in our work which does not concern only Greece, but the worldwide Olympic Movement as well.

It is with extreme pleasure that I welcome the presence of the International Olympic Committee's President, Dr Jacques Rogge, a dear friend and a valuable associate of the International Olympic Academy in the recent years. It is also with deep emotion that I welcome the Honorary President of the International Olympic Committee, Mr Juan Antonio Samaranch, who after a two years' absence, is again with us. During the 21 years of his presidency at the International Olympic Committee, President Samaranch attended this ceremony 17 times. I am very happy that his is again with us today.

The special subject which has been selected for this Session is "Olympic Games: Cultural and Ethical Parameters". May I seize this opportunity, Mr President of the Hellenic Republic, to express a few thoughts on this subject: Nowadays, it is necessary, more than ever, to persuade the youth of the whole world on the aims and the results that can be achieved through sporting events as well as on the benefits that they provide to man. Without this intellectual preparation, all of our efforts, our labours and naturally our expenses will prove to be in vain while the performance will be reduced to the minimum.

In my humble opinion, every reorganization of sport which sets as an exclusive goal, in its beginning, the preparation of competent athletes who will excel in international events, starts with an almost certain failure because it is a construction without foundations. The intellectual dimension of sport has to distinguish itself, to be extracted from the common

experience on which most people place sport events and to be clear that every eventual reorganization of sport should be addressed to the vast majority of young people. As the venerable teacher, the unforgettable Kleanthis Palaialogos once said:

“sport is mainly a means of education and is absolutely necessary for the development of a man’s spirit, morals and social consciousness. The athlete prepares not only his body but also his spirit and his character for the battles of life.”

Thus, we need the cooperation and the support of the scholars since sport accomplishes an ultimate intellectual task.

During the centuries of cultural blossom in Greek Antiquity, the first place of social hierarchy was attributed to the harmonious and proportioned man, the “good and virtuous” whom we call “kalos kagathos”. The Alexandrian era attributed greater importance to beauty than to letters, and learning. Renaissance eager of learning tries to benefit from the ancient education but it ends in copying the need to learn from the Hellenistic Period. It alters the “Gymnasium” and it converts it at the same time from a hermitage to a learning center. Man should “educate himself”, obtain a great deal of knowledge, which can ensure his life.

However, this predominant phenomenon, sport, with its huge moral and sociological value as a philosophical issue, remains unexplored. The scholars did not pay the appropriate attention to it or they did not decide to explore it as they should have done. The few who have decided so far on considering sport as a philosophical issue, confined themselves to critics related not to the substance and the bases of its ideology but to limited aspects of some of its manifestations. According to the prevailing opinion, the three decisive forces which characterize modern sport are the following:

1. Its pedagogical orientation. Sport is considered as an effective educational means, much more than a simple movement and recreation. Its place belongs to education and culture, to society and civilization.
2. The study of sport activity by science. In order to achieve its lofty destination, sport actually collaborates with sciences, philosophy, biology, and kinetics.
3. The third force is electronics and technology. Their application to research and practice of sport had a predominant significance. Sports doctors, improved their researches through the electronic instruments and the numerous scientific means which are today available to them and industries contribute in their own way through new discoveries and perfections in sports apparatuses and means of training.

There were, however, intellectuals who conceived the meaning of sport and the importance of its offer. They wrote that society alters day by day and looses the moral principles that supported it so far. We see contradicting, almost absurd, forces in society struggling against each other, which do not only puzzle us but divide us as well.

The ideal of perfection in literature, arts and philosophy attained in Antiquity, had been achieved in an effort to create a type of man who would collect moral, intellectual and physical virtues in a harmonious and symmetrical way.

According to Plato, the real object of educational sport is in reality the soul and not the body. Strength reconciles with the mind and the spirit of the practicing person prevails providentially over force. This great scholar of Antiquity did not put in any case physical activity in an inferior place to the intellectual activity.

Dear friends, lecturers, coordinators of the discussion groups and participants of the 44th International Session for Young Participants of the International Olympic Academy,

Starting tomorrow and for the next twelve days, we will be given the opportunity to elaborate and explore the special subject of our Session in Ancient Olympia reaching to conclusions and recommendations, which I will communicate - as I do every year - to the International Olympic Committee for further consideration. At the same time, you will be given the opportunity to enjoy yourselves by using our sport facilities, to work together in groups for the organization of the social evenings and also to develop your skills in painting, poetry, dance and song workshops that will be held. Moreover, those of you who are not acquainted so far with computers, will have the opportunity to profit by the corresponding workshop which is being organized exclusively for absolute beginners.

Apart from the knowledge that you will acquire, the most important benefit deriving from the Session is, in my opinion, the friendship, the fraternization and the mutual respect that you will feel for each other. The important moral lesson that you will learn in our facilities in Ancient Olympia is that we are all human beings with our good sides, our bad sides and our weaknesses and that we should live together in peace and learn to respect and help each other. This is the spirit that we teach in Olympia and that afterwards you are called upon to convey to your countries because only in this way we will be able one day to ensure peace, which is so precious to everyone and to which we all aspire so much.

I welcome you to Greece and to Athens and I wish you a pleasant stay and a most fruitful outcome of your works in Olympia.



Address by the IOC President, Dr Jacques ROGGE

ADDRESS
by the President of the International Olympic Committee
Dr Jacques ROGGE (BEL)

I should like, first of all, to welcome all of you who have come from the four corners of the Earth to take part in the 44th Session of the International Olympic Academy.

Over the next 10 days, you are going to have a unique experience in the actual places where the Olympic Games began. You will broaden your knowledge of the Olympic world and discover at the same time the cultural and sporting richness of Greece.

We are gathered here today again, as is traditional, on the Pnyx Hill, near the Acropolis, in this city of Athens, which has seen the rebirth of the Olympic Games and which, in less than three months, will play host to the young athletes of the whole world.

I can assure you that the Organising Committee, in close cooperation with the government, is going to offer us unique Games in terms of their human, cultural and historic dimension.

No effort will be spared right up until the last moment to ensure the success of this planetary event, which directly links this country and city to its history.

This return to the roots of the Olympic Games will be an unforgettable moment for the people of Greece and the world sports movement.

Dear Young Participants,

The Olympic Movement is above all an educational movement, whose activities are aimed at you, the youth of the whole world.

My priority, as President of the International Olympic Committee, is to encourage, promote and ensure the development of the educational aspects of Olympism.

The theme that you are going to debate during this 44th Session, “The Olympic Games: Cultural and Ethical Parameters”, is a theme which is vital to the Olympic Movement and its future existence.

The Olympic Games are the universal meeting place for young people. They are also the only competition in the world bringing together men and women from 202 National Olympic Committees, transcending cultural, religious and political differences. An image of fraternity and universality.

Sport is a formidable educational tool, which teaches tolerance and respect for others and brings hope, pride, a sense of identity and health, thus shaping body and mind.

We must defend these values intrinsic to sport together.

The practice of sport, fully accepting its basic rules, is in itself a form of culture essential for the balance of the human being.

Olympic education is not limited to one ideal, it is a series of issues, defined in the Olympic Charter, which includes sports ethics, the fight against doping, protection of the environment, promotion of women in sport, etc.

You who represent the future of sport and the Olympic Movement; you who are the leaders, coaches, doctors and journalists of tomorrow, once you have returned to your own countries, should continue to disseminate these values of sport, with determination and perseverance.

I am convinced that the experience that you will acquire and the lessons that you will learn at this 44th Session will be highly useful for your future endeavours.

In this Olympic year, the defence and promotion of the Olympic ideal, from both a sporting and cultural point of view, must be, more than ever, is the concern of everyone.

To conclude, I should like to thank everyone for their presence today, the President of the Hellenic Republic, Mr Constantinos Stephanopoulos; the IOC Honorary President for Life, Mr Juan Antonio Samaranch; the President of the Hellenic Olympic Committee, Mr Lambis Nikolaou; the President of the Organising Committee for the Athens Olympic Games, Mrs Gianna Angelopoulos-Daskalaki; as well as the members of the Ephoria of the International Olympic Academy and all the teachers and speakers.

I should like especially to thank the President of the International Olympic Academy, my colleague and friend, Nikos Filaretos.

Dear Nikos, you have informed me of your desire to end your mandate as the head of the IOA in this symbolic year in which the Games return to Athens, your hometown.

For 30 years at the IOA, you have ceaselessly defended and promoted the fundamental values of sport in general and Olympism in particular.

For all these years devoted to the Olympic cause, I have the honour to express, on behalf of the IOC, my heartfelt thanks and recognition.



Address by the Deputy Minister of Culture and Sports, Mr Georgios ORFANOS

ADDRESS
by the Deputy Minister of Culture and Sports
Mr George ORFANOS (GRE)

Your Excellency Mr President of the Hellenic Republic,
Ladies and Gentlemen,

I am particularly pleased to welcome to Greece the young men and women who attend, as “goodwill ambassadors”, the 44th Session of the International Olympic Academy, representing 100 countries from all over the world.

I welcome you to the city of Athens, which in a few days time will be hosting the greatest festival of sport and culture, the 28th Olympic and the 12th Paralympic Games.

Education is the cornerstone of the Olympic Movement; its aim is to contribute to building a peaceful and better world, educating youth through sport with a spirit of mutual understanding and friendship.

Be sure that, in addition to the International Olympic Committee, the International Olympic Academy, which you are honoured to attend, represents a wealth of knowledge and a point of reference of the modern sporting spirit.

Sport is not just entertainment; it is, above all, a form of education, a way of life, a solid foundation for the development of each individual's personality.

Sport and culture combined with education, were an indivisible part of youth's education in antiquity, to ensure the balanced and overall development of the body and the mind.

We know that Socrates taught in the gymnasia and that sport found its ultimate expression in ancient Greece in the Olympic Games, which were a highly prized value in ancient Greek society, holding a prominent position in its system of cultural values.

The ancient games, however, were not limited to sports events, the same young men also competing in music and drama contests. Man's innate propensity to test his physical qualities thus gave birth to noble competition in ancient Greece.

The sporting ideal that is primarily expressed through the Olympic Games, presupposes an awareness of human values, faith in democracy and its values, empowerment and acceptance of the democratic right of participating in civic affairs.

Man's freedom was a primordial value of ancient Greek civilization on which the sporting ideal was developed.

Free citizens in ancient Greece had to abide by social principles and respect the law, which treated all in the same equal way, gods and men, rulers and citizens. In order to live in a free and responsible way, man has to believe in himself, in his body and his mind, in the supreme value of human life. For the ancient Greeks, man as the image of the gods, could move closer to the divine by achieving physical perfection. *Kalos kagathos* was the highest ideal in ancient Greece.

This ideal was celebrated at the Panhellenic Games, with the Olympic Games in prominent position among them; these were games of free citizens during which all hostilities ceased and the truce prevailed. The prize for the winners was a crown of wild olive branches, but the real aim was glory and the respect of all, the highest of rewards.

This was the spirit that both Baron Pierre de Coubertin and Demetrios Vikelas wanted to revive: "faith in man and his physical and intellectual abilities, under conditions of full equality, fraternity among men, peace and love in the world".

Be it for the short duration of the Games, it would appear that these values are predominant among the athletes who compete at the modern Olympic Games.

Those of us who have experienced the atmosphere of the Olympic Games firmly believe that the Olympic Ideal can illuminate and inspire our world through eternity.

Besides, it was on those same values and ideals that the construction of the European Union was founded, which, aware of the primary role and the high values of the sporting ideal, has adopted and promotes the core values of Peace, Equality and Freedom, which focus on man.

Moreover, in addition to the proclamation by the EU of the year 2004 as the "European Year of Education through Sport", the United Nations Organization has declared the coming year 2005 as the "International Year of Physical Education and Sport".

Our country also shares this faith in the principles of equal opportunities, volunteering and fair play, as it promotes peace through sport, culture and the educational process. The celebration of the Olympic Games that unite all Greeks will be a momentous event for modern Greece.

Our Prime Minister, Costas Caramanlis, has repeatedly stated that "all together, the Greek people are proceeding, with determination and self-confidence, to organize totally successful and safe Olympic and Paralympic Games, Games worthy of the country, which gave birth to them. We believe, in our troubled planet of the 21st century, the Olympic Games of Athens can

send forth a strong message of noble competition, peace and cooperation among people. We believe that together we can bring our country higher”.

Based on the timeless and unquestionable value of the Olympic Ideal and guided by the European perspective of Sport, in its educational and social dimension, Greece is steadily moving ahead, building the future of the next generations on institutions and values.

Dear friends, you are now invited to capitalize on the discussions and conclusions you will reach during your participation in this Session, so that you can contribute, each in your own way and in your respective country, to the propagation of the Olympic Ideals.

I am convinced that this historic place where we are gathered now will inspire you to submit and consider your ideas and proposals on the cultural and ethical parameters of this great institution of the Olympic Games that will continue to fascinate mankind with its splendour for many years to come.

Thank you very much.



Awarding of the prize OLYMPIA to the IOC Honorary President, Juan Antonio SAMARANCH by the President of the Hellenic Olympic Committee, Mr Lambis NIKOLAOU. On the right the IOA President, Dr Nikos FILARETOS



Awarding of the prize ATHENS to the President of the "ATHENS 2004" Organising Committee, Mrs Gianna ANGELOPOULOU-DASKALAKI by the IOA President, Dr Nikos FILARETOS

Prize awarding
to H.E. Mr Juan Antonio SAMARANCH (ESP),
Mrs Gianna ANGELOPOULOU-DASKALAKI (GRE),
Mrs Dora BAKOYIANNIS (GRE)
and Mrs Voula PATOULIDOU (GRE)

by the International Olympic Academy

The International Olympic Academy has decided to honour every year eminent intellectuals and sportsmen who have offered distinguished services not only to the Letters and Arts but mostly to the Olympic Movement. For this purpose the following three equivalent awards have been established: OLYMPIA, ATHENS, DELPHI.

In today's ceremony will be honoured:

1. With the award OLYMPIA, the Honorary President for Life of the IOC H.E. Mr Juan Antonio SAMARANCH.
2. With the award ATHENS: a) The Organising Committee of the Olympic Games "ATHENS 2004" through the President Mrs Gianna ANGELOPOULOU-DASKALAKI and b) The city of Athens through the Mayor Mrs Dora BAKOYIANNIS.
3. With the award DELPHI, Mrs Voula PATOULIDOU, the only Greek woman athlete who has ever won a gold medal in the Olympic Games (Barcelona 1992, 100 meters hurdles).

H.E. Mr Juan - Antonio SAMARANCH

President Samaranch has devoted his life to the International Olympic Movement and to Sport for over 50 years. He was one of the founders of the Mediterranean Sport and the Mediterranean Games and acted as President of the International Olympic Committee for 21 years during which he gave a fresh impetus to the International Olympic Sports Movement. With absolute realism and perception of the rapid evolutions, he supported the International Olympic Academy like nobody else and it is thanks to him that the IOC Olympic Solidarity generously subsidizes every year the National Olympic Committees and the National Olympic Academies in order to send their delegates to the IOA Sessions. Thank you President Samaranch.

Mrs Gianna ANGELOPOULOS - DASKALAKI

In 1997, the International Olympic Committee assigned the Olympic Games of 2004 to the city of Athens thanks to her relentless efforts, willingness and energy. After a small period of absence, Mrs Angelopoulos - Daskalaki took over the presidency of the Board of Directors of the Athens 2004 Organizing Committee. She was confronted with great difficulties, which she was able to surpass along with the help of the Hellenic Governments. We can thus be sure today that the forthcoming Olympic Games of Athens 2004 will be crowned with great success.

Mrs Dora BAKOYIANNIS

Mrs Bakoyiannis is the first Greek woman who has ever been elected as mayor of the Greek capital and has already given tangible samples of her organising ability and her will to give Athens a new look not only for the Olympic Games but for the distant future as well. She gave a woman's touch to the municipality so as this city within a minimum space of time to change its look.

The International Olympic Academy honours through Mrs Bakoyiannis the city of Athens, the organising city of the 28th Olympic Games.

Mrs Voula PATOULIDOU

In an explosion of good shape in the summer of 1992 at the Olympic Games of Barcelona she made an astonishing 100 metres hurdles and to the whole world's amazement she won the gold Olympic medal. She is the first Greek athlete who has ever obtained the distinction of a gold medallist and her achievement has constituted a magnet and an attraction pole to the Greek women's sports so as our country to anticipate today Olympic medals in track and field, sailing, weight lifting and in other Olympic sports.

The International Olympic Academy congratulates her and expresses its gratitude to her.



Awarding of the prize ATHENS to the Maire of Athens, Mrs Dora BAKOYIANNIS by the Deputy Minister of Culture, Mrs Fany PALLI-PETRALIA. In the middle the IOA President, Dr Nikos FILARETOS



Awarding of the prize DELPHI to Mrs Voula PATOULIDOU by the Deputy Minister of Culture and Sports, Mr Georgios ORFANOS. On the right the IOA President, Dr Nikos FILARETOS



Awarding of the "Olympic Order" to Mr Ioannis PAPADOGIANNAKIS by the IOC President, Dr Jacques ROGGE

**Awarding of the *Olympic Order*
to Mr Ioannis PAPADOGIANNAKIS (GRE)
by the President of the International Olympic Committee,
Dr Jacques ROGGE (BEL)**

IOANNIS PAPADOGIANNAKIS
CURRICULUM VITAE

Born: in Athens

Studies:

- Political Sciences
- Economic Sciences
- Law at the University of Athens

Professional, Scientific And Other Activities:

- Lawyer by the Supreme Court, specializing in Criminal Law
- Ex-Secretary General of: a) the Ministry of Justice, and b) the Ministry of Public Order

Sports Career:

- Athlete of “ETHNIKOS” Athletics Sports Club in Track and Field and member of the National Teams in 100m and 200m Track events

Career:

- Three times Vice-President of the Hellenic Olympic Committee and President of the Olympic Preparation Commission
- Four times Chef de Mission of the Greek Delegations to the Olympic Games (Seoul, Barcelona, Sidney and Athens 2004)
- Ex-Vice-President of the International Olympic Academy
- Ex-Member of the Executive Board of the Organising Committee “Athens 2004” (1997-2002)
- Member of various Organizations

He made multiple publications on criminal law and sports issues and had various distinctions by Sports Associations.

ADDRESS
by the Mayor of Athens
Mrs Dora BAKOYIANNIS (GRE)

Ladies and Gentlemen,
Dear friends,

I extend greetings to the 44th Session for Young Participants of the International Olympic Academy. As the Mayor of Athens, the city that will be hosting in less than three months from now the Olympic Games in the country, which gave birth to them, I welcome you.

Dear friends,

Following the revival of the Olympic Games in 1896, Olympism has become, to a large extent, identified with humanitarian ideals. Respect, tolerance, fair play and peace represent the legacy of the ancient Greek Olympic Spirit to our modern civilization.

The promotion of the individual as a distinct entity, worthy of recognition and distinction, is the foundation of the Olympic Ideals and the ancient Greek world in general. However, for each distinct entity, virtue needs to be conquered through noble competition. Virtue to the ancient Greeks encompassed the notion of man's continuous search for contest and fulfillment by means of the human effort for improvement and recognition.

"To win one's self is the first and best of all victories..." affirmed Democritus and he did not just refer to intellectual effort, as did none of the other ancient philosophers for that matter. The inquisitive and always restless ancient mind could not find fulfilment if it were not contained in a body, which aspired to beauty and perfection. The harmonious coexistence of the body and the mind was the basic principle of *kalos kagathos*.

Ladies and Gentlemen,

In addition to the importance they attached to the development of the mind and the body through noble competition, the Greeks also made the Olympic Games in ancient Greece, to the extent possible, a force of peace.

The ideals of the ancient Olympic Spirit therefore: tolerance, equality, fair play and above all peace, can also become today the common ideals of

mankind, if we really want to become imbued once more with the ideals of its creators.

The spirit of Olympism strives for man's ennoblement, as well as the prevalence of peace through dialogue, cooperation and noble and peaceful competition.

I would therefore like to wish to the young women and men gathered here today, on the sacred rock of the Acropolis, that they might embrace the ancient world's noblest legacy, "the Olympic Spirit". Mankind today most certainly desperately needs the most essential and timeless element of this spirit, fair play.

May the idealism and strength, which your youth brings, give new impetus, new force and purity to the Olympic Movement at the dawn of this 21st century.

Ladies and Gentlemen,
Dear friends,

The work of the Olympic Academy beautifully demonstrates that men can live together in a spirit of cooperation and friendship. I am convinced that the young men and women who are with us here today will make it even stronger in the years and centuries to come.



Address by Prof. Jim PARRY on behalf of the Lecturers

ADDRESS
on behalf of the lecturers
by Prof. Dr Jim PARRY (GBR)

Greetings to all participants, from 83 countries and all continents - from Vietnam to Tajikistan, from Tonga to Qatar, from Iceland to Ecuador - and distinguished visitors and guests. It is an honour and a privilege to address you on behalf of the lecturers at this 44th Session of the IOA, in the year of the Games of the XXVIII Olympiad, in the city which will host those Games in less than 12 weeks' time, in the country of the birth of the Games almost 3000 years ago, and here, on the Hill of the Pnyx, with the Acropolis, which you visited today, in the background. For thousands of years, Athenians have gathered on these two hills for political and religious meetings. And here we are, following the tradition of the International Olympic Academy in holding its first meeting of the participants on the Pnyx, looking forward to travelling tomorrow to the sacred sites of Delphi and Olympia.

You bring with you both yourself as an individual, and yourself as inhabitant of a culture, or a set of cultures. The others here want to find out about you: who you are, where you are from, what you think about this subject and that, what attitudes and opinions are held by other people in your culture, what difficulties you face, how you propose to solve your problems. You are a resource for us all. You will feed us with information and ideas. Maybe you are the only person we have ever met from your country.

A Session of the IOA is a wonderful, brilliant event. Each year, this experience is for some of you a life-changing event. Each year, this experience is for some of you an entry into further study, or involvement with an Olympic or other sports organization. Each year, for all of you, when it comes time to leave, you will take with you a store of memories and friendships that will stay with you for the rest of your life.

We lecturers are here for you - to contribute to your experience - and on behalf of them let me say that we undertake to be at your disposal during our time together: not just in formal lectures, question-and answer sessions and discussion groups, but also for informal conversations. We are ready to consider your suggestions and contributions, ready to respond to your questions and criticisms.

As usual, the main topic will be that of Olympism - what this theory of sport, education and global development can and should mean for us in our daily practical engagement with sport. We will try to arrive at a better understanding of its meaning and application by examining its relationship to the ethical aspects of the Olympic Games and the Paralympic Games, including the special case of Athens 2004.

Next week I shall be speaking about the ethics and politics of the Olympic Movement, and our hopes for the future of mankind. Allow me to express here in advance the fundamental idea: a commitment to sport and international understanding, and to a peaceful multiculturalism, based on the ideas of individual freedom and universal human rights.

Does all this matter? Is it just abstract academic theorizing? I think it matters a great deal that we think about the theoretical basis of our daily activities. Our commitment to the development of global forms of expression such as sport, and to international understanding through Olympism, are ways that we as individuals can express our values, ideals and hopes for the future of the world.

But for tonight, here on the Pnyx, let us relish the moments during which our group begins its two-week journey of understanding. I wish you all as good a Session as my first one, as a participant 20 years ago.



The President of the Hellenic Republic, Mr Konstantinos STEFANOPOULOS attending the Opening Ceremony



Address by the Deputy Minister of Culture, Mrs Fany PALLI-PETRALIA

ADDRESS
by the Deputy Minister for Culture
Mrs Fanny PALLI-PETRALIA (GRE)

Welcoming the International Session for Young Participants on the hill of the Pnyx, an important place for Athenian society in antiquity is in itself a major event.

A few days before the Olympic Games of 2204, this place becomes the venue of the revival of the greatest sport competition on earth.

The return of the Games to their native land reflects in a unique way the principles and values of Olympism, the ideal that has nurtured generations and generations of our ancestors.

In Greece, the passion for victory will again meet pure competition; the nobility of soul will again meet with fair play, the great and true spirit of sport.

The flame that burns today in the marble stadium, the torch bearers who will carry it, the national delegations of athletes - and their gigantic efforts to transcend their own limits - together with the public, all the people who will be coming here to fill the stadiums, shall give a new momentum to the Games.

No one should miss this journey, since it will be a journey through the centuries. From the Athens of Pericles and the Athens of Pierre de Coubertin, to the Athens of 2004, of the 21st century, from the birth of the Olympic spirit and its revival to the modern era.

The organizers of the 44th International Session - both the International Olympic Academy and the Hellenic Olympic Committee - have made it their lifetime task to support, strengthen and promote this Movement.

In our times, their goal is a sacred one and this is precisely why I feel a deep emotion to be here today. I want to express my warm wishes for the success of this Session, as the forerunner of the August Games.

From this sacred hill of the Pnyx, where democracy was invented and practiced, where man's happiness was identified with his freedom, from this sacred place full of memories, I want to invite you all to the great festival of August, to the best and safest Olympic Games ever organized.

Thank you.



*Address and opening of the 44th International Session for Young Participants of the International Olympic Academy,
by Mr Lambis NIKOLAOU, President of the HOC, IOC Member*

ADDRESS
by the President of the Hellenic Olympic Committee
and Member of the International Olympic Committee
Mr Lambis NIKOLAOU (GRE)

On behalf of the Hellenic Olympic Committee, I extend a warm welcome to all the friends of Olympism who have come to our country in order to participate in the 44th International Session of the International Olympic Academy that will begin its works tomorrow in Ancient Olympia.

The special theme of this year's Session, "The Olympic Games: Cultural and Ethical Parameters" is particularly interesting and timely because of the celebration of the Olympic Games here in Athens in precisely two months and twenty days from now.

In ancient Greece, the cultivation of the mind and intellectual activity was never an end in itself. It was always closely linked to and associated with the development of the body. Physical strength for its part, was never a fragmentary human function, but was harmoniously combined with man's most beautiful attributes. The Olympic Ideal on the other hand, which indivisibly links the athletes' competition feats with ethics and virtue, expressed the need for lofty human ideals, respect of which was considered to be the individual's primary duty for the benefit of the community as a whole.

Olympism, dear friends, is a philosophy, a way of life that enhances all human virtues and values, exalting and combining in a balanced whole the qualities of body, will and mind. At the same time, it also reflects the cultural identity of a human society. Its cultural dimension can be seen in its direct link to education, the systematic training of the individual's psycho-intellectual capabilities and the ethics of his daily life, through the developing of bonds with all the social structures of each city-state.

For the Olympic Philosophy, sport is neither a total of competition events, neither a means for striving to achieve maximum muscular build. It is a concept that aims at bringing the fulfilment of human personality. 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 values.

Olympism represents, moreover, the only driving force that can achieve such a global gathering, bringing together in one location on the planet a rich mosaic of races, languages, religions and political systems as the Olympic Games. These Games are a meeting of all the people of the world, an

outstanding opportunity for building peace, friendship and cooperation and promote the exchange of ideas and varied experiences.

Finally, the Olympic Games are, above anything else, an incomparable festival of culture, which should not be altered by alien factors such as uninhibited excessive commercialisation.

In ancient times, the Olympic Games were one of the strongest moral bonds and one of the strongest foundations of Greek civilization's unity. Sport, in spite of the many transgressions that we have been witnessed in recent years, is still considered in our times a form of cultural expression. Cultural values are assimilated by the Olympic spirit and then expressed through sport and cultural activities. In this way, the social and cultural value of sport is enhanced, a value that is recognized the world over, making it one of the most important factors for improving citizens' quality of life and promoting a country's level of development.

The greatest contribution of the Olympic Idea consists in bringing to our contemporary society the spirit and rules that govern competition in the sport arena. This power of Olympism represents its essential contribution to building a world where the development and confrontation of creative forces are not a means of domination and imposition, but exclusively a factor of emulation and progress.

The message that sport is culture is a message, which today, more than ever before, is felt to be timely and essential. It is a message that responds to the arrogant and reprehensible voice of those that foment unjust wars and cultivate the clash of civilizations.

You, dear friends, who attend the Sessions of the International Olympic Academy, are called upon to undertake a large share of the great task of spreading this message. I therefore invite you to become the ambassadors of the principles of Olympism and to bring to your countries the knowledge and experience you have acquired and convey them to the others who will be taking over from you and follow in your steps.

With these words and the wish that your stay in our country may be a pleasant and creative one, I declare the opening of the 44th International Session for Young Participants of the International Olympic Academy.



The IOA President, Dr Nikos FILARETOS with the IOA Dean, Dr Kostas GEORGIADIS

**OPENING CEREMONY OF THE 44TH INTERNATIONAL
SESSION FOR YOUNG PARTICIPANTS
OF THE INTERNATIONAL OLYMPIC ACADEMY
IN ANCIENT OLYMPIA**

26 MAY 2004



*Laying of wreaths at the stele of Pierre de Coubertin by the IOA President,
Dr Nikos FILARETOS*

ADDRESS
by the President of the International Olympic Academy
Dr Nikos FILARETOS (GRE)

Ladies and gentlemen,

I would like to welcome you in Olympia, the cradle and birthplace of Olympism and of the Olympic Games. Allow me to express some thoughts regarding the course of the Olympic Games. When I was a child, the Olympic Games constituted a dream for me. They seemed to me as something enormous, something that kindled my imagination. As a child, and later on as a young man, I was one of the most devout supporters of the Olympic Movement and of the Olympic Games. Unfortunately, the political, military and religious controversies have sidetracked the Olympic Games. Nowadays, many spectators are afraid of going to the Olympic Games venues because of security reasons. In my view, this is the extent to which the whole humanity has been reduced.

In the future, only the countries that are financially and militarily powerful and that have security systems and bodies at their disposal - something small countries are not able to deal with - will be able to organise Olympic Games. This can be easily ascertained by the recent selection of the five candidate cities for the organisation of the Olympic Games of 2012. Which are they? New York, London, Paris, Madrid and Moscow. Unfortunately, from now on, I believe that no small country will have the pleasure and happiness to organise Olympic Games, since there are big interests. With all my respect to my friends from Australia who are in this room, I must say that the Australian newspapers criticise us. They want to prove that there is no security in Greece. Why are they claiming that there is no security in Greece? Because they also want to have a good share of the profit which derives from the security of the Olympic Games.

I am sorry to say all these but I belong to an older, romantic generation, which, while being down-to-earth, desires something more polite, more honest and pure than what we are unfortunately dealing with nowadays.

I do not want to displease you. For the next twelve days we are going to live together happily and harmoniously at these premises. When you depart

from Olympia and return to your countries I suppose that you will have realised that Greece may not be able to offer the richest or “biggest” Olympic Games. However, Greece will offer clean and secure Olympic Games.

Thank you for being here. I wish you a pleasant stay and a fruitful outcome of your works during the following days.

ADDRESS
by the Vice Prefect of Elis
Mr Charalambos KAFYRAS (GRE)

On behalf of the province of Elis, we welcome you to this Olympic land, the holy ground of Olympia. Here lies the cradle of Olympism, the city that, throughout the centuries, conveys the meanings of peace, solidarity between the nations and noble competition.

Nowadays, where the controversy of values is regarded to be a matter of routine, violence is inclined to be the only means to settle a dispute, and the youth is receptive to corruptive effects, there is a proposal that acts as a catalytic impediment to annihilation and disorientation.

This proposal is not new. In fact, it is as old as the first Olympic Games and the athletic spirit. It is sport based on values, which aims towards the integration of the personality, dispenses with the contradictions between the nations, unites people and provides a tangible proof that we can strive in a peaceful way towards the success of one aim and target without rivalries.

Our country being the guardian of the Olympic ideal plays a leading role in all the required efforts, in order for the meaning of sports and the repute of the Olympic Games to be preserved and enhanced. These efforts will reach the peak in the worldwide athletic feast after 85 days in Athens.

At present, where our world is plagued by a crisis of morality, there is a summons that has its origins in the ancient Olympic notion and is born by the Olympic Games aiming towards a universal crusade for sportsmanship and culture. In this way, we can contribute to global peace.

The international Olympic family, with the Olympics of Athens as the starting point, is called to provide proofs, through a display of initiatives, that the Olympic ethics remain valuable and attainable within the limits of human civilization.

Thank you very much for the invitation. I wish you a creative and productive work during the session.

ADDRESS
by the Mayor of Ancient Olympia
Mr Yiannis SKOULARIKIS (GRE)

With great excitement I extend my greetings to the opening ceremony of the works of the 44th International Session for Young Participants in this holy ground of Ancient Olympia.

We are really honoured by your presence in a place, which has represented moral principles since ancient times.

I welcome you hoping that you will have an exciting and creative time.

If we go back to the ancient Olympic Games and more specifically, from the 7th to the 1st century B.C. we will realize that the brightness of Olympia emerges.

In ancient times, being the athletic and cultural centre of worship as well as a peaceful point of reference, Olympia was really considered to be a junction of values and an international symbol.

It is common knowledge that Olympia was a stage of convergence and not diversification even for city-states that had been in a state of war. This fact meant that throughout the duration of the Olympic Truce, from the fifteenth day prior to the opening of the games to the fifteenth day following the closing, all conflicts ceased, allowing the athletes and spectators to travel to Olympia, watch the most significant games of history and then return to their homelands in safety. Such games involved noble competition, mutual respect and on the whole, all the Olympic values that constitute the spirit of these games.

Therefore, even the effort itself to adopt these ancient values and ethics to the contemporary society is of great significance. This fact shows the society's need to work towards building the values celebrated by the Olympic Games in the holy ground of Ancient Olympia.

However, it is required to be aware of the following, in order the above goals to be achieved and not be just a romantic pursuit:

First of all, the Olympic ideals have been accepted and adopted by millions of people around the world and this proves the essential role that Olympia plays. Thus, it is clear that there is no other landmark for the revival of the ancient tradition of the Olympic Games except Ancient Olympia. Otherwise, a kind of hegemony would have been imposed, which is totally inconsistent with the foundation of peace and solidarity.

In reality, Olympia is regarded to be one of the eternal symbols in an international dimension.

Contrary to other places that have been associated with religious fanaticisms, political agitations, and in generic terms, fiery historical periods, Olympia has symbolized complete unity throughout the years.

Even contemporary ceremonies, such as the lightning of the flame, bring nations together and, through torch relay, the principles of fair play, Truce, and by and large, the Olympic values are spread all over the world.

