

INTERNATIONAL OLYMPIC ACADEMY

46th INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS

19 JUNE – 3 JULY 2006

PROCEEDINGS



ANCIENT OLYMPIA



The commemorative seal of the Session.

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and the International Olympic Committee

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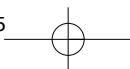
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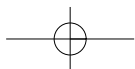
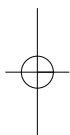


INTERNATIONAL OLYMPIC ACADEMY

FOURTY-SIXTH INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS

SPECIAL SUBJECT:
SPORT AND ETHICS

ANCIENT OLYMPIA



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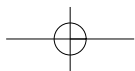
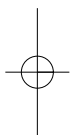
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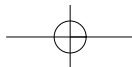
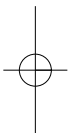
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*«Sport has today
an ever-growing impact on the societies.
Its ability for integration of minorities,
its impact on physical and mental health
and its increasing economic contribution,
play an important role in any society».*

Quotation from the message of the IOC President,
Dr Jacques ROGGE,
at the Opening Ceremony of the 46th International Session for Young Participants
of the International Olympic Academy
Hill of the Pnyx, 20th June 2006



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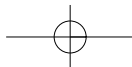
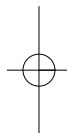
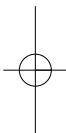
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FOREWORD

The special theme of this year's 46th IOA Session for Young Participants was "Sport and Ethics", a highly topical issue and a growing source of concern for the scientific community and the Olympic Movement.

A total of 192 participants from 98 countries attended the Session. 12 lecturers (3 women, 9 men) from 7 countries had been invited to speak on the Session's special theme. In addition, 16 Coordinators (9 women, 7 men) from 12 countries led the working groups in which 164 people (85 women, 79 men) from 95 National Olympic Committees participated.

The Session's proceedings began, like in all previous years, with the official opening ceremony that was held on 20 June 2006 on the Hill of the Pnyx. The ceremony started with the awarding of the honorary distinctions of the International Olympic Academy. In particular, the "Athina" award was given to the President of the International Olympic Committee Dr Jacques Rogge and was accepted on his behalf by the Honorary President of the IOC Juan Antonio Samaranch, the President of the Delphi European Cultural Centre and Chancellor of the University of Europe Professor Heleni Glykatzi-Ahrweiler, received the "Delphi" award and journalist Petros Linardos the "Olympia" award. The Deputy Minister for Culture responsible for sports affairs Georgios Orfanos and the Mayor of Athens Theodoros Bechrakis addressed participants and then the President of the IOA and the HOC Minos X. Kyriakou declared the opening of the Session.

The Session's participants who had already been taken on a guided tour of the archaeological sites of Athens, the Acropolis, the "Panathinaiko" Stadium and the National Archaeological Museum, departed on the following day for An-

cient Olympia after a short visit to the Athens Olympic Centre (OAKA) in order to admire the Olympic Stadium, the venue of the Athens 2004 Olympic Games.

This year there was a strong IOC presence at the Session among lecturers. Three IOC members, Sam Ramsamy, member of the IOC's Executive Board, Richard Pound, the President of WADA and Anita DeFrantz, chairperson of the IOC's Commission for Women and Sport and 2 IOC officials, Urs Lacotte, Director of the IOC and Pâquerette Girard-Zappelli, special representative of the IOC's Ethics Commission dealt with issues relating top the Olympic Movement. They had the opportunity to express their views and present the IOC's action regarding the major aspects of the Olympic Movement, as well as the importance of close cooperation between Olympic institutions and, in particular, between the IOA and the IOC.

The Session's individual topics were developed by Professors Lamartine DaCosta, Konstantinos Kartalis, Alexandros Kitroef, Angela Schneider, Doctor Spyros Marangos, Laurel Brassey-Iversen, Olympic athlete and Sylvain Paillette, Paralympic athlete.

Like in previous years, 10 English-speaking and 2 French-speaking discussion groups were formed to debate issues relating to the Pan-Hellenic Games in Antiquity, the modern Olympic and Paralympic Movement, the Athens Olympic Games in 2004, Olympic education, etc.

At the dance, poetry and literature workshops and social evenings organized during the Session, participants presented and discussed their artistic and intellectual pursuits.

On June 23d, the Olympic Day was celebrated with a racing event in the IOA's facilities in Ancient Olympia where all the Session's participants competed. The sight of young people from 98 countries competing together in a racing event conveyed symbolic messages for world peace.

The majority of participants in the 46th Session were university graduates and about 20% of them had a postgraduate degree. Participants' high education level ensured that the Session's proceedings and conclusions were of equally high academic level.

It is worth noting that most participants were connected with their National

FOREWORD

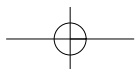
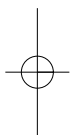
Olympic Committees, Sports Federations, National Olympic Academies or other sports organizations. Of course, we should also positively assess the fact that the vast majority of participants (over 100) reported that there was a National Olympic Academy in their country and at least half of them had attended a previous session of their National Olympic Academy. The Session's evaluation revealed that participants were totally satisfied with the lectures, discussions in the conference hall and in the working groups. The combination of academic work and educational visits to archaeological sites is considered an essential factor for the Session's success.

The International Olympic Academy and its Ephoria hope that the Session's participants will pass on the knowledge and experience acquired on Olympism to their working environment, sports organizations, newspapers, academic and scientific publications.

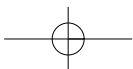
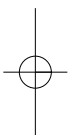
This year was rich in events for the International Olympic Academy. Apart from the 46th International Session for Young Participants, the IOA also organized the 8th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees ((23-30/5/2006), the 7th International Session for Educators and Officials of Higher Institutes of Physical Education (20-27/7/2006) and the 14th International Seminar on Olympic Studies for Postgraduate Students (6/7-6/8/2006). Session proceedings are now published in separate volumes.

In conclusion, we wish to thank the Hellenic Olympic Committee and the International Olympic Committee, as well as the IOA and HOC staff and all the people who have worked for the success of the Session and who support the IOA's work for the propagation of Olympic ideals in the whole world.

Assoc. Prof. Konstantinos Georgiadis
IOA Honorary Dean



**Opening Ceremony
of the 46th International Session
for Young Participants
HILL OF THE PNYX, 20 June 2006**



PRIZE AWARDING **by the International Olympic Academy**

Prize «*ATHINA*»: Dr JACQUES ROGGE (BEL)

Prize «*DELPHI*»: Prof. HELENI GLYKATZI-AHRWEILER (GRE)

Prize «*OLYMPIA*»: PETROS LINARDOS (GRE)

DR JACQUES ROGGE (BEL)

Jacques Rogge was born in Gent and is a doctor of Medicine –orthopedic surgeon– and has obtained a degree in Sports Medicine.

The IOC President was a competitor in the Olympic Games in Mexico in 1968, in Munich in 1972 as well as in Montreal in 1976. He was also a winner of the Yachting World Cadet Trophy and a rugby player in the national Belgian team.

From 1989 to 2001 he was the President of the European Olympic Committees and from 1989 to 1992 he was the President of the National Olympic Committee of Belgium.

Jacques Rogge has been a member of the Executive Board of the International Olympic Committee since 1998 and the President of the International Olympic Committee since 2001.

President Rogge supports the work of the International Olympic Academy and the propagation of Olympic Education at an international level.



On behalf of the IOC President, Jacques Rogge, Juan Antonio Samaranch, the IOA and IOC Honorary President, receives the IOA prize "ATHINA" by the IOA and IOC President, Minos X. Kyriakou.

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Professor Heleni Glykatzi-Ahrweiler receives the IOA prize "DELPHI" by the Deputy Minister of Culture with responsibilities for sports, George Orfanos.



Awarding of the IOA prize "OLYMPIA" to Petros Linardos by the Vice-President of the IOA and 1st Vice-President of the HOC, Isidoros Kouvelos.

Prof. HELENI GLYKATZI-AHRWEILER (GRE)

She was born in Athens and she graduated from the Faculty of History and Archaeology of the School of Philosophy, University of Athens, and then from the School of Advanced Studies in Paris.

She obtained a Doctorate in History from the University of Sorbonne and a Doctorate in Literature. She was a research worker and Head of research of the National Centre for Scientific Studies in France, Professor at the University of Sorbonne, President of the University of Paris I (Pantheon, Sorbonne), Rector of the Academy and Chancellor of the Universities of Paris, President of the National Centre of Arts and Culture “Georges Pompidou”, Rector and President of the University of Europe, Honorary Doctor of many Universities among which the Universities of London, New York, Harvard University and the School of Advanced Studies in Political and Social Sciences of Athens as well as President of the European Cultural Centre of Delphi in Greece.

She has been honoured with a lot of distinctions among which the Legion of Honour, the National Order of Merit in Greece and the Olympic Order.

She has written many books and has offered her precious services to the International Olympic Academy.

PETROS LINARDOS (GRE)

He has been an active journalist for 55 consecutive years. Sports and Olympism are the main fields of his professional activity.

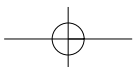
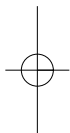
As of 1990 he has been involved in writing sports and Olympic history books, the most eminent of which are the Histories of the oldest Sports Associations of Greece, “Panellinios”, “Panionios” and “Ethnikos G.S.” and the biography of the first President of the IOC, Dimitrios Vikelas, for which he was awarded the “Olympic Trophy” in 1996.

For 16 consecutive years he has been the President of the Hellenic Association of Sports Press of which he has been nominated Honorary President. He



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has taught and delivered lectures at congresses and seminars of the International Olympic Academy, the Association of the Editors of Athens Journals and the Universities of Athens, Thessaloniki and Thessaly. Among others he has been awarded the “Golden Insignia” by the Panhellenic Association of Sports Press.



MESSAGE*

**by the President of the International Olympic Committee,
Dr Jacques Rogge (BEL)**

Dear Participants,

It is a pleasure for me to welcome you to Greece and the International Olympic Academy. This Academy has been over the years a cornerstone in Olympic Education. Many young people have had the opportunity in Olympia to be trained and taught on Olympism and the Olympic values. You are joining this privileged group.

Olympism is more than the Olympic Games. It is the cultural heritage of the Ancient Games that took place here in Olympia. It is also Pierre de Coubertin's strong motivation to combine sport, culture and education through the promotion of the Olympic values such as respect, fair play, excellence and joy in effort.

This philosophy has kept its relevance over the years and is even more valid in our rapidly changing world. Sport has today an ever-growing impact on societies. Its ability for integration of minorities, its impact on physical and mental health and its increasing economic contribution, play an important role in any society.

On the other hand, there are some serious challenges, which we have to face together with no complacency. Doping, violence and racism have to be fought with every means at our disposal.

As participants of the International Olympic Academy Session you will under-

* The message of Dr Jacques Rogge was read by the Honorary President of the IOC and the IOA, Juan Antonio Samaranch.

OPENING CEREMONY, HILL OF THE PNYX



View of the Session's Opening Ceremony on the hill of the Pnyx.



The Opening Ceremony of the Session on the Hill of the Pnyx. From left to right: the Vice-President of the IOA and 1st Vice-President of the HOC, Isidoros Kouvelos, the IOC and IOA Honorary President, Juan Antonio Samaranch, the IOA and HOC President, Minos X. Kyriakou, the Deputy Minister of Culture with responsibilities for sports, Georgios Orfanos, the Mayor of Athens, Theodoros Bechrakis and the IOA Ephoria Member and HOC Secretary General, Manolis Katsiadakis.

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stand even more the importance of Olympism for sport and society, and I encourage you to take this as a further step towards becoming a vibrant ambassador of the Olympic Movement.

I would also like to thank the Academy for the excellent educative work it is carrying out. I wish you all an excellent stay in Olympia.

Thank you.

ADDRESS

by the Deputy Minister of Culture with Responsibilities for Sports,
George Orfanos

Ladies and gentlemen,

We welcome to Greece, the country which taught Olympism and Fair Play, the young participants of the 46th Annual Ceremony of the International Olympic Academy.

We welcome you in Athens, the City from which Greece sent in 2004 a message of peace, friendship, solidarity, Olympic Truce and noble emulation to the entire world.

The Athens 2004 Olympic and Paralympic Games have been engraved on the memory of the Olympic Movement as the most successful and secure games in the history of the institution.

These games of moderation were not staged solely in the sport venues. They were not only about competition and noble emulation among athletes from all over the world. They also brought along the revival of our historical background, the rich Greek tradition, education and, most importantly, the Olympic Spirit.

Olympic Spirit means morality (ethos). Sport means ethics, fair effort sportsmanship. Sportsmanship means clean game, in every aspect.

The greatest offer of the Olympic Ideal is the transmission of the spirit and discipline regarding sport competition in contemporary society.

“Olympism aims at the formation of a lifestyle, which is based on effort, the educative value of raw models to be adopted and the respect of global moral values”, wrote Pierre De Coubertin, inspirer of the modern Olympic Games, and this is the legacy he left us. This dynamic of Olympism is the essential contribu-

tion to the world, whereby the growth and encounter of the creative forces will not be a vehicle for dominance and force, but solely a factor of emulation and progress.

Sport and competitive spirit at large were basic features and characteristic elements of ancient Greek culture. They were an inherent part of youth's education and were fully integrated into social life. They were deeply rooted in the Greek race and, although originally they were a means for addressing survival needs, they resulted in becoming an intrinsic part of *modus vivendi*. The Ideal of Sport is Fair Play: respect for the rules, the dignity and physical integrity of every opponent, equal opportunities for all, clean games, exclusion of any kind of manipulation; these are the basic characteristics of a healthy competition. Fair Play is the very essence of Sport.

It is a positive idea incorporating the notions of friendship, integrity, respect for the fellow beings, good behavior and equal opportunities for access in Sport. This is what we, the Greeks, taught to the world. This is what we stand for here, in Greece, the birthplace of the Olympic Games.

The athletes who break the rules, in order to prevail over their opponent, destroy the basis of sport competition and betray not only their opponents and spectators but also themselves. No real athlete can enjoy the victory brought about through the use of unfair means. Greece has a leading role in the universal alliance against Doping and shapes the joint policy against this contemporary disease.

The Code of Sport Ethics, adopted in 1992 by the Council of Europe, sets as its first priority the protection and growth of Sport ideals as well as the preservation of human integrity and safety of all those participating in the sport events, through the protection of the athletes against any form of exploitation for political, commercial or financial reasons.

No discrimination on the basis of gender, race, color, language, religion, political or any other belief, national or social origin, property, birth rights or any other status, is allowed in the Sport venues or during sport events.

Nurturing and disseminating the Olympic Spirit and Olympic education, encouraging young people to participate in Sport, developing and promoting

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women's sport, constitute fixed goals of our government's policies. Therefore, we consider the agenda of this year's Session extremely interesting and topical.

Dear friends,

You are all invited, all of you participating in the Sessions of the International Olympic Academy, to carry out the dissemination of this message. We wish you to be the leaders in the promotion of the Olympic Ideals, each one in his/her own capacity.

Standing here, at the sacred hill of the Acropolis, I call out for you to be ambassadors of the Olympic principles and Sport ethics, to transfer to your countries the knowledge and experience you will gain, based on the Olympic Spirit, the most noble ideal the ancient world offered us. Education, Culture and Sport are the concrete foundations upon which we can build our future.

Greece, acting as a guardian of the Olympic Ideals, takes safe steps ahead, building the future of the next generations on the basis of institutions and principles.



“Athinaiki Filarmonia” of the Municipality of Athens and the Choir of the Commercial Bank of Greece during the Opening Ceremony of the Session.

ADDRESS

by the Mayor of Athens,
Theodoros Bechrakis

Ladies and Gentlemen,

Dear friends,

I greet the International Olympic Academy's 46th Session for Young Participants. As the Mayor of Athens, the city that hosted the last and most successful Olympic Games, I welcome all of you.

Ladies and Gentlemen,

After the revival of the Olympic Games in 1896, Olympism has been identified, to a large extent, with humanist ideals. Mutual respect, fair play, tolerance, ethics and peace represent the legacy of the ancient Greek Olympic Spirit to our modern civilization. These ideals could become even today a beacon for mankind. The spirit of Olympism demands a noble attitude from man and the prevalence of the Olympic ideal of peace and morality through dialogue and cooperation.