Olympia is considered to be the foundation of an international cultural policy. Thus, we should not only evoke it, but also make efforts to improve it through its participation to all institutes, such as the Olympic Games and Truce. Furthermore, we should attempt to promote it as a worldwide centre of Sports, Culture and Peace.

Only if we view Olympia as an international city or an international junction of values, and the millions of people, who receive this message, respond to it successfully, either by visiting the place and organizing sessions and athletic meetings or through the Internet, will we place greater importance on the Olympic Truce and enhance the dissemination of the Olympic moral principles.

As a conclusion, in this framework, the international city of Olympia will be the driving force, which will motivate and encourage all nations towards global peace.

Regardless of the impact these suggestions may have, we will continue our efforts in order to achieve our goals.

The main reason lies in the fact that we aspire Olympia to become an international junction of values. We hope that, through a cultural Olympiad, the sacred flame will be viewed as the symbol that stands for all the above-mentioned values. We dream of Olympia as a meeting point, where people of any nationality, tribe, role, age and religion will share the same desire: To live in a peaceful world based on a person-centred set of laws, which will celebrate instead of commercialising such ethics, and a society that will encourage its members to travel to Olympia and pay due honour to this historical place that gave birth to Olympism and the universal principles involved.

In such endeavour, we rely, in particular, on you.



The commemorative photo at the main stairs of the IOA

**PROCEEDINGS
OF THE 44TH INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS
OF THE INTERNATIONAL OLYMPIC ACADEMY**

**ANCIENT OLYMPIA
26 MAY 2004**

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 was mentioned.



INTRODUCTION ON OLYMPISM THROUGH THE WORKS OF THE INTERNATIONAL OLYMPIC ACADEMY

Dr Nikos FILARETOS (GRE)
President of the International Olympic
Academy
Member of the International Olympic
Committee

The object of this study is to reflect on the growth and evolution of modern Olympism, its driving moral forces and its development through the work of the IOA, thus justifying the aim and purpose of its existence and operation.

We know that Pierre de Coubertin, during his visit to Greece, in 1927, had discussed with John Ketseas, the pioneer of the IOA, the need to create a cultural centre for the preservation and dissemination of the Olympic Idea. He had talked about his intentions before, wishing to emphasize to the educational circles the usefulness and necessity of Olympic education and to initiate the young into the ideal of "kalokagathia".

However, when we reflect on the aims and requirements of teaching and in particular of the teaching of Olympism, we should know:

- why the teaching of Olympic Philosophy is essential and how we can understand the present in conjunction with the past;
- what we mean by the term "Olympism";
- what practical and philosophical lessons can be drawn for the Olympic Movement's world.

To appreciate the value and potential of Olympic teaching, we should identify the main reasons, which justify our interest in its dialectic consideration.

The protection of the heritage and of the wealth of experience throughout the ages and the creative richness of man's intellect and imagination within the realm of culture is identified with a deeper existential need.

Furthermore, it is the memory of a revived humanitarian idea which we want to see survive and continue, so that it can become a reference system

for us, enabling us to integrate and confirm the continuity of some meaning and identity in a sport of universal dimensions.

The teaching of Olympism as a philosophical concept involves a verification of the ideas we adopt, whilst identifying their similarity or contradistinction. All this will help us to understand what Olympism really is and means, avoiding innocent platitudes which, when repeated, take on the dimensions of a doctrine. As a result, there is a growing reaction against the alteration of sport's authenticity, whilst the inconsistency associated with idealizing or demythologising the past is revealed.

Such situations can discourage and engender feelings of guilt with respect to the contemporary Olympic Movement of idealizing the present by incriminating the past.

It is also necessary to examine the phenomenon of the birth of a cultural event such as the Olympic Games, within the time dimension, by analysing their origin as an area of creation and doubt. In this way, we search for the revealing value of the Olympic philosophy, the ethics of teaching and the knowledge of its universality.

In the attempt to find and define the guidelines of Olympic Education, we discover, through the work of the IOA that the interest of research on and teaching of Olympism focuses on the following factors, whose analysis helps us to understand the modern Olympic Movement more deeply:

- The development of gymnastics at the beginning of the 19th century, which is unquestionably linked with social, economic, political and religious reforms.
- The search for new pedagogic systems and the education of youth at national level and the introduction of gymnastics on the school programme, directly associated with the exacerbation of nationalism in Europe.
- The social role and effect of sport.
- The provision for communication channels, at individual and social level, contributing to individual and social peace.
- The revival of the Olympic Games as a consequence of the establishment of national, local competitions and the need to have an international coordinating body.

Following the creation of clubs and international federations it was felt necessary to arrive at common rules and principles which would govern the competitors' participation in international sports competitions.

- The coexistence of different sports systems and the survival of traditional, popular sports which kept their local character, without this being an obstacle for their worldwide acceptance.
- The effort to confirm a code of ethics and of moral messages to the individual.
- The "Olympic Games" phenomenon as a means to promote universal thinking and to secure peace.

Through this dialectic consideration, the event of the Olympic Games extends beyond the limits of sports to become at the same time a historic and political event, which results in significant social and cultural changes. In spite of this, however, it maintains its autonomy and its own laws and rules which govern its operation, and the emergence, evolution and disappearance of its various aspects. The games have also preserved the impact of a closed society's imaginary game, with their own esoteric logic and emotional contrasts going well back into prehistoric times, but with consistency with respect to the functionality of the sport.

Let us now examine the deeper meaning of the term "Olympism": the modern Olympic Movement has two fundamental elements, sport and education.

Olympism is a set of ideas which combine the two concepts of sport and education. It is expressed through the triptych: philosophy, art and gymnastics and represents a harmonious and indivisible whole consisting of dialectic, measure and harmony. This synthesis is achieved through the process of human thinking.

This set of ideas is mostly concerned with the cause of things, a source and principle of evaluation on the relationship between the two concepts, on what the being truly is, what is the essence of things and what is the relation between being and should be.

This thinking has defined the model of a beautiful and noble human being who struggles daily to transcend his own self. This course leads from reality to the transcendental elevation of the individual. His efforts are based on sports ethics, which considers the human being as a body and a mind, the central core of modern Olympism from the very beginning. The main characteristics of these ethics are fair play, the rejection of any discrimination, the promotion of mutual respect and cooperation between individuals and nations.

This was mainly the working basis used by the reviver of the Olympic Games, Pierre de Coubertin and his contemporaries, their concerns being mostly educational. The principles of their classical philosophy provided an appropriate context, which served the pedagogical objective of reforming the

educational system through sport. Classical philosophy has no room for one-sided dogmatic absolutism, isolated from day to day reality, nor does it favour idealism and absolute transcendentalism. It searches for the truth of existence through the balance and harmony of the coexistence and conjugation of the concepts of matter and spirit, individuality and universality, transcendental and finite, necessity and freedom, death and life.

According to Aristotle, life is the power of life, which can intensify and increase, determining the quality of the being.

Movement in the human body incessantly renews the presence of life and man is able to feel life as such, since he is not open to life only through his senses, but also through his intellect.

His intellectual power transforms barbarian antagonism into noble competition.

It is in this way that fair play develops, i.e. the attempt to think and act whilst taking your fellow being into consideration. It means respect and a sense of responsibility towards the opponent and respect of the rules. Even more, it is an attitude and act of human dignity.

The principle of the concept of competition is a creation of Olympia and the starting point of a deeper humanist culture. The cultural elevation of Olympia, which is the basis of every complete and authentic human culture, was promoted through the following triptych:

- Philosophy, for a vision of the high reality of rational thought.
- Music, for the cultivation of feelings.
- Gymnastics, for the mental and physical development of the human being.

In all these three elements of Olympia, competition is predominant.

It is not that important to take part in major events and contests. What is much more important is the long term effort for self-improvement, in vaster fields of activity for the improvement of one self, thus utilizing unexpected forces so as to overcome one's individual limits. The Olympian man is constantly struggling to form his character, to understand his superiority and to use correctly his strength. The Olympic competition is based on the element of individuality, victory, perfection, excellence, within the context, however, of man's social status, which projects the essence and meaning of his victory on world society. Thus, his distinction in gymnastics, music and philosophy acquires a universal dimension. Under these conditions, the Games enhance cultural values, emphasize the existing link between education and competition, art and competition, world peace and competition.

The message of Olympism to all individuals is to strive for excellence in order to surpass themselves.

The Olympic motto, Citius - Altius - Fortius, means for every young person, faster in sports performance and perception, higher in moral standing and stronger in fortitude for the struggle of life.

Education should be an institution which brings learning to young children and creates individuals with sound judgment, active and independent, with a sense of responsibility towards themselves and others.

This education allows a comparison of their personal thoughts and skills, helps them to perceive their excellence and strive to use their power correctly.

There are of course differences between the educational systems of individual countries, as there are geographical, national and social factors which intervene decisively in the establishment of the curricula.

The role of sport in this differentiated cultural process can be decisive. Through Olympic Education, it can open new perspectives, lead to comparisons between national educational programmes and through such comparisons and dialogue lead to the opening of borders for an educational, democratic internationalism.

The participation of all in the competition may be utopian today for the modern Olympic Games. Nevertheless, it remains a fundamental principle of Olympic Education and is directed to all young persons so as to prepare them for the struggle of life.

Pierre de Coubertin in "Le Roman d'un Rallié" wrote:

"Life is simple because the struggle is simple. The good fighter withdraws but never gives in. He yields but never abandons. When faced with the impossible he changes course, but advances. If he is short of breath he rests and waits. If he finds himself out of the struggle, he encourages his brothers with his words and presence. Even when all around him have fallen, he does not give in to despair. Life is beautiful because the struggle is beautiful; not the bloody struggle, fruit of tyranny and spiteful passion -the struggle which thrives on ignorance and routine- but the holy struggle of the soul in search of truth, light and justice."

From 1906, Pierre de Coubertin, seeing artistic creation as a new area of communication among peoples, not bound by national cultural and social values, increased his efforts in order to associate the arts and letters with sport. His objective was to make sport nobler and to discover new, different values and ideas, which would enrich Olympism.

He proposed the introduction of five contests: architecture, sculpture, painting, music and literature.

From 1912 to 1948, art contests were organized; since 1956, at the Melbourne Olympics, they have been converted into art festivals.

Sport and art are the spiritual creations of the human mind and thought through which the people on our planet can communicate, without having to speak a common language. The power of art's aesthetic impact can cure the wounds which logic engenders between human beings and peoples.

Let us finally examine the existing link between competitions and peace, world peace.

Peace is a wider concept which is considered as a state of calm, rejection of any form of violence or contempt for the others and does not solely refer to the absence of warlike clashes.

In antiquity, the truce guaranteed the inviolability of the region of Elis for the period of the Games, freedom of access for pilgrims, even between cities at war, and forbade any hostilities during the celebration of the Olympic Games.

Olympic peace is thus presented as a fleeting uplifting of human thought. At the same time, however, it expresses a desire for peaceful coexistence.

The contemporary Olympic Games are based on a wider concept of peace. They promote understanding and respect for our fellow humans of different religion, colour, mores and traditions, whatever their social class. They are also a demonstration of mutual respect for fair play and the observance of common rules, which govern sport competitions. These competitions convert man's primitive biological aggressiveness into a means of social communication.

The participation of all countries on this planet in the Olympic Games should be seen as a sign of international cooperation of all peoples, with the common aim of celebrating the greatest cultural event of a universal character.

In such a positive climate, individual and international bonds of friendship can be created.

Above anything else, however, Olympism is a life experience. An experience which is shared by the thousands of competitors who, every four years, participate in the Olympic Games, but also by participants in the annual international Sessions of the IOA, though of course to a lesser extent, since they are given the possibility, be it only for a fortnight, to get to know each other, exchange ideas and develop ties of friendship with young men and women from many countries on this planet.

In 1963, the President of the IOC at the time, Avery Brundage, speaking to the participants of the IOA's 3rd Session, said: "Not everyone can visit Olympia. You, who had chance to spend a few days of serenity in this beautiful valley, amidst the sacred temples will certainly retain something from the true principles of the Olympic Movement.

You will take the message with you and help create a happier and more peaceful world, as Baron de Coubertin had envisaged it."

In conclusion we can contend that Olympism is not a dogmatic idea. It has grown through and is guided by free sporting activity, free artistic and poetic, creative fantasy and free philosophical thinking.

Personalities like Coubertin, Sloane, Herbert, Vikelas, tried to understand and influence their times. For this reason they deserve much more than the simple designation of idealist and inspirer of the revival of the Olympic Idea.

Olympism is not a rigid doctrine, but a dynamic, future-oriented idea, for the creation of a better international community.

Today, we can distinguish two major trends in sport:

Sport for All (the sentimental sport which originates in popular traditions and has preserved the archetypes of the past and the beauty of athletic tradition) and educational sport, born from the logic of the state and the city.

Olympism as an idea which embraces all sports should encourage these two trends, perhaps focusing their power of influence a little more on the foundation of a more democratic and educational type of sport, with universal perspectives.

Sport is an integral part of the cultural context and a bequeathable heritage. For this reason, we have a duty towards coming generations to deliver to them an unshakable institution, able to adapt to new situations and ideas and generate visions.

All of us who are part of this Movement should strive in order that the negative sides of Olympism can be overcome and its positive sides emphasized.

Dear friends, it is very difficult to try to give a correct definition of "Olympism". There have been, in the past, many unsuccessful attempts and this is why I will not venture to give any scientific definition.

In plain words, Olympism is a way of life, an inner faith of the human being in itself, a constant pursuit of the ideal, which the Ancient Greeks defined with the words "kalos kagathos". This means the constant effort to develop bodily strength and skill in parallel to the uplifting of the mind. This is the only way to create human beings useful to themselves, useful to the society in which they live and, therefore, useful also to the world

community, for the benefit of mutual international understanding and peace to which we all aspire so much.

Unfortunately, there are two modern plagues which prevent our progress; excessive commercialism and the active involvement of politics in sports matters have led to a disregard for the true Olympic ideals on the part of many influential people who administer sport today all over the world.

You the young, however, who - as I have found out during the many years I have spent in this very place - are thirsty for the purification of morals and a purer, more honest and less hypocritical world than the one you have known in your early years; you should relentlessly pursue the struggle we are asking you to join.

We rely on you for we believe in you.

As I do every year, I will close this introductory lecture with the words which the reviver of the Olympic Games, Baron Pierre de Coubertin spoke here in Olympia, on 17th April 1927, on the occasion of the inauguration of the monument dedicated to the revival of the Olympic Games. I believe that there cannot be more appropriate words than those which Coubertin conveyed to the youth of the world.

Coubertin said, and I quote:

"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 was 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".



SOCIAL AND ETHICAL PARAMETERS OF THE PARALYMPIC GAMES

Mr Philip CRAVEN (GBR)

President of the International Paralympic
Committee

I come to you today as an emissary of the Paralympic Movement. The message I bring is not mine alone. It is instead the message of the person who stands at the centre of the movement: the Paralympian. The Paralympian does not accept the limitations placed on him or her by others. He or she realizes that no one but oneself has the power to decide what one is, or is not, capable of achieving. In the struggle against the preconceptions of the populace, the Paralympian encapsulates the ideals of the ancient Olympiad. In the face of adversity, he or she battles onward, all the while pushing the boundaries of what the world thinks possible of competitors with disabilities. It is in the spirit of the Paralympian that I speak to you today. With courage, strength, and determination, the Paralympian delivers with his or her actions the powerful message that success is more the result of internal drive than superficial physical condition.

The Paralympian's Message is best articulated on the field of play. When you watch a Paralympic athlete with a prosthetic leg sprint one hundred meters in eleven seconds, previous misconceptions about persons with disabilities are shattered. Thus, the Paralympic Games serves the dual purpose of exhibiting the abilities of elite athletes and of demonstrating the talents of an entire community to those who may harbour prejudices about them. By viewing the achievements of athletes with a disability in the public forum of the Paralympic Games, individuals will doubtlessly find it more difficult to underestimate the abilities of persons with a disability that they encounter in their daily lives.

While the Games themselves will once again demonstrate to the world that possession of an impairment is not inability, the preparation for the event has already had a revolutionary effect on the Greek capital. In anticipation of the Paralympic competitions, the city of Athens has undertaken a massive initiative to increase accessibility in every strata of

society. Buildings are being made accessible, curbs are giving way to ramps, and Braille is being added to public venues. Such feats have been made possible due largely to the joint efforts of ATHOC, the Greek government and the city of Athens. Together these three agencies have tackled the issues of enhancing the Athenian experience for those with mobility or sensory impairments. The inauguration of the "Ermis - Accessible Choice" programme served as an important step toward increasing accessibility in Athens. The programme encourages businesses to add ramps and elevators to their facilities by including those who do in a widely distributed guide to accessible businesses. Thus, both persons with movement restrictions and participating companies will benefit from Ermis.

Also significant is the effect that the Games are sure to have on the thousands of volunteers who will play a crucial role in the competitions. As these individuals take part in the proceedings, they will have an especially close and personal perspective on the meaning of Paralympism. They will be trackside as world records are broken. They will meet athletes who are amongst the world's best. They will see, day-in and day-out, hundreds of thousands of spectators gather to witness the celebration of humanity that is central to the notion of Paralympism. And these people - these who have themselves taken a significant part in the powerful experience of a Paralympic Games - will pass on word of their experiences to their friends and family. Thus, the web of understanding will grow ever larger with the help of these volunteers.

Significantly, 2004 is the European Year of Education Through Sport. I have no doubt that the Paralympics will play an important role in making this Year a success. While the public forum provided by the Games will educate the general populace on what possession of an impairment does and does not mean, Athens 2004 and the Greek Ministry of Culture have again collaborated to develop the "Adopt a Sport" programme specifically aimed at demonstrating to schoolchildren the significance of Paralympic competition. A school wishing to participate in the programme will first view demonstrations and exhibitions of the nineteen Paralympic sports. After these initial presentations, the school selects two sports that it would like to "adopt" and will thereafter receive information about and take part in events concerning the chosen sports. The experiences of the youth participating in Adopt a Sport as well as those who attend the Games will foster a new understanding and acceptance of persons with a disability as a whole. And if tolerance and respect are allowed to flourish amongst the world's young people, the stage is set for the more together society of tomorrow and a more vigorous Paralympic Movement.

In anticipation of a renewed vigour in the Games, the International Paralympic Committee has recently adopted the new strap line "Spirit in Motion." This motto encapsulates the dynamism with which the Paralympic Games will move forward in the new millennium. As events for athletes with disabilities grow both in number and in level of competition, we must continue to energetically and enthusiastically push the organization forward so as to ensure that competitors get the calibre of Games that they deserve. This energy is and must be diffused not from the top down, but from the bottom up. It is at the grassroots level that the Paralympic Movement gains much of its momentum. The local sports clubs, their trainers and coaches, and those who go to events to support them are all sources of the energy that "Spirit in Motion" celebrates.

While energy is one important aspect of the new Paralympism, just as important is the ethical dimension of sport. It is fitting then that Games are returning to the homeland of ethical thought here on the shores of the Aegean. It is here where the great philosophers Plato, Socrates, and Aristotle pondered the finer points of proper human behaviour. It is only through ethical behaviour that these three brilliant minds believed it was possible to achieve the greatest possible good: harmony. By this they meant harmony with oneself, harmony between individuals, and harmony between nations. On all these fronts, the Paralympic Movement uses its ethical core to promote the cause of harmony.

Firstly, intense athletic competition promotes self-harmony. Through the unabashed application of effort, competitors learn what are their true capabilities. They see to what limits they can be pushed if they put forth one hundred percent of their focus and determination. They are also afforded the satisfaction of knowing that they have maximized their abilities. Through complete and total exertion and abstention from unethical temptations like performance enhancing drugs, athletes realize their true potential. Such a realization produces both a greater understanding and an improved perspective of oneself. These developments serve to facilitate personal harmony.

Secondly, the elite level of competition provided by the Paralympic Games helps in the development of harmony between individuals. In team sports like wheelchair basketball, goalball, and football, trust and respect between teammates is imperative for success. As a former wheelchair basketball player, I can speak from experience that uncooperative teammates lead only to disaster. Therefore, if a team wishes to thrive, it must create an atmosphere of harmony between the individual players. Harmony is also encouraged in individual sports. Competitors in these events often share a deep sense of camaraderie and respect with one another constructed from a

shared reality of constant work and dedication to a sport. This camaraderie is often transformed into deep bonds of friendship.

Finally, and perhaps most visibly, the Games promote harmony between nations. By working as agents of peace, Paralympians demonstrate that people from every continent and culture can live and compete in an atmosphere free from hostility and hate. By keeping the lines of communication *open* and the hands of friendship *extended*, these athletes provide a shining example of tolerance that the world would do well to follow. Through adherence to the simple principles of dignity, equality, and solidarity, Paralympians work as catalysts for change by showing that despite superficial differences, all of mankind is part of one magnificent tapestry. The unique characteristics that distinguish one person from the next are not meant to tear people apart, but to bring them together through a shared celebration of culture.

In these three great harmonies, both the Greek philosophers and the Paralympic Movement find their goal. Being at peace with oneself, with others, and with the world is perhaps the ultimate desire of mankind, and one that the Games promote and celebrate. And this goal is one to which I encourage you to strive. For it is through striving, through the joy found in effort, that you can learn what you are truly capable of achieving when you put your spirit into motion.

Thank you for your attention and I hope to see you in Athens this September.

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OLYMPIC GAMES: CULTURAL AND ETHICAL ASPECTS

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Committee

President of the National Olympic
Committee of Uruguay

Honorary President of the Intergovernmental
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All throughout these sessions, you will hear once and again, references to the fundamental principles and the objectives of the Olympic Movement.

These principles and objectives are the foundations of our actions and were the ones which inspired the founder of the Olympic Movement, Baron Pierre de Coubertin, when re-establishing the Olympic Games of the modern era.

In its more than 100 years of history, exactly 110 to be celebrated the next 23rd of June, the Olympic Movement has successfully striven to evolve. It has been permanently adapting to the contexts set by the world situation in all aspects: political, social, religious, scientific, economic; to the changes of fashion and the likes of people. It has been and still is a protagonist of history, consolidating its significant and respected position in the world, as a sports, social and cultural phenomenon.

This has been achieved thanks to the coherence and respect shown by each and everyone of its presidents, to the actions of their predecessors, adapting the basic principles, that are the essence of the Olympic Movement, to the historical reality of the times, without violent changes, consolidating actions, norms and processes, with the participation of every actor, respecting opinions and looking for consensus when making decisions.

You will hear us talk about what has been and is the foremost objective of the Olympic Movement in its more than a century of life: to build a better and more peaceful world, educating youth through sport practiced without any kind of discrimination and within the Olympic spirit, which requires mutual understanding, a spirit of friendship, solidarity and fair play.

You will know that Olympism, with concrete actions, is permanently aiming at: "establishing a peaceful society, committed to the keeping of human dignity, carrying out actions in favour of peace".

We will also talk about what most people know and consider obvious: the Olympic Games, but with an important clarification: although the activity carried out in Olympic Movement reaches its peak in the gathering of athletes from all over the world in the big sports festival that is the Olympic Games, such activity is permanent and universal.

In this sense, we must remember that Baron de Coubertin said: "The mission of the Olympiads does not just come down to the development of physical strength, but also of intellectual and artistic strength". And he added: "Only then will sport be a school of nobleness and moral purity".

The Olympic Charter highlights this principle when it states that: "By associating sport with culture and education, Olympism sets out to create a style of life based on the joy of effort, the educational value of the good example and the respect for the fundamental universal ethical principles".

In these concepts and in many examples from life and actions that Olympic history offers, lies, in my opinion, the essence of the session that gathers us this year: *The Cultural and Ethical Aspects of the Olympic Games*, which are the very basis and essence of the Olympic Movement and which have given it the solid structure that has stood for so long.

There are in this audience young people from all over the world, sports people with a very high technical level, but particularly there are young human beings who fervently hope for, yearn and fight to live in a fair world, a world in peace.

This is a very special year: for the International Olympic Committee, for Greece, for Athens, for the history and for the International Olympic Academy. I thank the latter, and its President, my dear friend Nikos Filaretos, for granting me the honour to be here today and have the chance to share with you at least a small part of my Olympic feeling.

This is a very special year and a very special place. In just a few days we will live the wonderful experience of the Olympic Games. Athletes from all parts of the world dream of, and strive to reach the glory to participate in a celebration that takes place just once every four years. Cities of the five continents do their best to be granted the privilege to be chosen host city to the Olympic Games, which is considered an honour and a transcendental historic event for their present and future.

The person who has experienced the unique opportunity of participating in the Olympic Games will never deny that he is a citizen of the world. Such person does not acknowledge the existence of language barriers, races, religions, customs, and traditions. Athletes of the world bring to the Olympic Games not just their sports talent, their physical strength, their exceptional technical characteristics, their genius and creativity; they are the bearers of the cultural legacy of their nations and peoples. They are actual ambassadors

of their nations in the celebration of the unity and fraternity of the peoples of the world. On the other hand, the host cities have offered unforgettable displays of their cultural patrimony, passing on to people from different parts of the world customs and habits, unknown to them until then.

No one can deny that the opening show in the Games is a kaleidoscope of world culture. Art, habits, the idiosyncrasy of the nations, burst into a dazzling parade that summarizes Planet Earth, that joins it, brings its people close and shows its most humanistic facet. This moment and the further development of the Games make the athletes, technicians, coaches, managers, as well as all those who directly participate in this spectacular world event, experience a deep feeling of fraternity, friendship and peace.

However, the Olympic Movement is not just the Olympic Games. Sport, besides being the essence of the Olympic Games and its biggest show, is also a tool which Olympism uses to foster a series of social values and ethical principles. Certainly, sport can unfortunately generate multiple negative examples for society: the use of doping substances, violence in sports events or in the context of sport. We cannot forget that in sport prevails the competition factor and it may create and, in fact, it does create confrontation, aggressiveness, not just among competitors, but in the audience as well.

This is why the Olympic Movement in its daily activity performs a titanic task, which includes a relentless fight to promote the educational value of sport, to promote peace and the mutual understanding among the nations.

The Olympic Movement keeps harmonious work relationships with the means of communication, encouraging the spreading of positive examples for young people and the world; it collaborates extensively in the technical development of trainers, experts and sports people; it promotes technical development and medical and scientific advances; it defends the right to the practice of sport; it advocates the universal participation of the athletes in the Olympic Games; it works on the promotion of sport for all, it fights relentlessly against discrimination in all its manifestations; it defends the equality of rights for men and women; it combats doping and the use of drugs; it is actively involved in the eradication of violence and the promotion of tolerance; it is an active defender of good example and fair play and highlights the relevance of the Olympic athlete as a whole being and an example of life in all his/her actions; it promotes respect for cultural diversity; it fights for transparency in the management of finances and for the ethics and unity of those of us who are part of the Olympic Movement.

"Since its foundation, the International Olympic Committee has tried to build a better world thanks to sport and the Olympic ideal. The Olympic

ideal has always played a unique and unifying role aiming at the promotion of international understanding, especially among the young people of the whole world, and has allowed for an improvement in the relationship between the nations", stated in 1998 Kofi Annan, the Secretary General of the United Nations, which reaffirmed and expanded the concepts expressed by his predecessor, Boutros Boutros-Ghali, when he said: "With the International Olympic Committee the UN counts on a great ally in its work at the service of peace and to bring the nations closer to one another".

This aim to bring the peoples of the world closer to each other, to allow for the mutual knowledge of the nations, of their young people and people in general, was the one Pierre de Coubertin referred to, when he expressed: "To request that the peoples of the world love each other may seem naive. To ask that they respect each other is not utopian. However, to respect each other, it is necessary to know each other".

The Olympic Games and the actions implemented by the Olympic Movement, among which we can highlight the promotion of the Olympic Truce, contribute to this cultural exchange and the development of ethics and the aim of peace, through knowledge and mutual respect among women and men of the world.

The first project in favour of an Olympic Truce contemporary with the Olympic Games had been launched by the International Olympic Committee in 1991. Multiple statements followed, together with resolutions adopted by the United Nations, and among them, the ones of November of 2003, when the 58th General Assembly of the United Nations unanimously resolved in favour of the Olympic Truce, proposed by the Greek government.

I think it is worth remembering the message that the then President of the United States, Ronald Reagan, gave to the Centennial Congress: "I would like to pay homage to your efforts to preserve the human relationships on this planet, through the Olympic Games, a tool which spreads a message of fraternity beyond borders, thanks to the competitions. I admire your initiatives to bring the nations closer, eliminating the obstacles that separate them and spreading those ideals which all men share, thus helping them to build bridges of understanding instead of walls of separations".

This example, together with what was clearly manifested by the United Nations through its leaders, as well as what the means of communication express and the opinion of great personalities and world organizations, is a clear manifestation of the recognition and acknowledgement towards the Olympic Movement for its *efforts* and work in favour of peace and mutual understanding, its invaluable contribution in the promotion, respect and preservation of the different cultures and its active example in defence of the universal ethical values.

"Coubertin was convinced that sport, as an educational tool, could grant young people and humankind on general not just physical benefits, but also great cultural qualities and especially moral ones", said Juan Antonio Samaranch when referring to the educational value of sport.

The Centennial Congress, held in Paris in 1994, repeated and stressed the concept that the practice of sport according to the Olympic principles, is a particularly significant educational tool that must be promoted, especially in schools and other teaching institutes".

The idea and the actions of the Olympic Movement in order for sport to be a real means to influence the education of young people, are today more valid than ever. We live in a world where there are unfortunately, many dangers our youth must confront: the abuse of alcohol and tobacco, drug addiction, the spread of contagious diseases like HIV-AIDS, which cannot be controlled in spite of all the scientific and technological advances.

Sport is an important means to keep our young people away from all these perils, which are a plight for humankind and away from problems it is difficult to find a solution to.

The National Olympic Academies follow the example and work guidelines provided by the Olympic Culture and Education Commission of the International Olympic Committee and the International Olympic Academy, located here in Greece. The International Olympic Academy, centre of the Olympic education, in a titanic effort, involves hundreds and thousands of young people in its activities, year after year, as well as the Directors of the Centres of Teaching Training, journalists and members of the National Olympic Committees and International Sports Federations.

The Olympic Movement has stressed the importance of education in its resolutions and has unanimously decided to support the International Olympic Academy and encourage the creation of new National Olympic Academies and the development of the existing ones. It has also backed up and participated in all the actions connected with the Olympic Education at the international level, signing agreements or expressing adherence to them; an example is its active participation in the? *World Conference of Ministers and High Ranking Officers in charge of Physical Education and Sport*, organized by UNESCO in December of 1999 in Punta del Este (Uruguay), where it had a leading role.

Among other significant events of this decade in the area of education through sport and the actions taken by our movement, it is worth mentioning, by way of example, the signing of a new agreement between IOC and UNESCO in 1998, which updated the one valid since 1984. We should also mention the expected fact that the *World Congress of Sport for*

All held in Barcelona in 1998 dealt, as its main topic with: "Sport for All and the Educational Challenges".

Later, in July of 1999, the *World Conference on Education and Sport for a Culture of Peace* is held in Paris, having been organized by the IOC and UNESCO together, aiming at stressing the important role of education and sport in the promotion of a culture of peace.

We should be reminded today that in November of this year, the *X Congress of Sport for All* will be held in Rome, Italy, and the topic will be: "Sport for All as a tool for education and development".

In October of 2002, the International Olympic Committee and the United Nations for Education, Science and Culture (UNESCO) get together to sign a new agreement to promote initiatives in common in order to spread the moral and ethical values of sport as a tool for development.

In January of this year, President Rogge signs a new bilateral agreement with the General Director of UNESCO, Koichiro Matsuura, which will enable the collaboration between the two organizations, in the areas of culture, education and development.

Today, more than ever in this wonderful environment of the International Olympic Academy, we are convinced that education is the way to achieve the triumph of the two big components which, together with the sports show, constitute the Olympic Games: Culture and Ethics.



THE SOCIAL AND ETHICAL PARAMETERS OF THE SPECIAL OLYMPICS WORLD GAMES

Ms Georgia CHARVALA*
Mrs Joanna DESPOTOPOULOU
President of the Hellenic Special Olympics
Federation

Special Olympics is an international Organization dedicated to empowering children and adults with intellectual disabilities to become physically fit, productive and respected members of society, through sports training and competition. Founded in 1968 by Eunice Kennedy - Shriver, Special Olympics offers individuals with intellectual disabilities free, year - round training and competition in 26 Olympic - type summer and winter sports. More than 1,2 million athletes in 172 countries around the world currently participate in Special Olympics (there is no charge to participate in Special Olympics). The movement has launched a quality growth campaign to reach 2 million athletes worldwide by 2005.

In 36 years, Special Olympics has helped define an entirely new, entirely possible vision of a world community; a place defined not by who gets excluded, but who gets included; a place where differences are cause not for castigation, but celebration.

At the 2003 Special Olympics World Summer Games, 7.200 athletes from 172 countries were in their element with 21 challenging sports, and the elements (weather) were glorious, with nine straight days of sun, quite an anomaly for Ireland, where it rains frequently, and an avowal of the mystical aura surrounding the country.

World games are always a magical experience, beginning with the extravagant and breathtaking Opening Ceremonies and continuing through competition, the highest test of achievement for these superb athletes who compete with their peers from around the globe.

They are also a time for enlightenment and an opportunity for athletes, many of whom had never travelled outside of their countries, to experience

* Ms Charvala gave the lecture on behalf of Mrs Despotoπούλου, and answered to questions posed afterwards.

the marvellous diversity of cultures, people and languages, and relish the miracle of friendships with athletes from distant lands and the unconditional acceptance and welcome from all of the people of Ireland, some of the warmest and friendliest individuals of the world.

World events, including the outbreak of SARS and the war in IRAQ, nearly derailed the participation of some delegations, but they all were able to come to joyfully compete in these historic Special Olympics Games – the first World Summer Games to be held outside the United States.

Under the Spotlight, athletes marvelled at the attention and lived up to their reputations as examples of the finest athletes Special Olympics has produced, both in skill and sportsmanship. Families, volunteers, sponsors and supporters were in awe of the quality of competition.

It was a time for athletes to surprise the world with their abilities, remind of their value, reach out for understanding and demand to be included, not only in sports but in everything life has to offer.

It was a time none of the 7,200 athletes will ever forget!

The Games theme “Share the feeling” was chosen to reflect the sentiment of those who come in contact with Special Olympics - a feeling that there are no barriers that cannot be overcome.

In our time of gratitude, let us not, however, be still.