The words of the reviver of the Olympic Games, Pierre de Coubertin could not be more topical: "In our modern times, full of tremendous potential, but threatened by frightening dangers, Olympism could become a school of chivalry and moral purity". The International Olympic Academy true to this spirit, promotes peace through sport, teaching cooperation and fair play.

It is therefore imperative that we embrace the spirit of the Olympic Games and Olympism as a mindset and not simply as a great, quadrennial sport competition. At difficult times for humanity, the Olympic torch can acquire a second and maybe most important role. It will no longer mark the opening of an all-hu-

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man festival, but become a beacon and a guide that will allow mankind to move closer to its vision of a world of peace and ethics.

Dear friends,

Olympism and the Olympic ideals have “endowed” both the Greek and universal civilization with humanism, measure, fair play, peace and ethos as the highest ideals. It is up to us, present-day men and women to choose whether to adopt them or not. Let us hope that more and more people will have the opportunity of understanding the essential value of these Olympic ideals.

I would therefore like to wish to the young participants gathered here today to embrace the ancient world’s noblest legacy, the “Olympic Spirit”. Our contemporary world certainly needs the most vital and timeless element of this spirit, fair play.

Thank you.

ADDRESS

**on behalf of the lecturers of the Session,
by Assoc. Prof. Angela J. Schneider (CAN)**

Ladies and gentlemen, young participants, fellow lecturers and Mr. President Kyriakou, it is a great honour and a privilege to address you today on behalf of the lecturers for the 46th International session for Young participants of the International Olympic Academy.

We stand here today at these opening ceremonies of the IOA in a very special place and a special time. First of all, it is a special country. The country of Greece offers us ancient gifts, the roots of democracy and western philosophical tradition. But the legacy of this country is not just ancient.

This is also a very special city. Athens recently hosted the 2004 Olympic games bringing the games back to their birth country. Furthermore, this is also a very special historical site, we are on the world renowned Pnyx Hill which was the home of democracy, where up to 6.000 Athenian citizens met to listen to speeches from great thinkers and orators like Perikles and Socrates, to vote upon matters of state and take vital political decisions.

This sacred site was also an altar to the god Zeus. We stand in the shadow of the Parthenon and by the Agora and location of Plato's academy, Plato the lecturer and Plato the broad shouldered wrestler. I am humbled by the historic legacy of this place and view it as a special privilege as a woman, as a philosopher and as an Olympian. This is very likely to be the place that Socrates made his final apology where he defended his claim that the unexamined life is not worth living.

Since this is a ceremonial opening let us celebrate. So let me exhort you, on

OPENING CEREMONY, HILL OF THE PNYX

behalf of the lecturers, to celebrate the home of Athenian democracy, and invite the young participants to have an experience that is both physical and intellectual in the home of Kalos Kagathos – the noble and the beautiful. Where the noble is more than birthright and where the beautiful is more than good looks. Let us experience the life of examining what is important to us while we are here and also the very special time of year, the summer solstice with all of its bounty and beauty.

Thank you for the opportunity to address you on behalf of the lecturers of the 46th IOA session.



ADDRESS AND OPENING
of the works of the session
by the President of the International Olympic Academy
and the Hellenic Olympic Committee,
Minos X. Kyriakou

Ladies and Gentlemen,

I welcome you on the sacred Hill of the Pnyx where, as a tradition, the opening of the International Olympic Academy's International Session for Young Participants is held.

We are gathered in the area of the Pnyx, the ancient Agora and the Acropolis where the ideas of polity, democracy, law, contest in poetry, rhetoric and theatre, of equality before the law and equal freedom of speech, were born and have become established institutions all over the world.

Just a few hundred meters further away, two of the greatest philosophers of antiquity, Plato and Aristotle with their students analyzed in great depth the essence and objectives of the two new sciences, ethics and education.

One of the most important subjects in the treatises of thinkers and philosophers in ancient times, but today as well, is how to cultivate Virtue in young people.

"Education is not the daughter of work but of sport" wrote Ortega, wishing to emphasize that the dynamic impetus that characterizes sports activities teaches us a number of things with respect to behavior, ethical education and character building. Sport shows us how to win fairly and how to lose with dignity. It is a lifestyle, which teaches us through exercise how to live.

We all know, however, that in reality, there is a gap between theory and prac-

OPENING CEREMONY, HILL OF THE PNYX

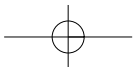
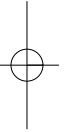
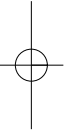
tice. To close this gap we have taken the initiative of exploring during this year's Session the question of "Ethics and Sport". We want to determine how ethical education and character building can be integrated in suitable sports programs aimed at young people, so that those who practice sport can transpose the ethical behavior that was taught to them in a pure environment to the competitive conditions of daily life.

Honesty and performance are the two fundamental values of sport. Without one of them it would lose its identity. Escalating competition in modern sport has altered the ideal equilibrium between these two fundamental values. This is due to the inequality and unfairness of a situation where the athlete has to take a stand between his/her moral obligations and rational pursuit of his/her objectives.

These are a few of the issues, dear participants, which will be considered at this year's Session in Ancient Olympia. I am certain that under the guidance of the Lecturers and discussion group Coordinators you will be able to arrive at useful conclusions and innovative ideas.

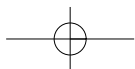
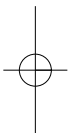
Ladies and Gentlemen,

Leaving you with these thoughts, I declare the opening of the 46th International Session for Young Participants of the International Olympic Academy and wish you fruitful days of work.



**Opening Ceremony
of the 46th International Session
for Young Participants**

ANCIENT OLYMPIA, 21 June 2006



ADDRESS

by the President of the International Olympic Academy
and the Hellenic Olympic Committee,
Minos X. Kyriakou

Dear young friends, participants and coordinators of the 46th International Session for Young Participants,

I welcome you in Ancient Olympia, the place where the Olympic Games were born and the Olympic values were forged.

In this year's Session 164 people participate from 95 countries and within the next two weeks, in our facilities here in Olympia, you will have the opportunity to attend 13 lectures concerning ethics and sports by eminent lecturers, IOC members and University professors. Persistence in the constant increase of performance levels leads, unfortunately, the athletes to a use of illegal means; as a result, the principles of the Olympic Movement and the values of sports are not the main priority and degenerative phenomena dominate, which discredit and spoil the universal messages that have been formed in this sacred place. We should not forget that, through sports, not only healthy athletes are being moulded, but healthy societies are being shaped as well.

You represent different countries at a geographic, cultural and educational level. You also have different religion and experience different things in your countries. However, each IOA's Session creates an atmosphere of unity and solidarity and provides you with the opportunity to discuss, exchange ideas and we hope you will be able to make the most of the conclusions from the works of the Session in due course. You are, mainly, the advocates of the Olympic Ideals, nowadays, and you will have to work methodologically when you return back to



Laying of wreath at the Pierre de Coubertin stele by the IOA and HOC President, Minos X. Kyriakou.

OPENING CEREMONY, ANCIENT OLYMPIA



The IOA and HOC President, Minos X. Kyriakou, together with the lecturer of the Session, IOC Member and Chairman of the World Anti-doping Agency (WADA), Richard Pound.

your home countries in order to contribute to the propagation and consolidation of the principles you will be taught here, such as *respect for each other, fair play and solidarity*.

I am convinced that there will be fertile speculation, through different approaches, as well as particularly interesting ideas regarding the special subject of the Session. Yet, I am even more convinced that, within the bosom of the International Olympic Academy, in the peaceful and idyllic environment of Ancient

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Olympia, you will create new friendships and there will be new channels of communication among the countries, leading towards peace.

Closing this speech, I would like to wish you every success in the works of the Session and at the same time, I would like to assure you that the International Olympic Academy will continue, with its work, to contribute, as best as it can, to the application of the above-mentioned principles, and provide the youth from all over the world with the opportunity to experience and express Olympism through their participation in its International Sessions.

ADDRESS

by the Prefect of Elis,
Panagiotis Dimitroulopoulos

Mr President,
Distinguished IOC Members,
Ladies and Gentlemen,
Dear Mayor of Olympia,

On behalf of all the citizens of the Olympic land of Eleia, I welcome today's gathering, a gathering that is different from the numerous events taking place each year in this sacred place.

The difference is due to the organizer, the location and the participants. The organizer is the IOA, the link between the ancient and the new era of the games, the heart of Olympism, which beats here. The location is the facilities that have been welcoming for decades now the lovers of the beautiful and true Olympic ideal. The participants are either young or older people who have built their life and action on the sacred Olympic values. The happy coexistence and contribution of all these factors makes the work of the Session most important and useful.

The topic of "sport and ethics" represents both the beginning and the culmination of the quest for value. Ethics and its regulatory framework will determine how far an athlete can go. It is evident that the ethical rules that govern sport are not a subjective concept but objective provisions, which are an integral part of fair play's value. Whilst laying the foundations of sport, ethics also represents its culmination as performance achieved in an ethical way is a performance that history will have a reason to remember.

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Commemorative photo at the main stairs.

OPENING CEREMONY, ANCIENT OLYMPIA



*Laying of wreath at the commemorative stele of Ioannis Ketseas and Carl Diem
by the lecturer of the Session, Professor Lamartine DaCosta.*



*Honorary guests and participants
attending the reading of Pierre de Coubertin's writings at the Coubertin grove.*

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All of us, who wish to see the Greek value-based sport model prevail world-wide, look to your session for knowledge, ideas and optimism above all that this is an attainable goal.

I wish you the best of success for your session and a pleasant stay in the sacred land of Olympia.

ADDRESS

by the Mayor of Ancient Olympia,
Yannis Skoularikis

Dear President of the IOA,

Mr Prefect,

Ladies and Gentlemen,

Welcome to our city, the birthplace of the Olympic Games, the place where the sacred Truce –the cessation of hostilities, before, during, as well as little after the Olympic Games– was established for the first time.

It was here, in the Prytaneum, that the rules governing the athletes' participation and the staging of sports events were laid down and the Hellenodikai entrusted with the responsibility of ensuring their observance.

And this is of course related to the theme of your Session about Ethics in Sport.

Here in Olympia, in front of the athletes' entrance to the Stadium they erected the statues of competitors who had attempted to attain victory by unlawful means and inscribed on the base of the statue the name of the athlete, his family and his native city, as examples to be avoided.

Here too, the prize –a branch of wild olive– symbolized the ethical stance of athletes who competed only for honor and glory.

This is a unique place, that has the important and timeless role of presenting every two years to the organizers of the Summer and Winter Olympic Games, all over the world, the sacred Olympic Flame of hope, a contribution to all the people on this planet.

46th INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS



Participants in front of the Parthenon in the Acropolis (on the left) and the Crypte of the ancient stadium in Olympia (on the right).



Participants in front of the Erechtheion in the Acropolis.

OPENING CEREMONY, ANCIENT OLYMPIA



Participants on the starting gate (balbis) of the ancient stadium in Olympia.



Participants in front of the temple of Hera in Ancient Olympia.

After the Olympic Games in our country in 2004 and the huge success of the shot-put event in the ancient stadium, the interest of world sport for sports events staged in the sacred precincts of Ancient Olympia increased significantly. We all know of the IAAF's (the International Amateur Athletic Federation) initiative to hold its first world tournament of specific events in our city's ancient stadium in 2006. We also know that it was cancelled and the reasons for it. In view of the above, the absence of Olympism's timeless values in sport is evident. However, in the conscience of all people, Ancient Olympia stands as the cradle and trustee of the Olympic Ideal. Therefore, with the adoption of Olympia's general urban plan in 1989, the will of the local community and the state to establish an Olympic Sports Center was clearly expressed in the most official way. (Official Journal 641 D, Decision 50816/2611/13.4/14.6.1993 of the Ministry of the Environment and Public Works).

Olympia's MODERN SPORTS CENTER should have its ideological foundations in the sacred site of the Altis. The development and enriching of the games have given to Olympia its structural integrity and artistic perfection as witnessed by archaeological finds.

The present structure of Olympia's Sports Center should reflect the quality and wholeness of Olympia's historic site. Consequently, it was deemed necessary to create a "Sports Park", which in addition to competition sites would include facilities for institutions such as the Olympic Truce, which was always observed by the Greeks and enforced as a rule of International Law.

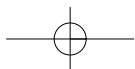
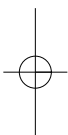
In addition, there will also be forums for dialogue and exchange of ideas like the "Olympic Youth Festival", as well as facilities for welcoming and honoring athletes, sports officials, etc. who are contributing through their action to the enhancement of the Olympic Spirit. Finally, uses and services of an institutional nature will also be provided, similar to those offered by the Southern Portico to the visitors of Olympia and spectators of the Olympic Games. Last week, we had the opportunity of presenting the preliminary study of the "Sports Park" to the local media.

Our municipality has selected the location and acquired ownership of the site where the Park will be created, and I hope that all necessary procedures will

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soon be completed to allow construction to proceed and its operation to begin as soon as possible.

We welcome you again and wish the organizers, lecturers and participants of the 46th International Session the best of success.

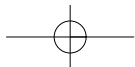
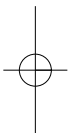


**Works
of the 46th International Session
for Young Participants**

ANCIENT OLYMPIA

Lectures

- The opinions of the lecturers do not necessarily reflect those of the International Olympic Academy.
- Out of respect for multiculturalism and diversity of scientific research, we do not intervene in every lecturer's personal way of presenting his/her bibliography and footnotes.



THE FIGHT AGAINST DOPING IN SPORT



Richard W. Pound (CAN)

Member of the International Olympic Committee

*Chairman of the World Anti-Doping Agency
(WADA)*

Sport, particularly Olympic sport, is a humanistic exercise that is based on certain ethical principles, as well as the health of athletes who practice it and which centers around the joy of effort. The ethical principles include respect for the rules of the game, respect for one's fellow competitors, respect for the impartial officials who apply the rules, Fair Play, renunciation of violence, self-discipline, teamwork and, ultimately, self-respect. Achievement in sport, no matter what the level, whether at school or in the Olympic Games, should be a matter of intense personal pride and accomplishment, not something that has been accomplished by cheating.

Cheating destroys everything that an athlete has tried to achieve through sport. If you have cheated in order to win, in fact, you have not won, but lost. You have lost your own self-respect, because, even if you may have fooled other people, you cannot fool yourself. You live under a sword of Damocles, always wondering if today is the day that you will be exposed as a cheater and disgraced. You had promised to play by the rules that everyone has agreed upon, but you broke that promise, made to yourself, your opponents and to the public at large. Your achievement, your victory, was a fraud. So are you.

RICHARD W. POUND

Doping in Sport

One of the rules of sport is that the participants will not use certain substances and methods for performance-enhancing purposes. The genesis of the original rule was concern for the health of athletes who were using the particular substances or methods. They increased the risks of major damage to health and even death. Over time, the rules have expanded to include the preservation of the ethical aspects of sport as well as the health of athletes. There is now a well recognized list of such substances and procedures that are prohibited. These rules are just like any other rule of sport, such as the number of players, equipment, scoring and so forth. There are often discussions regarding what should or should not be on the List and, as a result, there are changes made to the List from time to time. That is a useful process and allows sport to take advantage of the increasing scientific knowledge that is improving each year.

But, the most important factor is that, whatever the List may be at a particular time, it represents the agreement among participants in sport regarding the rules that apply to our common activity. That is our contract with each other: we agree that we will not use those substances and methods. If you and I are competing, I am entitled to expect, and to insist, that you will follow our rules. You are entitled to the same expectation of me. That is our deal. You have the full freedom to choose, if you do not like or do not agree with the rules, not to participate. But, if you decide to participate, you must accept them. If you reject our mutual agreement, you should lose your result and be removed from the competition that you have tainted by your behavior.

Doping in Sport: an International Problem

It seems to be part of human nature that there will always be people who refuse to respect the rules, whether in society in general or in sport. That is why, in society, we have a system of police, courts and prisons. That is why, in sport, we have officials who enforce the rules, a system of sanctions for those who cheat by

THE FIGHT AGAINST DOPING IN SPORT



Panoramic view of the amphitheatre of the Conference Centre.