Somewhere near and somewhere very far away, there is a boy or girl, a woman or man, sitting silently in lonely despair longing for human contact and simple affirmation, longing for the joy we all felt in Dublin at the Closing Ceremonies.

Let us follow the wisdom of the Special Olympics athletes.

Let’s say, as Savvas Vikelis - an athlete from Greece - said, “come sit by me”, as Gabriel Crark said “Let us label them all able” and let us reach out to every person waiting for the chance, and tell them help is on the way...

Their chance is coming too.

In Special Olympics, our dream is of a world where every person can shine and can score a goal on the playing field of life. We long for nothing more than to unleash the power of that chance and with God’s help we will attain it.

We must succeed, for to fail is unthinkable.

Although inclusion, at least as a philosophy, has become broadly accepted, the full acceptance of individuals with intellectual disabilities has not yet been achieved.

For many years, the athletes, family members and volunteers of Special Olympics have known that Special Olympics changes attitudes for the better.

We also have known that too many people hold negative attitudes towards individuals with mental disabilities, and that these attitudes have a detrimental effect on the lives and opportunities of our athletes and others.

Most importantly, we have experienced the effect of poor attitudes - in the low levels of interest, support and commitment we too frequently encounter.

For our movement to be successful in promoting all the joys of sport, we must challenge the subtle but pervasive fear and misunderstanding that is all too common around the world today.

Because there is no “hard” evidence examining attitudes toward people with intellectual disabilities around the world, Special Olympics was compelled to examine the scope of attitudes and practices that prevent these individuals from participating fully in society.

Something has to change, and the question is what are we going to do? We have to change attitudes. One at a time! Starting with each one of us.

We live in a world that is troubled by the sickness of misunderstanding. We have found that in too many countries people with an intellectual challenge are thought to be of lesser value than others and that is a crisis and an injustice and we have to change it.

Individuals with intellectual disabilities represent a wide range of personalities and capabilities. They are athletes, friends, colleges, students, family members...

Inclusion in Society is harmful to no one. Indeed, segregation is often more detrimental because it limits a person's quality of life and potential to contribute to society, and perpetuates stereotypes.

While the theme of diversity (e.g., racial, ethnic, cultural, gender) has emerged so strongly around the world, intellectual disabilities have been largely excluded.

Therefore, Special Olympics organizers around the world are calling on young people, volunteers and community leaders to renew their efforts to promote acceptance through Special Olympics Get Into It educational program, promote understanding through Special Olympics Unified Sports and promote a culture of welcome in all aspects of community life.

From time to time, we are asked, if these efforts signal a change in the mission of Special Olympics. Some may wonder if Special Olympics is branching out beyond its core mission of providing sports training and competition to our athletes.

On this issue, important clarification is needed.

There is no change in our mission. All these initiatives are designed only to support bringing more athletes to the movement while enabling the

athletes, who are a part of it, to share their gifts with the community at large. Everything we do is to strengthen the mission, not change it.

But we have come to realize that when we create a high quality sports experience, much more happens when our athletes succeed; attitudes change, communities develop, health and self – esteem are built and the eyes of the world are focused on all that is good and hopeful and positive.

As we look forward, we are steadfast in our belief that the mission of Special Olympics is and must remain the same, it is timeless.

But we must also think bigger about what happens when we fulfil the mission.

When we think bigger we begin to see that in these times of turmoil and conflict, perhaps Special Olympics has a unique value to show the world that every person counts and that every person can be something good when we work together!

People with intellectual disabilities want acceptance, not pity; understanding not condescension; respect not sadness; opportunity not charity. I hope many who attended the 44th International Olympic Academy Session will join us and help make a difference, one attitude at a time!



OLYMPISM AND ITS ETHIC

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Olympism

For most people, I suppose, the word ‘Olympic’ will conjure up images of the Olympic Games, either ancient or modern. The focus of their interest will be a two-week festival of sport held once in every four years between elite athletes representing their countries or city-states in inter-communal competition.

Most people, too, will have heard of an ‘Olympiad’, even though it is sometimes thought to refer to a particular Games. In fact it refers to a four-year period, during which a Games may or may not be held. So: the Athens Games are properly referred to not as the XXVIII Games (since there have been only twenty-four, three having been cancelled due to World Wars) but as the Games of the XXVIII Olympiad. The Games are held to celebrate the end of the period of the Olympiad.

Fewer, however, will have heard of ‘Olympism’, the philosophy developed by the founder of the modern Olympic Movement, Baron Pierre de Coubertin, a French aristocrat who had been much influenced by the British Public School tradition of sport in education. This philosophy has as its focus of interest not just the elite athlete, but everyone; not just a short truce period, but the whole of life; not just competition and winning, but also the values of participation and co-operation; not just sport as an activity, but also as a formative and developmental influence contributing to desirable characteristics of individual personality and social life.

Olympism - a universal social philosophy

For Olympism is a social philosophy, which emphasises the role of sport in world development, international understanding, peaceful co-existence,

and social and moral education. De Coubertin understood, towards the end of the nineteenth century, that sport was about to become a major growth point in popular culture - and that, as physical activity, it was apparently universalisable, providing a means of contact and communication across cultures.

A universal philosophy by definition sees itself as relevant to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic movement has worked for a coherent universal representation of itself - a concept of Olympism which identifies a range of values to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression which is unique to itself, generated by its own culture, location, history, tradition and projected future.

De Coubertin, being a product of late nineteenth-century liberalism, emphasised the values of equality, fairness, justice, respect for persons, rationality and understanding, autonomy, and excellence. These are values which span nearly 3000 years of Olympic history, although some of them may be differently interpreted at different times. They are, basically, the main values of liberal humanism - or perhaps we should say simply humanism, since socialist societies have found little difficulty in including Olympic ideals into their overall ideological stance towards sport.

The contemporary task for the Olympic Movement is to further this project: to try to see more clearly what its Games (and sport in wider society) might come to mean. This task will be both at the level of ideas and of action. If the practice of sport is to be pursued and developed according to Olympic values, the theory must strive for a conception of Olympism, which will support that practice. The ideal should seek both to sustain sports practice and to lead sport towards a vision of Olympism which will help to deal with the challenges which are bound to emerge.

The Olympic Charter

The Olympic Charter (2004) states simply the relationship between Olympic philosophy, ethics and education:

Fundamental Principle 2 (p7) says:

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.

Fundamental Principle 6 (p7) says:

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 in the Olympic spirit, requires mutual understanding with a spirit of friendship, solidarity and fair play.

If we add to this de Coubertin's famous dicta 'all sports for all people' (quoted in During and Brisson, 1994, p187) and 'All games, all nations' (de Coubertin, 1934, p.127) we seem to have a recipe for the core values of Olympism: fair play, education and multiculturalism.

A Philosophical Anthropology of Olympism

Based on its heritage and traditions, each society (and each ideology) has a political and philosophical anthropology - an idealised conception of the kind of person that that society (or ideology) values, and tries to produce and reproduce through its formal and informal institutions.

I have elsewhere tried to present a philosophical anthropology of Olympism as part of an explication of its ideology, and as a contribution to a theory of physical education (Parry 1998a, 1998b). The Olympic Idea translates into a few simple phrases, which capture the essence of what an ideal human being ought to be and to aspire to. It promotes the ideals of:

- individual all round harmonious human development
- towards excellence and achievement
- through effort in competitive sporting activity
- under conditions of mutual respect, fairness, justice and equality
- with a view to creating lasting personal human relationships of friendship;
- international relationships of peace, toleration and understanding;
- and cultural alliances with the arts

Sport and Universalism

However, Olympism achieves its ends through the medium of sport, and so it cannot escape the requirement to provide an account of sport which reveals both its nature and its ethical potential. Let me briefly suggest a set

of criteria, which might begin to indicate the fundamentally ethical nature of sport.

- *physical* (so *effort* is required)
- *contest* ('*contract to contest*' - *competition* and *excellence*)
- *rule-governed* (*obligation* to abide by the rules, *fair play*, *equality* and *justice*)
- *institutionalised* ('*lawful authority*')
- *shared values and commitments* (*due respect* is owed to opponents as co-facilitators)

It is difficult even to state the characteristics of sport without relying on terms that carry ethical import, and such meanings must apply across the world of sports participation. Without agreement on rule-adherence, the authority of the referee, and the central shared values of the activity, there could be no sport. The first task of an International Federation is to clarify rules and harmonize understandings so as to facilitate the universal practice of its sport.

Olympism: Immutable Values?

The principles of Olympism, to be universal, must be unchanging, and yet they must apparently be everywhere different. They must not change over time, but at all times we see rule changes reflecting social changes. How are these paradoxes to be resolved?

What I have argued elsewhere (Parry, 1988) is that there are indeed fundamental differences between the ancient and modern games, and between de Coubertin's revivalist ideas and those, which are current today. The ancient Games had developed over a thousand years, as an expression of the values of a developing archaic community. The modern Games, however, were created by a set of nineteenth century ideas, which sought to impose a modern ideology onto ancient values so as to affect contemporary social practice for the better.

Such differences are inevitable, over time and space. Social ideas, or ideas inscribed in social practices, depend upon a specific social order or a particular set of social relationships for their full meaning to be exemplified. This seems to suggest that such meanings are culturally relative and that therefore there could be no such thing as a universal idea of Olympism. But are we doomed to relativism? Are we doomed to a situation in which we

must continue to misunderstand one another, since we inhabit different cultures (and therefore generate different meanings for ‘Olympism’)?

Rawls’ distinction between concepts and conceptions is useful here. The *concept* of Olympism will be at a high level of generality, although this does not mean that it will be unclear. What it means is that the general ideas which comprise its meaning will admit of possibly contesting interpretations. Thus, naturally, the concept of Olympism will find different expressions in time and place, history and geography. There will be differing *conceptions* of Olympism, which will interpret the general concept in such a way as to bring it to real life in a particular context.

Taken together, the promotion of these values will be seen to be the educative task, and sport will be seen as a means. Each one of these values, being articulated at a high level of generality, will admit of a wide range of interpretation. But they, nevertheless, provide a framework, which can be agreed upon by social groups with very differing commitments. This raises the questions of the relationships between such differing cultural formations, and of our own attitudes towards cultural difference. One way of addressing these questions is via a consideration of the very important notion of multiculturalism.

Liberalism and Multiculturalism

In an earlier paper (Parry, 1999) I looked at the contemporary importance for liberalism of the idea of multiculturalism. The liberal state sees itself as deliberately not choosing any particular conception of the Good Life for its citizens to follow. Rather, it sees itself as neutral between the alternative conceptions of the Good to be found in most modern liberal democracies. In this it sharply distinguishes itself from ‘illiberal’ states, which embody and enforce one view of the Good Life. Rather than promoting one culture over another, it sees itself as multicultural. Citizens can choose their own version of the Good and pursue their own aims and values, independently of the state. In such a state, attention to multicultural ideals such as recognition, respect and equal status for all cultures will become increasingly important.

Multiculturalism is a fact nowadays for most Western societies, and it requires a political society to recognise the equal standing of all stable and viable communities existing in a society. It outlaws discrimination against groups and individuals on the grounds of ethnicity, race, nationality, religion, class, gender or sexual preference. However, some of these

communities may be authoritarian, illiberal and oppressive - so does 'multiculturalism' apply equally to all communities, or only to liberal ones?

Rawls (1993) attempts to draw guidelines for a Law of Peoples acceptable to members of both liberal and illiberal cultures, by introducing the notion of 'reasonable societies'. These societies, though illiberal, follow certain core principles:

- Peace (pursuing their ends through diplomacy and trade)
- Common Good (a conception of justice)
- Consultation (a reasonable hierarchy thereof)
- Responsibility (citizens recognise their obligations and play a part in social life).
- Freedom (some freedom of conscience/thought)

'Reasonable societies', even illiberal ones, could agree to a Law of Peoples based on such a 'thin liberalism' as this – and this could be seen very positively: as offering learning experiences both ways, as each culture learns from the other. But multiculturalism has its limits, and those limits are drawn by the universalistic claims of thin liberalism, supported by some form of Human Rights theory. As Hollis says (1999, p. 42), liberal societies

... must fight for at least a minimalist, procedural thesis about freedom, justice, equality and individual rights.

In the short term, in the interests of peace and development (or of political or economic gain), such basic moral commitments may be temporarily diluted or shelved - but they are the inalienable bedrock of the possibility of a global multiculturalism. There are limits to toleration. Liberal democracy is (still) an exclusionary system - some cultures are beyond the pale.

Why Be Multiculturalist?

Why should we be multiculturalists? Because we want to honour and respect the widest variety of human culture. Why? Because it enriches us all. We value diversity because every culture expresses a form of human life and helps us to appreciate the full range of difference and choice. It is the same reason that we value knowledge of the history of human social evolution: to help us to understand more fully our identity as humans.

But this means that we have to tolerate difference, and we have to accept that sometimes other people's views will hold sway over our own. The liberal citizen permits democracy - people can see the reason for (and therefore accept) decisions even if they don't agree with them. Such a 'rational pluralism' is characteristic of Liberalism, but 'unreasonable' doctrines will not accept such a pluralism. Liberals see the problem as resting with those who object to the valuing of anything other than their own culture. In these circumstances we can still believe in 'live and let live' - but we must defend the liberal values that permit such tolerance. Central to our concern is the defence of individual rights against illiberal groups.

We have two motivations:

- (a) to save a valuable heritage, central to the identity of a group of people
- (b) to defend the liberal rights of the individual.

For example, imagine Aztec society, now long disappeared. Its achievements (in common with the astonishing achievements of other indigenous meso-American cultures) cause us to think again about the capacity of humans to organize themselves into social groups that can build, think, create, maintain, etc. But it also promoted the ritual sacrifice of some of its members to propitiate its gods.

So we disapprove of forced sacrifice, ritual murder, cannibalism, etc - but this does not prevent us from valuing those cultures for their achievements, and for their reminders to us of the great variety and flexibility of possible human social arrangements.

So what do we do? Internally, we seek to liberalise those cultures, at least to some small extent, e.g. to enforce basic liberal rights within the liberal states. So, in minority cultures, we permit no slaves, no mutilation, no forced marriage, no child prostitution, etc. - or we permit individuals to escape from those circumstances if they want to; to deny others the right to 'harness' individuals to their ends. Externally, we pursue foreign policies that seek to contain hostile illiberal societies in ways that minimise their threat to liberal ones. So long as they are far away, pose no external threat, collaborate with (or at least do not obstruct) commerce, we may express disapproval or criticism of their arrangements, but we often leave them to do as they wish, even in cases where the majority of the population is obviously oppressed.

Is Universalism Ethnocentric?

Critics of the liberal project put forward the objection that the idea of liberal democracy is a historical product, a kind of western ethnocentrism, a kind of post-colonial imperialism, foisting local western values on the rest of the world. The kind of 'universalism' to which both liberalism and Olympism pretend is just an ethnocentric smokescreen. There is no basis for such a universalism of values, because all values arise within cultures, and therefore do not apply across cultural boundaries – they are culturally relative.

We may call this thesis 'the Anthropologist's Heresy': liberalism for the liberals!; cannibalism for the cannibals! (see Lukes, 2002, and Hollis, 1999, p. 36). All culture are equally valid, because they can only be judged on their own 'internal' terms – norms and principles that apply only to themselves.

Objections:

1. This thesis cannot account for moral criticism across cultures - for how can we criticize unjust practices if that's all they are - the practices of others?
2. Is relativism itself a kind of concealed ethnocentrism? Is it true that to respect other cultures is to abstain from criticizing them? Or is this a kind of disrespect - failing to apply to others (denying to others) the standards of justification and argument we apply to ourselves?
3. Relativism is self-refuting. It is a theory that claims that there are no cross-cultural truths. Well, then: does relativism apply to itself? If so, relativism is not true (because it says that there are no cross-cultural truths; so relativism is just a cultural practice of anthropologists, with no claim to truth, and therefore nothing to say to outsiders like me). So: even if relativism could be true, it would make itself false. But relativism can't be true, since it claims that there is no such thing as truth.
4. Concept of 'culture' is a tricky one here, too. Relativism, says Lukes, trades on 'poor man's sociology', according to which cultures are homogeneous, coherent wholes. But cultures are not 'windowless boxes'. Conflicts arise within cultures as well as between them, but relativism gives us no way of making progress.
5. Finally, adherence to the Anthropologist's Heresy means a rejection of all those organisations that pretend to universalist values, including the United Nations, the World Health Organisation and

Amnesty International. It means that there is no such thing as Human Rights, an idea which, of course, is rooted in notions of our universally common humanity. I don't think that there will be too many of us willing to accept such a radically disastrous conclusion.

So Lukes and Hollis dismiss relativism as a sensible response to diversity. Of course, there is considerable diversity, and the job of the anthropologist is to seek it out and describe it for us. But the anthropologist exceeds his occupational remit when he seeks to convert his experiences into an ethical theory. The importance of such research cannot be overestimated. It continually reminds us that we should recognize the value of modesty or restraint in moral judgement and criticism, and avoid the dangers of abstract moralising. But anthropological experience is not a sufficient basis for ethical theory. The facts of diversity require theoretical explanation – but the facts alone do not explain it.

Liberal Democracy - an Historical Product?

So I must ask myself: do I accept liberalism just because it's the view of my tribe? I don't think so, because any political view requires a justification, and we offer arguments for and against particular systems.

'Liberal democracy is a historical product.' Well, it is true that the benefits of liberal societies flow from a series of European inventions:

- The constitution of the individual as a legal subject
- Scepticism as to the truth
- Self-criticism
- Separation of church and politics (and the emergence of the secular state)
- Separation of church and knowledge (and the development of the scientific world-view)

However, the fact that liberalism happened first in the West does not bestow a greater virtue upon us. Maybe it just *happened* here - as it were, contingently. In Europe, historically, people just became exhausted from religious wars, and pluralism emerged as a pragmatic way of carrying on with life without the debilitating and destructive background of constant war. And look how long and painful was this development in the West - through religious and social persecution (there were witchcraft trials all over Europe, Catholics in England were still denied political rights in the mid-19th century, women until after the First World War, African-Americans until

after the Second World War, etc.). It took hundreds of years of development, and we're still not satisfied with our political systems. Apartheid in South Africa, state communism in Europe, religious and ethnic enmity in Ireland, the former Yugoslavia, the former USSR, etc. It's a long and painful struggle to achieve stability with freedom and development, and maybe the preconditions do not yet exist everywhere.

'Liberal democracy is a historical product.' This makes it sound as though there is no justificatory argument for liberalism, although a very important element of liberal thinking, part of the liberal project, is the claim that liberalism expresses a kind of 'truth' about human beings and the human condition; that it is the best mode of social organization for the benefit of all citizens of the world. The arguments we advance for liberalism claim that it is the system within which individuals can find maximal freedom for self-development and maximal choice of life-style, and through which communities can progress along their own chosen path of development in peace and fruitful concord with other communities. It is a salient fact that no liberal democracy has ever declared war on another.

But we have to remain self-aware and self-critical. Just because some community claims the status of a liberal democracy does not automatically mean that they are the good guys. Our judgements of their goals and their actions contribute to our assessments of the quality of a particular democracy. Is it behaving in anti-liberal ways? Is it being perverted or exploited? What are its disadvantages, and how can they be ameliorated? Where does it need improvement? Is a majority being oppressive - and if so do we need special minority group rights?

So we hope to see critical liberal democracies, striving towards ideals expressed in terms of human rights and peaceful co-existence. Since they are human creations, they will be imperfect and they will make mistakes. It is often said that democracy is not a very good system of government - it is inefficient, cumbersome, ridden with untidy and unsatisfactory compromises, and with many other faults and disadvantages - but every other system of government thought up by mankind is worse!

Olympism Again

Above, I outlined the distinction between concepts and conceptions, and argued that the concept of Olympism will be at a high level of generality. In fact, it sets out a range of 'thin' liberal values, allied to the thin values underlying the concept of sport. However, the values which comprise its meaning will admit of contesting interpretations, exhibiting a range of

‘thick’ values as the concept of Olympism finds different expressions in time and place, history and geography.

In terms of promoting its aims of international understanding and multiculturalism, it is most important that the Olympic movement continues to work for a coherent universal representation of itself - a concept of Olympism to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression (a conception) which is unique to itself, generated by its own culture, location, history, tradition and projected future.

I believe that providing multicultural education in and for modern democracies is a new and urgent task, and one that must be made to work if we are to secure a workable political heritage for future generations. In the present global political context, this means promoting international understanding and mutual respect; and a commitment to the peaceful resolution of conflict.

In the case of Olympism, I think that the ‘thin’ values underpinning the rule structures of sport, acceptance of which by all participants is a precondition of the continuing existence of sporting competition, support at the educational and cultural levels such political efforts. Children who are brought into sporting practices, and who are aware of international competitions such as the Olympic Games and the World Cup, are thereby becoming aware of the possibilities of international co-operation, mutual respect, and mutual valuing.

The Olympic Games went to Moscow in 1980, and it was impossible to prevent the penetration of ideas into a previously closed society. Maybe the connection is fanciful, but maybe there is a direct relation to the dramatic, spectacular and incredible events of 1989, when ‘The Wall came down’. Now only 15 years later, many of the former ‘Eastern bloc’ countries have formally joined the European Union. A generation ago this was unthinkable. What will be the result of Beijing 2008, when a mighty and venerable culture, on the cusp of massive economic expansion into world markets, accepts the influence of visitors and the kind of global communications associated with an Olympic Games?

Nowadays the very idea of a ‘closed society’ is under threat everywhere - the people are no longer reliant on restricted and controlled forms of information. The Internet, satellite television and global forms of communication are all contributing to a democratisation of information and the extensive migration of people across continents is producing a new cosmopolitanism.

It will require increasingly high levels of dogmatism, authoritarianism, isolationism and extremism to sustain closed, exclusivist societies. Their life

is limited. This, at any rate, has to be our hope, and the hope of any kind of peaceful internationalism based on the idea of individual freedom and human rights.

Does all this matter? Is it just abstract academic theorizing? I think it matters a great deal, and our commitment to the development of global forms of expression such as sport, and to international understanding through Olympism is one way that we as individuals can express our commitments, ideals and hopes for the future of the world.

Organisational Ethics

But our influence as individuals, though important, is necessarily small, and so we often rely on organizations to represent and express our views in more powerful ways. The International Olympic Committee is the organization charged with promoting the ethical ideals of Olympism, and it has attracted some criticism in recent years.

Segrave (2000, p. 273) says:

Perhaps the most egregious example of the widening chasm between the organizational ideals and organizational conduct within the Olympic movement is the ever deepening corruption and bribery scandal that has engulfed the Olympics since late 1998 when Swiss IOC member Marc Hodler first exposed the chicanery surrounding Salt Lake City's bid for the 2002 Winter Olympics.

Several IOC members came under personal scrutiny and criticism, and later resigned or were expelled, but the IOC itself was also castigated for failing to notice or prevent unethical practices. The question arose: was the IOC itself an ethical organization?

We routinely ascribe moral responsibility to individuals, but does it make sense to talk of the responsibility of a company, corporation, government, institution or organization, such as the International Olympic Committee? Some think that organizations are just like persons, having rights and responsibilities, and others think that this applies only to human individuals. Somewhere in the middle lies the truth: sometimes corporate decisions and practices exceed the responsibilities of the individuals who collectively made them (the whole is bigger than the sum of its parts); but sometimes the individuals within the organization end up accepting more responsibility than is fair.

If things go wrong (in ethical terms), people inside the organization should not be used as scapegoats for the shortcomings of the organization, but neither should they be allowed to hide inside the organization if they are blameworthy.

Of course, organizations are constituted by individuals, who jointly design its structures, strategies, attitudes, values and aims - in short, its culture. So we need to examine two ways of approaching the description of the ethical organisation: via an analysis of the corporate culture, and of the moral autonomy of the individual within the corporation.

Corporate culture: "... the way we do things round here ..."

Ethics asks *why* we do the things we do, and *why* we do things this way rather than that. Both of these things (our ends and our means) express our values.

What is necessary for a morally excellent organization - one with an ethical culture?

Hoffmann (1994, pp. 45-47) suggests a three-step process:

1. Identifying issues *as* ethical issues, or as having an ethical dimension
2. Engaging actively in moral thinking
3. Translating decisions into moral actions.

The first step is crucial. Issues are often dealt with as technical, scientific or organizational, when they will never be resolved without an explicit confrontation with the ethical aspects of the issue. Think, for example, of anti-doping measures, where research and development has been overwhelmingly directed at expensive and yet spectacularly unsuccessful technical/scientific solutions, whereas the problem is mainly ethical, not scientific. Or think of the allocation of the Olympic Games through the bidding process, where the ethical commitments of Olympism are seldom mentioned amongst all the technical details considered (whereas FIFA has committed itself to the principle of 'rotating' events, and next time to Africa).

What is necessary here is the self-conscious adoption of an ethical mindset as part of the approach to the problem. Without that, we remain ethically blind and vulnerable to ethical mistakes.

The second step requires, in addition, the self-conscious adoption of a set of ethical principles and procedures born of thoughtful deliberation internal to the organization's structure and culture. This might mean attention to legislation and Codes of Conduct, statements of aims and values, training programmes (such as the Football Association's Child Protection training for intending coaches), internal ethical audits, equal opportunities

and human rights policies, grievance and appeals procedures, and so on. This step celebrates the idea of the Thinking Organization, that takes seriously its duty to reflect upon itself, its workings and its impact on individuals and society.

The third step reminds us that fine thoughts are not enough. Good intentions must be translated into action, and this requires determination and resolve.

In the case of sports organizations, we ought to expect that they will take a close interest in matters such as, for example:

- Corporate Governance Ethics
- Anti-Doping and Drugs Education
- Participant's Rehabilitation
- Privacy and Data Protection issues
- Justice and Human Rights
- Fair Play and Equality of Opportunity
- Equity, Diversity and Inclusion (especially age and disability issues)
- Equality and anti-Discrimination (class, race, ethnicity, religion and gender issues)
- Child Protection and Children's Rights
- Violence and Harm
- Pain, Injury and Medical issues

The moral autonomy of the individual within the organization

One view of the excellent organization is that each person understands and accepts his role and status within the organization, works as a cog in the wheel, and contributes at his own level to the unified goal of the organization. But it is not necessarily true that an excellent organization leaves no space for individual thought and autonomy.

Individuals cannot feel a sense of freedom and empowerment if they are not kept informed and consulted about developments, or if they feel themselves a tiny part of a massive organizational structure, or if they simply follow orders and instructions all the time. So successful organizations seek to provide ways in which individuals can see themselves as meaningful contributors – by offering them opportunities to solve problems and initiate moral action in their own sphere, and by making corporate moral goals their own. Failure to do so is failure to recognize them as moral agents able to develop their own moral autonomy (see Hoffmann, 1994, p.50).

Hoffman's conclusion is that 'moral culture provides the form and individual moral autonomy provides the content for the morally excellent

corporation' (p. 52). This is precisely applicable to sports organizations, which must consider both dimensions.

IOC Ethics Commission

The International Olympic Committee is an international organization that seeks to be an ethical organization. After all, it is not simply a profit seeking 'company', but pursues ethical as well as other aims. As a direct result of criticism, the IOC set up an Ethics Commission in 1999, whose Terms of Reference were:

1. to develop, and update, a framework of ethical principles, including a Code of Ethics, based upon the values and principles enshrined in the Olympic Charter
2. to develop and promote best practice in the application of the ethical principles and suggest concrete measures to this end
3. to provide assistance, including advice, upon request by the IOC, to the cities wishing to organize the Olympic Games, ... in order that the ethical principles are applied in practice
4. to help ensure compliance with the ethical principles in the policies and practices of the IOC, the cities wishing to organize the Olympic Games, the NOCs, the OCOGs and the participants within the framework of the Olympic Games
5. to assess the extent to which the ethical principles are being reflected in practice
6. to investigate complaints raised in relation to the non-respect of the ethical principles, including breaches of the Code of Ethics, and if necessary propose sanctions to the Executive Board
7. to review guidelines within the IOC as to how they relate to the ethical principles, in particular the guidelines applicable to cities wishing to organize the Olympic Games, and to make comments and/or recommendations related thereto.

The IOC Ethics Commission website (see the Crisis and Reform Chronology pages) makes it clear that the IOC sought to take steps to engage in an organizational re-think of the implications of the values in the Charter, and to ensure that those values were respected throughout the organization. This is a significant step forward, as it provides a benchmark for future assessments of IOC policy and practice, and of the actions of individual members.

There is a close relationship between ethics, policy and action, inasmuch as policies and actions encapsulate and express ethical values. It is possible to 'read off' working values from policies and actions and compare them with professed values. What the Olympic Movement means by its values should be written into its practices; and its sincerity may be interrogated through the reality of its practices.

And we are all watching, judging and commenting - which is just as it should be. Part of life in liberal communities is maintaining a critical awareness of the organizations we choose to support (and others, too). For our support is crucial. If the editor of a national newspaper makes an editorial mistake that upsets many of his readers, he will have to leave. If the Prime Minister disappoints his supporters in government, he will be replaced. If IOC members behave dishonestly, or against Olympic principles, they threaten the moral standing of the whole organization, and that is intolerable.

Our duty in liberal society is to be aware, to take a critical interest, to learn to understand the issues, to express a point of view, to contribute to the formation of opinion and, where necessary, to press for action. This is the best way to protect the values we wish to promote, and to preserve the organizations that we hope will work for us.

And that is why we are here. This is the work of the Academy.

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**THE CULTURAL AND MORAL
DIMENSION OF VOLUNTEERING AT
THE OLYMPIC GAMES OF
ATHENS 2004**

Mr Yannis SPANOUDAKIS (GRE)
Managing Director “ATHENS 2004”

I want to talk to you today about the driving force of the Olympic Games: the volunteers. As I describe some of the aspects of the ATHENS 2004 Volunteer Program, I would like to give you an idea of its scope and some food for discussion about this undertaking that has the potential to positively influence the development of Olympism and volunteering in general.

I shall begin by emphasizing that for ATHENS 2004 the volunteers are above all the soul of the Games. They are the people who will help athletes, visitors and spectators during the most fascinating event in the world.

The Volunteer Program of ATHENS 2004 is aimed at all young people who have turned 18, and its objective is to develop a valuable human resource, with knowledge, experience and special awareness of the Olympic ideals, a human resource that can contribute, because of its positive experience, to the promotion of the Olympic Games the world over.

Besides, the success of the Games belonged to the 34,548 volunteers of the Barcelona Games, to the 60,442 volunteers of Atlanta, the 47,000 volunteers of the Sydney Games and I am hopeful that it will also belong to the 45,000 volunteers of the Olympic and Paralympic Games of Athens.

Impressive figures indeed if you compare them with those of the Lake Placid Winter Games of 1980 where the Olympic Volunteers program was launched for the first time with the participation of 6,703 people.

Undoubtedly, Volunteering is now an important aspect of the organization of the Olympic Games for economic, political but mostly cultural and ethical reasons. The Volunteers Program may reduce organization costs, the real benefit for the Olympic Movement and the host city, however, is the coexistence, cooperation and solidarity that develop among so many different people, people of different education and culture, who share a common ideal.

To give you a first order of magnitude for this multicultural undertaking, of the 160,000 volunteer applications we have received until the 30th of April when the recruitment of the new volunteers was accomplished, 65,4% of candidates indicate Greece as their place of residence, 25,15% a foreign country, while 9,45% are Greeks living abroad. Their education level also varies, with 53,6% of candidates having completed their school education, 24% being university graduates and 10,1% post-graduates.

Volunteering has also been described as the “glue” of society since it contributes to the development of mutual trust and cohesion among people, as the most recent surveys of the UN Volunteers Program (administered by the UN Development Program UNDP) have shown; many social and development problems can be solved through well organized volunteer programs.

This is all the more true when volunteering is combined with sport. Extensive participation in sports activities is of primary importance for the vitality and productivity of every society. As sport promotes human potential, cooperation and tests man’s limits and will, I would dare to say that sport and volunteering are sides of the same coin.

Through sports volunteer programs, in particular, millions of children come in contact with volunteering for the first time and statistics show that if you become a volunteer at a younger age you will remain one all your life long.

I am very pleased to say that our statistics are particularly encouraging since 70% of candidates are between 18 and 36 years old and 34.6% have previous volunteering experience. This is important both for the international community and Greek society where the concept of volunteering has really become more strongly recognized only in recent years. Regarding Greek volunteers in particular, I also wish to emphasize that in spite of everything one reads about the alienation and isolation of young people in large urban centers, most of them come from the greater Athens (60.14%) and Thessaloniki area (10.64%).

More than 160,000 candidates want to live the unique experience of the Olympic Games and 66.5% of them are willing to give up 15 days of their summer and most probably of their summer holidays. In the end, about 45,000 persons will be selected for the Olympic Games and about 15,000 for the Paralympic Games.

The ATHENS 2004 Volunteer Program has been carefully designed; our target is to see the volunteer as a transmitter and receiver for the benefits that result from volunteer work. The Program should operate as a learning experience for the development of the volunteer’s social, communication

and professional skills, whilst contributing, at the same time, to the propagation of the idea of volunteering and Olympism.

Both the undertaking and the responsibility are huge. A concerted effort was required to begin with in order to attract volunteers followed by a comprehensive program for selecting, training, involving and finally recognizing the volunteers' contribution.

To be more specific, after filling in the application the candidate during a personal interview with trained staff members discusses his/her skills and volunteering experience if any and is informed about the volunteer program and the organization's specific requirements. It should be noted that foreign residents who cannot be present for the personal interview, are asked to fill a questionnaire that is mailed to them; until now 45,000 interviews have been conducted by means of the questionnaire.

After the personal interview, a position will be offered, for a specific employment area and specific dates. If the volunteer accepts it, he/she will join a (compulsory) theoretical and practical training program that includes three phases:

- orientation training, i.e. general information on volunteering and the Olympic Movement,
- training at the venues, to familiarize the volunteer with the operation of the specific venue where he/she will be working,
- and, finally, specialized training that covers the volunteer's specific duties.

Volunteers are divided in 2 categories: qualified volunteers who will work in positions requiring special skills and unqualified volunteers who will be assigned to jobs following the above training. I would like to specially mention here the vast majority of young volunteers who will work with us for the success of the Games; the young people who may have just finished high school or have begun their university education will be given the opportunity of following a training program, and joining a large team with highly professional standards, in order to offer their services to a very diversified international public. At the same time, young individuals who have recently graduated from university and are about to enter the labor market, will have a first opportunity to test their skills in more specialized areas. I think that you will agree with me that this will be a unique and decisive experience for their professional life.