*The participants during the works of the Session at the Conference Hall.
On the panel (from left to right) the lecturers Alexander Kitroeff,
Konstantinos Georgiadis and Angela Schneider.*

doping, and a system for resolving any disputes regarding application of those rules.

Doping in sport is not limited to specific sports, nor to specific countries. It is an international problem. No sport and no country is immune from the risks of doping. The solution to doping in sport requires an international response. The same rules must apply to all athletes in a sport, no matter where they come from. It is no solution to the problem if athletes from country "A" who compete fairly compete with doped athletes from country "B".

Early efforts to deal with the challenge fell well short of success. A few international federations, including athletics and football, had rules, but no practical means for enforcing them. The IOC adopted rules to prevent doping during the Olympic Games, but recognized that these were in-competition tests only and that the Olympic period occurred for only two weeks every four years in both summer and winter sports. For three years, eleven months and two weeks out of each Olympiad, athletes trained and competed under the jurisdiction of their international and national federations and the IOC had no ability to control such activities. Nor, for some reason, did the IOC think that, at the time, it was feasible to use its leverage of insisting that a condition of inclusion in the Olympic Games should be that all Olympic federations must have effective anti-doping programs.

Another difficulty in the early years was that anti-doping programs require funding, for tests, for research, for administration of the programs. The Olympic Movement, including the IOC, IFs, and NOCs, prior to the major television contracts and marketing programs that now exist, did not have the resources necessary to support vigorous anti-doping efforts. Nor was there, to be fair, much concerted interest in tackling the problem. Most IFs preferred to close their eyes to the doping and to perform a few tests during major events such as world championships, even while recognizing that this was more of a public relations exercise than an effective way of preventing doping.

Eventually, it became clear to everyone that there was a serious problem and that it was not being actively countered within the sport movement. The public began to suspect athletes generally of doping and any exceptionally good performance was questioned as the possible result of doping. This was not fair to the

great majority of athletes who compete fairly, but the public perception continued. There was also no doubt that many performances had been drug-assisted and that there were active doping programs in existence, some of which were organized by governments. It was also clear that many of these programs were applied to young athletes and that many of the drugs used, especially, on young and adolescent females had very serious side effects, some of which were irreversible. Sport was gradually drifting into disrepute as a result of its failure to address a problem that affected the very foundation of its ethical premises.

Doping in Sport: the Need for an International Solution

The first challenge in finding an international solution to the scourge of doping was to have everyone involved acknowledge that the efforts to date had not been successful and that there was a general perception that such efforts were clearly insufficient. The next step was to acknowledge that the public had no confidence that uncoordinated actions could ever lead to a solution, nor that there was a will to do so. No one trusted the component parts of the international sport system, whether IOC, IF, NOC or even governments, acting alone, to do what was necessary to stamp out the practices that had been allowed to build up over a period now measuring in decades. A new approach was required.

The seminal event that gave rise to the new approach was the Tour de France scandal in 1998, where one of the participating teams was found by the French police to have significant quantities of doping materials in its possession. It was the IOC that proposed the creation of a new independent international anti-doping agency. The idea was formally considered at a World Conference on Doping in Sport, convened by the IOC in Lausanne in February 1999. In the Lausanne Declaration approved by the Conference, the participants called for the creation of the proposed agency.

What was different about the new agency was:

- No single organization was in a position to control its operations and poli-

cy, including the IOC, the IFs, the NOCs, or Olympic athletes, although each was to be equally represented on its foundation board.

- Governments were to be equal partners in the new organization, having the same representation as the Olympic Movement, but they were also not able by themselves to control the situation.
- Funding of the new agency was to be provided in equal amounts by the Olympic Movement and governments.

The World Anti-Doping Agency (WADA) came into existence in November 1999 as a foundation created under Swiss law and began its operations in early 2000.

The initial short term objectives of WADA, in its first year of operation, were to commence a program of unannounced out-of-competition (OOC) testing on behalf of the Olympic IFs, in the lead-up to the Sydney Olympic Games and to organize an Independent Observer mission for the same Games in order to provide an independent report on doping control activities during the Games.

Agreements were negotiated with the IFs for purposes of conducting the tests, which, for some IFs, represented the first time that OOC tests had ever been conducted in their sports. Such tests are fundamental to the effectiveness of any anti-doping program.

The Independent Observer mission was important because of public suspicion that the IOC might be covering-up positive tests in the interests of presenting “clean” Games. Although there had never been any evidence to support such suspicions, they nevertheless persisted. It was not persuasive for the IOC to state that its doping controls had been properly carried out, since that was merely the IOC reporting on its own actions. It was quite different, however, when independent observers appointed by an independent agency not controlled by the IOC issued a report confirming that such controls had been properly carried out and that every positive test was properly followed-up and appropriate actions taken or sanctions imposed. Since the Independent Observer program began, all such suspicions regarding the IOC and the Games have disappeared.

A Single Set of Anti-Doping Rules: the World Anti-Doping Code

The next objective established by WADA was to consolidate and harmonize the jumble of anti-doping rules that existed among the many IFs, NOCs, NFs and countries involved in the Olympic Movement. We commenced a consultation process that was unique in the history of anti-doping activity, involving every Olympic IF, every NOC, every government, every anti-doping agency, athlete groups, including the IOC Athletes Commission, every accredited laboratory and any organization that had any interest or expertise in such matters. We began to draft the beginnings of what would eventually become the World Anti-Doping Code. After working with IFs and experts in doping matters, we prepared a first draft of the Code and sent it to everyone referred to above for comments. After collecting the comments and considering them (and providing feedback to every person or organization who submitted comments), we prepared a second draft of the Code and sent it for further comments, following the same process. Finally, we sent a third draft and convened a second World Conference on Doping in Sport in Copenhagen in March 2003.

This Conference brought together some 1,200 participants, including more than 80 governments, plus representatives from the entire Olympic Movement, governments, accredited laboratories and international agencies. At the conclusion of the Conference, participants unanimously expressed their approval of the Code, which was then unanimously adopted by the WADA Foundation Board. There was now a Code in existence, something that had never before existed, to be applied by all parties. The Olympic Movement representatives agreed that each would then act to make the Code part of their own internal anti-doping rules, so that it could be applied in practice, and undertook to do so not later than the Opening Ceremony of the 2004 Olympic Games in Athens. Government representative undertook to do the same prior to the Opening Ceremony of the 2006 Olympic Winter Games in Torino, and agreed to sign the Copenhagen Declaration to demonstrate their political commitment to this objective.

The outcome, therefore, was a single set of rules that apply to all sports, all

athletes and all countries. There is a single List of prohibited substances and methods, a single process for the accreditation of laboratories, a single set of sanctions, a single set of laboratory standards and a single set of rules for the arbitration of disputes, before a single arbitral body, the Court of Arbitration for Sport. The prospect of having different outcomes in proceedings before CAS and in the state courts of the many countries of the world has all but disappeared. This possibility had been a concern of many IFs, especially those who governed professional athletes, who were worried that if they imposed sanctions called for in the Code and such sanctions were reduced or set aside by state courts, they might be held responsible for pecuniary damages. As an example, if a player earning \$10 million per year were to be suspended for two years and a state court were to reduce the period to six months, the IF might be held liable to pay the difference between what the player had not earned for 18 months.

Implementation of the World Anti-Doping Code

At its Session in Prague in 2003, the IOC adopted the Code and amended the Olympic Charter to provide that only sports which adopted and implemented the Code could be or remain on the program of the Olympic Games. This was a very important step and served to demonstrate the IOC's firm commitment to doping-free sport. It also provided considerable leverage, that had never existed in the past, in persuading the IFs to act quickly in their own adoption of the Code, since, if they did not, they could no longer be part of the Games. Every Olympic IF, every NOC and every recognized IF (save one, whose recognition was thereupon withdrawn) met the deadline of the Opening ceremony of the Athens Games, the final one being the UCI (unfortunately, given the role of cycling in 1998 that had led to the creation of WADA), which waited until the day before the Games began to announce that, finally, it would comply.

Governments decided that the best legal mechanism for them to adopt the Code as the basis for their fight against doping was to engage in an international

THE FIGHT AGAINST DOPING IN SPORT

convention, an agreement between governments, and elected to proceed under the aegis of UNESCO for that purpose. With technical assistance from WADA on the subject matter of anti-doping, the governments negotiated the terms of the UNESCO Convention on Anti-Doping in Sport. This convention was adopted at the General Conference of Parties in Paris in October 2005 in a unanimous vote by all 191 countries represented. The ratification process is now underway and when 30 countries have deposited their instruments of ratification, the Convention will come into formal effect, probably during the spring of this year. While this may seem to some to be a rather cumbersome and time-consuming process, by international intergovernmental standards, it is actually astonishingly quick. The Convention was negotiated and adopted in a period of less than 18 months from beginning to end. A similar convention, dealing with protection of the rights of children took 10 years!

Brave New World: Harmonized Anti-Doping Activity

The fight against doping in sport is far from over, but we now have all the parties concerned with the fight against doping in sport at the same table, at the same time and with the same commitment. We have an active and well-organized independent international agency in place to coordinate the efforts, including testing, education, research and outreach to athletes. There will always be some who choose to cheat, but those who play fair can have increasing confidence that major progress is being made to protect them and the ethical values of sport. The net is closing around the cheaters. They, and those who assist them, are not welcome. They will be exposed and excluded from sport, so that it can become the pure and humanistic exercise that we idealize.

“FAIR PLAY” VERSUS COMPETING TO WIN & COUBERTIN



Assoc. Prof. Alexander Kitroeff (GRE)

History Department, Haverford College, USA

The continuous increase in the role of business practices, money and corporate sponsorship the world of sport is experiencing in our times create sometimes unintentionally and other times inevitably, a mentality among athletes and fans that can be summed up as “win at all costs”. This trend represents a distortion of a basic element of sports, competing in order to win. The distortion amounts to neutralizing or overshadowing a complementary basic element of competition which can be variously described as sportsmanship or the spirit of fair play whose origins lie in the Ancient Greek concept it takes its name from: *εν αγωνίζεσθαι*.

Foundation statements issued by the sporting community, among them the Olympic Charter, include longstanding commitments to sportsmanship. Over the past few decades, as instances that undermine the spirit of fair play have multiplied, so have the efforts of international and national bodies to address this problem. A cursory look around the world will show that the International Olympic Committee (IOC) has been joined by other important organizations, such as the international football association (FIFA) in launching campaigns to promote fair play. At the opposite end of the scale, various organizations are working toward doing the same work among schoolchildren and young people around the world.

While it would be dangerous to summarize the work of such a broad range of sporting organizations, we can point to a general underlying ethical view they

have in common. Fair play is most commonly used as a term to convey the principle of respect for the game, and this definition has been analyzed by Robert Butcher and Angela Schneider. As such, it overlaps with the term sportsmanship, although sportsmanship is often used to denote a broader set of practices.

If athletes and fans embrace fair play and thus respect the game, the thinking behind these initiatives goes, that sport will be able to teach positive values. If not, sports will not become something much more than gaining victory according to the rules and all the benefits that accrue on the victor; instead, it will degenerate into an exercise in which the ends justify the means and the rules and fairness will be disregarded. A victory without honor, without an observance of fairness on and off the field is antithetical to the purpose of sport.

In other words, the adoption of fair play represents an ethical approach to the practice of playing sports. And this attitude is reflected in the behavior of athletes, officials and spectators. Most initiatives that aim to promote fair play assume that their audience accepts the need to respect the game and focus instead on changing behavioral patterns on and off the playing field.

The efforts within and outside the Olympic movement to ensure respect for fair play, are yielding mixed results at the present time. On the whole, observers are pessimistic. New York Times sports columnist George Vecsey wrote a column in 1999 following an extraordinary example of fair play in an English football match in which the winning team offered to replay a match it won because the winning goal was tainted by an apparently innocent breach of ethics. In the column, entitled "Don't Worry: Sportsmanship Won't Be Catching" he commented, humorously, "The wonder is that the incident happened in professional sports, where sportsmanship seems to come along once a millennium I reassure everybody that this is not the start of some fearful epidemic of sportsmanship".

Rather than engage in a debate over the extent of any success of the fair play initiatives, it may be more fruitful to explore ways in which this campaign can be strengthened. Even those who believe that fair play is predominant currently will acknowledge that given developments such as the discovery of new and undetectable performance enhancing drugs poses a threat to the integrity of fair play in the near future.

This presentation explores the views on fair play expressed by Pierre de Coubertin with a view to assessing whether or not the early history of the Olympic movement offers ways in which the principles of fair play can be reinforced.

In general, this topic did not concern Coubertin as much as others because during his lifetime, (he died in 1937), violations of fair play were relatively less frequent. But he saw respect of fair play and the broader concept of sportsmanship as core elements of his philosophy of Olympism. Appropriately, the trophy for fair play established by an organization formed in 1963 and known presently as the International Committee for Fair Play (CIFP), bears his name. It is called the Pierre de Coubertin Fair Play Trophy.

I will be returning to this important organization and its contribution to fair play very soon in this presentation, but first I wish to look more carefully at Coubertin's views on fair play. In his writing, Coubertin referred to fair play either by using that term or through other terms such as "sportsmanship", the "Spirit of sport" and the old fashioned-sounding term "chivalry".

Coubertin's views and the present

Writing on the eve of the London Olympics of 1908, a moment at which the nascent Olympic movement was becoming strong and well established, Coubertin expressed concern about the conflict between competition and the purity of sport. "Competition is becoming more and more intense bringing greater and greater dangers of corruption" he wrote in an article published in the magazine *Fortnightly Review* in July 1908. "Unbridled competition" Coubertin continued, "entails grave risks to the Spirit of fair play"

Coubertin's solution to the problem, in the first instance, was to point to the Ancient Olympics stating that "at Olympia vulgar competition was transformed" although he did acknowledge that excess eventually ruined ancient athletics. In terms of how fair play could be established in the modern world, Coubertin suggested that its preservation lay in acknowledging its existence within the spirit of

certain national cultures. In addressing his British hosts at the 1908 Olympics, for example, Coubertin told them "the Olympic idea is based in part on the spirit of chivalry – what you here so pleasantly call 'fair play'".

This short passage is emblematic of Coubertin's view that the value of fair play was rooted in collective belief systems. There are many examples in his writings in which he draws a parallel between the attitude of chivalry that characterized medieval western societies and the attitude towards fair play he hoped would prevail in modern societies. For Coubertin, of course, it was the bourgeois class and whatever was left of the old aristocracy in Western Europe whom he considered the heirs of the medieval values and that is why he supported the idea of amateurism (although he stated toward the end of his life that he, personally, had less strong feelings about amateurism compared to other leaders of the Olympic movement.)

"Fair play" in particular, as this passage suggests, Coubertin regarded as a characteristic of the British sporting culture, albeit inspired by the culture of Ancient Greek sport. There are many other instances in his writings where he records his appreciation for the role the British and their educational system played in promoting sporting values, sportsmanship and more specifically fair play. The Scandinavian countries are among several other European nations that Coubertin singles out for particular praise. Coubertin, finally, on many occasions praised the United States and its promotion of sports and the sporting spirit in its universities.

Certainly the U.S. case confirmed the association that Coubertin made between fair play and national identity. There were many instances in the first half of the twentieth century when American officials made that connection publicly. For example, in trying to mobilize the American public prior to the 1932 Olympics, the then governor of New York, Franklin Delano Roosevelt talked about the need for prospective American participants to maintain "the traditional American valuation of sportsmanship and fair play".

What emerges quite clearly from Coubertin's writing is that he regarded fair play as something valued within particular national cultures. Yet, this way of thinking is not characteristic of the way philosophers and other scholars of sport

understand fair play presently. To be sure, they acknowledge the historical roots of fair play in Ancient Greece and in the nineteenth century Britain, but for the most part their analyses emphasize that fair play is an issue of sports ethics and as such it exists in the sphere of individual behavior and responsibility.

How can we explain this divergence between Coubertin's views and the way "fair play" is analyzed currently? First, we have to remember that Coubertin believed in nations but he was not a nationalist. As he told the Association of Helene Liberals in Lausanne in 1918, "sport has blossomed everywhere into a national force". But Coubertin combined his belief in the importance of the nation with an equally deep-seated belief in internationalism; in fact, those concepts for Coubertin were interrelated. But following World War I and especially after World War II, the "nation" became synonymous with "nationalism" – the aggressive pursuit of national interests - in the public mind in most of the developing world, and nationalism was blamed as the cause of those wars, directly or indirectly.