The work of the Volunteering Directorate does not end with the recruiting and training of volunteers. During the period leading to the Games, the Directorate tries to keep the volunteers' interest alive by means of newsletters, promotional material, actions and events. It is also actively

involved in organizing the benefits that volunteers will enjoy during their employment, which include:

- uniform, accreditation, equipment and insurance
- free transport from and to the Olympic venues
- boarding during their employment
- a certificate of training and participation
- a quota for ticket purchase
- and finally, special leaves from the public and private sectors to facilitate their participation as volunteers in the Olympic and Paralympic Games in 2004.

From our experience so far, as well as the wider experience of the volunteer movement, volunteers represent an inexhaustible pool of skills, ingenuity and knowledge. We, at ATHENS 2004, have opened a particularly wide range of employment areas for our young and older, Greek and foreign volunteers. These employment areas are:

- | | |
|---------------------------|----------------------------------|
| o Sports | o Spectator Services |
| o Transports | o Games Press Services |
| o Security | o Accommodation |
| o Public Relations | o International Relations |
| o Environment | o Telecommunications |
| o Energy Management | o Opening and Closing Ceremonies |
| o Administrative Services | o Victory Ceremonies |
| o Information Systems | |
| o Doping Control Services | |
| o Communication | |
| o Medical Services | |
| o Language Services | |

Our statistics show that the most popular employment areas are:

- Sports
- Ceremonies
- Public and International Relations
- Spectator Services and Accommodation and, finally
- Information Systems

The selection of the volunteers and the offer of concrete voluntary works to those selected are already reaching its final phase. Until the 13th of May, more than 35.000 volunteers have been selected.

As I said this is a huge undertaking, but the feedback we get so far is particularly positive. People from all over the world are responding to the Olympic message and they will “all be here” for the big event. Allow me for the last time, to tire you with a few more statistical data on the participation by country of residence, as they will give you the true picture of the large Olympic family of volunteers:

- Greece 65,40%
- USA 6,35%
- Spain 3,56%
- Australia 3,47%
- Germany 3,38%
- UK 2,54%
- Cyprus 2,07%
- Canada 1,74%
- Italy 1,04%

In conclusion, I want to underline that the ATHENS 2004 Volunteer Program can and must become a legacy for future host cities, as well as Greek society. Our objective is that all volunteers who will actively contribute to the successful staging of the Athens Olympic Games, shall not only enjoy a unique experience but also become at the end of the event, a source of inspiration for the volunteers of future host cities, whilst keeping up their volunteer work as active citizens.



MY SPORTING CAREER AND OLYMPIC EXPERIENCE

Mr Filbert BAYI (TAN)

Secretary General of the Tanzanian Olympic
Committee

Former 1500m / 1 mile WR holder

My Philosophy

**impressive achievements can not be realised without hard work,
commitment, consistency and sacrifices...**

MY SPORTING CAREER AND OLYMPIC EXPERIENCE

I started being active in sports especially Track and Field (Athletics) soon after completing my elementary school, way back in 1968 in my home town of Karatu, Arusha Region. I represented my school in a number of competitions and won most of them. I represented my province namely Arusha and won gold medal in the mile race in 1969.

That was the first time when Major General Mirisho S.H. Sarakikya (Former Army Chief of Defence Forces and Minister of a new Ministry of Sports in 1974) spotted me and advised me to join the Army as a private soldier.

I joined the Army in 1970 and I was given ample time to train under my own coaching.

THE ERA OF MY VICTORIES IN TRACK AND FIELD

1969 - 1972 I was selected in our National team to represent Tanzania at several International Competitions. The 1972 Olympic Games in Munich, Germany, were my first appearance in these very prestigious games in the history of top class games in the world. I competed in 1500m and 3000m Steeplechase and I was unplaced for the 2nd round, but only managed to be placed at the 6th and the 9th positions in the respective heats.

In both events I learnt a lesson of being boxed at the start several times, I then decided to train hard and invented the tactic of leading the pack of athletes in my next International competition which was the 2nd All Africa

Games in Lagos Nigeria in 1973.

TERRORISM IN SPORTS - MUNICH OLYMPIC GAMES 1972

One of the sceneries that threatened me and I will not forget is the terrorist killings, which took place during the Olympic Games. It was in the morning while I was going for training at a nearby track located in the Olympic Village, at the neighbouring (next building) in the second floor where the Israel team was accommodated; being ignorant of terrorism I was surprised to see people wearing masks and holding machine guns.

Since I did not know what was happening I was not afraid and passed the building of the Israel team and went on with my business warm-up in the track. To my surprise when I came back after my workout I noticed people with masks covering their heads, who had rounded the Israel team; the helicopters were flying over and around the building. In due course there was newsbreak spread in the entire games village that Israel athletes were ambushed by Palestine terrorists. For a while, games were suspended.

Meanwhile, eleven Israel athletes were killed. The counter attack by Germany Army and Police troops failed. Nevertheless, competitions continued for the 16 hours of silence and horror. This experience disappointed me and I was psychologically disturbed. Note that no previous Olympic Games had experienced these horrible things. The theme of friendship, fair play was curtailed. During the whole duration of the games the question of security has taken an upper hand. Olympic Games and other international Games have turned up to be very expensive to organise. Sure security is taken care of, very carefully; but to some extent games have not been very free ever since due to lack of trust on one another. I personally hate to be checked very often when I enter the games village and venues. To a certain extent games have not been as free as they were prior to the Munich Olympic Games.

2nd ALL AFRICA GAMES 1973, LAGOS, NIGERIA

The very historical games to me were the 2nd All Africa Games, which were held in Lagos, Nigeria. Tanzania was among the first countries, which participated in the first games of Africa, held in Brazzaville, in Congo. In 1965 Tanzania sent a small team. I was very young then. However, Tanzania won the first silver medal when our javelin girl won the 2nd place. I had very high hopes to win a medal in the 2nd All Africa Games, which Tanzania was participating for the second time.

My experience of participating in Munich Olympic Games enabled me

to train hard knowing that I was going to compete with top class athletes like Kipchoge Keino, of Kenya. I had to assume my personal training programme and hoped that I would not be boxed like it happened in Munich in the 1972 Olympic Games.

I very well remember the 1973 All Africa Games due to the fact that I managed to defeat my Kenyan brother Kipchoge Keino who was the KING OF AFRICA and the world, the 1968 Mexico Olympic Games Gold medallist in 1500 meters. Until then Mr Keino had not been beaten in African soil in the 1500 meters.

In fact it was a big surprise that the unknown Tanzanian youth of 20 years had defeated the 1968 Olympic Games Champion in Mexico as well as a 3000 meters Steeplechase champion in the 1972 Munich Olympic Games. After beating the Olympic champion, I started to be known worldwide in the arena of track and field. Invitations began to flow from USA and Europe where athletes and sports lovers wanted to see me compete against the scientifically trained athletes. It is very unfortunate that after the 1973 All Africa Games, I could not get an opportunity to compete with Mr Keino, because he had turned professional in USA. Amateurs like me at that time were not allowed to compete with professionals.

MY NEXT MEDAL DREAM IN AN INTERNATIONAL COMPETITION

After I had invented the method of pulling out of the group during the competition, I was now serious to prepare myself for the Commonwealth Games, which were slated for Christchurch - New Zealand in 1974. Note that I had no reliable coach until 1973, I was very lucky that I got in touch with Mr Werner Kramer from the East Germany who was employed by the University of Dar es Salaam as head of students in sports programme.

Coach Kramer noticed my talent and followed my victory of beating Kipchoge Keino in Lagos in 1973. Coach Kramer discussed with me and planned a training programme, which had relevance with my performance, which I had attained in Lagos Nigeria in 1973. I seriously followed his coaching methodology; he periodically checked my workouts during my training. Once in a while I competed in Europe, specializing in 800 meters, which I felt, was the foundation for competing in 1500 meters in future International competitions including the 1974 Commonwealth Games. I more often competed in a mile race as preparation for the Commonwealth Games in Christchurch, New Zealand.

MY GOLD MEDAL AND WORLD RECORD DREAM IN CHRISTCHURCH, NEW ZEALAND

While training hard, I knew I would face strong opposition from great athletes like John Walker of New Zealand, Ben Jipcho and Mike Boit both of Kenya and Rod Dixon of New Zealand.

In spite of running the fastest time of 1500m in the Haag-Denmark in 1973, I did not pose a threat to top athletes that I have just mentioned.

A lot of people knew the gold medal would go to other Commonwealth countries particularly New Zealand (the Host), Kenya, England, Canada and Australia whose athletes had high performances in 800 meters and 1500 meters. Previously, a lot of people had expected John Walker of New Zealand to be the favourite winner, followed by numerous Kenyans who were famous in the event. With the absence of Mr Kramer who had to leave the University for his home country after the end of his contract, Mr Elias Sulus and Mr Erasto Zambi helped seriously to my training and encouraged me to the extent that I was not worried of the big names and decided to go all out for victory. In fact I was physically and psychologically ready to face any challenge and bring a gold medal for my country. My Chef de mission Major General Mirisho Sarakikya who was also the Chief of our Armed Forces called me before the race of 1500 meters which was the final event before the closing ceremony for the games and he told me, **“Bayi you are our hope; if you win our country will be known throughout the Commonwealth and the world at large.”** I seriously digested his words and I promised to try my best and bring honour to my country. Mr Zambi who was my manager gave equal encouragement.

When the gun was fired at the start of the 1500-meter finals with 12 finalists, I went off at full burst and never looked behind until the bell rang to indicate the final lap. I picked momentum and got more courage 200 meters before the finish; spectators in the whole stadium stood up, including Her Majesty, Queen Elizabeth II who was the guest of Honour, seeing me breaking the tape as the Winner with a world record of 3:32.2 beating Jim Ryun’s (USA) record of 3:33.1 which existed for seven years. In view of suspicion of not being a record it took two years before it was ratified by IAAF as the new world record. The second athlete also broke the world record and the others broke their National and personal records.

After my world 1500m record, I received numerous invitations and at one time in Oslo, Norway I was spiked after being pushed. I had to be operated with 9 stitches at my knee and hospitalized for a month. Following my world record early 1975, I was invited to the USA to run Indoor races, which I had little experience. In spite of lack of experience in competing

indoors, I still managed to win in a lot of meets. (Milrose, Sunkist. LA Times etc).

After the end of Indoor Season (1975), I was invited to run a mile race in Kingston Jamaica. I set another world record in the mile in 3:51.0 crushing the previous record of 3:51.1 again of American Jim Ryun since 1967.

I am pleased to say my two world records of 1500m (3:32.2) and a mile (3:51.0) made me well known worldwide.

I posed a threat for the 1976 Montreal Olympic Games, where a lot of athletic fans believed that there would be another world record in 1500m if I would race against John Walker of New Zealand and other top athletes from Kenya, Belgium, and England etc.

PREPARATION AND PARTICIPATION AT MONTREAL OLYMPIC GAMES 1976

The killings of the Israel Olympic team in the 1972 Munich Olympic Games still echoed in my mind; I was not sure if the Montreal Olympic Games would be free from politics. I knew the **peaceful atmosphere, friendship and brotherly mood** of the Olympic Games had got a black spot. I still believed sports constituted familiarization and friendship among the youths of the world. The Munich tragedy disturbed the ever-lasting friendship and harmony among the youth of the world.

All the same I would not loose hope, I was determined and began my preparation directed toward the 1976 Olympic Games in Montreal Canada.

Mass media worldwide had written a lot on who would be the winner of 1500 meters in Montreal, Canada. In 1975 a lot of athletes emerged with good times in 1500m that did not frighten me. I knew what tactics I would use in Montreal. I began to be selective in my invitation so that I would not wear myself down.

I did not like to be a guinea pig to compete in races, which would not give me challenge. At the beginning of June 1976 two months before 1976 Montreal Olympic Games started, the only synthetic athletic track in Tanzania was inaugurated in Zanzibar. Teams from Kenya, Uganda, Nigeria, Sudan and Ethiopia were invited, and had very good athletes.

I ran the fastest time in 1500m of 3:34.6 in Zanzibar, which was the best time in the world for 1976 prior to the Olympic Games to be held in Montreal, Canada. The time in Zanzibar gave me the assurance that I was well prepared for the Montreal Olympic Games and gave me real hope to win a medal for my country. I remembered that there was a saying in East Africa that **“a poor man’s cow never produces”**.

Despite that, I developed a confidence and ambition to win a medal. A

few days later, there was sad news that South African white police (Boers) had massacred black school children in SOWETO Township of South Africa, because they had objected to discrimination in the Education System, (Segregation). At the same time the South African Rugby team was playing with New Zealand. In view of this situation the independent African countries convened a joint meeting in Port Louis, Mauritius to deliberate on this sad issue. They unanimously agreed to boycott the Montreal Olympic Games, because New Zealand had sporting link and played a friendly Rugby match with apartheid South Africa, whose police killed innocent black South African children, simply because they objected to the Segregation of Education System that was being practiced.

Furthermore, IOC had suspended South Africa for going contrary to the IOC Charter of non-segregation in sports. New Zealand, which was a member of IOC, was violating the Charter by playing with South Africa. Tanzania and other African countries decided to boycott the Montreal Games unless New Zealand stopped playing with South Africa immediately and denounced the incident that had occurred. Tanzania was firm in its decision and never went to Montreal. From this situation I failed to compete with John Walker of New Zealand with whom I expected to race hard in order to beat him and perhaps establish a new world record. I did not regret in view of the fact that I also was against the apartheid practice of South Africa.

By not going to Montreal gave John Walker an easy win over the 1500m at a very slow time of 3:39.4 which was below that of the last athlete in our competition in Christchurch New Zealand, where I set the world record in 1974.

As a matter of fact I was very disappointed for not fulfilling my dream, that was to beat John Walker in an Olympic competition. However, I did not regret going to Montreal, as the incidence that had happened in Soweto was a very bad one.

SET TOWARDS 1980 MOSCOW OLYMPIC GAMES

When politics got infiltrated into the Olympic Games in 1968, when USA Afro-American Athletes pointed their fists while standing on the medal awarding podium indicating "BLACK IS POWER", I thought nothing would ever happen in the future Olympics Games, that would be free from politics.

That was the beginning of independent countries to show their identity. I never thought that it would be a principle for countries to be identified by mixing politics and sports, even though it was clearly spelled out in the IOC

Charter to refrain from politics during the Games. But when boycotting seemed the only solution for the politicians who did not sympathize with the athletes, who trained hard for 4 years, sacrificing their time to effectively represent their countries to bring home honour, it seemed that this was going to be the trend especially for the Olympic Games participation. I now felt it was time to move on and to start preparing for the Africa and Commonwealth Games scheduled for Algiers, Algeria and Edmonton, Canada in 1978.

The 1978 All Africa Games were not easy to win because a lot of young athletes from Kenya, Algeria and Ethiopia had emerged and proved a threat in the middle distance races. All the same, I had a convincing win in Algeria in 1500 meters. Two weeks later we flew to Edmonton, Canada to participate in the Commonwealth Games where, in spite of my inventing the tactic of fast lead right from the start, I was beaten to second place by David Moorcroft of England.

MALARIA ATTACK

One of my disadvantages that I have had to live with during my sporting life is the frequent attacks of Malaria, which is caused due to being bitten by mosquitoes. Malaria is a deadly disease for people and athletes living in tropical countries like Tanzania.

Tanzania Government in cooperation with Germany Government gave me the chance to be treated for my malaria in Hamburg at the Tropical Disease Center. I was hospitalised in Hamburg for 2 months during which I had a thorough check up and treatment.

I flew back to Tanzania ready for the 1980 Olympic Games training under an American Coach Ron Davis who was being assisted by local coaches.

While I was in Germany in 1979 Sebastian Coe a British youth broke my 5 year 1500m record in Zurich. I wish I were there to defend my world record, regardless of my age; I was 29 years of age then.

During the final preparations for the Moscow Olympic Games, I had a number of trials during summer in Denmark, Sweden, Finland and Germany. Coach Ron Davis who was then my chief coach advised me to change the event for the Moscow Olympic Games.

I would have a wider chance to win a medal in the 3000m Steeplechase than the 1500 meters, which had big competition since athletes had learnt my tactics. I accepted my coach's advice and began training for the Steeplechase event. I had to learn and train how to properly jump the Steeplechase hurdles including the water jump hurdle, which is a difficult hurdle to jump, and

many athletes who are good are caught at the water jump hurdle.

However, my first attempt in the 3000m Steeplechase was less than 8 minutes 20.0 seconds. In fact, I got more confidence in the event when I won first place in Stockholm with 8:17.9. I then knew I could do better in Moscow. I agreed with my coach to train hard in Steeplechase and forget the 1500m, which had extremely energetic young Britons Sebastian Coe and Steve Ovett who had performed well in their pre-Olympic trials.

The Moscow Olympic 3000m Steeplechase event was never easy, as I had expected. Apart from this being a new event to me, my having no experience and the fact that there were experienced athletes from Poland, Germany, Ethiopia etc., it was also sad and deplorable that my neighbours Kenyans decided to join USA and Canada and a few other countries, and boycott the Moscow Olympics. Of course, politics again entered the arena with the USA boycotting going to the then USSR.

The Moscow Olympic Games 3000m Steeplechase race was not even easy to win, as I had expected after the pull out of Kenya following the boycott. I had to resort to my previous techniques of the fast lead, which I knew would destroy other runners. I led all the way until few meters to the water jump hurdle when the late Bronislaw Malinowski of Poland, who won the race and secured a gold medal, overtook me. I settled for silver medal, which was the first medal Tanzania had won since it first took part in the Olympic Games in 1964 in Tokyo, Japan, only 3 years after being an independent state from Britain.

After the Moscow 1980 Olympic Games, my age was now becoming a threat to my active participation and to effectively represent Tanzania, I had to shift to run long distances of 5000m, 10000m, $\frac{1}{2}$ marathons and marathon, where I had few victories here and there but I never took part in the world championships because I was busy with academic studies.

In 1982 I secured an Athletics Scholarship at Oklahoma University in USA. I could not go along with Oklahoma weather because it was cold all the time and there were no trails and hills to train for serious training to attain top form. I moved to University of Texas at El Paso (UTEP) and found my other countrymen, namely Suleiman Nyambui, Gidamis Shahanga and Zakaria Barie, who encouraged me to train hard as they were all long distance runners.

After joining University of Texas at El Paso, I developed an interest to participate in the 1984 Los Angeles Olympic Games, where I had decided once more to attempt the 3000m Steeplechase. I knew I would get good coaches who would coach me efficiently to a tune of being able to win a medal in Los Angeles.

The year 1984 was good for me because prior to Los Angeles Olympic

Games, I managed to win 3 big races out of 5 which I took part in. The only prevailing problem was that all races were road races; I did not attempt track races, which make big difference with Steeplechase at the Olympic Games.

Unfortunately, I developed a problem in my right leg, which developed shin splints effects. I finally decided to withdraw due to this problem, as I knew I would not be able to run a very technical event like Steeplechase when I had shin splints.

This was the end of my active sporting career involvement aspiring for the Olympic Games participation. I then concentrated on my studies at UTEP and graduated with a Bachelor of Science in Education in 1988. I returned home and continued with my services as an Army Officer, with the rank of a Captain in the Tanzania People's Defence Forces (TPDF), from which I retired in 2001 with the rank of a major.

In 1992 Barcelona Olympic Games I coached my National Athletic team using my knowledge and experience attained over the years. I had a few athletes; Tanzania did not get any medal but performed well.

While in Tanzania, I managed to attend athletics **advanced coaching** and **officiating courses** at the Regional Development Centers for English speaking countries in Nairobi, Kenya.

I am so far a level one lecturer in both coaching and officiating. I am also a member of the technical Committee of the International Association of Athletics Federation (IAAF) and Secretary General of the Tanzania Olympic Committee - I was elected into office in December 2002.

I am pleased to inform delegates that my wife and I have established a Private English Medium Nursery, Primary School which has been extended to Secondary School. All campuses have over 580 pupils and students; we are also managing over 80 members of staff. I have also established the Filbert Bayi Foundation (FBF), a non-profit foundation geared to promote sports in our country Tanzania.

The inauguration was done by the British High Commissioner in Tanzania in 2003. The FBF is expecting to establish a sports Complex that will cater for athletes from all parts of the United Republic of Tanzania and the world at large.

DRUG USE IN SPORTS

Since 1968, Olympic Games have faced political interference. We are not sure what will happen in the future Olympic Games. Probably the next Olympics in Athens and Beijing will be politically free because people are tired of politicians using games as a forum to exercise the political will. At the Sydney Olympic Games in the year 2000 in some extent there was no

evident political interference. Again probably the Sydney Olympic Games were more harmonious because the two Koreans marched in the stadium during the opening as one country carrying the Olympic flag indicating that Olympic Games were not for politics but mutual understanding and love of sports.

This is what has to be done in order to bring the world youth together, to strengthen **friendship** and **fair play**. I congratulate the IOC for setting this example and the Sydney Games Organising Committee for putting up the best games and I hope Athens will do the same.

But Olympic Games are also threatened by drugs in sports. During our times there were no drugs, athletes were very amateur, the use of drugs for enhancing performance was non-existent. Athletes were proud of participating in sports for glory only. The issue of using drugs in sports, started only when sports was converted from amateurism to professionalism. The financial element of rewarding athletes has advanced athletes to think ways and means of acquiring victory by use of drugs or other unfair means. During the 1988 Olympic Games, Ben Johnson's drug use showed an indication that science is now all out to destroy the physical capability of excellence in sports.

The drug use in sports undermines "**fair play**" which we have been enjoying in the previous years. Some clever athletes and coaches have used drugs to attain performance contrary to sports ethics. Now the IOC is spending a lot of money to curb this situation. Some of the behaviour has been prompted by some International Federations by allowing some organizations (e.g. IAAF allowing Athlete Representatives and winners of different events of IAAF championships to be officially awarded big money prizes for their top performance). It is, therefore, more likely for the athletes to be tempted to resort to using drugs so as to unjustly win.

We need to promote "Fair Play" in sports. We have to fully support World Anti-Doping Agency (WADA) in the struggle against drug Use in Sports.

WADA will never succeed in this battle alone, if sport officials, doctors, athletes and athletes' representatives don't say "NO" to drug use in Sports.

Countries with advanced science in sports will always be in the upper hand to win against poor developing countries. While those with poor sports science facilities will never win if we cannot stand firm in seeing to that there is fair play in the competitions.

Serious researches should be conducted to eliminate this dirty game of drug use in sports. There should be a deliberate way of educating our athletes that the use of drugs in sports, is both injurious to their health as

well as contravening the spirit of fair play. Serious and thorough check should be conducted to every athlete competing in the Olympic Games.

Finally, I wish to tell the youth of the world that sports is the only phenomenon that brings **love, harmony and friendship**. Let us celebrate our future Olympic Games in peace. Uphold the "**Olympic Truce**" especially at this time when so many wars are being fought in the world; let this be the guiding principle to promote everlasting peace and understanding in the world.



MY OLYMPIC EXPERIENCE

Dr Stephanie COOK (GBR)
Olympic Gold Medallist in Modern
Pentathlon, Sydney 2000

INTRODUCTION

I am delighted to be here today and to have the opportunity to share my experiences with you. Hopefully this will give you a greater understanding and insight of what it is like to compete at an Olympic Games.

You could say that my Olympic experience is limited to one day of competition sandwiched between an Opening and Closing ceremony, as that really is all I did physically within the Olympic city of Sydney in 2000.

But the experience of being an Olympian is so much more than just competing and bears so many more responsibilities than those to yourself, your coaches and your country on the field of competition.

MODERN PENTATHLON

My sport is Modern Pentathlon.

It is the ultimate sporting challenge consisting of the 5 diverse events of shooting, fencing, swimming, show jumping & running. On the physical side there is the swimming & running; on the mental side, shooting requires stress control & a precise technique; fencing requires adaptability & intelligence; whilst riding an unknown horse requires a mix of self-control & courage.

LEGEND

The sport was born, so the legend goes, from the bravery of a young French cavalry officer in Napoleon's ranks during the Franco-Prussian war

in the nineteenth century. The officer was sent, on a horse he had never ridden before, to deliver a message. Having defended himself with his pistol & sword, & after his horse had been shot down beneath him, he swims across a raging river & delivers his message on foot.

VICTOR LUDORUM

Baron Pierre de Coubertin had always greatly admired the pentathlon of the ancient games, which formed the climax of the competition, with the winner being crowned as “Victor Ludorum”. Eventually De Coubertin was able to have the event reintroduced in its modern form at the 5th Olympiad in Stockholm in 1912.

FORMAT

From 1912 to 1980, the Olympic Modern Pentathlon competition was held over 5 days with 1 event per day. Between 1984 & 1992, different formats were tested & eventually in 1996 the current 1-day format was introduced. The Games in Sydney 2000 marked the inaugural event for women.

OLYMPISM

Modern Pentathlon is the only sport that was created in its entirety for the Olympic Games, all other sports having existed independently before joining the Olympic Movement. The 5 Olympic rings are reflected in Modern Pentathlon’s 5 events & participation from all 5 continents.

It is therefore easy to conclude that Modern Pentathlon is in the heart of Olympism & is one of its most important roots, a part of Olympic culture & legacy. It has been called the “true Olympic sport” and the “sport that most accurately conveys the ideal of Olympism”.

It was De Coubertin’s belief that it would be the event above all others that “tested a man’s moral qualities as much as his physical resources & skills, thereby producing the ideal, complete athlete”.

CULTURAL ASPECTS

As with, I believe, all multidisciplinary sports, and I am sure most others, the spirit between competitors at the elite level is great. Modern Pentathlon is now included in 90 National federations throughout the 5 continents. Although it will never be a massive sport, the number of participants is ever increasing.

From international training camps in various countries to the cultural experience of competing in cities as far ranging as Beijing and Rio de Janeiro, international sport serves to unite across the continents. And then there is the ultimate joining together of nations in the international family of Olympians.

BACKGROUND

When I was at school I am sure that no one would have picked me out as being a future Olympian, though I did enjoy a variety of sports from hockey to athletics.

It was not until I was a medical student at Oxford University that I first took up Modern Pentathlon in 1994. I came into the sport as a runner & a rider, with shooting & fencing being new challenges.

When I was training to be a doctor I never thought that I would end up with an alternative career as an athlete. I did take some time out of my medical career to train fulltime & my dedication to the sport paid off when I qualified for the Sydney Olympics in March 2000 at a World Cup competition in Mexico City.

OLYMPICS

Modern pentathlon was one of the last events at the Sydney Olympics with the women's competition being held on the final day, and so much of my time was spent away from the Olympic venues, and away from Sydney altogether. We were based on the Gold Coast near Brisbane at the British Olympic Association Holding Camp. This was a fantastic place to be based for our acclimatisation period & final preparations. It also allows for the cross over of so many disparate sports from our nation that would never meet outside of the special environs of the Olympics.

We did however have the opportunity to fly down for the opening ceremony, which still remains one of my highlights. That was the first time

that I got the feeling of being part of something so much bigger that I could ever have comprehended.

It was an incredible experience to follow our team captain, Matthew Pinsent, the rower, out into the Olympic stadium & the evening culminated with Cathy Freeman lighting the Olympic flame.

Then it was back to the Gold Coast for our final preparations and the chance to watch the first medals being won.

OLYMPIC VILLAGE

So we returned to the Olympic village during the 2nd week of the Games & eventually the day of the competition arrived.

By this point my nerves had been building up as well. Despite trying to focus on it like any other competition the atmosphere at the Olympics really is unique and as an athlete it is important to rise to this rather than be overawed by it.

COMPETITION DAY

The morning started very early & I found myself sitting down to breakfast with Audley Harrison, the British heavyweight boxer who was also to win a gold medal later that same day. He was tucking into a full fat fry up while I settled for muesli and bananas!

SHOOTING

The first event of the day was the shooting - 20 timed shots aimed at a target 10m away.

Shooting is never a good idea when you are nervous. It's hard enough trying to hit a target from 10m away normally but when you find yourself in the spotlight your hand suddenly doesn't feel quite so steady. It felt as if I could hardly hit the target let alone the bull's-eye, but then I think all the other competitors were feeling much the same!

I finished on a score of 178, which put me in 8th place - a respectable start.

FENCING

Next came the fencing. One hit against every other competitor, with hits being registered via an electronic tip at the end of the epee.

Now I absolutely love the sports of modern pentathlon, but fencing is the one that I have always struggled with most. During my earlier years as a pent athlete I used to get quite badly beaten up on the fencing piste and always had bruises down my arms and legs!

I had a bit of a blip in the middle of the fencing where I lost a few bouts in succession, and really had to draw on all my inner resources to pull through, but managed to finish the event strongly. That was where some of my mental preparation with my sports psychologist really came into its own. Although I dropped down the ranks a little, I was still well in contention.

SWIMMING

Next we moved to the aquatic centre - the site of some of the most exciting swimming ever seen earlier in the Games. This is a freestyle time trial over 200m with athletes seeded into heats.

Whether it was the inspiration of standing on the same blocks as Ian Thorpe with his huge feet, or the shock of the underwater camera which I decided to try to chase, I managed to come home in a personal best time.

After the swim I was back in 14th place, but still had my best events to come.

SHOW JUMPING

For the show jumping phase the athletes ride unfamiliar horses over a course of obstacles up to 4 feet in height.

The horses are allocated by picking a ping-pong ball with a number on it out of a hat. I drew horse number 1 - a good omen I thought - it was called Wagga Wagga, and turned out to be something of racehorse!

After just 20 minutes and a maximum of 5 practice fences we were in the ring to face the imposing course of show jumps.

There had already been some significant carnage - one of the Italian girls fell off, and the Russian who was in the lead knocked up rather a lot of penalty points.

Thankfully for me, the ride is one of my strongest disciplines, & with just 2 fences down, I moved back up into 8th position.

RUNNING

And so with 4 events done, it just left the run. 3000m around the baseball stadium.

What I believe makes pentathlon especially exciting is the handicapped chase start. The points' difference between competitors after 4 events gets converted into seconds, so the leader after 4 events sets off in the lead with the other competitors following at the calculated intervals.

I set off in 8th place, 49 seconds behind the leader. I soon made up some of the places and one of the most exciting moments was actually moving into the bronze medal position and knowing I had won an Olympic medal.

But of course I knew that I could not stop there and just kept running gradually closing the gap and finally moved into the lead with only a few hundred metres to go.

As I approached the line I can remember thinking that my life would never be the same again, and I almost turned round and ran in the other direction. But then I thought better of it and continued on towards the maelstrom of media and cameras.

MEDALS CEREMONY

The medals ceremony was another very emotional and special moment, and it was made even more poignant having 2 great friends of mine on the podium with me - Kate Allenby, my British team mate, & Emily de Riel, the American whom I used to train with at Oxford.

It is one of those moments that is virtually impossible to put into words – the relief & pride at finally having achieved your ultimate dream.

CLOSING CEREMONY

With all of that excitement it was a frustrating time trying to clear doping control, especially with the closing ceremony already kicking off.

When we finally got to join the rest of the British team we were given a standing ovation and I was carried on the shoulders of some of the athletes as we entered the main stadium. It was certainly nice to have a big party laid on for us that night, and a spectacular fireworks display!

Before any of it had the chance to sink in, I was on a plane back to Britain with most of the rest of the British team.

TEAMWORK

The success that I have had is a reflection of the support I have received from many different people. My support team in Sydney consisted of a whole host of people. We all worked together as a team and as a result achieved far more than any one of us would have done on our own.

AFTERMATH

That one day certainly turned my life upside down, but brought with it some amazing opportunities.

As well as all the fun things, it has given me the opportunity to make a small difference to some of the things that I consider to be important - like giving something back to sport by encouraging youngsters to get more involved and supporting a number of different sporting and medical charities.

From helping in the campaign to preserve school playing fields in my local area, to travelling to the earthquake zone in Gujarat in India to help raise awareness of the work that MERLIN - a charity providing health care in crises situations - is involved with, there has never been a dull moment.

FUTURE

In 2001 I went on to become both European and World Champion to add to my Olympic title. It was a fairytale ending to my Modern Pentathlon career.

I am now back working as a doctor and training to be an Ear, Nose & Throat surgeon. But sport is never far away, and I take very seriously the role of ambassador for my sport and for the Olympic movement. It is all just part of my duty as an Olympian.

I would just like to end by wishing each and every one of you a very successful future in whatever you decide to do.



THE OLYMPIC TRUCE: AN ANCIENT CONCEPT FOR THE NEW MILLENNIUM

Mr George PAPANDREOU (GRE)

Vice-President of the International Olympic
Truce Center

Leader of the Opposition in Greece

Ambassador Stavros LAMBRINIDIS (GRE)

General Director of the International Olympic
Truce Centre

INTRODUCTION-HISTORY

As we examine the roots of the Olympic Legacy, we should be mindful that in the past the Olympic Games served as a real time for peace.

It is a story that comes from ancient Greece and from the times when the Olympics were created. To be exact, it comes from approximately 3,000 years ago, from the Peloponnese - a region of Greece that was divided among several city-states that fought each other almost continuously.

One day, the King of one of these warring states, Iphitos of Elis (from the region where Olympia is located), asked the oracle of Delphi about how to end this cycle of violence. And the oracle said that they should organize an athletic and cultural festival every fourth summer. And during this festival, there should be declared a sacred haven of peace. And while these games were being held, all hostilities among all states should cease. Warriors should lay down their shields and weapons outside the stadium walls. All states should declare Truce or in Greek «Ekecheiria», which became the Olympic Truce.

Thus, in fact, we did not have an athletic festival that then incidentally helped peace, but the actual purpose of the Olympic Games, upon their creation, was to bring a brief break to conflict in ancient times. And the Olympic Truce was followed as a “sacred tradition” for over one thousand years.

There was a call before the Games, when Truce heralds from Olympia (called “Spondoforoi”) would announce that now the Games are to begin, wars would stop, the athletes would leave the battlefield if they were on the battlefield and go to Olympia where the Games would take place. And in

fact, we have even statues commemorating peace that was made between different warring states during the Olympic Games.

REVIVING THE OLYMPIC TRUCE IN OUR TIMES – NO PANACEA BUT ALSO NO UTOPIA

Today, there is a major effort underway to revive the Olympic Truce during all future Olympic Games and beyond. To that effect, in July 2000, the International Olympic Committee established an International Olympic Truce Foundation in Lausanne and an International Olympic Truce Centre in Athens, in close cooperation with Greece.