Nonetheless, there were organizations that sought to promote nationalism and patriotism and some of those involved in sporting activities made explicit references to fair play. For example, the *American Legion* an organization of veterans of the United States armed forces who served in World War I, founded in 1919, ran a junior baseball program which taught half a million boys a year the values of fair play and sportsmanship. In other instances, fair play was invoked in the national context but with a particular class bias. According to Matthew Karush, the elite press in Buenos Aires stated that the Boca Juniors football club, which they disparaged because of its mixed racial make-up, should aim first of all to demonstrate fair play on an international tour it was embarking on in 1925 and secondly to achieve good results. But the same newspapers were alarmed that the successes of the national football team might lead to jingoism rather than a better international understanding with the opposing teams!

During the Cold War, the era in which the sporting world moved toward initiatives surrounding fair play, it was the "United Nations" and not the individual nation that was the ideal. Given this climate, it was easy to disregard Coubertin's pre-World War I, idealist conception of the nation and its positive attributes, es-

pecially in the developed western world and, for other reasons, in the Soviet bloc countries.

A second reason why we lack analyses of fair play and national identity is because the academic world, especially in the more developed western world has developed a form of allergy toward culturally-based explanations, because of the way these have been misused. A Harvard-based sociologist Orlando Patterson, who specializes on race, has noted "it is often assumed that cultural explanations are wholly deterministic, leaving no room for human agency. This, too, is nonsense. Modern studies of culture have long shown that while it partly determines behavior, it also enables people to change behavior. People use their culture as a frame for understanding their world, and as a resource to do much of what they want. The same cultural patterns can frame different kinds of behavior, and by failing to explore culture at any depth, analysts miss a great opportunity to re-frame attitudes in a way that encourages desirable behavior and outcomes".

Fair Play and Theories of republican citizenship

It is worth mentioning parenthetically that current analyses of the duties of citizens within a nation make use of the notion of fair play employing it in similar ways in which it is applied to sport. Fair play is regarded as the principle underlying a citizen's political obligation to one's compatriots, in other words the nation is held together not only by a common identity but also a common understanding that the citizens of each polity understand they have to lay by the rules.

The same obviously can then apply to each nation state's sporting sphere and to individual sporting events. As in the case of broader society, the participants have to respect the game and play by the rules. The next step, maintaining fair play in an international context can be taken in the same way theorists of international relations have transposed their understanding of how individuals get on within societies to an understanding of how nations can get on with each other in an international environment. In this case, responsible international citizen-

ship entails respect for “the game” and the same would apply to international sports competitions among nations.

But can national identities embrace notions of fair play in sports? There may be the danger that the will to win proves to be a more powerful instrumentalist incentive than the need to play by the international sporting rules. A pre-requisite for national entities to embrace fair play is their ability to see it not only as a necessary aspect of international sporting citizenship but also as something that is integral to their own cultural identity.

Fair Play & national identity

There are many examples in the history of sport that show that the association of fair play with English national culture does not mean that fair play cannot be embraced by other national cultures. In the British context for instance, the game of cricket has been considered historically as being inextricably linked to the concept of fair play. If we consider the ease with which cricket was transmitted to Britain’s colonies that continue to embrace the game as independent nations we cannot but recognize that this embrace included not only the game but its spirit, in other words the emphasis of fair play as an integral feature of cricket.

Fair play has also crossed international borders with the transmission of football across the globe, because this sport also took into account the importance of sportsmanship. Greece, where football is considered as “the king of sports” is a very good example. Sportsmanship and fair play have been always considered as traditions that have emanated from the British game. Commentators are prone to use the term “fair play” rather than the Greek term *ευ αγωνίζεσθαι* and they often refer to such acts as examples of “chivalry” that of course echoes the association Coubertin made with medieval cultural practices. And in the Greek case, sportsmanship more generally is often associated with concepts of honor that figure very prominently in Greece as well as in other Southern European societies. This brings us to a final, important point.

The transmission of the value of fair play across national boundaries in many cases can bring about not mere imitations but creative adaptation of this concept into the local value system. This has been the case in twentieth century Japan, where there were a series of locally-based conceptualizations of fair play as the work of Ikuo Abe and J.A. Mangan. They have shown how the Japanese sports administrator Chiyosaburo Takeda adapted the English concept of sportsmanship and created his own original concept of *kyogido*, which he portrayed as a set of principles that created character and manliness which embodied notions of respect and obedience, parallel to the English tradition that produced the values of sportsmanship and fair play.

Let me now return to the International Committee for Fair Play. In many ways, its initiatives reflect an emphasis on individual responsibility for observing the rules of sportsmanship. At its meeting of 29 January 1965 it awarded its inaugural Trophy –for the preceding year 1964– to Italian Bobsleigh competitor Eugenio Monti. Since then it has presented annual prizes and commendations, mostly to individual athletes and to a much lesser extent to entire teams – noting, by the way, their national affiliation.

The Committee abstained from awarding a Trophy to the most sportsmanlike public, because of a reticence to reward a national entity. One can see the obvious contradiction in holding international sporting events with nations participating, but not rewarding nations for fair play even though certain national teams were rewarded.

This reticence was overcome in 1994, at the thirtieth anniversary of the foundation of the Committee, and one of the Pierre de Coubertin International Fair Play Trophies was awarded to the Norwegian People for their outstanding sportsmanship on the occasion of the XVII Olympic Winter Games in Lillehammer. In his address, Grand-Duke Jean of Luxembourg, as Senior IOC Member, pointed out that “the Norwegian people gave a lesson to the entire world: millions around the globe were able to see how remarkable the Norwegian public was by its sportsmanship, acclaiming athletes of all nations with equal enthusiasm. The Norwegian spectators appreciated in a spirit of fairness the merits of all sportsmen, even the most unfortunate” and, he continued, “the Mayor of Lille-

hammer dedicated his efforts to illustrate one of the fundamental principles of the Olympic Charter according to which a better world should be built by educating youth in a spirit of friendship, solidarity and fair play”.

While this was a special ceremony and a unique example in recognizing an entire nation for its sportsmanship, it represented a revival of the “Coubertinian” approach to understanding fair play and is something that the Olympic community and the sporting world more generally should consider very seriously. By acknowledging the commitment of an entire nation and of its national culture to foster and cultivate fair play we are in fact mobilizing this very strong force in a positive direction.

The international football federation, FIFA, has awarded a trophy since 1978, to the team with the best record of fair play during the World Cup final tournament. Only teams that qualified for the second round are considered. The winners of this award earn the FIFA Fair Play Trophy, a diploma, a fair play medal for each player and official, and \$50,000 worth of football equipment to be used for youth development. This is a recognition of the national connection with fair play although this award is perhaps not as well known as it should among football fans.

Conclusion

Coubertin’s understanding of fair play as a characteristic of national cultures has been overshadowed by an intervening legacy of nationalist-inspired rivalries that have threatened the integrity of the Olympic Games and of sport more generally. Nonetheless, national identities remain salient forms of mobilization in the early twenty first century and competition among national teams remains the prevalent form in major international competitions involving team sports. At the same time, commercialization and performance enhancing drugs pose an even greater threat than nationalism. If fair play can be instilled into the national ethos as a form of identity but also as an aspect of the sporting equivalent of citizen’s republican obligations that complement and reinforce identity based unity, then

the international community may be able to harness the national imperative in its struggle to defend sports from the dangers it faces.

Dick Pound, the Canadian IOC member who heads the World Anti-Doping Association has spoken frequently of the "wake up call" that Canada and the IOC received after the Canadian sprinter Ben Johnson posted positive for drugs and was stripped of the gold medal he won at the Seoul Olympics in 1988. Since then Canada has undertaken testing and clean up operations with a great urgency following the collective shock the country's already fragile national identity experienced in 1988. If other countries can be induced to address fair play as an issue affecting national sensitivity and pride in a similar manner, the long term prospects of preserving the sporting spirit in the era of commercialization and drugs would improve dramatically.

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FAIR PLAY AS RESPECT FOR THE GAME



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In this presentation, I wish to defend the position that fair play in sport can be understood as respect for the game. As we unpack this idea we will see the behavioural implications that flow from this central attitude. I will argue that the standard intuitive ideas of fair play are linked, and conceptually grounded, in the idea of “fair play as respect for the game”.

There are two, commonly used, and rather similar senses, of respect. In the first, weaker, sense, one can respect merely by observing or following. In this sense, we “respect” the rules of the road by adhering to the speed limit, stopping at stop signs, and so on. The second sense of respect is stronger and carries connotations of honouring, holding in regard, esteeming or valuing. Here, the idea is that one should, from a moral point of view, value the interests or rights, preferences etc. as one values one’s own.

In the context of sport, it is easy to run the two senses together. Because sports are games made up by their rules, there is the requirement that we respect the rules of the game. This could mean that we treat the rules of the game in the same way we treat the rules of the road. We observe or follow them, perhaps for the sake of expediency or as a courtesy. However, it is not obvious how one could honour, or esteem traffic regulations. But it is precisely in this latter sense that I wish to defend the idea that fair play can be understood in terms of respect

for a game. I will argue that if one honours, or esteems one's sport, not only will one wish to exhibit fair play, but one will also have a coherent conceptual framework for arbitrating between competing claims regarding the fairness, or otherwise, of actions.

Sports are games

Sports are games. This means they are artificially constructed from their rules. Participation in a game takes one outside of everyday life. A game creates its own world with its own standards of excellence and its own ways of failing. What counts as skill, and what counts as winning and losing, are defined, through its rules, within the game.

Respect for the game, therefore, entails respect for the rules of the game. The rules of a sport make the activity itself possible. Because participation in a game is chosen, because the activities of sports are inherently worthwhile,¹ the rules that make those activities possible are due honour and respect.² But, respect is a critical and reflective notion. One can criticise while still respecting. In fact, if one respects one has a duty to criticise. But the criticism must be open and public and should be constructive rather than destructive.

Sports are contests

Although fair play cannot be straightforwardly derived from sport-as-contest, the test and contest nature of sport are important components of this approach. A

1. It could be objected that sports are, in fact, paradigm examples of activities which are inherently worthless. In the grand scheme of things it is irrelevant whether one can adequately perform a lay-up, or put topspin on the backhand. This debate turns on what one takes to be worthwhile. We accept the position that activities that bring pleasure or meaning to lives (provided they are not ruled out on the basis that they cause harm to others) are candidates for being classified as worthwhile. Sports are often such activities.

2. This point applies particularly to the constitutive (and regulative) rules of a sport.

contest is always against another and consists in the competitors trying to do the same thing better than each other. The point that the competitors are engaged in the same activity is crucial. If two people are engaged in different activities, there is no activity they can be competing at. In the sports context, contests are defined by a combination of rules and ethos. The rules form the basis of the agreement, which can then be modified by practice and further agreement – the ethos of the game. The fluid nature of the ethos of a particular game played at a particular level reinforces the necessity of agreement between the competitors. Because there are choices to be made about the way the game is to be conducted, we need to agree on what will count as fair in the contest, and what will not. Otherwise we run the risk of engaging in different enterprises, and thus, failing to contest at all. If players wish to contest, they must agree on the precise nature of the contest.

Sports are practices

A “practice” is defined as: any coherent and complex form of socially established co-operative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and the human conceptions of the ends and goods involved, are systematically extended.

Chess and football are given as examples of practices in this sense. What practices do, is create opportunities to pursue goods, and to extend, expand, and realize, our conceptions of what is worthwhile in a life. There is a distinction between internal and external goods. Internal goods are those benefits or goods only available through the practice concerned. External goods, such as money or fame, can be pursued through a variety of means.

Being engaged in a practice means standing in a particular relationship to the practice itself and to other practitioners:

A practice involves standards of excellence and obedience to rules as well as

the achievement of goods. To enter into a practice is to accept the authority of those standards and the inadequacy of my own performance as judged by them. It is to subject my own attitudes, choices, preferences and tastes to the standards which currently partially define the practice.

This should not be taken to mean that a practice requires slavish and unquestioning obedience. Practices have histories and traditions and form living, vibrant and changing entities. Practices change, they must, but the change comes from within and operates inside the context formed by tradition.

It is the latter part of that last quotation –the idea that, as a practitioner of a practice, one’s preferences, tastes, attitudes and choices are partially shaped by the practice– that is most significant for our present purposes. I will argue that “respecting one’s game” requires that one takes on, or assumes the interests of that game.³

“Respect for the game” as an assumption and transformation of interests

If you are engaged in a practice, if you respect a practice, you acquire and assume a new set of interests – those of the practice itself. Let us take the practice of philosophy as an example. It is in the interests of philosophy for there to be innovative scholarship, lively and vigorous debate on contested issues, the study and analysis of historical work, a vibrant community of scholars, broad teaching of the concepts and techniques of philosophy, and so on. Philosophy should

3. It could be objected that only individuals capable of having experiences or sensations are capable of interests at all. In what sense then could a practice have interests? At best, on this account, the interests of a practice would be the aggregate of the interests of its practitioners. Obviously, we reject this view. The interests of a practice in one sense do derive from the interests of persons. Practices are human enterprises. There would be no such practice if human needs, desires or preferences were not somehow behind the practice. But a practice takes on a life of its own and has the power to transform the lives and interests of those who participate. When this happens the practitioner takes on the interests and values of the practice, to the extent sometimes of neglecting or abandoning other aspects of regular human life. A devotee can even sacrifice him or her self to the practice he or she loves. In this context it is natural and helpful to talk of the interests of a practice.

make a difference in people's lives. It is not in the interests of philosophy for its research to become sterile, its teaching stale, or its issues irrelevant. And, of course, philosophy being what it is, there should continue a lively debate about just what would constitute the interests of philosophy.

As philosophers we take on those interests as our own. If we care about philosophy, we care about our own roles and performance within the practice. We take on the interest in creating innovative scholarship, engaging in debate, teaching etc. We wish to add our own little brick to the philosophical edifice. Excellence in philosophy is in our interests, just as it is in the interests of philosophy itself.

This acquisition of interests has important consequences. To continue the philosophical example, as philosophers we are committed to the quest for truth – wherever that might lead. That means that we are committed to following the argument, even if the argument runs against our most cherished positions. It is in the interests of a philosopher, as a philosopher, to see his or her own positions demolished in the name of truth.

The same principle holds good for other practices. To return to sport, the athlete takes on the interests of his or her sport. Those interests become the interests of the athlete.

If you respect the game, you honour, and take seriously, the standards of excellence created and defined by that game. For example, an athlete who respected the game of soccer would take seriously its requirements and standards. Such an athlete would care about soccer skills and tactics. He or she would accept the fitness requirements of the game of soccer and would strive to meet them. Because such an athlete accepts the standards of soccer excellence, he or she would work to acquire and exhibit soccer skills. This general point is true whatever one's level of ability or commitment to training. Even if we can commit only small periods of time to our game, or even if we recognise that we will never have the skill to be truly great, the person who respects a game will still accept the standards imposed by the sport. (Naturally, one can also respect a game one does not play, for instance, as a spectator or official – but in all cases the same point applies: one accepts the standards of the game concerned and acts accordingly.)

The idea of the interests of the game provides a means of judging one's own actions in relation to the sport. We approach any activity with mixed motivations and interests. Taking the interests of the game seriously means that we ask ourselves whether or not some action we are contemplating would be good for the game concerned, if everyone did it.⁴

The transformation of interests that occurs when we take on the interests of a game has a second important consequence. Because the interests of the game are now our own interests, we have a motivation for striving for the good of the game. As we will see this means that we have a motivation both to play fairly and strive for excellence.

“Respect for the game” and intrinsic motivation

The connections between “fair play”, “respect for the game”, “intrinsic motivation” and the “internal goods of a practice”, really require a paper of their own. The association of respect for the game and intrinsic motivation offers rich practical and conceptual implications that warrant detailed analysis. However, for our present purposes it is sufficient to introduce the ideas and draw the conceptual connections.

It is a commonplace observation that people participate in sport for an enormous range of reasons. A very few participate because they are paid, many participate for fitness and companionship, or to achieve the respect and admiration of others, but for the great mass of people the reasons for participating in sport lie within sport itself, people play games because they are fun. For many, perhaps most, participants in sport, the reason they perform the activities they do, is simply because those activities are intrinsically rewarding. They bring a feeling of pleasure, and provide experiences that are enjoyable and worthwhile.

4. The requirement of universality is included for two reasons. First, if we are considering the good of the game we must assume that innovations be accessible to all practitioners. Second, the contested nature of sport requires that each competitor be permitted to use the same means to achieve the goal of the game.

In the literature of the psychology of sport the phenomenon of performing an action or activity for its own sake, has been studied under the heading of “intrinsic motivation. “What follows is a brief synthesis and review of that literature which is necessary to defend the premises of our argument on “fair play as respect for the game”.

The standard contrast in discussions of motivation is between intrinsic and extrinsic motivation. Extrinsic motivation is available for a variety of activities. For instance, one can acquire money or fame in a variety of ways, one might become a lawyer or a pop star, so, insofar as one wants fame or money, one is motivated to be a lawyer or a pop star. If one is motivated by the desire for fame or money, the question one faces is merely one of the most efficient means of achieving those ends. For those who are physically gifted, professional sports may well provide the means to both money and fame. But extrinsic motivation is more pervasive than that. The admiration that comes from one’s peers for outstanding athletic performance, or for the beauty of one’s body, are extrinsic motivations for pursuing sporting achievement; similarly for “most valuable player” awards, trophies and the like. Engaging in sport to prove one’s own self-worth is also a form of extrinsic motivation.

In contrast, an action or activity is intrinsically motivated if it is engaged in for its own sake. This idea has been operationally defined in the psychological literature in two quite different ways: i) as actions or activities engaged in, in the absence of external rewards, or ii) activity in which participants express an interest or enjoyment. The difference between the two definitions is important. On the first definition, one cannot be intrinsically motivated if one receives any extrinsic reward for the activity in question. This begs the question of the relationship between intrinsic and extrinsic rewards. At this stage we would like to leave open the interchange and relationship between intrinsic and extrinsic motivation.⁵

So far we have merely given a contrast between intrinsic and extrinsic motivation and suggested that intrinsic motivation is connected to performing an ac-

5. We argue elsewhere that the mere presence of payment does not necessarily obliterate intrinsic motivation.

tivity for its own sake. But what is it about an activity that makes performing it for its own sake worthwhile?

There seem to be four key components for an activity to be experienced as sufficiently worthwhile to be intrinsically motivating.

I. The activity must be interesting. There must be room for the individual participant to express creativity, to experiment – perhaps within limits, with new ways of performing the task.

II. It must be challenging. That is, the task the person is presented with must extend, but not over or under-extend the person's competence to perform the required action. If the task is too simple it will be boring, if it is too difficult it will be stressful. This notion of challenge embraces the possibility of mastery. If the activity is appropriately challenging the person will feel that he or she has the prospect of meeting, and mastering, that challenge.

III. The activity must provide feedback. The person needs to be able to assess how well or badly he or she is performing the task at hand.

IV. The activity must be freely chosen. Participation should be uncoerced or voluntary.

Interaction between Intrinsic and Extrinsic Motivation

The obvious assumption, when one considers motivation, is that motivations would be additive. If you have one reason for doing something then two reasons would motivate you even more. The relationship is not this straightforward. Several studies show that the presence of extrinsic motivations, such as money, food and good player awards, all tend to decrease intrinsic motivation.⁶ It would be premature, however, to assume that extrinsic rewards automatically decrease

6. Similar results are also found for college athletes with scholarships. Athletes who were on athletic scholarships listed more extrinsic reasons for playing, and expressed less enjoyment of their sports, than did college athletes without scholarships.

intrinsic motivation. In another study on scholarship athletes it was found that those in high profile sports, like basketball and football, showed decreased intrinsic motivation in the presence of extrinsic rewards, whereas those in low profile sports, such as wrestling, and women with scholarships did not.

The theoretical explanation for these differences, and the complexity of the interaction between intrinsic and extrinsic motivation, lies in the way the extrinsic rewards are perceived. If the extrinsic rewards are seen as controlling, or coercive, they will tend to diminish intrinsic motivation. Typically, extrinsic rewards are used to pressure or coerce people into doing things they do not otherwise wish to do. By association, therefore, extrinsic rewards can be seen as coercive and controlling. But this result is not logically necessary. It is suggested that women athletes, and those in low profile sports, do not tend to view scholarships as controlling but rather see them as informational feedback and a recognition of competence and skill.

An essential component of intrinsically motivated activity appears to be that it is freely chosen. Conversely, if people perceive their actions to be controlled they are less likely to be intrinsically motivated to perform the actions concerned. (Even when the same, inherently interesting, tasks are examined.)

Although there is relatively little research on the direct effects of intrinsic motivation on sport performance and perseverance, the general position on intrinsic motivation is that people who are intrinsically motivated to perform an action, or engage in an activity, get more enjoyment from the activity and persevere longer than those who have been extrinsically motivated. People who are intrinsically motivated also tend to be more creative in their approach to the tasks at hand, whereas those who are extrinsically motivated tend to do the minimum required in order to receive the reward.

The connection between intrinsic motivation and internal goods of a practice should be obvious. In effect, internal goods and intrinsic motivation are the philosopher's and the psychologist's view of the same phenomenon. The substance of intrinsic motivation is the internal goods of a practice.

The psychological literature of intrinsic motivation and how it is enhanced, and nurtured and how it is affected by different treatments of opponents, compe-



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II. The contestants should play at or near their best.

III. The outcome of the contest should be in doubt until the end. (This should be guaranteed by having evenly matched contestants playing at their best.)

IV. The outcome of the contest should be determined by sporting skill or ability, not extraneous factors such as egregious luck, or errors in officiating. Conditions of play, such as weather, may create additional obstacles, but must not be so severe as to undermine the exhibition of skill.

V. The match must be fairly contested, that is, played within the rules of the game.

VI. For an ideal match the contestants must have a high degree of skill. Good contests can, however, take place between evenly matched opponents at any level of skill.⁸

VII. The structure of sports and games is such that skills cannot be tested or demonstrated in isolation. The interests of both athletes, and the game itself, are in having excellent competitions. Athletes who respect and honour their sport have an interest in participating in good sporting contests. One shows and measures one's sporting skills in competition against others seeking to do the same. For the athlete, a competition is a chance to show and test his or her skills, to play the best game that he or she is capable of. In this case, the interests of the athlete are in producing the best possible game. But the best possible game, from a sporting point of view, is not a lop-sided contest where one player or team demonstrates its skill while the other helplessly looks on. In the best possible competition, excellent, evenly matched competitors push each other to the limits of their ability.

The competitive interest of an athlete, who honours his or her sport, is to play the best possible game against evenly matched opponents playing their best possible game. This interest dictates an important attitude to one's opponent. The best possible game requires not only that you play to your best, but also that your opponent does. It is not, therefore, in your interest to have your opponent

8. This list owes much to discussions by both Fraleigh and Kretchmar.

play below his or her best, except where your methods of bringing that about are part of the game itself. For instance, it is part of basketball to pressure a player as he or she attempts to shoot –defensive skill is all about creating such pressure and shooting skill is about dealing with it– but it is not permissible to cough while your opponent serves in tennis.

Respect for the game, thus, brings important behavioural consequences in competition. The athlete who respects the game wishes to play as well as possible against a worthy opponent playing as well as possible. The only legitimate reason for wanting your opponent not to show his or her skill to its best advantage is where the limitation is imposed by your sporting skill. This means that you allow your opponent every opportunity –as defined by the game– to play his or her best.

If you ask athletes what their goal is in playing sport they may say “winning”. This appears to describe the athlete’s interest in sport as “winning” and makes no reference to the manner in which the victory is achieved. Without question, any athlete who respects his or her sport will try his or her best to win whenever he or she plays. However, respect for the game requires that the athlete view winning only as a good if it comes as a result of a particular process: the well-played, well-matched game.

The athlete who honours the game has taken on the interests of the game as his or her own. It is not in the interests of sport to have undeserving competitors win. If it is not in the interests of sport, it is not in the interests of athletes who respect sport.

Winning is important, only if it comes to the player or team who has played best on the day. (And even then it may be tainted if the teams or competitors are unevenly matched, or if one team plays well below its capabilities.) If winning comes as a result of a well-played, evenly-matched game both the victor and the vanquished can view the win as providing important performance feed-back, an essential part of intrinsic motivation.

Because respect for the game entails an understanding of the relationship between a game and its rules, the athlete who respects the game realises the truth of the logical incompatibility thesis. If one cheats one ceases to play, and if one

does not play one cannot win. Because such an athlete values the process of playing he or she has no motivation to cheat and would not value a victory awarded as a result of any unfairness.

A victory won through cheating is worthless, an unearned victory is undermined. While a certain amount of luck is part of any sporting contest there are some situations where all the luck seems to run one way. In such a case the winners would feel that the outcome was not a true representation of the display of skill in the contest. The further a contest is from the model of the ideal described above the less satisfaction is available for the victor.

The attitude of “respect for the game” can be seen to lead readily to an attitude to one’s opponents. If one values and seeks the well-played game one cannot view one’s opponents as an obstacle to be overcome in one’s drive for victory. Rather, one’s opponents are an essential part of one’s quest for the well-played game. Not only can an athlete not get what he or she wants without opponents, but also what is desired cannot be achieved without those opponents playing as well as they are able.

Opponents must therefore be seen as co-questors for excellent sport (in Fraleigh’s term “facilitators”). Your competitors share the same goals, and hold the same game in the same respect that you do. They must therefore be seen as colleagues and compatriots, not enemies.

Violence outside of the rules is a form of cheating and so would be avoided by any athlete who honours or respects his or her game. Violence within the rules is more difficult. Many games make a virtue of physical strength and power. In these contact sports an important part of the game may be to inhibit your opponent’s actions and movements by means of your physical strength. The critical issue has to concern injury and potential injury. It cannot enhance the game to take an opponent out of the game by injuring him or her (which is, as a matter of fact, precisely the goal of boxing). Intending to injure would thus be unfair and should be avoided. Causing pain is a different matter. It is perfectly legitimate to try to disrupt, for instance a quarterback’s play, by tackling him hard but fairly. If his fear of a legitimate, but painful, tackle causes him to rush his game, your team has fairly gained a tactical edge. Football (and rugby and hockey and

wrestling and boxing and many other sports) test physical courage and strength as part of their tests of skill. Fairness as respect for the game does not rule out, as unfair, games which permit the infliction of pain.

While it could be argued that such sports are barbarous and should be banned or seriously modified, that moral claim operates from outside of the sport rather than from within. As such it is not really an issue of “fair play” at all. The claim would thus need to be made on moral or social policy grounds rather than fair play. This indicates the limitations of the view that fair play is respect for the game. The concept of fair play should not be expected to provide an answer to any and every moral problem that arises in or around the practice of sport. What our approach can do is provide a framework for settling fair play issues that is grounded in the nature of sport itself.

Intimidation needs sport by sport analysis. It may be argued that verbal intimidation may have a place in physical sports such as those listed above. Where the intimidation takes the form of boasting about one’s physical prowess and the vigorous things you intend to do, and where it takes place within or around the game, it may be unpleasant but not morally reprehensible. Where it takes place outside of the game, or in the context of non-contact sports, it seems far less appropriate. Lumpkin *et al* recount the case of a football coach who used to send dead flowers and obituary notices to his team’s opponents and another case of tennis players coughing during the opponent’s serve or deliberately failing to let their opponents warm up properly. Both examples seem somewhat pathetic, as well as inappropriate. The respect for the game model of fairness can be used to support this feeling. Do these practices enhance the playing of the game – do they make for better sport? Do they test game-related skills? Quite obviously not, so on the grounds of fair play they should be avoided.

It is possible to take two quite different views of rule infractions and their penalties. One view says that a rule against, for instance, handling the ball in soccer, means that handling the ball is prohibited – should not be done and then dictates a penalty (a direct free-kick) if the rule is broken. On this view a player should not handle the ball. Another view says that handling the ball is generally

imprudent (in sporting terms) because the cost –a direct free-kick– normally outweighs any possible benefits. But this is a defeasible condition. In some circumstances, for instance to stop a certain goal near the end of a vital game, the cost, the free-kick, may be worth paying. Such offences, as we discussed earlier, are usually referred to as “professional fouls” and the view that gives rise to them is one which values the outcome over the process of playing.

In effect these two views describe different games. In one game (soccer 1) the players do not consider handling the ball. In the other (soccer 2) handling is always an option to be assessed in light of its consequences. The two games would measure and test different skills, one of which (in soccer 2) would be the tactical skill of assessing consequences of rule infractions. (For if this attitude is taken to the rule against handling the ball it could, presumably, be taken for any rule.) Is the latter game, soccer 2, better, more skilful, more interesting to play and watch than soccer 1? Respect for the game will not dictate an answer, only a process for reasoning. Rules, and our attitude to them are constructed and can be changed. What is required is a debate and a decision that refers to the interests of the game of soccer.

While we cannot lay out this debate in its entirety we can point to the sorts of arguments that might be raised. Soccer is a game where, relatively speaking, the play is continuous. Allowing players to constantly consider the relative cost of breaking the rule is likely to result in more rule-infractions and hence more stoppages. This would change the nature of the game for the worse. Soccer skills include dribbling the ball with the feet and beating opponents. If handling the ball is a constant option (especially outside of the penalty area) traditional soccer skills will become of less value. This will make for less skillful soccer. This would be a bad thing. Of course, proponents of soccer 2 may wish to argue that the new attitude will permit the development of new skills – strategic penalty evaluation for instance, and they will further have to argue that these developments make soccer better. As the debate gets deeper we will come closer to the heart of what makes soccer the game that is. We cannot specify the outcome of this debate in advance but the ground-rules for discussion are the nature and interests of soccer itself. The outcome of the debate will be a decision.

Once that decision is made, we have the content of the agreement we enter into when we play. If the soccer community decides soccer 1 is better, and promulgates that view, introduces harsher penalties for relevant infractions and so on, it will not then be open to a player or team to play soccer 2, for that would constitute a breach of the agreement.

“Respect for the game” and racquetless Josie

In our analysis of the inadequacy of the rule and agreement based conceptions of fair play we made use of the example of poor racquetless Josie. By now, it should be obvious that the notion of respect for the game provides ample reasons for lending Josie the racquet. At the personal level, if you respect the game you enjoy the process of playing, competing and testing your skills. You are intrinsically motivated to compete at your sport. You would forego a valuable experience and personal test if you decline to play Josie. At a more general level, the sport of squash is enhanced by people playing and competing at their best whenever possible. Squash at the institutional level would not be served by neglecting to play a possible, and scheduled, match. You should want to lend Josie your racquet.

Unfortunately, we do not have the time in this paper to explore in any depth the connections between our view of fair play and sportspersonship. (While we feel the connections are interesting, we do not feel that our account of fair play stands or falls on its relation to the concept of “sportsperson”.) In the context of sporting activity itself we feel that fair play as respect for the game captures the attitude of the sportsperson. Such a person will be committed to the highest possible standards of play – for both him or her self and his or her opponents. The attitude of the sportsperson is one that subsumes personal interest under the interests of fair and excellent play. This attitude is clearly grounded in our notion of fair play as respect for the game.

But there is more to the concept of the sportsperson than mere fair play and conduct within games. A person may be called a good sport for importing the

general claims of morality into a sporting situation and for exporting a game playing attitude outside of sport.

In the latter case we might call someone a “sportsperson” if he or she demonstrated the characteristic sporting attitude to situations outside of sport. In this type of case the person may subsume personal interests under a broader commitment to the task at hand. For instance, to return to the academic example we used above, it would be sporting for someone to pass on information about a job or position to a potential rival. The concern that any qualified person be considered and the hope that the best person get the job is an obvious extension of the principles of fair play as respect for a practice applied outside of sport.