These are international non-governmental organizations within the context of the Olympic Movement. They are designed to promote the Olympic ideals and a culture of Peace, an international cease-fire, during all future Olympic Games. And also to utilize Sport and the Olympic Ideals to promote peace and understanding not only during, but also before and after the Games. To make a symbolic, but at the same time powerful, call.

To some, this sounds a bit utopian. And maybe it is not unreasonable for them to be sceptical. But one should also be reminded that, in 1896, when Pierre de Coubertin revived the Olympic Games, that initiative then was seen as a very strange, if not “crazy,” idea. And a little more than a hundred years later, it has become the pinnacle of international athletic events, a worldwide celebration of humanity. In other words, this is not a “romantic” idea, but one, which may be able to mobilize and become a real spirit of our new world, which we are creating in this new millennium. And while it is no panacea, it is certainly also no utopia.

The Olympic Movement is a non-political movement. It has no means of enforcing the Truce, nor does it portend to have a magic wand to bring peace where governments, international organizations, or religions have failed. But it is making a powerful symbolic call for the Olympic Truce, a call for breaking the cycle of violence for a few days during all future Olympic Games, and hopefully beyond.

A call to create a window of opportunity for longer-lasting peace, which can then be placed in the hands of all those in the world whose job it is to attempt to negotiate peace.

RECENT EXAMPLES OF TRUCE

There already have been some substantial results since Juan Antonio Samaranch began with this idea, and Jacques Rogge powerfully now leads it, this modern idea, bringing it back to life some years ago. What are the specifics?

First, the Olympic Movement was able in Bosnia, during the war, to have at least one day of truce during the Lillehammer Games in Norway in 1994. And UNICEF then could utilize this window of opportunity to inoculate thousands of children during that one day of truce: Muslims, Serbs and Croats from all sides.

Second, we have the Sydney Games in 2000, where the North and South Korean teams marched into the stadium together, under the same flag. One cannot easily imagine of any other world event that would have given the two Koreas the incentive to make that remarkable symbolic march other than the Olympic Games.

These are just some of the small or large examples of what might happen when this inspiration does take hold and does create the possibility for a moment of peace.

But we also have, out of this idea, more and more support worldwide. We have a special paragraph supporting the Olympic Truce in the UN Millennium Declaration in September 2000, signed by over 160 leaders from around the world. And on 3 November 2003, 190 UN Member-States, a number unprecedented in UN history, unanimously co-sponsored a UN Resolution, submitted by Greece, urging for the respect of the Olympic Truce during the Athens 2004 Games.

Before that, during the Sydney Olympics, the IOC, and leaders from Greece, China, Japan, Russia, the United States, and elsewhere all sent appeals for the observance of the Olympic Truce.

The Pope of Rome in September 2002 and then again in 2003 made a worldwide plea, an appeal for the respect of the Olympic Truce in the Athens 2004 Games and beyond.

The 15 leaders of the European Union in the Nice and Barcelona Summit Conclusions included a paragraph in support of the Olympic Truce.

The United States Senate, in a unanimous 6 September 2001 Sense of the Senate Resolution, supported the Olympic Truce.

Finally, we have begun a signing of a Declaration in support for the Olympic Truce by personalities around the world. Over 380 political, religious, athletic, cultural and other leaders from all over the world have already signed it. The first to sign were George Papandreou, the Greek Minister for Foreign Affairs who is also Vice Chairman of the International

Olympic Truce Foundation and Centre and his Turkish counterpart, Ismael Cem, which is in itself a powerful symbolic statement. In 2002, Nelson Mandela and 23 renowned personalities from the world of Culture added their signatures to the Truce Statement, launching a worldwide signature drive from personalities in the Letters and the Arts. Over 80 Foreign Ministers, including many from countries that are in conflict, have already signed their support. As have a number of Heads of State and Government and leaders of International Organizations. And last year, in Prague, all members of the IOC signed onto the Statement, launching this world appeal officially to all members of the Olympic Family.

TRUCE PROJECTS – MAKING IT HAPPEN

We have thus seen some very important concrete developments on an idea that first began as very much a romantic idea. But we are also developing a number of programs for implementation throughout the four year period in between the Games, which are based on three pillars of action.

One is to inform and educate public opinion around the world, especially decision makers and opinion leaders who can make a difference, to begin making the Olympic Truce a household phrase. The second is to engage the younger generation, educational institutions, and other important constituencies and opinion-makers (athletes, diplomats, policy-making think tanks, etc.) in educational and grass-roots truce activities all around the world, and we are at this point developing Truce Action Kits for schools around the world, including in the Chinese language. And thirdly, we are working on actually helping conflict regions follow the truce during the Olympic Games.

CONCLUSION

Ladies and Gentlemen, this is an attempt to revive the spirit of what the Olympic Games were in ancient times. With the Olympic Games coming back to their “home” in Athens in 2004, it is most appropriate that the IOC and the Greek government are helping spearhead this effort today.

Athens will be the beginning of this movement, not its end. In 2006 and 2008, Turin and Beijing can pick up the baton, and lead the world in celebrating a very different and glorious Olympic Games, with the Olympic Truce as one of their cornerstone messages.

For this movement is not simply an attempt to revive the Olympic Truce, but rather to revive and further strengthen the ideals of the Olympic Games. And there are so many very important ideals, of fair play, of human measure, of a meeting of different cultures and different societies and different countries all working together in a peaceful and beautiful event. And, above all, a celebration of the glorious culture of the city and the country that have the honour of hosting the Games, and a celebration of Peace and Understanding among all peoples and cultures.

In fact, in this global world that we are creating, one sees that there is a strong quest from our societies, from societies around the world, for the values that unite us as humanity and that can bring us together. And the Olympic Games happen to be, with the Olympic Rings, the most recognizable symbol of unity in today's world. So, as we watch with inspiration the extraordinary achievements of the athletes, their skill, their grace, their strength, we also might do something more than simply watch. We could become beacons of the Olympic ideals and of this idea. We can try to be educators by example.

For this, we look to all of your support and leadership, and pledge all our support in making it happen. Dear friends, distinguished participants, conflicts in the world will not cease overnight. Sport cannot impose peace; but it might inspire it. And if we can stop fighting for 16 days, maybe we can do it forever.



ETHICS AND OLYMPIC GAMES

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Allow me to start by asking all of you to consider for few seconds the title of this presentation. Noticeably, it has two distinctive parts: it is about *ethics* and it is also about the *Olympic Games*. Some might be wondering what, if any, is the relationship between the two. Others might be sceptical that such relationship could ever exist. Still others might be thinking that talking about ethics and the Olympic Games is an oxymoron. These as well as other possible initial reactions to the invitation to consider the two elements of this presentation could very well serve as the starting point of a stimulating intellectual exercise. However, proceeding from any of these junctures might not be the most advantageous way to examine the relationship between ethics and the Olympic Games. This is so because they do not guarantee that we share a common and clear understanding of what these two terms mean. In order to facilitate the discussion and to avoid misunderstandings, it is first necessary to talk, albeit briefly, *about* ethics and the Olympic Games.

Ethics, but most precisely philosophy at large, is generally considered at best a subject matter studied in school or the toy of authoritative experts and at worst something old fashioned, with an impenetrable jargon and, ultimately, useless. I am not sure about the reasons but nowadays ethics does not enjoy a great reputation. Perhaps, it is because people associate ethics with an inventory of prohibitions designed to control their behaviour. Perhaps, it is because people think these prohibitions are meant to prevent them from having fun. Perhaps, it is because ethics is viewed as the exclusive prerogative of religion. Or perhaps, it is because people believe that ethics boils down to simply a matter of opinion. But the nature of ethics has nothing to do with these charges. Ethics is not a system of simple, conservative, and negative rules. Moreover, ethics is not the property of any single institution or group. Far from this, ethics is a kind of *reasoning* by

which one attempts to discover what is good and desirable in life and that necessarily involves decisions about how one ought to behave. In other words, ethics is about the good life, the kind of life that is worth pursuing. In defending the kind of life deemed as good one is obliged to give reasons to justify it. And these reasons cannot be grounded on self-interest alone, for ethics implies a move from the *I* to the *we*, to a universal point of view. Interestingly, ethics opens up the possibility for agreement on some fundamental values regardless of people's widely different national, ethnic, cultural, socio-economic, and religious background. In short, ethics is a way of thinking that attempts to justify *and* materialize the principles and conditions by which we all can flourish.

Unlike ethics, and in spite of some criticism, the Olympic Games seem to be widely honoured and valued. The increasing interest in hosting the games, the number of participating countries as well as staggering TV audiences, among other indicators, confirm this. In addition, people across the world agree on what the games are about. The consensus is that the Olympic Games are an international multi-sport event of exceptional global proportion and allure. At the core of the Olympic Games resides, precisely, a species of games: competitive sports. However, contrary to what many believe, the games are more than games. They are about politics, broadly understood, and ethics. For Pierre de Coubertin, and his successors as president of the International Olympic Committee (IOC), the worth of the games did not lie in the athletic events but in their *raison d'être*. In his day, Coubertin complained that people misunderstood his project. The crowds, he wrote in 1920, "had seen five successive Olympiads held with increasing pomp and circumstance, and yet we felt that they still had only a vague grasp of the meaning and import of the Games."¹ Unsurprisingly, at the dusk of his life Coubertin insisted that "the athletic instinct must be surrounded by... moral concerns... It must invite philosophy to arbitrate its competitions."²

After these succinct remarks about ethics and the Olympic Games, we are in a better position to resume our discussion. It is important to notice that based on these remarks it is clear that the *rénovateur* of the Olympic Games wanted them to be profoundly inspired by a set of values - values that presumably are related to the good life. To the extent that this set of values and the approach to the games it imposed were defended through elaborated arguments, the games were inherently ethical. Therefore, the issue at stake is not whether there is a relationship between ethics and the Olympic Games but the evaluation of the particular ethical view advanced by Coubertin for them. Is it defensible? Is it desirable? Is it feasible? My intention for the remainder of this presentation is to expound, discuss, and evaluate Coubertin's ethical view of and for the Olympic Games. This was a complex

philosophical vision he referred to with the neologism *Olympism*. In spite of the lack of a clear articulation and the pervasive contradictions in its implementation, this philosophical vision assists us in making sense of an institution that has mesmerized us in multiple levels for scarcely, if not surprisingly, over 100 years.³

Some Thoughts on Olympism

In 1908, discussing the difference between world championships and the Olympic Games, Coubertin stressed that the uniqueness of the latter was that although including international competitions they “are ‘something else’ as well, and it is just this, ‘something else’ that matters, as it is not to be found in any other variety of athletic competition.”⁴ This *something else* is his conceived Olympism. Arguably, this philosophical vision constitutes the driving force behind the universal charm of the Olympic Games, what sets them apart from any other sporting event.

Although Coubertin wrote several articles discussing Olympism and mentioned it in many more, he never articulated a concise and clear definition. Indeed, Coubertin continued adding ideas to, and even reformulating, Olympism until later in his life. Historically, the complexity of the concept might reflect the fact that Coubertin was influenced by, and nurtured himself from, different worldviews ranging from classic Hellenism to English muscular Christianity to French social reformism to classic nineteenth century liberalism.⁵ Coubertin’s radical eclecticism and disorganized writing make the understanding of Olympism a challenging project.⁶ Here is an account by noted Olympic historian David C. Young of his quest to grasp the meaning of Coubertin’s Olympism:

For years, no one disliked this term more than I; for it seemed to me meaningless or at best fuzzy. And I, like many others, spent hours of agony at ancient Olympia-surrounded by great natural beauty and awesome history-struggling with my fellows in International Olympic Academy small groups sessions under the Academy’s trees, trying to define “Olympism” so we could give our required report back at the general Academy meeting...I began to detest the word “Olympism” all the more, because I saw my fellow delegates truly discomforted because they could not identify this will-o’-the-wisp. But at my third such session, Olympia’s trees and history-along with the camaraderie of my group of new-found friends from truly diverse national and ethnic background-worked their magic. Those are powerful trees.⁷

I, as well as many of you, have experienced Young's agony. I can also attest that Olympia's trees possess a rather strange power! I bring this story to your attention because it illustrates that no matter how complex a concept is, or appears to be, patient, critical, and systematic examination allows for better understanding and conceptual clarity. Indeed, Young and his group constructed a definition that helped them make sense of Coubertin's ideas. Their definition simply, and credibly, proposed that "*Olympism is the pursuit of individual human excellence in the context of international brotherhood and good will toward men.*"⁸ This is not far from the *normative* exegesis of Olympism proposed by Olympic authorities. For instance, the Olympic Charter advances that

*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.*⁹

It also pronounces that

*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.*¹⁰

Both Young's group and the IOC's definition make the explicit pursuit of moral values the distinguishing feature of Olympism. This is apparently the same conclusion reached by scholars such as Warren P. Fraleigh, Hans Lenk, and Jeffrey O. Segrave.¹¹ Clearly, under the precepts of Olympism, sport, and consequently the Olympic Games, there lies an educational technology, a means to advance and materialize a set of moral values. Without these values, the Olympic Games would just be, to use Coubertin's phraseology, world championships, or "*simply games.*"¹²

As a formulation for moral improvement, Olympism suggests ethical principles at two different levels: the collective and the individual. The collective level, as noted almost unanimously, calls for international understanding and global peace. Coubertin could not have been more emphatic about these goals. For instance, he said that "*the restored Olympic Games must provide a happy and fraternal meeting place for the youth of the world, a place where, gradually, the ignorance of each other in which people live will disappear*"¹³ and that "*Olympism is the veneration of peaceful and confident youth.*"¹⁴ Optimistically, if not unrealistically,

Coubertin declared that “*democracy and wise and peaceful internationalism will make their way into the new stadium.*”¹⁵

In normative Olympic parlance the collective dimension of Olympism and its purported goals are ubiquitous and tend to dominate public discourse. Given Coubertin’s stress on the individual dimension, it is surprising that it receives so much less attention. When mentioned, the individual dimension also tends to remain in a deeper level of generality than the collective. For sure, the pursuit of a balanced life, excellence, and fair play are usually remarked as lofty goals. But there are other elements of Olympism at the individual level that were very important to Coubertin that are often neglected or minimized perhaps because they are dissonant with current normative readings of Olympism. I now turn to the analysis of what I believe are plausible contents, or readings, of Olympism at the individual level as formulated in Coubertin’s writings. This is an important exercise because it assists us in making explicit the role that Coubertin envisioned for sport and the Olympic Games in his conception of the good life.

The Individual Dimension of Coubertin’s Olympism

Much like many of his contemporaries, Coubertin believed that sport was a powerful technology for instilling in the youth the values needed to succeed in an increasingly industrialized world. No wonder then that Coubertin saw in Theodore Roosevelt, with whom he maintained a close relationship, the epitome of the *strenuous life* - a life in which physical activity occupied a central place as a means to nurture hearty individuals and, therefore, robust societies. Indeed, Coubertin eulogized the American president as someone who “*remained a devotee of athletics up to the end of his virile existence.*”¹⁶ Coubertin eloquently articulated his instrumental view of sport expounding,

*On the day when a nation exists in which each young man possesses sufficient taste for physical exercises to make him practice them regularly, either alone or with his comrades, seeking in wholesome sports an admirable means to perfect his health and increase his strength, then on that day humanity - or a section of it, at least - will have realized perfection.*¹⁷

In spite of his vision of humanity’s perfection as the improvement of health and strength through vigorous physical exertion, Coubertin did not merely see sport as a means to an end but also as an end in itself. In 1935

Coubertin celebrated the idea “of effort opposing effort for the love of the effort itself.”¹⁸ Years before he had explained “*that the first prerequisite [for ‘becoming Olympic’] is to be joyful.*”¹⁹ Although Coubertin emphasized that Olympism was a call to live sport in its intrinsic strength until the end of his life, this view has been secluded by the utilitarian, sometimes abusive, approach to sport. However, it seems to me that Coubertin’s often forgotten aspect of Olympism is more encompassing and radical in so far as it did not lead to the good life but constituted the very possibility of living a life that is intrinsically satisfying. To put it differently, in the love of effort and joy advanced by Coubertin for the practice of sport there is, borrowing from philosopher Doug Anderson, a quest to humanize the individual, to recover our own humanity.²⁰

The notion that the Olympic Games “*are the quadrennial celebration of the human springtime*”²¹ takes its full meaning when appreciated from Coubertin’s intrinsic approach to sport. This is the case because the Olympic Games remind us that sport is pregnant with humanizing potentialities that can be realized. At the same time, they function as an invitation to do so. This realization is facilitated if and when one enters the sport arena with an open attitude, unconcerned about the possible payoffs of our engagement with the activity. Perhaps this is what Coubertin meant by saying that physical “*Exercise ceases to be sporting when it ceases to be passionate. But try to make anyone understand that who has never experience the intensity of muscular joy.*”²² The force of this description resides in our own experiences of sport, which offer us a *lived* sense of possibility, spontaneity, creativity, and enjoyment. When this happens we become attuned to our possibilities, the doing rather than the achieving is at the forefront of our concern, and we enter into a profound dialogue with ourselves. Such encounters themselves are what we aim at, even if they are not instrumentally useful. In these instances we are inspired, found meaning, and become fully aware of our humanity. Coubertin would agree saying “*when a human being passes through a phase of ‘bodily freedom’... a measure of intense enjoyment once again becomes essential to the proper, vital functioning of the individual.*”²³ Clearly, for Coubertin the intrinsic value of sport was central to becoming fully human.

Coubertin not only praised the joy of sport as the fulfilment of human life but also reminded us that this was not possible when prudence and scientific rationalities prevail. For instance, Coubertin declared that

Another utopia consists of believing that, in the name of science, athletics can be linked to moderation, and can be made to coexist with it. That would be a monstrous marriage, indeed. Sports cannot be made

*fearful and prudent without compromising its vitality. It needs freedom of excess.*²⁴

Similarly, in another passage Coubertin explained that “*The term ‘Olympic’ incorrectly evokes an idea of tranquil balance, of forces in perfect counterbalance, a scale in perfect equilibrium....But come now! This is hardly human, or at the very least hardly youthful!*”²⁵ Notice, one again, the issue of sport, its vitality, and its relevance to humanity. But what did Coubertin mean by saying that “*Athletes need the ‘freedom of excess’*”²⁶? Was he arguing for unruly or irresponsible behaviour, chaos, or even brutality? Definitely not. That for Coubertin could hardly put us in touch with or reawaken our humanity. What he had in mind was the liberation from the constraints that prevented human spontaneity, creativity, and enjoyment from arising. The freedom of excess proposed by Coubertin seems to be a condition for human flourishing. The call for excess, one may say exuberance, has to be interpreted as an invitation to try new alternatives, to go beyond habit and repetitive responses, to cross new boundaries, and, ultimately, to bring human potential to life. I believe that Coubertin’s project was about pursuing an authentic life, a life in which the exploration of our capacities leads us to novelty and sheer meaning.

By saying that “*To try to make athletics conform to a system of mandatory moderation is to chase after an illusion,*”²⁷ Coubertin gave testimony to a human predisposition to look for new meaningful totalities. And also encouraged people to do so because in the actualisation of this predisposition resides a possibility for self-discovery. The latter was so important to Coubertin that for him the ancient ideal *know thyself* was “*the be-all and end-all of physical culture, summarizing its requirements and objectives.*”²⁸ This is, again, quite revelatory in that he did not propose to look at the further consequences of involvement in sport but as an immediate revelation of who we are. Interestingly, Coubertin did not even say that this knowledge could be used to become a better athlete. Rather, the pursuit of self-knowledge is the be-all, end-all of sport because its *utility* value is that it is instrumentally useless... except that in knowing ourselves we can learn to live more authentically. And that seems to be something we seek for its own sake, something that is at the core of the good life.

There is a final element in Coubertin’s ideas that I would like to discuss with you because it reaffirms his call for excess and the impossibility of mandatory moderation. Discussing the definition of sport, Coubertin affirmed that the “scorn for potential danger” was both “essential and fundamental.”²⁹ More specifically, he said that athletics extends “as far as risk.”³⁰ It is only consistent, if not logical, that Coubertin embraced risk as an

element that not only enriches the experience of sport but also defines it. For, there can hardly be exuberance without accepting the phenomenon of risk. It seems that Coubertin is right about risk being part of sport. This goes from the risk of not achieving the specific goal of a particular sport to the risk of ridicule to the risk of alienation to the risk of injury, and even to the risk of losing one's life. Probably, some of the risks inherent in sport participation also account for its tremendous appeal. But recognizing the existence of risk in sport does not mean that we have to necessarily accept it, much less enjoy it. After all a general rule of life is to minimize or even avoid unnecessary risks altogether. To do otherwise appears to be irrational.

The answer to this issue reveals that Coubertin went beyond a mere acceptance of risk-taking as a structural element of sport. Coubertin's *scorn for potential danger* functions as a call to put ourselves on the line to test out who we really are. In other words, risk implies courage. In the face of the predictable, everyone is willing to try but that is not the case when we are confronted with the unpredictable, that which is in a sense out of our control. Risk invites courage, and courage provides knowledge of our strengths and also of our vulnerabilities. It all comes together; sport humanizes us because in and through partaking in its challenges we explore and discover ourselves. But there is another fundamental reason why Coubertin loved risk, one that is attuned with its humanizing force. As a nineteenth century libertarian Coubertin believed that individual freedom was the highest good. Therefore, it would have been profoundly disturbing for him to see people prevented from taking risk for their own protection. In the end, one can only be free by choosing whether to take risk or not and not by being protected. Finally, in industrialized societies natural risks are minimized and the need from creativity curtailed. Sport provides risks that ask *more* from us, it tests us, and brings up a sense of being fully alive.

As a Way of Conclusion: Becoming Olympic

It might seem that I have momentarily departed the issue of ethics and the Olympic Games to return to it with a more enlightened view, but the truth is that I have been on topic throughout my presentation. Indeed, I have tried to show that Olympism does not simply propose a program that is conducive to a good, fulfilling, and happy life, what the ancient Greeks called *eudaimonia*, but also, and more importantly, that its embodiment is the achievement of such a life. As stated above, this view departs from the normative exegesis of Olympism, which celebrates sport and the Olympic Games in their capacity to produce good outcomes but forget the goodness

inherent in them. This view does not see much worth in these phenomena themselves and instead uses them; it focuses on rewards extrinsic to them. The extrinsic approach to Olympism attracts because it is a story related to utility and usefulness. That is, if sport promotes international peace, mutual understanding, social cohesion, strong people, or productive citizens, it serves a useful purpose, which guards against the claim that sport and the Olympic Games are “only games.” I have no quarrel with these lofty goals, especially at the collective level. However, I see *more* in Coubertin’s Olympism than this, particularly when it comes to the individual dimension of his project.

I think that Coubertin’s writing points us in the direction of this *more*. Coubertin wanted us to live and celebrate sport in its intrinsic rewards such as self-knowledge through risk and excess. Instead of seeing sport as only a powerful technology, Coubertin suggested that sport humanizes and is valuable in and of itself. In short, he understood sport as a wellspring of meaning and a site for coherent living, before any discernible consequence is observed, measured, and pursued. This is confirmed through everyday experience in sport. Think about your own personal biography, history in sport. Are you devoted to sport only because of what you get from it? Are those lives committed to sport primarily based on a utilitarian calculus? How much can we endure being involved in an activity devoid of intrinsic meaning and satisfaction? It seems to me that people fall in love with sport before and in spite of the consequences their involvement in sport bring about. In this context the Olympic Games serve as a terrain in which the coming together of authentic lives - lives rich in meaning and fulfilment - is possible. The Olympic Games truly represent the springtime of humanity, the celebration of our struggle to become human, to find a sense of coherence in our lives.

There is no doubt that Coubertin swung back and forth between using sport and the Olympic Games to bring about good consequences and proscribing them for their intrinsic merit. He never fully resolved this tension, which, as many others, was bequeathed to his Olympism. As the normative exegesis goes “*at its best, Olympism present a noble and honourable vision of sport dedicated to ideals of universal worth.*”³¹ I would add in a dissonant exegesis that at its best Olympism also presents a vision of life in which sport is not only useful and enjoyable but, more precisely, worthwhile and meaningful in itself. Olympism also proposes an ethics of intrinsic values. This is at the core of its allure. Coubertin wrote that Olympism advises to “*Rejoice in humanity that is constantly being reborn.*”³² Notice that he did not want Olympians every four years but

lifelong Olympians. Can we do this without finding meaning in our sport endeavours?

Once writing to encourage the citizens of Lausanne to practice sport, specifically rowing, because “*this deliberately disciplined motion is the most satisfying and fortifying in existence*,” Coubertin said “*You have sunny days ahead of you and a peerless stretch of water. Take advantage of them.*”³³ We also have sunny days ahead of us both in Olympia and at home. Are you ready to take up the mountains and rivers, sport arenas and streets, oceans and game invitations nearby to savour the intoxicating nectar that is found in getting into and residing in these wonderful places? In other words, are you ready to become *Olympic*, to become an Olympian? If yes, you are at risk of finding and being found by the subtle delicacies of the good life. Happy trails!

NOTES

¹ Pierre de Coubertin, “The Contribution of the Seventh Olympiad,” in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 477.

² Pierre de Coubertin, “Olympism at School: It Must Be Encouraged!,” in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 218.

³ Some might believe that this presentation is another instance of the futile interest of philosophy in abstract issues that allows philosophers to neglect concrete problems. I am fully aware that the Olympic movement is faced with a number of ethical dilemmas such as the vexing debate about which type of enhancing-performance substances and methods should be permitted during the preparation for and at the Olympic Games, whether transsexuals should be allowed to participate at the games, and how to ensure fair results in sports judged in part on aesthetic criteria, just to name few examples. However, I decided to focus on Coubertin’s Olympism and its normative import because, as I have mentioned above, it is helpful to better understand the unrelenting allure of the games. This exercise is not only theoretically interesting but also has practical import. For example, it is difficult to realize how we can strive to achieve the values inherent to Olympism, and propose modifications to current Olympic practices, unless we fully grasp its meaning and normative force. Finally, reflecting upon and reevaluating Coubertin’s Olympism might help us in determining the standards that should apply in the multiple ethical

dilemmas pervading the Olympic movement. Probably, as an ethical view, Olympism is not enough to examine some of these cases and other norms and principles have to be considered for their adjudication, but it is crucial to do so. In the end, we should remember that discussions about recommendations for moral change are better illuminated by critical inquiry and reasoned principles rather than by the urgency of problems.

⁴ Pierre de Coubertin, "Why I revived the Olympic Games," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 542-3.

⁵ For an account of how these ideas influenced Coubertin see Sigmund Loland, "Pierre de Coubertin's Ideology of Olympism from the Perspective of the History of Ideas," in *Critical Reflections on Olympic Ideology*, eds. Robert K. Barney and Klaus V. Meier (London, Ontario: International Center for Olympic Studies, 1994), 26-45; and John J. MacAloon, *This Great Symbol: Pierre de Coubertin and the Origins of the Modern Olympic Games* (Chicago: The University of Chicago Press, 1981).

⁶ An analysis of Coubertin's eclecticism can be found in Lamartine Pereira DaCosta, "Olympism and the Equilibrium of Man," in *Coubertin et l'Olympisme: questions pour l'avenir. Le Havre 1897-1997. Coubertin and Olympism. Questions for the Future*, ed. Norbert Müller (Lausanne: International Pierre de Coubertin Committee, 1998), 188-199.

⁷ David C. Young, "Further Thoughts on Some Issues of Early Olympic History," *Journal of Olympic History* 6, no. 3 (1998): 36.

⁸ Ibid.

⁹ International Olympic Committee, *The Olympic Charter* (Lausanne: International Olympic Committee, 2003), 9.

¹⁰ Ibid.

¹¹ See Warren P. Fraleigh, "Compétition Olympique et Valeurs Dominantes," in *Valeurs de L'Olympisme*, ed. Bertrand Düring (Paris: INSEP, 1989), 107-121; Hans Lenk, "The Essence of Olympic Man," *International Journal of Physical Education* 21 (1984): 9-14; idem, *Social Philosophy of Athletics* (Champaign, Illinois: Stipes, 1979), 119-199; and Jeffrey O. Segrave, "Towards a Definition of Olympism," in *The Olympic Games in Transition*, eds. Jeffrey O. Segrave and Donald Chu (Champaign, Illinois: Human Kinetics, 1988), 149-161.

¹² The paradox is that those who believe that the Olympic Games are simply games necessarily base their interpretation on value standpoints, albeit they might not be fully aware that competitive sports are value laden activities. For instance, some values seem to be so intimately connected with competitive sports that they are central to their practice. For an analysis of the "inner morality" of competitive sports see Nicholas Dixon "Canadian Figure Skaters, French Judges, and Realism in Sport," *Journal of the Philosophy of Sport* 30, no. 2 (2003): 103-116; Robert L. Simon *Fair Play. The Ethics of Sport*, 2nd ed. (Boulder, CO: Westview Press, 2004), 45-52, 199-204; and idem "Internalism and Internal Values in Sport," *Journal of the Philosophy of Sport* 27 (2000): 1-16.

¹³ Pierre de Coubertin, "The Neo-Olympism. Appeal to the People of Athens," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 537.

¹⁴ Pierre de Coubertin, "The Twenty-Fifth Anniversary of the Proclamation of the Olympic Games," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 552.

¹⁵ Coubertin, "The Neo-Olympism. Appeal to the People of Athens," 537. Many critics have pointed out that the values promoted by Olympism have not been realized in practice. This is a legitimate observation. However, it seems to me that this is more a condemnation of how the Olympic movement has organized and conducted its practices than a disapproval of the values of Olympism themselves. In this regard, I have also objected to those actors within the Olympic movement who have failed to live up to the ideals they voluntarily embraced. But in spite of my criticism, I have highlighted the worth of Olympism as a human ideal. That is, the fact that some people do not put in practice the philosophy they believe in, does not invalidate the philosophy per se. See Cesar R. Torres "The Olympic Movement 2002 – A New Chapter?" (paper presented at the 2002 British National Olympic Academy, Manchester, England, April 27, 2002); and idem "Cómo hacer para revitalizar el ideal olímpico," *Página 12* (Buenos Aires), Suplemento Líbero, February 1, 1999, p. 11.

¹⁶ Pierre de Coubertin, "Theodore Roosevelt," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 174.

¹⁷ Coubertin, "Why I Revived the Olympic Games," 543.

¹⁸ Pierre de Coubertin, "The Philosophic Foundation of Modern Olympism," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 581.

¹⁹ Pierre de Coubertin, "The Recipe for 'Becoming Olympic,'" in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 549.

²⁰ Doug Anderson has explored the ways in which sport, and physical movement in general, serve as places for humanizing. See his "Recovering Humanity: Movement, Sport, and Nature," *Journal of the Philosophy of Sport* 28 (2001): 140-150.

²¹ Coubertin, "The Philosophic Foundation of Modern Olympism," 581.

²² Pierre de Coubertin, "Sporting Pleasure," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 180.

²³ Pierre de Coubertin, "Educational Use of Athletic Activity," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 190.

²⁴ Pierre de Coubertin, "Speech Given at the Opening of the Olympic Congress at the City Hall of Prague, May 29, 1925," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 556.

²⁵ Coubertin, "The Recipe for 'Becoming Olympic,'" 549.

²⁶ Coubertin, "The Philosophic Foundation of Modern Olympism," 581.

²⁷ Ibid.

²⁸ Pierre de Coubertin, "Philosophy and Physical Culture," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 163.

²⁹ Pierre de Coubertin, "Olympia. Lecture Given in Paris, In the Festival Hall of the 16th Arrondissement Town Hall," in *Olympism: Selected Writing*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 565.

³⁰ Ibid.

³¹ Segrave, "Towards a Definition of Olympism," 159.

³² Coubertin, "The Recipe for 'Becoming Olympic,'" 550.

³³ Pierre de Coubertin, "Why the Citizens of Lausanne Should Row," in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 183.



THE OLYMPIC GAMES OF 2004: DEVELOPMENT, ATHLETIC AND CULTURAL DIMENSIONS

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In view of the Olympic Games of 2004, 29 sports projects and 20 road projects are promoted in Athens. In addition, a new tramway and a suburban rail are constructed, whereas the metro is extended with new lines. Moreover, 50 regeneration projects are under way in Athens and the other Olympic cities, as well as 9 media villages, in addition to the state of the art Olympic Village. All projects have significant post Olympic use. They turn Athens in a city with better living and working conditions.

Introduction

The Olympic Games are the most important sporting event worldwide. They are at the same time a major development opportunity for the city, region and country which host the Games. Whether the Games will result in positive legacy for the host country, depends strongly on the objectives set, the planning promoted and the administrative processes established. A critical guideline is that the planning for the Olympic Games should not only refer to the 17 days of the Games, but should be linked to the development needs of the host country for the period following to the Games. This implies the need for the exploitation of the momentum of the Games in all sectors: urban regeneration, transportation, tourism, culture, sports, administration and others. Following a short depiction of the planning for the Olympic Games of Athens is provided

Reshaping Athens

The Olympic Games of 2004 provide an excellent opportunity for the aesthetic upgrading of Athens. To this end the central Government allocated

the amount of 180 million euros for several projects, in the center of Athens as well as in the main arteries of the city. Furthermore it applies a special plan for the removal of commercial signs from the top of the buildings in the historical center of Athens. So far, 1.500 illegal signs have been removed, the target being 3,000 signs by the Olympic Games.

A major project for the reshaping of Athens is the unification of the archaeological sites of Athens. The project calls for an open air archaeological park, extending from the Acropolis area to the Panathinaikon Stadium. It develops a network of major cultural landmarks, such as the principal monuments and archaeological sites of the city, interconnected with a sequence of open spaces, a common green space, service facilities and areas designated for cultural activities. The project also includes rehabilitation and maintenance works for the facades of the buildings surrounding the sites. The project has been completed and has been given to the public.

Furthermore, in view of the Olympic Games of 2004, an extended planning program has been designed and is now under implementation. The planning calls, among others, for converting the old airport of Athens into an Olympic pole for the year 2004, and thereafter into a metropolitan park. It also calls for major interventions in the coastal zone of Athens, which will result in family parks allowing the city to regain its contact to the sea.

Sport Venues

The Athens Olympic Sports Complex, i.e. the Olympic Stadium, the Olympic Velodrome, the Olympic Aquatic Centre and the Olympic Indoor Hall, undergoes major refurbishment. Of particular importance is the project for the aesthetic unification of the Complex, according to the study of the Spanish architect Santiago Calatrava.