But there is an additional use of the concept “sportsperson” which does not obviously fit with our model. In cases of this type the term is applied to someone who imports the general requirements of morality into a sporting situation. For example in the 1988 Olympics in Seoul a Canadian yachtsman abandoned his race (where apparently he had an excellent chance of winning a medal) to save another yachtsman in distress. If it was indeed the case that the other man would have died without the intervention, then the action is hardly one of moral heroism. We would all agree that it is right to save a life over completing a race. However, the more likely scenario is that many of us would judge that someone else can complete the rescue, while we go on to sail. Our hero’s actions are good sporting behaviour precisely because he was not willing, even in a situation as dramatic as an Olympic final, to allow the increased risk of waiting for someone else to make the rescue. What such a person appears to have is a fine sense of the relative importance of sport. Sport can be all-absorbing, and great sport is always pursued with the utmost dedication and commitment. But in the end it is not worth a life. It is not clear to us how this sense of “sportsperson” fits within our model. We do not, however, take this use of “sportsperson” as a counter-example to our position that fair play can best be understood as respect for the game.

Conclusion

We set out to argue that standard views and treatments of fair play were incoherent and indefensible. Rather than presenting a unified conception of fair play they either present a shopping cart of miscellaneous values or fail to capture our intuitions.

Respect for the game is a rich and powerful conception of fair play. It captures our intuitive understanding of the concept while providing a fully-worked out philosophical foundation for those intuitions. Respect for the game, rather than presenting ready made solutions to the issues of fair play, provides a process –a process that is grounded in sport– for working out what we should do.

Because of the connection between respect for the game and intrinsic motivation the concept brings with it its own, sport-based, motivations for fairness. Teaching fair play as respect for the game increases intrinsic motivation and teaching intrinsic motivation enhances fair play. The result is a philosophically credible and practically effective approach to fair play. Fair play as respect for the game is applicable at all levels of sport and readily lends itself to adaptation and implementation in education programmes.

It could be objected that fair play as respect for the game preaches only to the converted. That is, it is applicable only to those who antecedently participate in sport for its own sake. It is true that fair play as respect for the game will resonate most clearly with those who already see sport in this way. We believe, however, that the approach is important even for those who do not currently have this view of sport. Our argument is both moral and psychological. On the moral side we are happy to argue that sport should be participated in for its own sake. Sport is only coherent if it is taken seriously on its own terms. The claims of fair play, however construed, will always be unheeded by those who insist on viewing sport instrumentally. (If one is not interested in sport itself, only the rewards that come from being hailed as the winner, there is no possible reason not to cheat if one thinks one can get away with it.)

On the psychological side, as a matter of fact, not only do people typically come to sport for intrinsic reasons, but also people who continue to play for in-

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trinsic reasons have more fun. Those of us who care about sport and who care about fairness have an obligation to promote a view of sport that sees it practised for its own sake.

Fair play as respect for the game is philosophy in action. It is an attempt to ground the treatment of actual sporting concerns and issues on philosophically sound foundations. As such it lays itself open to criticism from the members of two practices – sport and philosophy. As practitioners of both disciplines and, as we hope, good sports, we invite your criticism and collaboration as we attempt to make the world a slightly better place – through sport, and through philosophy.

THE OLYMPIC EDUCATION PROGRAMME OF ATHOC 2004 AND THE HELLENIC MINISTRY OF EDUCATION



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Introduction

The purpose of this paper is to present the Olympic Education programme that was implemented in Greece during 2000-2004 with the opportunity of the Olympic and Paralympic Games of Athens 2004.

The planning and implementation of the Olympic Education programme was the outcome of a cooperation project involving the Organizing Committee of the Olympic Games “ATHENS 2004” and the Greek Ministry of Education. In addition, other organizations such as the IOA with its 45-year experience of Olympic education issues, the Pedagogical Institute of Greece, which is responsible for all school publications, the Olympic and Sports Education Foundation, a private body that is active in the field of Olympic education in Greece and the Department of Science, Physical Education and Sport of the University of Thessaly gave their assistance for the completion of the programme. The National Olympic Education Council chaired by the Deputy Minister for Education each time was responsible for the overall supervision of the Olympic Education Programme.

Olympic Education programmes have been implemented before by other Or-

ganizing Committees and National Olympic Academies. The most recent are those of Sydney, Atlanta and Nagano.

The Sydney 2000 National Olympic Education Programme targeted approximately 10,000 school communities in Australia and more specifically children from kindergarten up to the age of 12 (Susan Crawford, 2001, Helen Brownlee 2001). The school children in New South Wales were those more directly involved in the different individual projects. At national level, the number of students participating in Olympic Education programmes was 431,403 (not including the programmes of the Organizing Committees of the Olympic and Paralympic Games).

The Organizing Committee of the Atlanta Games published three volumes on Olympic Education. The third volume in particular, "Olympic Day in the schools. The Olympic Spirit: A Worldwide Connection", was of very high quality. Through the "Youth and Education Programme" in the state of Georgia school-children from kindergarten to the 5th grade were able to improve their knowledge about the international community by approaching the idea of the Olympic Games already since 1995.

The Nagano Organizing Committee introduced an original idea for teaching Olympic Education with the help of the "One school-One country Programme". Seventy-six primary and secondary education schools adopted from one and up to three countries and the children would then study their history and culture and learn about the way of life of the people, children at school, the Olympic and Paralympic team and other information about each country.

Several National Olympic Academies have developed Olympic Education programmes in the past. The German National Olympic Academy was one of the first to publish a handy manual. Its contents are readjusted every two years to take into account the Summer and Winter Games and it is then distributed to all schools in the country (*Mach mit bei der Schülerolympiade!*).

In Greece, the first timid attempts to train teachers in Olympic education and Olympism were made by the IOA in the 70s. A few hundred educationists from all over Greece attended seminars to learn about Olympism. The isolated responses from the schools, mainly on the teachers' initiative, were not enough to

support the IOA's pioneer work to introduce Olympic Education in the school curriculum in Greece.

In 1989 the IOA, in cooperation with the Secondary Education Directorate of the district of Elis and the regional authorities, launched an Olympic Education programme in its facilities aimed at selected students. Each year, 100 pupils, 14-16 years old, are still attending even today the 7-10-day seminars. This particular Olympic Education programme has often been associated with the environmental education programme.

Athens bid first for the Centennial Games of 1996 and later for those of 2004 has rekindled the interest for introducing Olympic Education in the programme of Greek schools. In 1995, the Olympic Education manual "Keep the Spirit Alive" was published in English to serve as an education manual for National Olympic Academies.

Following the awarding of the 2004 Olympic Games to Athens, in September 1997, the IOA had its first contacts with the Ministry of Education and Religious Affairs for the introduction of Olympic Education in the schools. Some time later, the "ATHENS 2004" Organizing Committee, through its Olympic Education Directorate, took over coordination among the different bodies involved for the implementation of the programme in Greece.

Olympism as an educational idea

The Olympic Charter (2004) represents today the fundamental text for an educational approach to Olympism. In the first paragraph of the fundamental principles of Olympism we read that: "Olympism is a philosophy of life". This statement emphasizes, in the most eloquent way, the fact that Olympism is a life experience. Olympism is the practice of theory, not the theory of practice. The contest in the context of Olympism is the educational "path" to form man's virtues thus leading to the ideal of "kalos kagathos".

In his texts, Coubertin often emphasizes Olympism's holistic educational approach. For him as for the ancient Greeks, the body and the mind are one and

this is why he recommends an educational system that takes this principle into consideration.

The fundamental principles also contain a reference to the social principles of Olympism. These principles underpin the educational “path” that leads from the contest to the feat and turns the athlete into a hero. The labors of Heracles, founder of the Olympic Games and patron of the athletes clearly symbolize man’s heroic progress for the benefit of society.

The individual who has cultivated his qualities through participation and contest and has gone beyond the limits in any area of life will become a small or a great hero. These heroes are role models; they give the good example and their feats (objectivizing behavior as a result of a psychosomatic process for the benefit of society) are the constants that guide humanity on its evolutionary course.

Today, under certain conditions, which are artificially created for that purpose, Olympism tries to achieve, in the most universal and profound way, something that appears impossible, fraternal coexistence among people.

Cultivating a multicultural conscience combined with the truce as a source of spiritual and moral inspiration and not as a political act is Olympism’s pedagogical “path” that leads to universality and forms a global family.

Olympic Pedagogy

The main goal of Olympic Education is to show how the principles of sport and Olympism can be applied in practice during teaching. This is one of the most essential issues for those responsible for the development of educational material and its use in the field.

According to Girginov V. and Parry J. (2005), Olympism is an anthropological philosophy, an idealistic approach to and perception of the human being. The power of the human mind’s creative imagination is the source that gives birth to his ideals and his social and intellectual elevation. The anthropological philosophy of Olympism describes the ideas, the constants that ideologically will

guide man in his search for perfection. So we have the ideas and what we now need is a theory of Olympic Pedagogy. However, in order to arrive at an educational proposition for Olympic Education, these ideas will have to be organized and condensed within the context of an educational ideology, so as to conform to the curriculum, improve the physical education programme with new elements and be ideas that the children can understand.

Since the beginning of the last decade, after a period of educational experimentation and enquiry, the fundamental principles of Olympic Pedagogy are now being systematically presented. Apart from a few minor deviations, the views of the main proponents of Olympic Pedagogy coincide (Grupe 1997, Müller N., 1998, Naul R., 2004, Girginov V., Parry J., 2005).

The basic ideas of Olympic Pedagogy that guide the Olympic Education programme in Greece can be summarized in the following proposals:

- Balanced and harmonious development of the intellectual, mental and physical virtues of man. Integrated training of the individual.
- The idea of moving from *Agon* to *Athlos*: overcoming man's irrational and antisocial tendencies.
- The idea of truce as a life attitude.
- The idea of multiculturalism: a civilization of cultures.
- The idea of voluntary disinterested participation.
- The idea of the festival of the youth of humanity.
- The idea of shaping a democratic conscience.

This is an Olympic Education project that includes: a) the Olympic principles of the Olympic Charter, b) the historic and educational foundations of the Olympic Ideal and c) modern lifestyles and contemporary social context (cf. Naul 2004).

The objectives of the Olympic education programme in Greece

Its main goal being to create a school open to society, the Olympic Education programme that was implemented in Greece wanted to reach and include all those involved in the education process, students and teachers, Parents and Guardians Associations. Furthermore, it also wanted to raise consciousness and mobilize schoolchildren and young people in Greece and those of Greek origin living abroad, to the importance of developing behavior patterns, promoting co-operation, self-sufficiency, critical thinking and empowerment.

Structured around the main slogan *“Be aware, participate, learn, create”*, the programme aims at:

- Providing information to pupils and young people on the Athens 2004 Olympic and Paralympic Games.
- Promoting understanding of the ideals of Olympism and its educational value.
- Enhancing the quality and efficiency of physical education.
- Infusing and developing in the young a special philosophy of life and a positive attitude, which blends education with sport and culture.
- Strengthening voluntary contribution.
- Making students and teachers aware of the issues of multiculturalism, equality and truce.

The educational material

The Olympic Education Department of the ATHOC 2004 and the Hellenic Ministry of Education had already in 1999 set up a working group of experts in Olympic education issues from institutions like the IOA, the Pedagogical Institute, the Olympic and Sports Education Foundation and the Ministry of Education, to develop the educational material. They also worked with a number of non- governmental and private organizations for the preparation of Olympic education programmes.

The outcome of this cooperation was unquestionably outstanding. The educational material that was distributed to all the schools in the country included:

➤ **Books**

- *Olympic Games 2004 Activity Book (for 6-9 year olds)*

A work notebook, which helps the children, mostly through activities in the form of games, to approach the thematic units selected for this age group. Through the notebook's activities, the child discovers the athletes of ancient Greece, learns about the Olympic symbols, gets acquainted with modern sports, becomes an Olympic victor, obtains information about the Olympic Games of 2004. These activities provide recreation, whilst turning learning into an active process. It was translated into English, French and German.

- *Olympic Games 2004 Activity Book (for 10-12 year olds)*

This is also a work notebook. Its layout, the large variety of topics and information it contains and the activities in the form of games respond to and satisfy a modern need: to make schoolchildren aware of Olympic issues in a pleasant and amusing way. As the children work with it, they are given the opportunity of taking initiatives that will further stimulate their interest and creativity. It has been translated into English, French and German.

- *“Olympic races” (Game)*

A board game, which comes with the Olympic Games 2004 Activity Book and has been translated in English.

- *Olympic outlook (for students 13-16 years old)*

The photo album “Olympic Outlook” puts the emphasis on the content, the ideas and the values of Olympism. Through these teaching subjects, the students can discover for themselves the concepts and values of Olympism and become acquainted with the Olympic Movement in relation to the other parameters of

present-day reality (historic, economic and cultural). It has been translated into English, French and German.

- *Olympic Sports*

The book “Olympic Sports” contains information on the sports of the Olympic Games, in the form of a small encyclopedia. Teachers and students can thus learn about the sports, their history, rules and venue.

- *Olympic Sports (Videotape)*

This videotape, which comes with the book on “*Olympic Sports*”, contains 3-minute presentations of each Olympic sport. At the beginning of the presentation, the expected educational objectives are listed. Each 3-minute presentation includes the name of the sport, 20-second highlights from the 2000 Olympic Games, a description of the sport and, finally, cards with the main points of the rules for its staging. The composer Vangelis Papathanasiou was responsible for the videotape’s music score and editing. It has been translated in English.

- *Olympic Education, From Theory to Practice (for teachers)*

This book presents the theoretical framework of the Olympic Education programme and its thematic units, which cover 120 hours of fully developed activities with emphasis on artistic and physical work.

- *Olympic Games, References – Receptions (for teachers)*

The contents of this book cover a series of subjects directly related to the history of the ancient Olympic Games, their revival, the modern Olympic Games, the problems, their social dimension and the Olympic Games of Athens 2004.

- *Proposals – Perspectives for Teachers of a) primary, b) lower and higher secondary education*

These two publications provide teaching support for all the books of the Olympic Education programme, analyzing their philosophy and goals. They also include useful proposals for implementing Olympic Education activities.

- *Despina and the Dove*

A tale for young and old by Eugene Trivizas, which presents the principles of Olympism in narrative and easily understandable form. It has been translated into English, French and German.

- *ATHENS 2004 Olympic Games. Activities for pre-school children*

This manual proposes a number of activities for children of pre-school age, divided in five teaching courses, with the view to stimulating the children's imagination about the Olympic Games. This is the first time worldwide that an educational resource has been published in this form.

- *All the Earth's children together at the Olympic festival*

A story and game written by Olga Ioannidou for children of pre-school age, starring Phoivos and Athena, the two mascots of the Olympic Games. This is the first time that an educational resource has been published in this form on the history of the Olympic Games.

- *The Paralympic Games from 1960 to 2004*

An outstanding educational publication on the Paralympic Games that was prepared in collaboration with the Paralympic Committee and contains

- Texts by specialized scientists and members of the International Paralympic Committee on the Paralympic Games (sports, categories, right to participate, etc.)
- Developed physical, artistic and theoretical activities that can be performed inside and outside school.
- Information pages (the Paralympic oath, emblem, hymn, etc.)
- Presentations by disabled Greek athletes.
- A proposed bibliography for further research on the issue of sport for the disabled.

- *The sports of the Paralympic Games (Videotape)*

This videotape comes with the book "Paralympic Games from 1960 to 2004" and has also been translated into English.

– “*Paralympic Games from 1960 to 2004*” (Game)

An educational board game, which comes with the book of the same title.
Translated into English.

• *Activities for schoolchildren with educational needs*

A manual with activities that attempt to provide stimuli for a multifaceted and creative educational intervention including:

- activities for pupils with mental retardation,
- activities for pupils with motor disabilities
- activities for pupils with development disorders
- activities for pupils with vision impairment
- activities for pupils with impaired hearing.

➤ **Special publications**

In the context of the information and awareness campaign aimed at the public and in particular at the visually and hearing impaired, as well as people who cannot read, special publications and productions were designed *for the first time in the history of the Olympic and Paralympic Games* with information material on the Olympic and Paralympic Games.

• *Learn, be aware, participate*

This is information material in Braille aimed at providing equal information to the visually impaired. This material was designed and produced in cooperation with the Blind People’s Association of Greece and comes with a sound CD for those who cannot read Braille.

• *Olympic and Paralympic Games ATHENS 2004*

Sports and Athletes (in sign language)

Two videotapes on the Olympic and Paralympic Games in sign language, which include 3-minute presentations of the Olympic and Paralympic sports. Each 3-minute presentation includes the name of the sport, 20-second highlights of the

Olympic and Paralympic Games of 2000, a description of the sport and cards with the main points of the rules for its staging.

➤ **Educational material published in cooperation with non-governmental organizations and independent bodies**

- *Young volunteer*

The Ministry of education, in collaboration with the Greek Girl Scouts Association has designed an educational programme for primary school children entitled: “Young volunteer”. With the help of enriching activities, children acquire live experiences that encourage volunteering and are gradually recognized as young volunteers in their school, neighborhood, city, in Greece, Europe and all over the world, with children with disabilities.

- *“The European Convention on Human Rights”*

This book is the outcome of the cooperation between the Ministry of Education and the non-governmental organization *Open Horizons – Council of Europe*. This is another outstanding publication that presents, in simplified form for educational purposes the European Convention on Human Rights, by means of information and activity sheets.

- *Children of the World. Citizens of the World”*

Education material published in collaboration with *Action Aid*, which includes an activity guide, a booklet with fairy tales and 15 photograph-cards that can be used as part of the course.

The above educational material of the three non-governmental organizations has been distributed to all primary and secondary schools in Greece, the organized schools of Greeks Abroad and Cyprus schools.

- *Cooperation with the International Centre for Olympic Truce*

Publication of educational material on the subject of the *Olympic Truce*, in order to make the teachers community more aware of the issues of peace and cooperation among people, as well as the revival and introduction of a *Truce* during the Olympic Games. Three hundred thousand copies of the 45-page material aimed at lower secondary school students and six thousand copies of the corresponding 25-page publication have been distributed to the pupils and school libraries.

- *Albert Mayer Album (Olympic Games of 1896)*

Published by the Ministry of Culture in cooperation with the Benaki Museum, this publication contains a series of slides with texts and photographs from the *Albert Mayer Album* and a game with cards. Its purpose is to familiarize children with the sociopolitical and historical conditions, which led to the revival of the Olympic Games.

- *Earth, Man and challenges for a sustainable future.*

We are the environment.

Two publications produced in cooperation between the “ATHENS 2004” Organizing Committee and the N. Goulondris Museum of Natural History. Their objective is to make schoolchildren aware of issues like ecological balance, quality of life and sustainable development through the activities of “ATHENS 2004” for the protection and enhancing of the environment. The 5.000 copies provided the necessary educational support for the students’ visit to the exhibition area of the GAIA Center for Environmental Research and Education. This is the *first time* that educational material about the environment has been published on the occasion of the celebration of the Olympic Games.

- *YOUTH 2004 (Website)*

The educational Website of the “ATHENS 2004” Education Directorate was designed with the view to a) supporting the Olympic Education programme and b) providing information to the people who visit it. It contained a wealth of information (historic data, sports, educational material, useful details about the or-

ganization of the Athens Games and interactive applications). The average visit rate per month per year was:

Year 2002: 14.432 visits

Year 2003: 35.735 visits

Year 2004: 81.108 visits.

Implementation of the programme

➤ Organization

The programme was implemented as a pilot project in 30 schools in the 6th primary grade during school years 1998-1999 and 1999-2000. During school year 1999-2000, the first 134 physical education teachers were trained and the Olympic Education programme was then extended to the last three grades of primary schools throughout Greece. For the first time, the Pedagogical Institute in cooperation with the Olympic and Sport Education Foundation distributed educational material to educationists. During school year 2000-2001, the Ministry of Education recruited 1,000 physical education teachers and the programme was implemented in 3,000 primary and secondary schools in the whole country with the participation of 450,000 pupils.

From 2001 to this day, the Olympic Education programme is being implemented in 7,500 primary and secondary schools all over Greece with the participation of 1,000,000 pupils.

The recruitment and appointment of 2,000 physical education teachers in the schools as Olympic Education teachers during that period was of its kind first for public education worldwide. 64 Regional Officers were appointed in all the regions of Greece for the programme's follow-up and coordination.

Training seminars were conducted in 2001-2004 for the 2,000 physical education and the 60 special needs education teachers. The purpose of these seminars was to introduce physical education teachers to the Olympic philosophy and the method for teaching Olympic Education.

At the beginning of school year 2002-2003, the programme was extended to private education with the participation of 150,000 pupils. The private school teachers who took part in the programme were trained in the course of two seminars held in November and December 2002.

In April 2002, the “ATHENS 2004” Education Department began a “journey” to the Greek communities and the 2,000 Greek schools abroad in order to inform them about the Olympic and Paralympic Games and present the educational material. The Ministry of Education trained for that purpose education coordinators and the teachers of the schools abroad who implemented the programme. Seminars were held in Munich, Toronto, Sidney, London and Athens.

The training of all physical education teachers was based on the *project* method. The planning and implementation of the project was done by the pupils themselves. This is a flexible learning process, centering on the students, which requires the active participation of both pupils and teachers.

➤ Events – Actions

The Ministry of Education and “ATHENS 2004” already since 2001 had designed and launched an operational action plan focusing on the following main themes:

- Sport
- Culture
- Multiculturalism – Eliminating social exclusion
- Olympic Truce
- Volunteering

The actions relating to “*Sport*” aimed at turning schools into sport education cells and promoting the educational, social and recreational importance of sport.

The actions focusing on “*Culture*” attempted to enhance the cultural features and heritage of the country in association with the return of the Olympic Games to their birthplace. Music, painting, literature, comics and sculpture were the core activities.

The actions focusing on “*Multiculturalism – Eliminating Social Exclusion and*

Racial Discrimination” included educational activities aimed at bringing different cultures closer and promoting social solidarity towards marginalized individuals or social and ethnic groups.

The programme’s section on “*Olympic Truce*” was intended to provide information, increase awareness and mobilize the teachers’ community in favor of the idea of instituting the Truce during the Olympic Games. Furthermore, it sought to develop a “Culture of Peace” through Sport and the Olympic Ideal.

The actions related to “*Volunteering*” aimed at making teachers and students aware of voluntary contribution, community service and environmental protection, as well as improving the children’s social, communication and professional skills. One of the programme’s priorities was to promote the role of the “active citizen”.

➤ Encouraging initiatives in the context of the Olympic Education Programme

In 2002, the Ministry of Education sent four different circulars to the schools for each of the programme’s main themes. The schools either alone or in cooperation with other schools chose one of the themes and submitted their proposal to the Ministry of Education, which then financed the best action-initiatives at national level with a total amount of € 4.140,000.

1381 proposals were presented by all the districts of the country, involving a total of 3258 public and private schools, i.e. 40% of the schools where the programme was implemented. These proposals were supported by contributions in cash or in kind by local associations.

275 action proposals were selected in which participated 939 schools. The process of participating in the programme helped teachers to become acquainted with modern teaching methods and techniques for time and budget scheduling.

➤ Implementation of Actions in the context of the Olympic Education Programme (2003)

The programme focused on the production of a theatrical-dancing performance,

the promotion of archaeological routes associated with ancient athletic sites, as well as interventions aimed at regions or population groups suffering from social exclusion.

632 proposals were submitted individually or in cooperation by 1153 schools from all the country's districts and all the levels of public and private education. 513 actions (968 schools) were selected for funding with a total budget of € 3,438,000.

The Olympic Education Park, was created in one of the most central squares of Athens, the Pedion tou Areos, from the 13th to the 17th of May 2003; actions from the Olympic Education programme were presented with the participation of 590 schools, 274 primary schools, 316 secondary schools and 60 special needs education schools. It included:

- An exhibition of school material (publications, electronic, models, etc.) in 80 stands (20 stands for each theme)
- An exhibition of pupils' paintings, with the presentation of works that had obtained awards at pan-Hellenic art contests and related to the four themes of Olympic Education.
- A programme of artistic events, theatrical performances, choruses, in especially designed indoor or outdoor areas.
- School cinema with the projection of 330 short films from the "*Let's go to the movies*" programme on subjects related to the four themes of Olympic Education.
- Sports events in the facilities of the Hellenic Gymnastics Association where Olympic and Paralympic sports were presented.

11th Biennale of Young Artists from Europe and the Mediterranean

The Ministry of National Education, in the context of the Olympic Education programme organized in the "Environmental Awareness Park" the 11th Biennale of Young Artists from Europe and the Mediterranean on 6-11 June 2003.

The Biennale as a cultural event that promotes cooperation and fair competition among countries of Europe and the Mediterranean, is indivisibly linked to the spirit of the Olympic Games. Its objective is to showcase the work of young artists and support their artistic production.

“Adopt a sport”

This educational project is part of the Olympic Education programme and is based on the educational material for the Paralympic Games. The project targets schoolchildren of the 4th, 5th and 6th primary grades, all the grades of lower secondary school and the 1st grade of higher secondary school.

The project's goals were to encourage children to:

- Familiarize and inform themselves and become aware of issues related to the preparation and celebration of the Paralympic Games.
- To focus on similarities and not differences between people.
- Get to know Greek disabled athletes and accept these people as equal and active members of society.
- “Adopt” two Paralympic sports so as to be able to learn about and watch the Paralympic Games as spectators.

➤ School events

At the end of the school year, many schools organized mini-Olympics in major sports venues all over the country (Kaisariani Stadium 30 schools, Haidari Stadium all schools of Western Athens, Alexandroupolis Stadium the lower and higher secondary schools of Alexandroupolis, Joint Event of the Pallini Lower and Higher Secondary Schools and the Associations of the Disabled).

Activities after 2004 still keep on being carried out through the Programme of the General Secretariat for the Olympic Utilization, on the subject: *Open Stadiums. Places of celebration, a way of life!*

Evaluation

The Olympic Education Programme is evaluated at the end of each school year by the educationists who implemented it and the schoolchildren who followed it. The scientific analysis of the evaluation results was done by the Department of Science, Physical Education and Sport of the University of Thessaly. The conclusions of this analysis were taken into consideration for the review of parts of the programme.

Internal evaluation was performed by means of questionnaires, which were completed by the Olympic Education teachers and the pupils at the end of each school year.

External evaluation was conducted by the regional officers in charge of the programme by means of reports and questionnaires, which were completed by the scientific team of the Department of Science, Physical Education and Sport of the University of Thessaly following visits to the schools.

Financial Data

An annual amount of approximately 22,500,000 was spent from the state budget for the salaries of the Olympic Education teachers. An additional € 23,477,000 was allocated from the Culture Ministry's Public Investments Programme to the Ministry of Education for the Olympic Education programme. Most of the money was spent on school funding, educational material, training, the Olympic Education Park and the 11th Biennale of Young Artists from Europe and the Mediterranean. The above amounts do not include the Olympic Education budget of the "ATHENS 2004" Organizing Committee.

Conclusions

The Olympic Education Programme in Greece has:

- promoted the significance of Physical Education in schools
- extended the boundaries of school education. The educational innovations (inter-thematic, experience-based approach) have contributed to the cooperation among teachers in the schools.
- provided an opportunity to all young people in Greece to become acquainted with and talk about the educational values of Sport and Olympism and experience them through specific procedures,
- prepared society to welcome the Olympic Games,
- promoted the training of teachers and opened up new vistas for schools with subjects that arouse children's interest,
- made education richer by blending it with sport and culture,
- encouraged and motivated the development of teaching manuals containing innovative ideas for both teachers and pupils,
- encouraged cooperation with disabled people and the organization of joint events with their associations,
- encouraged the use of new practices and technologies in education.

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LOOKING FOR THE IDENTITY OF THE PARALYMPIC MOVEMENT



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First of all, I would like to thank Mr Minos Kyriakou, the new President of the IOA, for his invitation, as well as Dr Nikos Filaretos, the former President of the IOA, who proposed to me last year to come back as a lecturer when I was still a participant like you.

The purpose of this paper is to show you how the Paralympic Movement is organized, its relations with the IOC and, finally, the challenges which it will have to meet in the coming years.

Historic introduction on disabled persons

In ancient Greece, society's structure was organized on a hierarchy basis that determined the individual's rights and liberties¹ under the rule of the gods.

"The Greeks [...] invented the term 'stigma' to describe physical marks whose purpose was to disclose the unusual or appalling aspects of the moral status of the individual thus identified"²

1. Foucault Michel, 1984, *Le Souci de soi*, Paris, Gallimard.

2. Goffman Erwin, *Stigmates. Les usages sociaux des handicaps (Social uses of disabilities)*, Éd. Minuit 1975 (first publ. 1963), 180 p. Translated from English by Alain Kihm, Paris, p. 11.

Greek society put its “stigma” on certain people and did not allow any interaction between them and its other members. Deformed children were offered to the gods, not as a ritual sacrifice but in order to be exhibited.³ Deformity was a punishment of the gods or a sign of their disapproval. It was linked to a sin considered to have its origin in the mortals’ actions: adultery, incest or impurity.

Deaf people were also excluded from society in those times. For Aristoteles (384 to 322 B.C.), hearing is essential for intelligence.⁴ During that period, the inferiority of deaf people was highlighted and Aristoteles⁵ also came forward with a first classification of pathological conditions. The philosopher Plato (427 to 347 B.C.) used the word *logos*, which meant both *word* and *reason*. For him, someone who cannot speak cannot reason. There is, however, no mention yet of sports activities for these individuals.

These adults or children were hidden away like the crippled at that time, and they were excluded from society. In Greek cities, during classical times, disabled people were partially supported by means of a renewable allowance, which improved their social condition and if they were war victims they would also receive medical treatment, but sport was still not available to them.

These were the conditions, when the ancient Olympic Games were held with the body, mind worship focusing around the gods. This historic introduction allows us to realize that disabled people have always existed and still exist today, within the Paralympic Movement in particular.

3. “They exhibited them, they were a sign of the gods’ wrath and also its cause. The symptom is a concomitant occurrence where an untrained mind finds it difficult to distinguish between cause and effect”. Delcourt Marie, 1938, *Stérilité mystérieuse et naissance maléfique dans l’antiquité classique*, Liège, p. 39.

4. “Hearing contributes to thinking to a very large extent, because language is the outcome of teaching. It is in fact composed of words and each word is a sign. This is why, among people deprived at birth of one of their senses, those born blind are more intelligent than the deaf-mute”.

5. “Among certain populations in Antiquity parents sad but also ashamed when giving birth to a deaf-mute child, would hide him from the world. Among the Egyptians, on the contrary, and among the Persians even more, these children were surrounded by the people’s religious solicitude. Their infirmity was seen as visible sign of divine favour”, Berthier Ferdinand, 1940, op. cit.

The emergence of Paralympism: a development dependent on pathological conditions

Just like sport, disability is a cultural construction of society, evolving with it. Disability is present in all societies; its causes and effects are many. Today, sport is one way of taking care of these people.

How has sport for the disabled emerged? How is it organized? We will attempt to respond to these questions as accurately and as exhaustively as possible, by identifying the factors that have contributed to the development of sport for the hearing impaired, which was organized before sport for people with motor and visual deficiencies.

This construction is the result of the commitment of prominent figures, of the interrelation between the sports movement and the world⁶ of the disabled, which contributed to the image or images of sport for the disabled conveyed to the public and the effects on media coverage.

The world of silence

For the deaf activists of the Milan congress sport was an instrument enabling them to organize their opposition within a “strong protest structure”.⁷ Sport for the disabled had existed already for a number of years, first in Berlin in 1888 and then in 1924, with the first Olympic Games for deaf people, organized by Eugène Rubens-Alcais, the objective being to equal the performances of hearing athletes. This meant comparing records of course by regularly publishing the results of silent athletes who had to do better than their competitors without any hearing impairment. So, joint competitions were held with those athletes, but they were only an illusion of equality.

Today, silent sport is organized by the hearing impaired for the hearing im-

6. By this we mean all actors, whatever their disability.

7. Seguillon Didier, 1998, “De la gymnastique amorosienne au sport silencieux”, Thèse, Bordeaux II.

paired. It does not involve any particular activities or adjustments. In this way, the athletes stress their refusal to accept the model of disability and maladjustment imposed by society. In 1995, the International Committee of Sport for the Deaf (CISS) withdrew from the International Paralympic Committee, (IPC), severing its ties with the specialized sports movement reserved for disabled people. Today, silent sport remains a means for deaf people to affirm their culture and identity through very specific competitions, such as the Olympic Games for the Deaf.