A number of new sport venues have been constructed such as the Olympic Equestrian Centre, the Olympic Weightlifting Centre, the Olympic Wrestling and Judo Centre, the Olympic Centre for Gymnastics, the Olympic Sailing Centre, the Olympic Shooting Centre, the Olympic Canoe and Kayak Centre, etc.

Special attention was given to the Olympic Rowing Centre, constructed in the Marathon area. The project complies fully with the environmental constraints of the area (an extended wetland is adjacent to the Centre) through the Olympic project and respects in the most adequate manner the historical dimension of the area. In practical terms, a water canal replaced a polluting airport which was demolished after 30 years of operation. Through

the Olympic project, the natural landscape of the neighbouring wetland (declared as National Wetland) is upgraded.

Transport Infrastructure

Thanks to the Olympic Games of 2004, Athens gains an integrated multi-modal transport system. This system builds on existing transport devices, but also includes a new Tram. The Tram, the most popular Olympic project, starts from the centre of the city and concludes at the old airport of Athens. A major part of its route will be the coastal line of Athens.

The Athens Metro, the most modern Metro worldwide, is fully operational since January 2000. It has provided significant transport services to the Athenians and the visitors of Athens. Moreover, the Metro will support the transport plan for the Olympic Games of Athens in a substantial manner. By the summer of 2004 the Athens Metro will be even longer with three new extensions (10 km in total), which are expected to add 200,000 passengers on a daily basis.

The third project relates to the construction of the suburban rail, extending from Athens to the airport and to the neighbouring prefectures to the north and west of Athens.

In addition, new modern highways - at a total length of 120 km - are constructed in the wider Athens area and the four other Olympic cities (Thessaloniki, Patra, Volos, Heraklion). These new highways will facilitate transport during the Games and will leave a lasting legacy to Athens and the other cities.

Accommodation

The Olympic Village

The Olympic Village is located 23 km to the north of Athens. It consists of 2,500 houses hosting 16,000 athletes and officials during the Olympic Games and 4,000 athletes during the Paralympic Games. The Village is constructed with the use of environmentally friendly materials and energy efficiency techniques. Following to the conclusion of the Games, the houses will be given to the members of the Labour Union, a fact which demonstrates the social dimension of the project.

Media Villages

Nine media villages are constructed to host 9,000 journalists. All villages have major post Olympic use. For example, two will be converted to student campuses, one will become the new headquarters of the Ministry of Education, one will host the new Police Academy, etc.

Port of Pireas

As the Olympic harbour, Piraeus is expected to dock 11 cruise ships, which will accommodate approximately 10,000 members of the Olympic family. New infrastructure projects are promoted within the framework of the aesthetic and operational revamp with complete respect for the environment and quality standards.

Tourist infrastructure

A special policy was designed for the improvement of the tourist infrastructure in Athens. Eleven new hotels are under construction and 25 existing ones enjoy major renovation works. Furthermore, the Government subsidizes the upgrade of hotels in categories from three stars and below.

Environment

The protection of the environment is a major pillar of the Olympic preparation of Athens. For each Olympic project, thorough environmental impact assessments were conducted. Environmental interventions refer to the improvement of air quality, the enhanced use of energy efficiency techniques, the reduction of noise pollution and the increase of urban green.

In face of the 2004 Olympic Games the green zones around the Attica basin are increasing by 50 percent. In particular, by April 2004, 10 million plantings will have been set in approximately 25,000 acres, a fact representing the greatest intervention for greenery that has taken place in the history of the Greek capital.

Culture and History

The Olympic Games in Greece have a special meaning because they combine modern infrastructure with unique historic, cultural and social aspects. This is clearly demonstrated with the use of Panathinaikon Stadium, a major monument of the city of Athens, for the Olympic sport of archery and the finish of the Marathon race. The Panathinaikon Stadium was built during the 4th century B.C., was renovated in the 2nd century A.D. and was used for the first modern Olympic Games in 1896.

On route to 2004, Greece has promoted two major initiatives: the Cultural Olympiad and the Olympic Truce. In particular, the budget allocated by the Greek Government to the Cultural Olympiad accounts for 120 million euros, whereas the program includes over one hundred high level performances and events in Greece and abroad. The main message of the Cultural Olympiad is for ***“a Culture of Civilizations”***. In terms of the Olympic Truce, a wide number of countries have signed the respective declaration, whereas the United Nations has also endorsed a resolution which recognizes the importance of this initiative for international peace.

Special attention is given to Olympia, the birthplace of the Olympic Games in ancient times. One hundred million euros have been allocated to such projects as the unification of the archaeological site, the renovation of the existing Museum, the development of a new Museum hosting a special exhibition for the history of the Olympic Games and the construction of a ring road.

The Paralympic Games 2004

Two weeks after the Olympic Games of 2004, the Paralympic Games will take place in Athens. 4,000 disabled athletes are expected to participate in the Games. The Government and the Organizing Committee “Athens 2004” have considered that the Olympic and Paralympic Games constitute a major opportunity for improving accessibility in Athens. A Master Plan has been developed for improving accessibility in Athens and is under implementation. For the first time in the history of the Paralympic Games, the contribution fee for participating athletes has been waived.

Olympic Education

A special Olympic education program was designed in 2001 and is under implementation in all 5,000 schools of the country. For the needs of the program, 2,000 new teachers were hired and trained accordingly. Students are taught the history of the ancient and modern Olympic Games, are educated on the Olympic ideals and the Olympic sports and their rules. The program has started in January 2001 and will last until June 2004.

Greece 2004

The route to 2004 is not simply a journey for Athens, the host city of the Olympic Games of 2004, but rather a national effort which lasts four years and concludes in August 2004 in Athens. To this end, the Greek Government has designed and is implementing a special program entitled "GREECE 2004". The program aims at the involvement of the whole country in the Olympic preparation through a variety of measures in such fields as infrastructure, sports, culture, education and tourism. Special attention is given to the Olympic cities of Thessaloniki, Patras, Volos and Heraklion as well to the entry points of the country. The budget for this program is 1.3 billion euros.

Post Olympic use

Ninety five percent of all Olympic projects have post Olympic use. They were designed so as to be multi-functional and thus accommodate the needs of the local societies and economies and develop social, sporting, business and tourism legacies. Furthermore, the Greek Government developed a public company operating under private law "Olympic Properties S.A." for the post Olympic management and exploitation of the Olympic venues.



Participants attending the works of the Session in the Lecture Hall



Souvenir photo in front of the Conference Centre. In the middle, the Vice-President of the International Olympic Truce Center and Leader of the Opposition Party in Greece, Mr Georgios PAPANDREOU

MY OLYMPIC EXPERIENCE OLYMPIC GAMES

Ms Simona AMANAR (ROM)

The biggest dream of a sportsman of great performances is the participation in the Olympic Games.

Nevertheless, the participation in other competitions such as European and World championships is very important, too.

Although the Olympic principle states that “it is important only to participate”, each sportsman tries to be ranked as high as possible, culminating with the winning of the Olympic title.

The greatest sensation for a sportsman is to be on the podium’s highest degree.

My participation in many European, world and Olympic competitions brought me satisfaction, for myself and for my country.

During my entire career I won 27th medals, being multiple European, world and Olympic champion.

Winning many European and world medals was very important to me. Winning an Olympic gold medal was the most beautiful sensation in my career.

I had the chance of participating in two Olympic Games, in Atlanta 1996 and Sydney 2000.

As a comportsment of the Romanian school of gymnastics, my participation in the Romanian team has obligated me to be the first, and forever the best.

At my first participation in Olympic Games in Atlanta 1996, I won one gold medal and two bronze medals.

Without minimalizing the importance of the silver and bronze medals, the greatest sensation and the most beautiful dream was winning the gold medal.

The Gold Olympic title has in it long practice work and long time training. Apart from the technical specialized training, a sportsman needs a very good psychological training too.

Nobody can tell what a psychic pressure means for a sportsman. There were many situations when very good and experimented sportsmen, have failed under the psychic pressure at the beginning of a trial. I want to

mention here the case of Lindford Christi, the English athlete, who was disqualified in the final for filching the start two times!!!

Physical pressure was also felt during the final Olympic gymnastic artistic team probe, where very good teams didn't get the podium. I mention here the Russian and the Chinese teams, which, with all their physical training and value, didn't reach the first place, letting our team to win.

As I said before, in order to become an Olympic champion, the sportsman needs technical and psychological training and also an extra-clear sport life.

My participation in Sydney Olympic Games has represented for me the confirmation of my last 4 years results. It has been said that it is easy to become the first, but harder to stay there.

Happily for me, I achieved this, winning two more gold medals and one silver medal in Sydney in 2000.

So, I reached my dream and today I can be proud of my work, I can be proud for all I have done with my life till now. I am sure that all these will remain in people's mind and souls for many years.

The Olympic spirit means a bit of everything: work, honesty, and above all, the respect for yourself and for the others around you.

MY OLYMPIC EXPERIENCE AN OLYMPIC JOURNEY

Ms Alisa CAMPLIN (AUS)

Freestyle Aerial Skiing

Why is it that one kid dreams about winning an Olympic gold medal, and another doesn't? Why do some people dream of participating in an Olympic Games, while others see it as totally beyond them? How does that happen, and across so many different regions of the world? How does a dream start, and then grows so big, that you're compelled to do something about it? To make it happen, no matter what you have to sacrifice. That you couldn't possibly live without trying!

I am not really sure when my Olympic dream started, because I can barely remember living without it. It seems sometimes that my whole life has been about the Olympics, that I would never have been complete without it. Most of my earliest memories are of doing sport, but I can only remember wanting to win. How did a small child of the universe, grow to be so desiring of Olympic Glory?

My parents insisted that my sisters and I took swimming lessons twice a week from ages 3 to 12. I also started Track and Field at 5 years of age because the boys next door did it. I was young and fit, just like all the other kids who ran and played in the suburban streets of Melbourne, Australia. It was definitely my father who first laid the foundations for training and work ethic, taking me to that next step of competitiveness, in both life and sport. For me, life and sport were never separated. He made training fun, coaching other girls at our club, also explaining why it was so important to prepare for competitions. What other children were training 6 times a week at 6 years of age? Winning was practically a given back then. I promptly learnt the merits of discipline and hard work, and quickly acquired the taste for success. My mother however was the enthusiast - mad about sport and crazy about Australians on the world stage. She would get me out of bed in the middle of the night, to watch television coverage of Aussies winning on the other side of the globe - no matter what the sport was. She loved cricket, rugby, cycling, motorbike racing, sailing, athletics, swimming, rowing, tennis, golf ... anything we were good at. Together, we hung off every single Olympic Games; absorbing the tradition, the spirit and the competition. I loved cheering on my fellow countrymen and woman, no matter where they

finished. I was inspired by the supremacy of athletes from all around the world, who were putting themselves on the line, exposing their hearts and souls, in pursuit of greatness. In turn, I was utterly mesmerised by the winners. That look in their eye, when they had finally achieved their goal. The unexplainable joy, the relief, the pride.

My Olympic dream seemed to be just there. It was very personal, and deeply rooted within me. It was probably the largest part of who I thought I was at 6 years of age, but I am not sure how long it had been growing for. I distinctly remember crying in 1980 when Australian Raelene Boyle was disqualified for breaking in the 200m final at the Moscow Games. I was distraught to see her dreams shattered, and couldn't understand the unjustness of the situation. My father had to explain the merits of rules in sport, to a particularly vexed 6 year old child. I also remember when Canadian Ben Johnson was disqualified in the 100m Olympic Final, for taking anabolic steroids. My disillusionment was overwhelming, because I couldn't understand why anyone would take satisfaction in a win that they didn't deserve. Why cheat I'd ask, you are only cheating yourself!

For 22 years out of 27, my identity as a person was inextricably entwined with my perception of myself as an athlete. This I believe is why the Olympics have meant everything to me. Not just participation, but success. My pride, my self worth, and my sense of being, was all mixed up in that one dream. A child's dream that became an adults need and deepest desire.

Freestyle Aerial Skiing was the third sport I tried to get to the Olympics in. Previously, I was an extremely talented and very successful Junior Australian runner and gymnast. I also dabbled successfully in triathlons and marathon running. Mostly injury blocked my path. By 19 years of age I was still looking for a way, when by complete coincidence (or some may say by fate), my life crossed the path of Aerial Skiing. Winter Olympics hey ... I'd never even considered a non-summer sport before. But wait, there was just one problem. I could not ski and I had never even seen snow!

In 1994, Australian Kirsty Marshall, qualified first for the semi final of the Woman's Freestyle Aerial Skiing Final in Lillehammer, Norway. She then went on to lead the field after the first round, but unfortunately wobbled her landing on the second jump, and finished back in 6th spot. I remember watching it on TV, just 4 months before I was approached about Aerial Skiing. What I recall thinking at the time was, "Australia has a system that can produce potential Winter Olympic Gold Medallists". We had a wise Federation, good coaches, experience, and they'd proved they could get somebody in the start gate and ready to win. That was all I needed to know.

For me, Aerial Skiing presented itself as a means to an end. My last chance, to achieve my Olympic Dream.

Our National Winter Institute was looking for female ex-gymnasts, that were hungry, tenacious and highly competitive. That was me - I had some seriously unfinished sporting business to attend to! So in 1994 at 19 years of age, I became the first Australian gymnast turned aerialist test dummy. I had to learn to ski first, but after that, in my mind it was one straight line to Salt Lake City 2002. Simple! Of course, nobody believed me and each and every person I knew thought I was crazy ... but that didn't bother me. Somewhere very deep inside, I knew I was going to achieve my dream.

Starting a new sport at 19 years of age was not easy. I didn't come from an economic background that allowed for such an expensive pursuit. I was already committed to a double degree in Business and Computing on scholarship at University, and had to take on 5 part time jobs, just to afford the basic equipment and first two years of ski tuition. Outside school hours, I delivered pizza's, cleaned peoples homes, coached gymnastics, worked at a bank, and tutored at University, just to pay the expenses of being on the Australian National Development Team. In 1996, after graduating from University, I began fulltime work with IBM Australia in Sales and Marketing. I finally had a good income and a great job with an awesome company, in case my sporting pursuit fell short. But two years on, I had to sell my car and take out a bank loan, because I was required to give up my job and move overseas. If I wanted to achieve my dream, I had to leave home, saying goodbye to friends, family and my country. I was going to be away 11 months every year until I had reached my goal. My only fall back being IBM, who promised to hold my job open for me. I was a lucky girl.

Learning to ski and then to jump, meant 9 hours of physical training everyday, plus 2 hours of sports psychology and video analysis, 6 days a week, 11 months of the year. Aerial Skiing became my life. Step by step progression and preparation for success was all I thought about, day and night. Sure I broke nearly every bone in my body and suffered nine concussions along the way, but to me that was nothing. Every year my world ranking was substantially decreasing, and I was changing from participant to contender. My competitive instincts were on the rise and my dedication insatiable.

In 1998, I competed in my first World Cup event. I was inexperienced and raw, and hated just filling the field. I vowed to work harder.

In 1999, I attended my first World Championships in Meiringen, Switzerland. I performed new jumps for the first time, competed well, and finished 7th. Trophies were paid down to 6th, so I was disappointed.

In 2000, I had my first podium finish on World Cup. It wasn't enough, I wanted more of them. The Salt Lake City Olympics were only two years away.

18 months before the Olympic Games, I moved away from my team. Australia currently had the number one athlete in the world, and I was playing second fiddle. In my mind, I needed to do everything possible, so I would have no regrets the day after the Olympic Final. My team mates were great people and our staff was excellent, but I needed to commit everything. I was willing to put my whole self on the line, without compromise.

Our Federation were visionary, allowing me to train along side the National Team, but with my own coach. I took out another very large bank loan, and hired a young hungry technical coach who thought I could win. I also started fulltime work with a sports psychologist, and found an older Olympic mentor who had coached medallists in each of the three prior Winter Olympic Games. I had my team, and they were all as dedicated and committed as I was. I was very excited, and enjoyed every minute of training. We left no stone unturned, and looked for as many creative and new things to try, that could potentially give me an edge over my competitors. As it turned out, I did at least 1000 more jumps (30% more) than my closest competitor. Every day I trained as I meant to compete, and found a focus, quality and consistency within me, that I didn't know previously existed.

My team were bringing out the best in me, and my confidence was growing. My competitors could see the refinements in my jumps, and kept praising my new found form. I had new and harder skills, and a fresh self assured positive attitude. We couldn't wait for the games.

In late December 2001, I won two events back to back. They were my test events for the games, and everything went to plan. However, in my next training session, after the Christmas/New Year break, I had a freak accident due to weather. I shattered both my ankles. It was 7 weeks before the Salt Lake Olympic Games. My feet were hurt so badly, that I had to crawl around on my hands and knees for two weeks straight. Then three weeks before the games, I tried to train again, even though I was vomiting on the side of the jump site with pain. Trying to train then, was our biggest mistake. I wasn't ready and I ended up coming in sideways on a jump causing, a 2nd degree tear to my Medial Ligament in my right knee. I jumped when desperate and hadn't trusted the years of preparation that I had already invested. I was well and truly sidelined.

My final Olympic preparation consisted of 6 hours of rehab each day, and 5 hours of visualisation. I was already qualified for the team, so I only had to get over my injuries. I never doubted my ability to be ready, or my chances of being competitive. Somehow, I found other ways to believe I was

still worthy of success. When I rehabbed, I counted the drops of sweat that fell onto the bike handles ... each drop meant I deserved to win more than my competitors. When I watched the World Cup events that I was missing, I could see that everyone was beatable. When I went to sleep, I thought about my team, and everything they had put into me. I knew it was still possible.

When the Opening Ceremony was going on in Salt Lake City, I was in an MRI tube in the medical section of the athlete's village. The doctors couldn't believe that I was walking, let alone planning to jump in my competition. I still had 5 microfractures in one ankle and 7 in the other. I didn't care, I was too close. The Olympic Village was a ghost town, as the Opening Ceremony fireworks sprayed over the Utah skies. I wished I was there, but it was just another sacrifice. I didn't really care, I was here on business. Over the years, my dream had become such a planned, calculated and necessary pursuit for me, that I wasn't going to let anything distract me.

Every jump I did on the Olympic site, was one of the best I had ever done. I don't know why. Perhaps because it was the Olympics I was rising to the occasion, maybe it was the hours and weeks of visualisation that I had done when injured, or maybe it was as simple as being rested because of injury. Training at the Olympics was an absolute pleasure. I had fun, I jumped great and the Olympic Spirit was everywhere. People were excited, volunteers were enthusiastic and competitors were nervous. It was everything I thought it was going to be. But I just followed my plan. I kept my head down, stuck to my schedule, stayed at my coach's side, and did everything we had practised in advance.

As for the final details, well, there are only three that matter:

- I won the Olympics;
- My mother and sister, stepped out from behind an Australian flag in the grandstand of 15,000 people, to surprise me with their presence during the flower ceremony (I had asked them not to come because it was too expensive, too far, and I would have felt too much pressure had I known they were there);
- And most importantly, I had the greatest personal realisation of my life, on the morning of the Olympic Final.

Getting dressed for the Olympic final was like preparing for a wake. I was focussed, solemn, nervous, specific, scared and everything was happening in slow motion. It was like D-Day. It knew it was potentially my day, after qualifying in second place ... but was it my day to take, or my day to ruin. I had been preparing for this moment, for nearly all of my life. For a brief second, I was gripped by the fear, that I had absolutely everything to

loose. I had invested everything in the outcome of this event - my pride, my self-esteem, my self worth and my complete and utter identity.

Then it suddenly hit me. I was looking into a mirror applying sunscreen to my face, when I realised for the first time in my life, that the outcome of the Olympic Final was actually not that important anymore. That it was the struggle I had endured to get there, not the triumph that might come of it. I realised that I had fought well, grown stronger and prepared valiantly and scrupulously. I'd been lucky enough to team with wonderful people, who had generously given me everything they had, in response to my dream. I was proud of who I had become, I was proud of the effort I had put in ... and I knew that there was absolutely nothing more I could have done to prepare for this day. I would have no regrets for the rest of my life.

I left the house on the 18th February 2002 - suddenly free - to take part in the greatest sporting event in the world - The Modern Olympic Games.

“The important thing in the Olympic Games is not to win, but to take part. The important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well. To spread these precepts is to build up a stronger and more valiant and above all a more scrupulous and generous humanity.”

MY OLYMPIC EXPERIENCE SYDNEY OLYMPIC YOUTH CAMP 2000

Ms Aarti GULRAJANI (MRI)

I would like to share with you my "Olympic Experience" at the Sydney Olympic Youth Camp. I never expected that Olympic Youth Camps were so interesting and being a part of the Olympic Family for 16 days was a great experience. I was really proud to represent my country at this event and feel the atmosphere of the Olympic Games.

My stay at St Joseph College, will be an unforgettable one. This is where I spent most of my time, interacting with people from all parts of the world, combining our interests in sports, sharing the spirit of the Olympic Games and learning about the Olympic movement. The moments I cherished the most were first of *all* at the opening ceremony, my first experience of such a great event. I was so thrilled to be there for this historical event. I just could not believe it, everything was *just* so perfect and it was only the beginning of my Olympic experience. I really got emotional when the Olympic flame was lit; I remember watching it on television when I was young, but to see it in front of me, was simply spectacular!

I was so enthusiast to attend the Olympic events and watch world's best athletes competing for gold. I could feel the excitement as dreams were achieved, when Cathy Freeman won the gold medal! It was incredible.

Our visit to the Olympic village was as fascinating. I was proud to be among the world's top athletes in the village, who were all living together as one big Olympic family, irrespective of their race, color or religion.

Learning about the host's culture and visiting the treasures of Sydney was fantastic. There was so much to learn and explore that not for one moment was I bored. If there wasn't something like the Olympic Youth Camp, I probably would *never* have had the chance to learn the Aussie culture and live the Olympic dream ... A dream come true. I just loved everything about the Sydney OYC, it was so well planned and organized. Above all this, I made so many new friends from all over the world and have been in touch with some of them through e-mail. We were all so different and that is what made it even more interesting to be together and share our ideas. It was an experience in itself.

Today I feel that even though I did not participate at the Sydney 2000 as an athlete in the Olympic Games, I know that I have lived the Olympic experience in a different way. The OYC will leave lasting memories and I

hope that Youth Camps will always be a part of the Olympic Games as it is a too valuable experience for others not to have!

And now 4 years later I have the opportunity to revive those unforgettable moments at this 44th Session for Young Participants which will enrich even more my knowledge on the Olympic Movement and its ideal and also the chance to build new friendships.

An experience of a lifetime!



Participants in front of the Temple of Hera at the Archaeological Site of Ancient Olympia



*The President of the International Paralympic Committee, Mr Philip CRAVEN enters the Ancient Stadium of Olympia
with participants of the Session*

MY OLYMPIC EXPERIENCE

Mr Marcin MAJEWSKI (POL)

Four years ago I was a correspondent for Radio Plus from Sydney. It was the first Olympic Games in my career and I was impressed by the community spirit in Australia. I saw engaged Australian people and I did not believe that this was possible. Every person wanted to do something for the Olympic Games. I met a woman who was a driver. She was 55 years old. She was responsible for bringing journalists to Olympic buildings. She told me that she has made every effort to help organize the Olympic Games. It was incredible for me, because I was from a country where community of interests was strange.

Another thing which stood out, was Olympic marketing. I realized that the Olympic Games were the only major sporting event in the world where there was no advertising in the stadium on the athletes. I think that many persons, who criticize the International Olympic Committee for commercial policy, do not know about it.

As a journalist and a polish citizen I will never forget when polish athletes won and took gold medal. Now, I hear the words of the speaker in the Olympic Stadium in Sydney: "Please stand up for the national hymn of Poland". The Olympic Games are my passion. That is why I am looking forward to visiting Olympia and Athens. In August, I am flying to Athens. I am privileged to work in the mix zone, interviewing the world's top athletes during the Olympic Games.

MY OLYMPIC EXPERIENCE ONE TEAM...ONE DREAM

Ms Heather K. ROSS (USA)

I never wanted to be an Olympian representing my country on the medal stand. My earliest childhood dream was to be a dancer. Through hard work, I accomplished this goal of my youth and danced professionally for several years. I recognized in my success, there were countless others supporting my efforts and making it possible for me to shine on the stage. That realization led me to become part of a wonderful team that organizes the world's ultimate sporting event: the Olympic and Paralympic Games.

The journey began in college when I combined two undergraduate degrees of Kinesiology and International Relations. To me it made sense to combine my love for travel with my interest in the human body and human performance. However, my classmates and some of my professors thought such a combination would only prepare me to teach aerobics on ocean liners. No one could imagine where my journey would take me. While at university, I volunteered for the Barcelona Organizing Committee and worked as a translator at the Basketball venue. The first basketball game I ever saw was watching the *Dream Team* perform its own ballet on the court. The five-week experience whetted my appetite and solidified my desire to be a part of this high-energy environment in which the impossible is achieved and often surpassed.

It took three diligent years, but after earning a masters degree in Australia, freelancing with NBC news affiliates, performing with various dance companies and an internship at the United States Olympic Committee, I became a part of the Olympic Family!

I am immensely fortunate to have lived in the Athletes Village for both the Sydney and Salt Lake City Olympic and Paralympics Games. It is in that environment that I saw Baron de Coubertin's ideals in action. The Athletes' Village is a global and harmonious gathering of athletes, philosophers, artisans and writers where one is able to experience the cultures of participating nations in one space. Conflicting ideologies are put aside and the world lives peacefully as these athletes grow to appreciate their similarities more than their differences.

Baron de Coubertin's goal was to improve the individual and society through the Olympic Games. The Olympic Games are an important factor in building a peaceful and better world, through association, culture and

education. The Olympics abound with rivalry and competition, understanding and cooperation, respect for the other and fair play. Olympic ideals constitute an opportunity for humankind to enhance the role of those involved in the Olympic Games.

Olympic values of constant improvement, fair play, joy in effort, respect for others and harmony between body and mind do not happen every four years during the Games; they live on every day in all of us affiliated with the Olympic Movement be it athletes, trainers, coaches, organizers, students or supporters.

As Manager of Games Operations for the United States Olympic Committee, I support America's team by creating the best environment to achieve competitive excellence in the Olympic, Paralympic, Pan American and World University Games.

Through my involvement, I have learned the true meaning of the Olympic Games and trust I can act as a steward to everyone I encounter by preparing them for the Games, educating them about the Olympic values and striving to accomplish more for the Olympic and Paralympic Movement I hope I contribute in a small way to the Olympic & Paralympic memories of our athletes and the individuals who support them.

I don't get the chance to stand on the podium to receive a medal, but in a sense, I get to be responsible for *every* American athlete who wins a medal and also for the great majority of other Olympians and Paralympians who return from the Games enriched as human beings with positive, life-enhancing and lasting memories of their experiences.

MY OLYMPIC EXPERIENCE OLYMPIC SUMMER VACATION

Ms Hsu-Ching HUANG (TPE)

The summer of 1996 is the most shining summer in my memory. It's the summer I realized that tens of thousands of people gathered together not only for Jackson's or Britney Spears concert, but also for the worldwide biggest activity, that is the Olympic Games.

Thanks to my uncle booking the tickets 2 years before the Games, I had the opportunity to join one of the most attractive activities of the human world! Now I would like to share with you my experience of being part of the audience of the Olympic Games.

1. Environment - convenient mass transportation and clear signs

Atlanta itself is a huge city and people from all over the world joined the Olympic Games. Most of them were enjoying their first time in the city. So, here came the serious problem of mass transportation. In such condition, not only a rapid mass transportation system is needed, but also the clear and definite signs are absolutely needed, too. In addition to comfortable transportation network, M.R.T. in Atlanta provided us with a green view of the city in summer.

Such environment with trees, sculptures, buildings, etc. combined nature and artificial art. It really made people feel good. The whole city seemed like an Olympic City.

2. People

Unfortunately, something bad happened the day before we went to the Games. A bomb exploded beside the stadium. Although it was a small bomb and did not cause serious damage at all, something had to be done for the safety of every one. No doubt, the next day, before we entered the gym, we had to pass from the "security guard".

It was extremely time-consuming. One minute seemed as long as one hour, especially when the marvelous stadium was right in front of you. Surprisingly, nobody complained. Instead, the passion and the eagerness of watching the Games had built up a connection between people. For instance,

people lining up before us shared their experience of sports and their expectation for the Olympic Games with us.

Nothing is perfect. And only if we have sympathy and understanding for the others, we could get the most of it!

3. Volunteerism

"Are you guys from Washington D.C.?", "Yes, how did you know it?", "Because I have the talent of reading people's mind!", "Wow...", "Ha!! I'm just kidding. There's an address card on this lady's backpack!"

This is how we started to chat. He was a tall man in a t-shirt and blue jeans with an Olympic volunteer ID hanged on his neck. He was from California. He told us that the reason he became a volunteer for the Olympic Games was simply because he loved Sport, and he wanted to get involved in it.

Then I came to know that holding a big activity for good things, all we need is volunteerism. In other words, lack of money and staff isn't an excuse, as long as volunteers' passion exists. And what we have to learn is how to organize and train such a big group of volunteers.

We've watched the basketball game and the gymnastic practice. I was so excited when sitting in the seat of the Olympic Gym. The Games were so interesting although I never really saw the athlete's action because the seat was too far from the center. And sitting there with people from all over the world made me feel like a member of a global village. People who sit beside you may have a different life, and they may get back to work weeks later. But at this moment, for the same reason of loving all the goods of Sport, we sat in the same place, watching the same Games; doesn't that give you some ideas of humanity and Olympics?

We are living in a rush, hurry world, constantly moving from here to there, jumping from one thing to another. Somewhere amongst all these hustles and bustles, we lost sight of the priorities in life. We don't stop to think who we are. What's life all about? Olympic Games, even if they only come around once every four years, they make us take a break. We cheer for the glory of triumphs, share the agonies of defeat with every participant. Only three participants get the chance to stand on top of the podium, yet hundreds devote the best part of their lives in pursuing that shining moment of glory.

We cheer for our representatives but we do not lose sight of the exquisite performances of others. I love the view of Atlanta, I love the fair and friendly atmosphere of the Games, and I love the entire "what's that" doll cute t-shirts I bought!

MY OLYMPIC EXPERIENCE

Mr Eli WOLFF (USA)

Good morning friends. Thank you for the distinct honour to share my Olympic experience with all of you today.

I represented the United States in the soccer competition at the 1996 Atlanta Games. Scoring goals was a rush of excitement. Scoring the game winner against Ireland to advance the US Team into the medal round for the first time was spectacular. Meeting athletes from around the world was absolutely fantastic. The US Team did not qualify for Sydney, however, I will compete on the US soccer team in the 2004 Games here in Greece. It will be an honour and joy to compete in these Games. It will be so meaningful to me to take part in these Games, embraced by the home of Olympism and the Olympic Ideals.

While there is much to share about my experience at the Games, the essence of my Olympic experience relates beyond the soccer field, to my interest in and commitment to addressing people with disabilities in sport and the Olympic Movement. My Olympic experience has involved recognizing the universal human rights of people with disabilities to participate and compete in sport, and to be valued as legitimate athletes with athletic potential and athletic capabilities. My Olympic experience has allowed me to realize the need for education and awareness about people with disabilities in sport and the Olympic Movement. My Olympic experience has been an educational journey to ask and answer questions that could lead to the advancement of people with disabilities.

I would like to present three questions and provide suggested views, perspectives and possibilities. Perhaps these questions may stimulate reflection, more questions, and ongoing dialogue.

Question 1: How can a person with a disability be an Olympic athlete?

In order to answer this question, although obvious perhaps, we must first realize that we recognize men and women *without* disabilities as Olympic athletes. Based on differences in men and women *without* disabilities, we also recognize the need for divisions in each sport for men and women. Further, we are coming to recognize achievements and standards set by men as simply different from, not better than, achievements and standards set by women.

Just as there are divisions for men and women *without* disabilities, there is a need for divisions in each sport, based on differences, for men and women *with* disabilities. With this said, men and women *with* disabilities also need to be recognized for their achievements and standards as different from, not worse than, the achievements and standards set by men and women *without* disabilities.

With this in mind, men and women *with and without* disabilities have the potential to be Olympic athletes. I hope this can be realized such that athletes *with* disabilities are recognized and valued as nothing but Olympic athletes. I hope that I can be recognized and valued as an Olympic athlete.

Question 2: Who is responsible for the evolution of sport for people with disabilities?

I believe that all sports programs, organizations and institutions can address people *with* disabilities. Entities that primarily address people *without* disabilities can also provide *divisions* to people *with* disabilities. Sport opportunities for people with disabilities cannot continue to be organized only by separate disability sport organizations. A separate structure for people with disabilities is essentially inequality, segregation and does not provide legitimacy to people with disabilities. The organizations that deliver to people *without* disabilities must be proactive to address people *with* disabilities, to see this population as integral to the sporting culture.

The greatest challenge is that most people in sport and the Olympic Movement have not had experience with people with disabilities in an athletic context. Historically, as people with disabilities have not been viewed as having legitimate athletic potential, it has been assumed that people with disabilities are a separate issue addressed by separate disability sports organizations. For example, it is assumed that the sports association for people with cerebral palsy and stroke survivors will organize opportunities for me rather than the soccer federation. Because of this assumption, most people in sport and the Olympic Movement have not been educated or trained to understand people with disabilities. I believe that Olympic education can be the vehicle for individuals within sport and the Olympic Movement to learn.

Question 3: What is my vision for people with disabilities in sport?

One day, I hope, sport opportunities for people with disabilities will truly be a part of the fabric of sport. It will simply be sport, and disability will be secondary. Perhaps instead of Paralympics and Special Olympics,

there will simply be divisions of the sport for athletes with physical disabilities, divisions for athletes with cognitive disabilities, and divisions for athletes with sensory disabilities. Although there may be some separate disability sports organizations, my vision would see the majority of sport opportunities and events for people with disabilities provided by sport organizations and institutions, recognizing divisions for people *with and without* disabilities.

I hope national and international sport federations will continue to work towards overseeing sports for all divisions of athletes, *with and without* disabilities. It would be the dream of myself, and many athletes, to be fully embraced and supported by our sport federations.

I truly believe that Olympic education has the potential to be the vehicle to transform sport opportunities for people with disabilities. Education of the sporting community is critical to the future. Olympic education can foster sport leaders, like all of you, with the awareness and vision to think creatively and outside the box to promote the human rights and legitimate participation of people with disabilities in sports and life. I would like to thank the International Olympic Academy for its leadership to develop education and awareness about people with disabilities on and off the field.

Thank you for the opportunity to share my Olympic experience. I have a deep passion to address social change in sport and the Olympic Movement as it relates to people with disabilities, and I thank you for listening. I welcome your views, questions and ideas, and I look forward to discussing them with you over the coming days.

To conclude, I would like to say that I will carry the spirit of Olympism and the Olympic Ideals with me throughout the Athens Games. I do hope you will come to Athens for the Games!

MY OLYMPIC EXPERIENCE TRACK CYCLING

Mr Tim Carswell (NZL)

Sporting Career

- 6th place, 2000 Sydney Olympics
- 8th place, 1996 Atlanta Olympics
- Triple World Cup Gold Medallist
- Double Commonwealth Games Medallist
- Double Oceania Games Gold Medallist
- 7 time New Zealand Champion
- 2 time New Zealand Record Holder

Coaching

- 2004 Junior World Championships - Senior Coach
- 2003 Oceania Games -Senior Endurance Coach
- 2002 Commonwealth Games -Assistant Coach
- 2002 Junior World Championships - Assistant Coach

My name is Tim Carswell and I am from New Zealand.

For 17 years I competed in the sport of track cycling and for the last four years I have also coached in this sport.

This photo shows the team pursuit event, which I rode in at the Olympic Games, but I also rode a variety of other events over the years that I raced.

Today I am not going to talk too much about my rides at the Olympics, but rather share two significant Olympic experiences, one of adversity and one of inspiration.

I first represented New Zealand in 1995 and with it being only one year until the Centennial Games I was very excited at the prospect of being able to compete at the Olympics. In early 1996 I made the final selection to go to Atlanta.

A build up to any major competition is a long and involved process with quite huge pressures both mentally and physically. Five weeks out from the start of the Games I received my first ever drugs test and two weeks later I was informed that there was an abnormality in the result. It wasn't a positive test, but I would have to take a retest in a couple of days' time, when we travelled to Atlanta to make sure it was just a natural level in my body.

As you can probably imagine this came as a huge shock to me as I would never even contemplate taking drugs. I wondered if someone could have spiked my drink bottle. One doctor even told me the reading could indicate that I had cancer.

It was a nerve wrecking final two weeks of preparation and with four days to go before my race I still hadn't received my second test result back.

It was a sickening decision, but because of the uncertainty and the huge impact it was having, not only on myself, but also on my team pursuit teammates I reluctantly told my team manager I would pullout of my event.

Luckily however he refused to take my offer. He told me to "sit tight" as we could get the result at any time. As it turned out, within 24 hours we did receive it and it turned out to be a normal level in my body. I could race!

It certainly wasn't an ideal build up, but my team made it to the quarterfinals where we were beaten by France who went on to claim the Gold medal. Our final placing was eighth.

My thoughts were that the Olympics would be the pinnacle of my career and that I would retire afterwards to complete my university studies. The Closing Ceremony at Atlanta changed that plan.

Now this may sound a bit corny, but there was a piece in the ceremony where Gloria Estafan was singing the song "Reach Higher". There were huge video screens in the background that showed medallists celebrating their victories as I stood arm in arm with my teammates.

It was an incredible feeling watching those images, especially in light of the six-foot something, I 100-kg rower crying his eyes out next to me.

This moment changed my life in a profound way as I thought to myself: "I'm coming back and next time I'm going to win the gold medal!"

History will show that I did not win a medal at Sydney and came in sixth place, but I can tell you the four years from 1996 to 2000 were the best of my life so far and provided some valuable lessons in life.

The racing aspect of it was one, with successes at World Cups and Commonwealth Games competitions.

But maybe more importantly I learnt greater discipline, perseverance and the rewards from putting in hard work.

I also found friendship and the fact that sometimes you can get more satisfaction out of helping a teammate win the Gold medal than from your own performances.

I was also lucky enough to travel the world with amazing teammates and coaching staff and to experience a diverse range of cultures and people along the way.

Lastly, but certainly not the least, I met a beautiful girl in our National team, who is now my wife. It was the experience of a lifetime to be able to

compete alongside one another for those four years and at the Olympic Games at Sydney.

I thank you for letting me share my experiences with you and eight years on from that moment in Atlanta that changed my life. I *now* realize that maybe I did get my Olympic medal after all, and here it is.

MY OLYMPIC EXPERIENCE

Mr Damon DILETTI (AUS)

Good morning and thank you for the opportunity to address you all. The last days have been a unique time. I have met some wonderful people, and we have been able to share stories of origin, who you are, what you do and to exchange ideas. We had a chance to discuss lots of issues, many of which I hold close to my heart. This morning I am going to touch on a few topics. I want to give you some history of my sporting career, my thoughts on Olympism, and what it means to me to be an Olympian. My presentation is not to big note myself, but to share my experiences and thoughts. I hope by telling you the story of some of my achievements and challenges you might not only learn something about me, but also something more about yourselves and perhaps take up challenges that you thought were too difficult.

I started playing hockey at the age of 12 as goalkeeper and played in junior representative teams for my state of Western Australia. Hockey, for those of you who don't know, is a sport much like football, played with a stick and a small plastic ball that can reach speeds of up to 150km/hr. My job as goalkeeper was to get in the way of this flying projectile. I have often said that I would rather let the ball smash me in the face mask than go two inches wider and end up in the back of the net.

I remember when the games of 1988 in Seoul were being held. It was shortly after my last exams at high school. I was caught in the celebration and partying of just finishing that I didn't care much about the Olympics. Little did I know that this sporting event would have such an impact on my life.

The following year, aged 18, I got my first break when I was chosen to play in a game against a touring team from Pakistan that came to Australia to play some games against the national team. I guess I played quite well and I was given a scholarship at the Australian Institute of Sport in 1991. In September that year I travelled through Europe for five weeks with the national men's hockey team. This tour was incredible. I was doing what I love to do, play hockey. To be travelling the world at the same time, well, I decided there and then what I wanted to do with my life, part of it anyway. Less than twelve months after I played my first game for the national men's hockey team, I was playing for a gold medal at the Olympic games in Barcelona. The game didn't go as planned, as we lost 2-1 against Germany,

but the excitement and challenge of what the sport had to offer, had me addicted.

For the next months I was on top of the world. 'I won an Olympic medal', I would think. I slept well at night with the knowledge that I was headed in the right direction in life. During a club game about six months later I injured my lower back. This injury was a disaster to me as it kept me from doing what I wanted to do. I went through eighteen months of rehabilitation, with daily physio and swimming.

After a full recovery, I made it back into the national team with enough time to cement my spot for the 1994 world cup. I continued to play in the team through to the 1996 Olympics in Atlanta. During these games I was ranked as the second Goalkeeper of the team, and as such only took the field for one out of seven games. Our team managed to achieve a bronze medal after defeating the German team. This was some consolation for what happened four years earlier, but the ultimate prize still eluded me. I was disappointed for not playing in the first team, so I set about to regain this spot.

During the next four years, we continued to train and play, always striving to improve and succeed. The lead up to the games in Sydney was one of the best periods of my career. I was playing at my top performance, and having a chance to succeed in Sydney inspired the whole team to improve.

During the games in Sydney, the competition was tough, as to be expected at the Olympics. The games went our way and we made it through the finals. The game against the Netherlands was tough and ended in a draw. The result was to be decided with a penalty shoot out, much like in football. Lady luck was on the side of the Dutch. To lose the semi-final in front of 15000 Australian supporters was devastating. My last chance to achieve the ultimate in Olympic sport was gone. As you can imagine, we had to do a lot of soul searching during the next days before the playoff for bronze. We played Pakistan and won. This situation once again brought about mixed emotions. By winning this game we had won the bronze medal. However, I was standing on the dais once again with a consolation prize around my neck.

I am often asked which Olympics were the best for me. My answer is that they were all amazing for different reasons. The 1992 Barcelona games were great because they were my first games, and to win an Olympic silver medal at the age of 21, well, I was on top of the world. We didn't march during the opening ceremony in '92 as we had our first match at 9:30 the following day. One player insisted on being allowed to march, as he believed his performance would suffer if he missed an once in a lifetime opportunity.

I guess not all people hold the same values of camaraderie. The rest of the team sat back in the village and watched it on TV like billions of others around the world. So close and yet so far. We were, however, allowed to march in Atlanta '96; the thrill of marching into the Olympic arena was what you all are sitting there imagining it would be like. An indescribable feeling, and a memory that will never fade.

To watch the dream team US basketball team in the stand at Atlanta, to play in front of 15000 Aussie supporters was incredible in Sydney. To sit in the arena and see Cathy Freeman win her historic race. To watch the Kieran Perkins, the Australian swimmer, win gold and break the world record while overlooking the magnificent city of Barcelona.

When asked about my achievements in sport and I give the answer of 1 silver medal and 2 bronze medals, I get the reaction of wow, that's great, what an achievement; but I was an elite athlete, and I strived to win a Gold Medal at the Olympic Games. While I am proud of what I have been able to achieve, and I don't intend to give these medals back, I do hold some disappointment.

For most elite athletes, the Olympic Games just a stage to perform their discipline at the highest level and win the competition at which everyone else is trying so hard to win. As in the discussions we have been having this week, the Olympic values and ethics should always be adhered to, and in my sport at least I think they are. I remember seeing some of the Dutch players celebrating after their win at a hotel in Sydney. In true Aussie style I joined them and shared a drink and congratulated their victory, I insisted they pay of course.

While I am proud to be an Olympian, I think it can be dangerous to use the word Olympism or the notion to 'hold Olympic Values'. Olympism to me is another word for humanism or morality. Perhaps we can use Elite Values to describe these issues. Sport gives us many examples of where the performance or values of the athletes and/or administrators are sometimes not Olympic.

May I finish by saying that while I have spoken of the things that I have done, I hope that I have displayed all of the qualities that an Olympian is supposed to have. I truly think from the discussions we have had over the last week, you are all Olympians if you continue to display a good heart and abide by the ethics of society. This week has been truly memorable, and I hope to see you all down under in Australia some day.



Participants involved in sports activities



Participants involved in sports activities

REPORT ON THE SPORTS ACTIVITIES

Mrs Laurel BRASSEY-IVERSEN (USA)

The sports activities which were organized this year were enjoyed by almost all of the participants. The team sports available were basketball, volleyball, and football (soccer) and the individual sports were tennis and table tennis. In team sports, the participants were equally divided into teams with regard to experience, country and gender. We also offered a Swim Gala and Athletics Meet. Winners of these events were given prizes during the last social evening.

The coordinators were instrumental in organizing all of these activities and we experienced not only a high level of ability, but also participation and fair play. It was great fun to see the Olympic Champion athlete from gymnastics playing volleyball and from Aerial Skiing in the diving contest.

The Swim Gala consists of competitive races for women's and men's backstroke, breaststroke, freestyle and butterfly. There were also relay races just for fun, which involve more of the participants. We also had a diving contest and an enjoyable exhibition of men's synchronized swimming.

We also managed to organize a fantastic Athletics Meet in which all of the discussion groups participated as teams. Each discussion group put forth competitors in the following events: Arm wrestling, long jump, javelin, 100 meter run, two laps of the IOA track, and a blind relay organised to enable IOA participants to experience sport for the disabled. The final event was a team relay involving eight members from each discussion group. Points were awarded for each event and ultimately, the discussion group with the most points won the overall title. Group 3 was the winner this year. At the conclusion of each event, individual winners were given Kotinos (wreath) and lifted on the shoulders of companions while Greek music was played. This large event required lots of planning and coordination on the part of Thierry Ntwali, Yogo Suzuki and Maha Zaoui, and was a great success due to all of the coordinators help in running the meet.

The participants organised morning exercise with various and interesting new games and activities and swimming lessons were also offered by participants to beginners who learned to swim while they attended the IOA.

Overall, we had great fun, and I would like to thank all of the coordinators for taking the responsibility of organising, facilitating and participating in all of the IOA sports programs.

EVENT WINNERS

VOLLEYBALL

Sandrine Von Muralt	Switzerland
Myriam Antoine	France
Nuno Gouveia	Portugal
Analia Molinengo	Argentina
Ghazwa Najada	Jordan
Paul Cordona	Malta
Svetoslov Andonov	Bulgaria
Lydia Lassen Jorgensen	Denmark
Lionel Brager	France

BASKETBALL

Mantas Marcinkevicius	Lithuania
Celal Canbakal	Turkey
Carla Massunda	Mozambique
Hannah Juneau	Canada
Marnina Tomsic	Slovenia

FOOTBALL

Ingi Thor Augustsson	Iceland
Kevin Langan	Great Britain
Alexander Nedeljaovich	Serbia & Montenegro
Ingibjorg Harpa	Iceland
Andy Grant	St. Vincent
Diego Ortiz	Guatemala
Dzmitry Halaleu	Belarus
Joung Youn-Woo	Korea

TENNIS

Men's singles

An Vo Truong	Vietnam
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Ladies Singles

Luckhana Pimjan	Thailand
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TABLE TENNIS

Men's singles

Mohamed Hassan Musa Sudan

Ladies Singles

Tuan-Yi Cheng Chinese Taipei

SWIM GALA

Women's Backstroke

Renata Moreira Reis Brazil

Women's Freestyle

Ngoc Thanh Nguyen Vietnam

Women's Breaststroke

Renata Moreira Reis Brazil

Women's Butterfly

Renata Moreira Reis Brazil

Men's Backstroke

Celal Canbakal Turkey

Men's Freestyle

Celal Canbakal Turkey

Men's Breaststroke

Barnsley Albert Seychelles

Men's Butterfly

Wael Dowidar Egypt

DIVING

Alisa Camplin Australia

Alejandro Foglia Uruguay

ATHLETICS MEET was won by Discussion Group #3

Li An Ho Chinese Taipei

Lukas Kuester Austria

Mantas Marcinkevicius Lithuania

Giuseppe Militello Italy

Martin Potocny Slovakia

Sung-Hoon Jung Korea

Svetoslov Andonov Bulgaria

Annica Valls Guatemala

Astrid Kronsbein	Germany
Carol Lucia Roach Louis	
Alfred	Malaysia
Pamela Bell	New Zealand
Priscilla Kinloch	Seychelles
Rudina Omari	Albania
Tanya Western	Trinidad
Thalia Gavriela Alvarez	
Centeno	Ecuador



Participants involved in sports activities



Participants involved in sports activities



Participants involved in sports activities



Winners' coronation

REPORT ON THE ONLINE INTERNET BROADCASTING

Dr Ian BRITTAIN (GBR)

For the fifth consecutive year the IOA session for Young Participants was broadcast live over the internet and for the fourth year in a row a group of ‘cyber-students’ were able to follow all the lectures and proceedings of the session from various locations around the world.

These students were able to follow all of the lectures in Olympia live over the internet and then had the opportunity to ask questions of the lecturer via the internet coordinator and watch their questions being asked and answered. The group also discussed the same questions as the groups of participants actually present at the session and their findings were included in the consolidated report for each of the two cycles of the session.

The internet group consisted of eighteen dedicated individuals from countries as far apart as Great Britain, Brazil, Chinese Taipei and Australia and many gave up precious hours of sleep in order to attend a particular lecture live due to the time difference between Greece and where they live. Many of the online students are former participants themselves and either work in sport or are postgraduate students. The standard of questions and answers for the group reports were, therefore, consistently high. This year’s online participants were:

Leandro Olvech (ARG), Sophie Keil (AUS), Luis Henrique Rolim Silva (BRA), Scott Allen (CAN), Stephane Delisle (CAN), Brigitte Légaré (CAN), Juan Pablo Delano (CHI), Berta Cerezuela (ESP), Denis O'Connor (GBR), Fenella Ng (HKG), Alfred Otula (KEN), Hwasuk Oh (KOR), Carlo Farrugia (MLT), Enrique Gonzalez Lopez (MEX), Veronica Maria Gutierrez Lozoya (MEX), Denis Kroujkov (RUS), Leo (Li-Hong) Hsu (TPE), Vincent Huang (TPE)

Overall there was twenty-one hours of live streaming from the session and there are twenty-four hours of archive stream pertaining to this year’s session on the IOA website. To view any of this footage from this session, as well as numerous others from previous years and sessions, please feel free to visit the website at:

www.ioa-sessions.org

REPORT ON THE POETRY AND LITERATURE WORKSHOP

**Dr Cesar R. TORRES (ARG) and
Ms Andri IAKOVIDOU (CYP)**

This year we were assigned to organize and supervise the poetry and literature workshop. It was the third and second year in a row for Dr Torres and Ms Iakovidou in that order that they had this responsibility. As in previous years, Ms Artemis Kokkinara-Boutou (GRE) and Mr Eli Wolff (USA) graciously offered their help in the activity. As scheduled, the workshop held meetings on the evenings of May 30 and June 1, which had 27 and 20 participants respectively. In addition to participants and coordinators we were honoured to have several guests contributing to the workshop. Due to the adverse weather conditions, the meetings were held in the old lecture hall rather than in the now traditional site of the workshop: the lovely West Hill.

The meetings were organized around a clear topic, which in our experience facilitates the work and unifies it. This year we chose the four elements: fire, water, air and earth. We started each meeting by commenting briefly on each element to then shared poems written by famous poets about each element. In the course of the meeting we asked participants to write the characteristics, possibilities, advantages and disadvantages of each element as well as their relationship and feelings about them. Then, we suggested they use this material to write poems or short stories involving the four elements. Some participants felt so invited by the friendly atmosphere of the workshop that they asked to play, guitar and harmonica in hand, songs about the four elements. Also, some participants felt compelled to recite poems they knew by heart.

The result of the workshop was a number of poems that participants wrote either during the meetings or in their free time. They were willing to share their production with the whole group and when needed poems were translated from English to French or vice versa by participants themselves. In addition, several of those poems shared in the workshop were included in the Arts Happening's program. Mr Héctor Sentillas (PHI) read his poem "Fire," Mr Thierry Ntwali (RWA) read his poem "L'eau" and Ms Tanya Western (TRI) read her poem "Dance of Fire." Also, Mr Mantass Marcinkevicius (LTU) recited "Daffodils," a poem written by the famous English poet William Wordsworth. We believe that the workshop was highly

successful; many participants indicated that they planned to continue expressing themselves in this way. Undoubtedly, it is an important part of the life of the IOA.

Due to the proximity of the two meetings, they were held with only one day in between, we thought that there was no time to organize a poetry competition. Writing poetry takes time and for some participants this was their first experience with poetry in a long time. Thus, we favoured stimulating writing for its own sake, giving them time to do so rather than hurry them in order to submit entries for a competition. The Arts Happening showed the good work accomplished during the workshop. Another organizational point we would like to mention is the fact that the first meeting was scheduled the same day of the excursion to Zaharo. Many participants were exhausted after the day at the beach and many thought another organized activity was too much. We are fully aware of the difficulties to arrange the program but if possible it would be better to schedule the meetings of the workshop during a regular day.

In conclusion, we want to express our gratitude for having had another chance to organize the workshop. We took great pleasure in doing it. We also want to acknowledge the work of Ms Kokkinara - Boutou and Mr Wolff, who contributed to the success of the workshop. Finally, we must thank the participants in the workshop for their enthusiasm, dedication and great humour; it made the activity a great learning experience.



Souvenir photo from the excursion to Zaharo beach



Souvenir photo from the excursion to Zaharo beach



From the excursion to Zacharo Beach

CONCLUSIONS

CONSOLIDATED REPORT OF THE CONCLUSIONS OF THE DISCUSSION GROUPS FIRST CYCLE

Question 1: “Olympism is not a system, it is a state of mind”, Pierre de Coubertin. What does this mean to you?

Olympism is a transcendental, dynamic and achievable way of life inclusive of ideas, beliefs and values such as; respect for all, harmony, tolerance, justice, fair play, the joy found in effort, equality, participation and ethics. Olympism does not exclude nor limit but rather embraces all.

Olympism is a philosophy of life. It is a universal ideal we strive to embrace and cultivate not only in sport, but also in our daily lives.

Olympism is a state of mind, a mental tool that can help open our eyes and minds to new ideas. It can be expressed through various means including culture, education, and tradition. It has the ability to empower and, most importantly, enable positive individual or community actions, solutions and contributions to create an evolving, productive society.

Olympism is a universal language that transcends geographical, cultural, religious and national barriers. It is a complimentary set of human values already taught in many schools, families, religions etc. around the world. We should not elevate Olympism nor assume that the Olympic Games, held every four years, will save the world. However, it can be a very powerful vehicle of communication providing examples of these ideals in action for all to aspire to.

Greater educational efforts should be made to increase international awareness of Olympism. Participants of the IOA can be ambassadors of Olympism and the media must also be used as an educational tool. Hence, Olympism can be shared by many, not just those privileged to be competitors in the Olympic Games. Athletes may use it as a motivational tool to keep their goals and wishes in perspective.

Olympism is a flexible and positive system or framework. It can be expressed in different ways through education and the development of individuals through sport. It has developed into a social system on a larger scale with other interests, such as financial benefits for athletes, commercialism, etc. However, it is possible for athletes to benefit financially from sport and still follow the ideals of Olympism and profit from their philosophy.

Question 2: What is the relationship between ethics and sport?

Ethics is the science that studies and analyses human behaviour within a society, in order to improve human relations and life in general.

Many parallels can be drawn between sport and ethics. Both possess a set of values, rules and standards, which transcend all cultures.

Sport embodies ethics and although perceptions may differ, all people can embrace Olympism through ethics and sport. Sport is not only a physical practice; it promotes universal relationships and understanding of cultures via the athletes.

Some felt that ethics in life are different from ethics in sports. Whilst others felt that truly ethical sport is a utopia, because countries and individuals have different realities, needs and values etc.

Ethics guarantee the permanent respect and analysis of sport, in order to protect its true values.

The outcome of an ethical review can be implemented through education. Sport is an effective vehicle within education; it can facilitate an understanding and appreciation of the principles of fair play, sportsmanship, mutual respect and universally accepted conduct both on and off the field of play.

The relationship between ethics and sport is inseparable as it is widely thought that sport is ethical. However, there are concerns that the International Olympic Committee does not display ethical behaviour in all aspects of its operations and these actions need to be ethical as they set the precedent for IFs, NOCs, governments, athletes, coaches and even spectators.

Even though increased commercialisation and other threats occur, the Olympic Movement must adhere to an ethical attitude towards these pressures.

The media also plays an important role in the communication of ethical behaviour. Increased focus on the issues of fair play and the human aspects of the Olympic Games is needed. The work of the IOC Ethics Commission and WADA is viewed as important progress in this area.

Question 3: Do athletes of the Paralympic and the Special Olympic Games act as catalysts for social change?

The word Paralympic comes from a combination of “para” meaning parallel and Olympic giving an overall meaning of parallel to the Olympic Games. In many societies, however, awareness of Paralympic and Special

Olympic athletes is limited and individuals who have disabilities may be shunned from public life. Increased awareness and advocacy of these two movements is essential to promote social change. The Paralympic and Special Olympic Games have huge potential for influencing attitudes and raising awareness of disability issues. Whether the Games contribute to sustained improvements in the basic human rights of people with disabilities is more open to challenge and debate. The potential for this awareness raising and attitude changing has, however, yet to be fully realised. Part of the problem with this is that the Paralympic Games and Special Olympics still receive relatively little media coverage, which is key to this awareness raising process. In addition, for this to be truly effective a major shift is necessary within the media away from focusing on the disability of athletes to a focus upon their athletic ability and achievements (in addition to an increase in overall media coverage).

Social change will only have been achieved when individuals with disabilities are treated as equal and active members of society. The Paralympic and Special Olympic Games athletes definitely have the potential to act as catalysts for this kind of social change. The Games are an avenue for change to occur through the education of the global community, erosion of stereotypes, the integration of people with disabilities into society and the promotion of acceptance of what all human beings can accomplish. By performing and achieving in their respective athletic disciplines, these athletes are helping to facilitate change. Their level of influence may be difficult to measure, but their ability to cause people to re-evaluate their views regarding people with physical and cognitive disabilities is tangible. The Paralympic and Special Olympic Games showcase to the world that ALL people have ability, determination, motivation and a capacity to achieve excellence. Cities in which these Games are held may also benefit through the experience gained by individuals working at these Games taking their experiences and knowledge back into the local community. Also the changes in the infrastructure within those cities may benefit local individuals with disabilities long after the Games have finished.

Overall, Paralympic and Special Olympic athletes have the potential, when supported by sufficient and appropriate media coverage, to play a key role in the education of the whole of society regarding the huge and varied abilities of people with disabilities that so often go unnoticed by the rest of society due to a veil of ignorance and misconception.

Question 4: What is the relationship between sport and culture?

The relationship between sport and culture is varied and has numerous aspects. Both sport and culture help in the development and education within societies, as well as raise awareness about the diverse cultures of the world.

They share a unique relationship and can be said to be reflections of each other, as sport is influenced by a wide variety of customs, traditions and ethical principles that can be found outside of the sporting arena.

Sport can promote cultural identity within a society and individuals can express themselves equally through sport and cultural activities. Sport can create an equal playing field for all of the diverse nations of the world. It is a means of universal communication and integration, which allows its participants to relate to and development an awareness and appreciation for other cultures and individuals.

Sport as a cultural form is a part of globalization, creating a global form of permanent cultural heritage that transcends different languages, breaking down barriers. Sport can “neutralize” cultures because actions and behaviours are influenced by the rules of the sport. Furthermore, it does not discriminate against cultures.

Events portraying many different cultures are necessary during the Olympic Games and other sport events, to highlight not only similarities but also the beauty of diversity.

Historically, different sports were products of different cultures. Sport was practiced as a celebration of religion (the Ancient Olympic Games), for survival (archery) or for military purposes (martial arts). Today sports are creating new opportunities, which are uniting separated nations and individuals.

Some felt that, it is difficult to claim that sport as a simple, individual physical activity, is a form of culture. Furthermore, it is often due to the competitive nature of sport, that the culture, which develops, is not always a positive one.

Finally, large sport events and the accompanying cultural celebrations may be perceived by certain nations, as a platform for demonstrations of the dominance of some cultures, and the promotion of stereotypes.

Question 5: Identify the relationship between Olympism and Volunteerism.

It was agreed that there is a strong relationship between Olympism and volunteerism. Volunteerism reflects the spirit of Olympism through its endeavours to enhance the community through altruistic social and educational activities. Volunteers who act of their own free will to undertake tasks are focused on the joy found in effort.

Volunteerism and Olympism embrace the qualities of education, culture and teamwork. The values of both are very similar including; ethical behaviour, selflessness, sincerity and truthfulness. They also maintain a sense of community and humanistic attributes and build people's skills and self-worth to undertake and achieve their personal best.

Volunteerism is a necessary epic force that assists in the execution of the Games and reduces the production costs. The Olympic Movement and sport would not exist, nor could they continue to develop, without volunteers. In addition it is a way for individuals to share the athletes' experiences and the sporting culture of the Games.

Volunteers can increase awareness and enthusiasm amongst others to join volunteer activities such as spreading the Olympic ideals to the general public. This involvement could be regarded as a privilege to serve and promote its action to global communities.

The Games provide a way for the world to realize how strong the volunteer movement is, and enables us to witness the significance and necessity of it not only in the Olympic Movement but also in society.

Question 6: How are the Olympic values understood in the context of cultural and ethical diversity?

The Olympic values (e.g. fair play, equality, peace, friendship) are similar and widely supported regardless of cultural and ethical diversity. However, the interpretation of these values is dependent upon many things.

- Individual motivation

Participation vs. winning at all costs. It was felt that the emphasis should be placed on participation to adhere more closely to the Olympic values.

- Communication methods
The way the media embrace traditional Olympic values to raise the value of participation and the true meaning of the Olympic spirit. The way the Games are reported through the media has influenced social values.
- Cultural backgrounds
For many cultures there is no structure in place to educate youth about the Olympic values. Yet, some countries have sport clubs that provide an ethical and cultural educational foundation.
- National priorities
Definitions of success and failure are understood differently. Certain sporting communities are focused solely on winning, while others utilize sport to bring people together by providing a common bond.
- Cultural issues
The consideration of issues such as equity, economics and education play a prominent role in the appreciation of Olympic values (e.g. women's participation, allocation of government funds, financial restraints)
- Cultural interpretation
The creation and promotion of Olympic education programs and the Olympic values, by the NOCs and NOAs, are tailored for their own countries.

Question 7: Is sport a platform for people with disabilities to showcase their abilities to the world and if so what are the potential impacts?

Yes, it is a platform and demonstrates to the world that they are very able to realize great achievements. In addition it was felt that music and the arts could promote the feeling of equality.

- Through sport, athletes with a disability can demonstrate their prowess and highlight their capabilities and determination to reach personal goals.
- Sport brings about self-confidence and self-fulfilment whilst fostering courage and promoting an independent and determined character.

- Acceptance and equality of opportunity can be promoted through sport sending a strong and inspirational message across society.
- The recognition of athletes with a disability increases participation across the spectrum and this generates awareness and understanding within many cultures. In addition, it can change attitudes within society.
- Sport allows the application of the Olympic Charter in the sense that everyone can participate without any discrimination whatsoever. It promotes values such as tolerance, acceptance and diversity.
- Athletes with a disability exemplify the Olympic values of unity and harmony. They demonstrate that all deserve an opportunity to aspire to and to attain excellence.
- An increase in media coverage, which results in exposure, and equality in society may lead to more public financial support.
- Sport can encourage technological progress and advances, which in the long term would assist individuals with a disability.

There are, however, some negative impacts such as:

- reinforcing negative stereotypes,
- creating a sense of frustration because of the individual's disability,
- the potential costs of the technical equipment which could lead to an unequal playing field
- increasing external pressures [i.e. media, parents etc.]
- over competitiveness could lead to the problems of all elite athletes e.g. doping.

Conclusion

In accepting sport as a platform, the media has an important role to influence, educate and enhance understanding for all. This will increase the potential to reach the ideal: a level playing field where all athletes can compete and participate together. A state of mind should be recognised by society where sport is available and an opportunity for all.



A discussion group in action



Sports demonstration



Moments from the social evenings



Moments from the social evenings

Question 8: How should the Olympic Movement support the Paralympics?

The key to the Olympic Movement support of the Paralympics begins with a better working cooperation between the IOC, IOA and IPC. This should also include education and financial support, particularly from Olympic Solidarity and the respective NOCs.

The Paralympic Games should either precede or take place simultaneously with the Olympic Games. Thus, the Paralympics would receive more media attention and international awareness of the Paralympics should be improved via extensive media coverage such as; advertising campaigns, existing corporate and community networks and education both at local and international levels. Furthermore, the Olympic Games should be used as an important promotional vehicle. Footage could be shown at all Olympic venues and during mainstream broadcasts of the corresponding event in the Paralympics. This would increase exposure and encourage understanding of the Paralympics.

The IPC should be assisted in creating and implementing sponsorship programs which include commercial sponsorship and governmental funds. This would ensure that funds are available for facilities, athletes, equipment, research and development of equipment and technology.

NOCs should be encouraged to include and/or establish a National Paralympic Committee (NPC) within each NOC. These NPCs should then have an equal representation in the decision making process as members of their respective NOC.

In addition, the IOA has an important role to play in ensuring that more participants with disabilities are given the opportunity to participate at the IOA Sessions for Young Participants and that Olympic Education is provided to people with disabilities.

Opportunities for training Paralympic athletes, coaches, and officials should be developed or they should be incorporated into existing systems. Furthermore, the Paralympic events should be included in the medal tally of the Olympic Games.

Activities such as essay contests and special programs should be designed and implemented to promote interest and understanding of the Paralympic Games. This could take the form of a recognised international year of sport and disability promoted through the IOC and other international organisations.

‘Normal Is Relative’. This quote should be considered as the basis of any kind of relationship between the Olympic Movement and the Paralympics.

The ethos of Olympism should be reinforced within the Paralympic context.

Question 9: How can the Olympic Games be a platform to promote cultural development?

The Opening and Closing Ceremonies provide a unique opportunity to send a strong message of cultural understanding through the display of history, identity, songs and dances.

Participating countries could be encouraged to bring their own cultural groups to perform in the host country and NOCs could provide funding and educational materials as well as sponsor a cultural program including an Olympic essay competition.

Cultural exchange may occur in a myriad of ways at the Games, therefore, promoting cultural development. This could include the Olympic Village and training venues being places for social events and cultural exchanges, which promote the diverse cultures represented, in addition to, coaches, athletes, journalists and spectators being able to share experiences and exchange ideas. Finally, athletes and those involved in the Games could be cultural ambassadors for their countries and the media should cover how the athletes express cultural differences during competition through celebrations, emotions, attitudes and styles.

As during the Ancient Games, poetry, music, painting and literature performances should be brought back and emphasized and cultural activities could be organized in local schools, in addition to cultural competitions on a more global level.

Question 10: Are Olympic volunteers a catalyst for social development? In what way can they be further utilised?

Generally it was felt that volunteers, at the Olympic Games, are definitely a catalyst for social development. They are the messengers of Olympism, enlightened with information and the Olympic spirit. They educate, show hospitality, and disseminate the social values inherent to Olympism.

Most volunteers want to assist others and are looking to contribute to social advances. They come from different social backgrounds but hold the same Olympic values. There is no difference between them as they all have a role to play and have regular contact with athletes, coaches, journalists etc. Therefore, they could promote the Olympic values and assist in ensuring that regulations are adhered to.

Volunteers are the cornerstone of the success of the Olympic Games. Thus, they can share and promote this information and their experiences to foster social development in many ways.

- Volunteer associations could be created, which could benefit from their experience.
- They can be used to promote the Olympic spirit to others.
- Experienced volunteers could train others for future events, including those in their own countries.
- Interaction should be promoted and organized events should be initiated for volunteers. They should be given the opportunity to give back to the host culture, to share their own values and not just take from the experiences the host city has to offer.
- They could conduct workshops, courses, and be involved in events after the Games.
- They could be involved in the production and distribution of educational resources.
- NOCs should provide opportunities for volunteers to communicate their experiences when they return. The IOC and NOCs should sponsor volunteers from developing countries to ensure that all countries are represented.
- Media coverage of the Olympics should recognise how the work of volunteers makes the Games possible.

Long term commitment to the volunteer movement is vital for social advancement.



Moments from the arts happening (tango)



Moments from the arts happening (Greek dances)

CONCLUSIONS

CONSOLIDATED REPORT OF THE CONCLUSIONS OF THE DISCUSSION GROUPS SECOND CYCLE

Question 1: What is the importance of the Olympic Truce as a concept in civilized society?

The Olympic Truce or “Ekecheiria” was a major instrument in the unification of the Greek city states creating national and spiritual unity, providing a safe non-threatening environment, not only for the athletes, coaches, officials, volunteers and spectators but also the rest of the world. It has extended through the centuries to influence the later revival of the Games as well as to provide hope for the supporters of the Modern Games. The aim of the Olympic Truce is to promote peace, multicultural dialogue, co-operation and understanding among nations through sport.

Sport is a social phenomenon with a common language that has the ability to create understanding between individuals and alter political views. Seeds of friendship can be planted in the hearts of athletes where a sense of unity might be inspired. It is easier for people to discuss sport than to discuss peace. Therefore, the Olympic Truce has something to offer as a starting point for conflicting nations above and beyond the common notion of peace.

In these troubled, complicated war-torn times, sport provides a unique window of opportunity for peaceful resolution of conflict. Guidelines and criteria should be established for conduct during the peace process. It is important for both sides to agree, and accept differences, as the concept of the Olympic Truce may be totally alien to from the political, sociological and economic systems of these nations.

The concept of the Olympic Truce is important because although it does not have the ability to enforce peace, it re-enforces the message of peace during the Games. It should be appreciated for its long-term potential and not judged on any difficulties in the short term.

In promoting the ideals of the Olympic Truce, the IOC should make every effort to encourage the promotion of participation of all nations in Olympic sport.

The Olympic Truce as a concept in society serves as a symbolic gesture. It would be very presumptuous for us to believe that the Olympic Truce can/will be exercised and implemented to its fullest extent. However, it is a first step and results will take time. Long-term, the Olympic Truce should be

extended to include the duration of the Paralympic Games and spread worldwide.

Question 2: Which ethical values inspire the Games today?

Beneath the glamour, scandal and materialism, we can still detect the presence of the spirit that inspired the Ancient Games and motivated its revival in modern times. Even though the presence of these ethical values remains, the influence of the media and political and economic interests are posing a serious and real threat to the Olympic Games. The Olympic Games, like other cultural manifestations, reflect modern life, following an ethical code, but sadly not as ethical as we all would like. However, the Olympic Movement is on the right track, setting an example of worldwide unity and participation.

The IOC and NOCs should take a stronger stance to enforce ethical values such as equal participation of women in sport and the ethical choice of Olympic sponsors. The ethical values stated in the Olympic Charter can be seen in the Games today, for example fair play, solidarity, honour, respect for the rules and opponents, peace, tolerance and freedom, equality, non-discrimination, participation, self-improvement, determination and the joy of effort.

It is important to remember that ethics in sport is not always conveyed by the written rule, but often through common social practices that are universally understood. Sport can teach one how to deal with adversity, how to turn any defeat into victory and how to rise above and believe in oneself. It can reaffirm that the only victory that counts is the one over oneself. It is not only about being the best, but also about appreciating the personal satisfaction that can be gained in the pursuit of excellence. Mutual respect and friendship are forged out of a common interest in sport and the acceptance, appreciation and acknowledgement of an individual's actions and achievements.

Question 3: What has been the impact of commercialisation on the ethical values of the Olympic Games?

Commercialization, with its financial impacts, has the potential to have both positive and negative effects upon ethical values. These include the following:

Positive:

- Commercialization has ensured the continuation and development of the Games and has led to more media coverage thus creating a

vehicle to spread the message of humanity and Olympism in the context of sport.

- The Olympic Games are now viewed by over two-thirds of the world's viewing population. This is an opportunity to highlight the Olympic values. However, there is little evidence that this opportunity is being maximized.
- Broadcasting rights, merchandising and sponsorship have increased the amount of monies available to promote and support sport throughout the world, especially in less affluent countries via programs such as Olympic Solidarity.
- The Olympic rings are the most recognized corporate logo worldwide and help to attract The Olympic Program (TOP) sponsors. We believe it is critical for the IOC and NOCs to educate these TOP sponsors in the Olympic values to ensure that ethics are upheld.

Negative:

- Monetary rewards may lead to an increased desire to win at all costs. Every Olympic sport is becoming more professional in terms of requiring athletes to train full time, push their bodies harder and take more risks in order to become successful. This is perhaps not what Coubertin had in mind when seeking the "good life".
- Professionalism of increasingly younger athletes may involve pushing them to participate in strenuous training at a very young age, which may not be very ethical or healthy. It is not unusual these days to see teenagers forego their education to become professional athletes.
- The financial rewards of staging the Games may mean that some Olympic venues are "white elephants", that is to say left unused, once the Games are finished and that funds spent on the Olympic Games by host cities and governments may have been put to better use, such as the provision of housing, education and medical care.
- It may impact upon personal ethical values as the importance and benefits of winning are continually highlighted. This may result in a compromise of an athlete's humanistic Olympic ideals.
- The IOC appears to be reactive rather than proactive in regard to ethical values and sponsor selection.
- Commercialization challenges the Olympic ideals of equality as a result of participation being hugely influenced by economic and financial factors.

Question 4: What are the cultural effects of the Olympic Games on the host city and nation?

The Olympic Games are one of the most powerful communal experiences, fostering a sense of equality among nations, as well as stimulating curiosity. They create a resurgence of interest in cultural centres, a raised awareness of new sports, and a legacy for the citizens of the host city.

The Olympic Games allow the host nation to showcase its culture to the world through the Opening and Closing Ceremonies and other events, which encourage cultural exchange.

In nations with cultural diversity, the preparation, planning and organization of the Games could have a unifying and reconciling affect, integrating the different cultures of the country e.g. the Australian aboriginal population, at the Sydney Games.

The Games could revive and reinforce the host nation's culture, as the population is made more aware of its own culture and begins to appreciate it again. Consequently there would be a revival of a national sense of pride. In addition, Olympic Education would be implemented throughout the nation and cultural festivals held in cities nationwide.

The Games promote a sporting culture in the country. More people are encouraged to become involved in sport, either through direct participation or as spectators, as well as to adopt new sports that have been introduced through the construction of venues.

The legacy of new venues would include not only the various buildings such as accommodation, stadiums etc. However, these would also be more accessible to people with disabilities.

The Games alter people's perspectives on sport, allowing them to be educated about other cultures, races and religions and encouraging them to be more accepting. This change in attitude could result in a more liberal society.

On the negative side it was felt that in some cases the spotlight on the host culture could become overwhelming for the citizens of the host nation. Also, due to the media, misconceptions about the host country's ability to prepare for the Games could be created thus causing the population distress.

Finally, the IOC should allow lesser-known countries to host the Games either in partnership with others, or on their own, so that their cultures can be exposed.

Question 5: What can you do to promote the cultural and ethical values of the Olympic Movement?

For each of us promoting the cultural and ethical values can happen on three levels; personally, socially and professionally.

We must live our lives in an ethical manner in addition to promoting Olympic and ethical values to our friends and families, especially young people. We should encourage those around us to participate in sport and cultural activities. We must believe in the Olympic values, living every part of our life with them as the foundation for our all actions. If you want to influence others around you must first start with yourself. We must be ambassadors for the Olympic Movement.

We must continue to encourage cultural exchange amongst ourselves and with others and for those of us who are able we must increase the awareness that education is paramount for promoting the cultural and ethical values of the Olympic Movement.

NOC networks could be used to broaden the reach of awareness and appreciation for the Olympic values within education systems at all levels and sporting organizations. If we want to disseminate cultural and ethical values to many we must first start by teaching the national federation staff, coaches, officials, parents, judges, teachers and professors etc. After that, these individuals may influence athletes by their values and the athletes in their turn may act as role models for the masses.

The media is a powerful tool and participants from the IOA could contact their local/national newspaper to inform them about their experiences and new knowledge. Then they could work with the media to increase coverage on Olympic values by educating journalists about these values.

Each of us has a unique role to play with our own personalities, experiences and resources, which if enhance by an appreciation for the Olympic ideals could result in us setting a good example throughout our daily lives.

Question 6: How could we promote the Olympic Truce in the most effective way?

One of the most important aspects of the Olympic Truce is trying to promote peace all over the world, specifically during the Games. However, this truce is temporary. We should promote peace at all times and not only during the period of the Games. The Olympic Truce could be promoted in the following ways:

- The IOC should make further efforts to implement the Olympic Truce. On the other hand, the Olympic Truce is not just an effort of the IOC. It is, and needs to be, promoted in cooperation with the UN.
- Incorporate the Olympic Truce into Olympic Education programs in schools to allow the younger generation to learn and practice from a tender age. The key to increased awareness and support for the Olympic Truce in the future is to create awareness amongst the youth around the world focusing on Olympism, the Olympic values and the Olympic Truce.
- Individuals who are aware of the Olympic Truce should promote its aim, especially during sporting events.
- Increased awareness amongst athletes would be a benefit as they have access to the media and through this medium they may be able to create motivation amongst the population where they already enjoy respect and admiration.
- The media are able to highlight the efforts of the Olympic Truce e.g. North and South Korea marching as one during the Opening Ceremony of the Sydney Olympic Games. Therefore, both the media and the written press must be educated about the Olympic Truce and encouraged to publicize it.
- The Truce should serve as a mediation tool, assisting to solve differences especially whilst conflict is suspended. Peace should be promoted by encouraging a global society without racism and discrimination.
- Olympic Truce Awards should be introduced for individuals and organizations that have contributed to the Olympic Truce.
- Olympic postcards highlighting the Olympic aims and values could serve to establish communication and understanding between people from different cultural backgrounds.

The main aim of the Olympic Truce should be to prevent conflict via education for all. For us, the participants, it is important to be messengers in our own countries of the Olympic Truce.

Question 7: How do you perceive the term “ethics” in relation to sport?

In theory, there is no difference between ethics in sport and ethics in our daily life. However, sport is an ideal tool to promote ethical values. Ethics

can change greatly from one sport to another and from one culture to another.

In sport, ethics relates at all levels to athletes, referees, officials, journalists, spectators, the rules and the environment. Ethics is an unwritten behavioural code of conduct including: fair play, respect for one another, honour, cultural exchange, peace, endeavour, and personal excellence. Fair play is at the heart of ethics in sport. It includes among other elements anti-doping, good sportsmanship, respect for your opponent and the game as well as, encouraging an equal playing field and no discrimination by race or gender. Ethics promotes a “healthy mind and healthy body”, a good life and helps build character.

The perception of ethics in sport is subjective. In addition, there is concern for the obvious disregard, by some, of the ethical values in sport such as; bribery, match fixing, aggression and doping.

Finally, we must take into account the affect of commercialization on ethics and sport as sponsors have a huge influence. We also have to recognize that different ethical values exist amongst athletes at different levels of competition.

Question 8: Suggest ways in which we can promote ethical values in and through the Games?

A clear correlation between the Games and ethical efforts must be defined. Then the ethical values could be promoted in and through the Games in the following ways:

- Using athletes as role models to advocate the importance of ethical values to the public, especially to the younger generation.
- Utilizing the media extensively via articles focusing on the character and personality of the athletes displaying ethical values and/or by buying airtime to broadcast the good values in sport. In addition, commentators should be encouraged to highlight the ethical values during the coverage of the Games.
- Introducing awards in recognition of ethical behaviour. The merits required for these awards should be based on ethical parameters.
- Ensuring that there is fair and equal attention to all types of sport regardless of race, gender and religion. Thus eliminating segregation.
- Creating an efficient and stringent monitoring system of ethical adherence by athletes, perhaps via a code of conduct. Different scoring systems could be created to promote fair play and ethical

values. Subsequently, athletes who portray unethical behaviour should be punished without prejudice.

- Creating and implementing educational programs to increase awareness of ethics. Education serves as one of the most important factors in promoting ethics in sport. These programs should be aimed at primary and secondary schools as well as coaches, athletes and officials etc.
- Countries should design mission statements and slogans that project ethical values.
- Finally, the IOC should enhance its effort in promoting the importance of ethics.

Question 9: What are the financial, urban planning, sport and technological effects of the Olympic Games on the host city and nation?

Hosting the Olympic Games can either be a great opportunity or a great threat depending upon the way the host city manages the organization of such a gigantic sports competition.

Financial Effects

There is potential for economic rejuvenation. The positive impacts include the promotion of tourism, the influx of foreign exchange, development of business and trade and the growth of employment.

However, due to the increase in demand during the Games, prices are bound to escalate. Further, with costs for hosting the Olympics being so significant, taxes may be increased thus creating an economic burden for the citizens of the host city.

Urban Planning Effects

The Olympic Games impacts positively upon the host city and nation through new, improved and reusable infrastructures, e.g. housing, roads and sporting venues etc.

New venues after the Games, including the Olympic Village, can also host competitions, concerts and exhibitions at local, national and international levels. Further, the improved infrastructure greatly enhances facilities for people with disabilities.

Specific to the Athens Games, there is an increased awareness of the promotion of archaeological protection.

With the potential of a proper urban plan, it may create opportunities to increase the quality of life including improved health systems. However,

migration of people from remote areas in search of employment may cause the city to become over-populated.

There could be deterioration in the environment of the city as a result of an increase in pollution.

Sport Effects

Through the Games, there may be a greater appreciation of all sports. New sports are also introduced to the city and nation, which allow for increased opportunities.

Hosting the Games provides a unique experience for many and encourages an active and increased interest in taking up recreational or professional sports. With this renewed interest, there is a need for post Olympic Games programs to be in place.

More emphasis is placed on physical education being taught within the school curriculum. Children are made aware of the values of Olympism early on.

Increased and intense focus on the host nation's athletes may cause the athletes to resort to unethical methods to gain success.

Technological Effects

The host city and nation may improve their information, communication and security technology. As a result athletes may increase their performance potential via the new technology. Nevertheless, technology can become obsolete after the Games or abuse of this new knowledge may occur, e.g. new methods of doping etc.

Question 10: Propose ways through which we can create an awareness and appreciation of ethical principles to young people and encourage their personal development?

Parents & Families

Parents are the most influential role models for their children. Extended family members can also be role models and resources could be made available to assist in this area.

Education

Schools represent an effective way to spread ethics in sport to young people. It is important programs are distributed and implemented by competent teachers delivering the ethical messages through the aid of Olympic Education resources. It is vital that physical education teachers

disseminate ethical values throughout their lessons to help young people understand the spirit of the laws and rules of life.

School is not the sole outlet for Olympic education programs and conferences, youth camps and cultural exchanges could be organised. In addition, Olympic education awareness and training for physical education teachers and managers is necessary.

Sport programs should include ethical slogans and posters promoting good ethical behaviour.

Furthermore, integration of minority groups e.g. Paralympics, Special Olympics and women in sport would assist in a broader ethical education.

Mass Media

The media must portray ethical rather than unethical images of sport to young people. This could be done perhaps through a fair play campaign.

Coaches and athletes

Coaches must be good examples for their athletes. They need to possess the knowledge and skills to provide these athletes with a holistic education including their physical, social and psychological needs. National federations should organise seminars on Olympism to re-enforce to their officials their ethical responsibilities.

Coaches and athletes should serve as examples and role models educating young people directly through their actions on and off the field of play.



Moments from the arts happening



Sports activities at the swimming pool

**CLOSING CEREMONY
OF THE 44TH INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS
OF THE INTERNATIONAL OLYMPIC ACADEMY**

**ANCIENT OLYMPIA
4 JUNE 2004**



Participants at the Closing Ceremony of the Session

ADDRESS
on behalf of the Participants
by Mr Douglas McLAUGHLIN (USA)

As a young boy, I remember spending many weekends with my grandfather at 'The Cabin.' I can still hear the raindrops falling on the tin roof of the front porch, curiously watching my grandfather, sitting silently, stroking his moustache, and staring out into the central Pennsylvanian wilderness. While I had a faint understanding that these were precious moments for him, I didn't understand why until years later. These weekends were for him a form of retreat. Not a time to escape responsibility or merely step away from life, rather it was a time to make life special again. He was retreating, or treating himself again, to contemplate and examine the matters of consequence that informed his daily life. He reminded himself of what his values were and how they should inform his life. Unfortunately, I believe that this practice of "retreating" is a lost art for our generation. But as young participants of this 44th Session, it would be wise to see our time here as a retreat from which we will leave more knowledgeable, focused and committed to the Olympic values that inform our life and work.

In gathering together, our world has become both larger and smaller. Forging friendships with people from unfamiliar and distant lands, our sphere of appreciation and knowledge has expanded and our globe of concern has become more detailed and complex. Yet with the awareness of these new vistas, our network of friends allows us to draw closer. From sharing sporting experiences in morning activity to our personal stories over hot lunches to our cultural rhythms in evening programs, each day the space between us has decreased so that the circles in which we live now overlap.

I must admit that before coming to Greece, I felt like an outsider looking into the five rings. As this session is coming to a close, I see myself just within the rings with much more work ahead of me to find the center of the rings. We are, after all, young participants, and there is much work ahead. Even so, this experience has been accompanied by a vision, a vision of ever-expanding rings that continue to reach out towards those not within the Olympic family. Perhaps this vision will be useful as we try to become a more inclusive Olympic Family that promotes access to and experiences of the Olympic values.

It is important to remember that this session is not merely a transfer of information from the Lecturers and Coordinators to us about the idea of Olympism. One source of frustration about Olympism is that it can seem idealistic, an empty concept that carries little force in our day to day life, especially given the way much of elite sport is practiced these days. But we

must remember that the Olympic ideals are born out of a real human history and out of real human experience. Hopefully, we have all had experiences that provide a seed for comprehending Olympism not as an abstract theory but as a lived phenomenon. Perhaps the most beneficial aspect of this Session is that we Participants do participate. We work on solving difficult problems and come to understand how Olympism informs or can fail to inform the decisions that are made by members of the Olympic family. We even struggle with putting into practice the Olympic values when we take to the football pitch or the volleyball court. We must, however, reckon how our own sporting activities as well as the Olympic Games are best understood from the perspective of Olympism. Otherwise we will continue to find threatened the integrity of the Olympic movement by outside interests whose calculus can not account for our most cherished beliefs about sport.

It is through education that Olympism can be brought to bear on the practice of sport. By having an immersion experience in Olympism during this session, we are more fully equipped to share the story with others. We can hopefully convey that Olympism is not some abstract ideal that is applied to sport, but rather an elucidation of our most enriching and noble experiences in sport.

Olympism and the Olympic movement are not all sweetness and light. Remember, the ideals were born out of realism. So, to be real, to be honest, we must admit that there are many challenges facing the Olympic movement. We struggled with and addressed some of these challenges, but some of us seemed discouraged with what impact our work will likely have upon the Olympic Movement. But if we believe that we have come up with real answers, it is not merely a matter of sending our answers to the IOC or our respective NOCs. Now that we have addressed these problems, we must send not only answers but also ourselves, becoming agents of change who will strive to preserve the integrity of the Olympic movement. If we believe in Olympism, if we feel that efforts to promote inclusion and education are necessary, and if we believe that sport must be grounded in an ethical framework, then it is our duty to be advocates for the cause.

If such a task seems too great, we must remember that each one of us is here because someone believed in us. We hold a privileged place in this world, for we were sent forth to be leaders in the Olympic Movement. Indeed, among us are the future leaders, not just in the world of sport, but of the world itself. As we reach towards greater achievements, whether we become professors, members of our NOCs or the IOC, or Prime Ministers, we must never forget this moment. Here we learned important lessons about how to be inclusive of all people, to take seriously competing concerns, and to use Olympism as a lens from which to address ethical, social, and cultural matters.

Mr President, Dean, Lecturers, Guests, Coordinators, and staff; this could not have been possible without your guidance and leadership. On behalf of the Participants of the 44th Session of Young Participants, I offer you our deepest appreciation and sincerest gratitude. Thank you! As disciples of Olympism, it is our hope that in our future endeavours we will make you proud.

In such an effort, I would like to address one comment to you, Mr President. Several times during this session, you (as well as others) have invoked the word impossible. Why do you use this word? I know that you have not forgotten history, that contemporaries of Pierre de Coubertin mocked his vision of Modern Olympic Games because they thought it was impossible. Were they not wrong when they invoked claims of impossibility? The spirit of Olympism seems to demand the very possibility of actualizing changes on a grand scale. If we can envision a more humane, more compassionate, more Olympic world, then we can achieve it. Please do not sell us, the future leaders of the Olympic Movement, so short or set added barriers in our way. Perhaps it was just an unfortunate slip of the tongue that you made (several times). But know that we are bold enough, devoted enough, and wise enough to bring to life an Olympic Movement that more fully entails the virtues of the past and the possibility of a brighter future. We have witnessed no less from you, expect no less from us.

I want to share one last experience. As a young boy, my grandparents would pick me up each Sunday to take me to church. Looking back, my fondest memories are of sharing a hymnal with my grandmother, her teaching me to follow along with the music with her sweet, sweet voice in my ear. But at the time, my favourite part of the service was the Benediction, the end of the service, which meant that I would soon be accompanying my grandfather to the corner store, where he would buy me a candy. And so, for many years, I thought Benediction meant “The End”. It was only a few years ago that it finally dawned on me that it means “good word.” The benediction is not “the end”, but the good words that we are to carry within us so that they may inform our daily activities. Likewise, this closing ceremony must not be understood as “the end”, but rather as a benediction. We have retreated at the International Olympic Academy for this 44th Session for Young Participants to listen and speak about the good word of Olympism. This good word, along with the values it entails, is derived from our history and our experience. In turn, our deeper understanding and study of this lived phenomena reminds us of what our values are and how they should inform us as we promote Olympism. Let us work, let us live, let us sing, dance, feast, love, and play with the spirit of Olympism guiding us.

ADDRESS
on behalf of the Participants
by Ms Aarti GULRAJANI (MRI)

Dear Mr President, Dean, Ephoria members, Coordinators, honourable guests and participants,

It is a great honour for me to speak on behalf of all the participants. It has been two weeks in this magical place of Olympia, which to me is not only special but also unique. We have lived and shared the spirit of comradeship mutual respect and understanding.

During this short period, we have acquired a lot of knowledge and information not only through the speeches presented by distinguished lecturers but also from the coordinators and the participants. The cultural and ethnical parameters of the Olympic Games has been an interesting topic to debate on and an excellent opportunity to exchange and develop our own thoughts and ideas during the group discussions. We are a group of curious and enthusiast participants who often got carried away into delivering a lecture instead of asking the question.

We are a myriad of cultures, religions, languages but we have been brought together by the same passion: sport!

I believe one does not need to be an Olympic athlete to be called an Olympian. There is an Olympian within each and every one of us. Pierre de Coubertin once stated: "The future rests in our hands; and here lies our role as future contributors in promoting the Olympic values".

As we return to our respective countries, we will all carry with us a renewed sense of purpose and responsibility by applying what we learned, keeping in mind the values of Olympism, so as to keep the Olympic spirit alive! This session has taught me, that we must strive for the values we believe in, though certain goals seem hard to achieve or unattainable. I like to remind myself of the following allegory:

There is a small pebble thrown in a lake. The ripples it causes are very small at first but these keep on growing until they reach the farthest sides of the lake. Likewise we should be like this pebble. Our contributions might cause small changes in a short time but return larger benefits in the future.

We also had lots of fun, games and... injuries! Each one of us demonstrated its potential and abilities during the sports events, arts, dance and poetry activities. We learned about each other's culture, exchanged gifts and developed friendships, hopefully lasting ones. Our growth was not

restricted to the realm of knowledge, but also enhanced our personal envelopment. All this is a living example of Olympism.

I sincerely hope that all the ideas that we have put forward through the group discussions will be realized as we have the potential to be the ambassadors for a better future.

This year is a historic year as the Games will be hosted in the very city where the modern games began and where the Ancient Olympic roots lie. We are all very fortunate to be here at this time in Ancient Olympia, a few months before the Games. So, on behalf of all the participants, I would like to express my deepest gratitude to the IOA, the Hellenic Olympic Committee, the President Mr Nikos Filaretos, the lecturers, coordinators and all staff of the academy.

To the end I would like you to take a moment, to recall and think of the past two weeks, the wonderful moments spent together, the strong bonds of friendship that we have developed during our stay. After all, this is what Olympism is all about.



*Dr David Claude Kemo KEIMBOU addressing the audience on behalf of the Coordinators during the Closing Ceremony.
On the right the IOA Dean, Dr Kostas GEORGIADIS*

ADDRESS
on behalf of the Coordinators
by Dr David-Claude KEMO KEIMBOU (CMR)

Dear friends, dear brothers and sisters,

Since this is the way we address each other when we belong to the same family and, from now on, we do belong to the same family, the one of Olympism!

I was asked to speak on behalf of the other coordinators. Thus, I will focus on a particular as well as difficult task. However, I have to say that the things, which could be said if the other coordinators were in my place this very moment, have to be seriously taken into consideration.

Moreover, I must share in brief my feelings with you, my sentiments, my memories, all these minor things, and the 'tiny tricks' that will always connect us with this Academy, with this exhilarating scent, with this kind of spirit that is hovering over us, which is noticeable only to those that have been here, and will always remind us of our stay in these grounds.

In addition, this is a difficult task because I have to illustrate and outline in a few words not only my Olympic memories, but also those that took place in Olympia. Since I was found unprepared, dear friends coordinators, you will unfortunately miss my inner thoughts, my Olympic vision as well as all the trivial gossips, which are the spicy stories derived from the daily and night adventures and missions. From this morning you will experience nothing of these. Absolutely nothing!

I will not refer to friendships, love, sorrow or nostalgia. You will have plenty of time to do this via the electronic mail within the next days. You will send pictures to each other; you will state how much you miss Olympia and the atmosphere we have created, as well as Mr Filaretos, who is so strict and stable, but at the same time so affectionate and sentimental. You will also miss Kostas, who is so careful, so kind, so affable, so brilliant, even in the football field, and so regular member of the winning team in the tournament.

On Sunday, the moment of our separation, you will feel the earth move under your feet, you will have a stomach ache, and you will feel suppressed. Suddenly, you will also feel lonely, empty, weak and lost. I do not intend to continue this description, as this pain throughout your body and soul will overwhelm you that holy moment.

I will put you through a small drill. Please, do not worry, as neither will we talk about philosophy, Coubertin, or anybody else.

Let's imagine a village, a very big village on a scale of a planet, which is inhabited by women and men different from one another. They speak different languages, they believe in different religions; yet, they have the same rights and the same responsibilities. To make it simpler, imagine that all women and men constitute a community, where they live in harmony and joy by working and having fun, and they can look at and talk to each other, and generally, share their experiences.

However, you could say that such world does not exist and there will always be contradictions between people and nations. You could also claim that specific civilizations cannot live together due to their different or even opposed features, and that human nature is extraordinarily selfish, deceitful, vain and carnivorous. In this case, you are unfortunately right.

You will think of me as a naïve person and you will also believe that I am not in touch with reality. Nevertheless, I will reply to you posing the following question: What kind of reality exactly?

I will ask you to look around you and admire this amazing human mosaic that you have created, the wealth and cultural diversity that you embody, and lastly, all these colours, odours and the scents that you have brought with you. In essence, the vision of this village was accomplished by your coming to Olympia. You have proved that some impossible bonds can be possible. This dream was alive. It was not only in your imagination.

You have pointed out that one of the most basic humankind's desires is happiness and that the respect for other people's diversity is certainly not only a motto. Furthermore, you have indicated that peace must remain the ultimate quest in order for us, the citizens of this world, to be able to live eventually together.

Being together and living in harmony and peace is one of the things that we will miss the most next Monday.

We can all contribute to this peaceful world; each one of us in his\her own way because, from now on, we bear some features of Olympia inside our hearts.

Your responsibility is now great, since you already have the vision of a better world, and it is entirely placed on you.

ADDRESS
on behalf of the Lecturers
by Dr Cesar R. TORRES (ARG)

Dear President, Dean, distinguished lecturers and guests, dedicated discussion group coordinators, members of the staff, participants,

The first time I came to Olympia, almost fifteen years ago, I was mesmerized. And it has been like that ever since. The experience at the International Olympic Academy has been one of surrender, rapture and inspiration for me. The captivation has been such that I was here when my wife defended her Ph.D. dissertation, when my brother got married, and when my wife's grandmother passed away. It was also in Olympia where I was inspired to pursue my Ph.D., made some of my most beloved friends, came to believe that multicultural education is desirable and possible, and added a new layer of meaning to my life. As most mesmerizing experiences, this is a place where happiness and suffering could easily become one. For those who care deeply about someone or something, suffering is part of this journey.

However, as it often happens when we are awestruck, we live the uniqueness of the experience in Olympia but also ponder about what is it that makes it so powerful and delightful, and in a sense so captivating. Many times I have found myself thinking about Olympia's wonders, but captured by the memory of people and situations, ideas and feelings, I was lost in the attempt. Today, I would like to explore, albeit briefly, why the International Olympic Academy, has been for me, and hopefully for you too, a place brimming with mesmerizing possibilities.

I believe that Olympia's natural beauty promotes an inviting, intriguing and provoking environment that predisposes us to open up and enter a profound dialogue not only with ourselves but also with others. Here the colours appear to have a myriad of shades, the scents more perfumed, and the sounds more penetrating. That is, the delightful magnetism of Olympia encourages human interaction and, consequently, the mission of the International Olympic Academy, which is inherently educative.

Education can be understood in both a narrow and broad sense. The narrow sense is known as schooling, which refers to the educational experiences that occur in an environment specifically designed for teaching and learning during a certain period of time. It is usually associated with tests, grades, accreditations, and preparation for "real" life. On the other

hand, in its broader sense, education is a lifelong process by which people aim to improve the whole of their lives and elevate human existence to a superior plane. I think that, unlike many educational institutions in the world, the International Olympic Academy embraces and embodies the latter sense of education.

In Olympia we do not follow the narrow view of education, we are not given tests nor are we graded on our performance. Instead, this view is replaced by encouragement for us to re-evaluate the way we construct and unfold in the world. In Olympia it is us who assess ourselves. Moreover, even when various topics related to the Olympic Movement and sport are addressed academically, personal beliefs and feelings are of outmost importance in this educational model. Everything here seems to be designed to encourage reflection about who we are, what we can become and how we can achieve it. This happens in the lecture hall, the discussion groups, the marble steps, a walk to town, the workshops and the sport fields, all of which have the potential to amaze us. To put it another way, for the International Olympic Academy education is as a starting point, never a point of closure and fortunately, there is no apology for that. I am proud of having been invited to be part of this institution.

We, as lectures, would like to believe that we have contributed to the educational mission of the International Olympic Academy, which as suggested above, is liberal insofar as it presupposes and demands the exercise of an individual's whole range of abilities to refuse passively accepting dictates. We have attempted to do so through our lectures, visits to discussion groups and informal interactions with participants. Reflecting about her experience as a lecturer here forty years ago, philosopher Eleanor Metheny said that participants "often disagreed about issues of their own time, but they were as one in agreeing that the Olympic search for excellence is well worth pursuing in the world of today and, hopefully, in the world of tomorrow" (JOHPER, February 1965, p. 75.)

I have seen the same passion and will-to-meaning in Olympia this year that Metheny saw four decades ago. Although it is your merit, I believe that sharing our work with you facilitated the International Olympic Academy's educational process. I hope this session served as the start, or continuation, of a journey plenty of adventures. I would like to finish with the words of a great Anglo-American poet, T. S. Eliot, for they summarize the essence of this place:

*We shall not cease from exploration
And the end of all our exploration
Will be to arrive where we started
And know the place for the first time*

I am not sure if I have known this place for the first time after so many years but I am planning to continue with my exploration. We hope you have been as inspired as we have. The journey is long, and there will be plenty of challenges, but that shall not discourage us. After all the joy is in each step and the subtleties of the journey entices us to carry on. Thank you.

ADDRESS
by the President of the International Olympic Academy,
Dr Nikos FILARETOS

First of all I would like to say, Kemo and Cesar, I hate you. And I hate you because you said what I wanted to say. It's always a very difficult moment, perhaps it's the worst moment of the year, for me. You know, many years ago when I took over the Academy, I have to confess that I didn't feel the passion I'm feeling today. And this has happened because of the coordinators, of those friends of mine who have dedicated their summers to the Olympic Academy. They were the ones who inspired me and not Coubertin. I would like to thank them all and I'm planning next year to have as many as possible former coordinators as lectures. I hope that they will join me in a very successful session next year and as a matter of fact I have already invited some of them. I didn't tell you Cesar that you are invited too. But the invitations will be addressed to you in late November this year.

So as I said it's a very difficult moment; a difficult moment because... well, it's sad, it's painful...sometimes I'm getting very sentimental, excuse me. But it's the feeling that I'm separating from all my friends and I wish that next year all of you will be back again. Now perhaps I will not be the one who will be back because after 30 years I'm a little bit tired and because of these two operations in my back, I don't know, I... perhaps I will retire, but even if I do, I will be here for the Session. And above all I would like to thank you all but especially the coordinators, who have given this feeling of friendship and of brotherhood in this hall. When you go back home please remember that this country is a peaceful country, it is not filled with terrorists as many newspapers especially in Australia and London and the United States are writing. We are peaceful people, we never had colonies, well except for Alexander the Great thousands of years ago, and we want to live in peace and we are doing our best. So this kind of propaganda against this country, that it's not a peaceful country, that it's dangerous of terrorism, things like that, that's pure fiction. Of course, you cannot avoid having some mad people, anarchists or terrorists planting a bomb here and a bomb there; don't forget what happened in Atlanta, in 1996, in the middle of the city, in a public square, a mad man deposited a small bomb, which detonated and killed one and injured many others despite the fantastic security measures that were taken. You can't avoid it. But anyway, this is not a land, which embraces terrorists. That is basic and I want you to believe it.

There is another thing I want you to do when you get back home; there is a misunderstanding on the part of the National Olympic Committees; there is no follow up of the past participants. I have discussed with many of you and I know that many of you didn't know what they were coming to meet here in the Academy. I believe that National Olympic Committees should invite past participants to inform the future participants of what they should expect to find here. I hope that you had a pleasant stay and I hope that when you go back home you will take the initiative even if your NOC does not take this initiative, to discuss and to spread and to disseminate some of the principles you have heard here.

Well, since every good thing comes to an end, I would like to thank you all. I can't kiss you all, but I want you to know that I have enjoyed very much being here with you and I thank you all for everything you are doing and you will do. Thank you very much.

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AFRICA

Algeria	ALG	Morocco	MAR
Angola	ANG	Mozambique	MOZ
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