The development and organization of sport for people with physical or visual impairment has been completely different, though.

Visual impairment

Assistance to the visually impaired was one of the first of its kind that was organized for persons who had become blind or were blind since birth. Future developments were the outcome of individual contributions, voluntary organizations and the state's intervention. For example, in 1328 in England a Shelter for 100 Blind was built near London. Then, a law for the poor was passed in 1601, during the reign of Elizabeth I, which provided that the community of the blind and other disabled people should be supported by having their right to work recognized. The first organization was created in 1791, in England to provide training for the visually impaired, thanks to the efforts of poet Edward Rushton in Liverpool. Seven years later, Valentine Haüy founded the first school for the blind in France. As the growth of industrial society led to many more accidents, Dr. T.R. Armitage founded in 1868 the British and Foreign Association for the Blind, which has now become the Royal Institute for the Blind. This last organization, together with St. Dunstan's Organization for the Blind Ex-Servicemen and Women, established after World War I, are the only ones at the end of the second world armed conflict of the 20th century to mention sports activities in their rehabilitation programs.

At the end of World War II, this organization either joined forces with the organization for people with physical disabilities to benefit from their impetus, or

followed its own separate, empirical, anecdotal, uncertain and informal course.⁸

At international level, the organization and practical management were the responsibility of the ICC in the '70s and the '90s, but in a rather non-specific and not very organized way, given the particular requirements of this group of people. As practice spread, there was a wish to satisfy these needs in a better way. And so, in 1981, the International Blind Sport Association (IBSA) was created in Paris, which followed a parallel course while remaining within the ICC and continuing to back its activity.⁹

Today, the IBSA plays a pivotal role in the IPC, since it is responsible for all questions relating specifically to the visually impaired, in the context of sports practice regulations, classification, etc.

This international federation in addition to the participation of its athletes in the Paralympic Games and the other international competitions organized by the IPC, also organizes competitions exclusively for its members: the world multi-sports championships.

The second and last edition of this competition was held in 2003 in Canada. The visually impaired took part in the Paralympic Games for the first time at the Paralympic Games of 1976 in Toronto, taking advantage of the fact that these games had opened up to other disabilities apart from the paraplegics, amputees in this case.

Today, the partially sighted are an integral part of the Paralympic movement, where they are represented through specific sports such as torball¹⁰ or football 5-a-side.¹¹

8. "I went back next year and I had another trainee who said to me, 'you know, we had competitions here, I guided a Norwegian blind and he was clearly less good than you, I believe you should have a look'. So I checked, I looked everywhere for the Federation, it was the FFSHP at that time, and I registered to participate in February 1975 in my first French cross-country skiing championships" Michel Bertezen, Interview of 3 February 2005, p. 8.

9. "This entity constitutes the supreme international authority on sports matters for the blind and partially sighted and therefore has the broadest authority and functions that could correspond to any international federation with respect to each sporting speciality", art. 4. A, of IBSA's statutes.

10. Two teams of three players compete with a ball that has an internal sound device; this sport is practiced exclusively by the visually impaired.

11. Football game played on a small field with a ball with a sound device and people guiding players with their voice.

The emergence of sport for people with physical disabilities

The precursory role of medicine

Medicine has repeatedly shown the benefits of gymnastics and physical exercise since the time of the ancient Greeks¹² through to the 19th¹³ and the 20th century.¹⁴

Their growing use would lead, a few years later, to sport as such being embraced by medicine, thus opening up sports competitions to people with disabilities.

From rehabilitation to sports therapy

Let me recall the role of the two World Wars in the 20th century, not in the development of sport for the disabled, but as a catalyst and driver of future changes

12. "The first proponents were the Greeks Erasistratos (305-250 B.C.) and Galen (131-210 B.C.). The latter's work, that was taken up by Avicenna among others, shows the beneficial effects of gymnastics and so inspired Maimonides for his work: *Treatise on hygiene*. Later, Laurent de Joubert (1529-1583) in France, followed by others during the Renaissance, defended the benefits of daily physical exercise, just as others did in several European countries. This was for example the case with Per Ling (1776-1839) whose story is worth relating: suffering from severe after-effects following an accident, he invented exercises (muscle building, analytical movements) for himself; thanks to this rehabilitation, the after-effects disappeared. So, he decided to contribute by his example to the nation's revival and revitalize the Swedish people. He described the *Swedish physical education method*, a true exact science where gymnastics is the 'disciplined movement', introduced in many European countries in the context of physical education. For him: 'gymnastics is an excellent means for changing deficient or feeble morphological aspects'"

13. In the 19th century, the pioneers of modern medical gymnastics were: in France, Charles Gabriel Pravoz (1790-1853), Guillaume Jalade-Lafond and Jacques Mathieu Delpech (1828); in England, Nicholas Andry (1658-1742) and Francis Fuller; in Germany, John Shaw, Jakob Heine (1800-1879) and Daniel Moritz Schreiber (1808-1861). The last two were the founders of orthopaedic gymnastics. Then, in 1845, J.A.L. Werner published a volume based on anatomy and physiology for people suffering from deformities.

14. At the beginning of the 20th century, more works dealing with the benefits of physical exercise for medical purposes were added to the already existing literature, in particular R.T. McKenzie (1909), A.V. Hill (1927 and 1931) and in France, Léo Lagrange with his work on the physiology of exercises. All these works show the importance of physical exercise for therapeutic purposes.

in the treatment of people with disabilities. At the end of World War I, many injured soldiers had to be amputated. Their homeland had a debt to repay to these soldiers who had defended it, which it did by providing rehabilitation and care. After World War I, physiotherapy and sports medicine became just as important as orthopaedics or internal medicine.¹⁵

The next year, a film on sport for the disabled was released with gymnastics, games and sports for the treatment of physical disabilities. So, we have the first pictures of non-competitive sport being used for the treatment of disabled persons.

The British pioneers of functional rehabilitation¹⁶ are Dr. Nicoll¹⁷ and his physiotherapist¹⁸ Mr Culson, who started working with injured minors¹⁹ already in the '30s.

The first examples of sport practiced by persons with physical handicaps appeared in 1932. The British Society of one-handed golfers was created in Glasgow, and around 1936-1939 G. Vogel established in Hesse (Germany) the first sports group of German disabled athletes. In Austria, former skiers who had been amputated began again to practice their sport.

So, the first official steps of sport competition for the disabled took the form of meetings between former combatants. These groups within which friendship played a pivotal role, as noted by Fabert, would remain for a long time the only form of sports organization.

At that time, the American Howard A. Rusk, known as the father of rehabilitation, defined and outlined its objective: develop remaining physical abilities so

15. Guttman Ludwig, 1976, *Le sport pour les handicapés physiques*, Paris, UNESCO.

16. Functional rehabilitation encompasses all the means used to restore optimum use of a limb or function.

17. Chief Surgeon Nicoll opened the *Berry Hill Hall* Centre in Mansfield (Great Britain). In addition to the analytical and synthetic gymnastic exercises, the legacy of his medical predecessors, he used swimming for people suffering from loco-motor injuries (spinal column lesions without neurological impairment). At the centre internal competitions were organized so that "minors could forget their physical limitation and realize that they were not as disabled as they thought", Thomas, A. 1949, *Learning at every step*, p. 38.

18. A person performing physical therapy for rehabilitation purposes was called "physiothérapeute" in French, the term used now is "kinésithérapeute".

19. Colson J.H.C., 1947, *The rehabilitation of injuries*, p. 556.

as to make up for those that were lost in order to allow the disabled to find a place in the life of the able-bodied. Several initiatives in this direction were also taken in Europe during the same period.²⁰

The image of sport for the disabled practiced only for therapeutic purposes evolved as people started to form groups and organize themselves for the purpose of participating in sports competitions; it changed into that of a sport moving towards the world of the non-disabled with mixed practices. These are the very first steps towards integration.

From sports-therapy to sport

The tragic events of World War II accelerated two processes: the dramatic rise in the number of disabled people²¹, both civilian and military (spinal cord injuries, amputees and blind) and the development of their rehabilitation. In England, military personnel suffering from spinal cord injuries were for the most part Royal Air Force pilots.

Although the usefulness of competition sport for this category of people had already been established in Germany since the end of the World War I, in the case of amputees, all existing literature²² on this question agree that Dr. Sir Ludwig Guttman is the pioneer of competition sport for people with motor disabilities.

The United States²³, England and Germany were the first countries that focused on the true needs of these individuals by helping them to open to the outside world through work and sport in addition to providing functional rehabilitation.

20. In Germany this time, under the impetus of Biesalki and his followers Harnack and Wurtz who gave disabled persons the opportunity to take part in gymnastics tournaments and their first competitions. Germany was very involved in this rehabilitation process with specialized centres and specialists who were themselves affected by disabilities: Hoske, Lorenzen, Hackenbrock and others. In France, Bellin Du Coteau published the *sports method*, "the sports method is mostly inspired by eclecticism and is not solely a sports process" (Dr M. Bellin Du Coteau, *Méthode sportive*, in E.Labbé, *Traité d'EP*, 1930).

21. Disabled: term used for crippled persons as a result of war injuries.

22. Works written under the direction of CISS or IPC.

23. With the «flying wings» of California, a basketball wheelchair team that travelled all over the country.

Sport for rehabilitation purposes, however, was the outcome of a pathological condition: spinal cord injuries.²⁴ In 1944, the German surgeon Sir Guttman opened a centre to provide treatment to people suffering from spinal cord injuries at the Stoke Mandeville Hospital in Great Britain. Most of the patients were wounded Royal Air Force men. He had the idea of making sport an essential element of the patient's overall rehabilitation. In his opinion, sport could help the disabled in three different ways.²⁵ To begin with, sport has a therapeutic effect that complements the traditional methods of physiotherapy. It allows the disabled individual to recover the strength of his muscles, his coordination, speed and endurance. Over and above its usefulness in restoring the individual's autonomy, sport should also have a recreational and psychological value.

“until then”, says Dr. Guttman, “the problem was hopeless, because we had not only to save the life of these paraplegic or quadriplegic men, women and children but also give them back their dignity and make them happy and respected citizens”²⁶

Sport, which is more fun than the traditional rehabilitation exercises, is indeed an antidote for the abnormal and antisocial behaviour generated by disability as it breathes in these people determination, a sense of dignity, the spirit of competition and comradeship, qualities that are of course essential for the integration or reintegration of the disabled in society.²⁷ Through sport, the disabled will find a way of re-integrating in society, as their contact with the outside world will be facilitated. Some people will even be able to participate in competitions with able-bodied athletes or train with them throughout the year. We find proof of this, among other things, in the two Olympic victories in 1948 and in 1952 of Hungarian shooter Karoly Takacs, amputated of one arm.²⁸

24. Paraplegics or quadriplegics depending on the level.

25. Guttman Ludwig, 1976, op. cit.

26. Guttman Ludwig, 1956, “The significance of sport in the rehabilitation of disabled”, International Congress.

27. Guttman Ludwig, 1976, op. cit.

28. For the full portrait of this athlete we suggest you visit the IOC's site, on page: http://www.olympic.org/fr/athletes/heroes/bio_fr.asp?SPO_S_CODE=SH&PAR_I_ID=5664

Sir Guttmann also used the opportunity of the London Olympic Games that year in order to open on that same day, 29 July, the first Stoke Mandeville Games for people with cerebral palsy. At these first games there was only one sport, archery, for Sir Guttmann felt that this was the only sport to which the rules applying for able-bodied athletes could be transposed as such and where, most importantly, the disabled and the able-bodied could compete against one another.

This symbolic opening on the same day as the Olympic Games conveys the image of a sport that is parallel to the Olympic Movement. This was indeed the case, but the idea was not for sport for the disabled to develop in parallel to the IOC, its structure and organizations; on the contrary, the aim was to allow it to progress towards this ideal.

In 1952, former Dutch soldiers joined the movement and could thus also take part in the first International Stoke Mandeville Games.

These first games led to the creation, in 1952, of the first international sport federation for the disabled, the International Stoke Mandeville Games Federation (ISMGF).

Later on, other disabled persons in the centres started becoming involved in sports activities. However, their disabilities were not the same as those of the war victims and so sport for the disabled was organized within distinct international federations for each type of disability. There are six such federations today.

They cover all disabled persons who are able to have a physical activity and who are affected by disabilities of various forms (sensory, motor, cognitive): ISOD,²⁹ ISMWSF,³⁰ CRISRA³¹, IBSA³², INAS-FI³³, CISS.³⁴

29. International Sports Organisation for the Disabled, created in 1960, for people amputated of the lower and/or upper limbs or with congenital defects and other pathological conditions.

30. International Stoke Mandeville Wheelchair Sport Federation, established in 1945. It includes the quadriplegic and paraplegic wheelchair users.

31. Cerebral International Sports and Recreation Association, established in 1978 and aimed at people with cerebral motor disabilities.

32. International Blind Sport Association, established in 1981 for the blind and the partly sighted.

33. International Association Sports for Persons with Mental Handicap.

34. Comité International du Sport pour les Sourds, International Committee of Sport for the Deaf, created in 1924.

All those federations emerged as a result of the needs and requirements of the disabled. Within these sports movements, which were originally independent, we find many team or individual sports. This was a major structural difference from modern sport organized on the basis of sports disciplines: swimming, football, basketball, etc. This difference, however, was dictated by the need to pool resources and make them available to athletes with the same pathological condition, therefore requiring the same adaptations. It should be noted though that, apart from this structural difference, sport for the disabled was organized just like modern sport using a common basis: the condition in one case, the discipline in the other.

IPC versus IOC: institutionalization and the visibility of sport for the disabled

The Paralympic movement around the IPC has developed by stages and through closer contacts with the IOC, internal restructuring and successive coordination with the different sports for the disabled. In this part we shall first highlight the evolution of the Paralympic movement from the International Stoke Mandeville Games to today's Paralympic Games and the other international competitions for the disabled. Among the factors that led to this evolution, which are those that contribute to the visibility of sport for the disabled within world sport?

Then, we shall proceed to a comparison with the sports movement for the able-bodied in order to identify differences and similarities for the purpose of determining the institutionalization process adopted by the Paralympic movement to gain legitimacy at the level of world sport.

From the Stoke Mandeville Games to the Paralympic Games³⁵

Since 1952, Sir Guttman organized annually the International Stoke Mandeville

35. This section was drafted with the help of works on the Paralympic Games borrowed from the IOC,

Games, which during the Olympic years took place in parallel to the Olympic Games. It was only in 1956 that the IOC recognized these Games.

Following this recognition by the sports movement for the able-bodied, the precursors of the Paralympic movement started working together in order to pool their resources and exchange views on their organization and future during three seminars. At the last of these seminars, which was attended by 11 countries in 1960, the International Working Group of Sport for the Disabled or International Working Group was set up, under the patronage of FMAC.

The first result was the staging of the International Stoke Mandeville Games for the first time outside the English hospital in Rome (Italy), an Olympic host city in 1960. After that date, the International Stoke Mandeville Games continued to be held every year, as there was no other international competition bringing together so many people and sports taking place annually or regularly such as the European or World championships.

It was against this background that what were to be considered retroactively by the Paralympic movement as the first *Paralympic Games* were born. Every four years, these international games would be staged in the city hosting the Olympic Games, apart from the period between 1968 and 1984. The name Paralympic Games did not appear suddenly. Between 1960 and 1988 the International Stoke Mandeville Games were given many names linked to the structure of the Paralympic sports movement.

- 1960, 1964, 1968, 1972 : *the... international Stoke Mandeville Games for the Paralysed in...*³⁶,
- 1976: *Torontolympiad* with the opening of the games to amputees and the visually impaired,
- 1980: *Olympics for the disabled*, which included cerebral motor disabilities (CMDs) for the first time,
- 1984, at two competition venues: *The New York Olympic Games for the*

mentioned in the literature, as well as the work by Depauw Karen P. et Gavron Susan J., 1996, *Disability and sport*, Human Kinetics, 298 p.

36. This was the name used in the commemorative reports of these different games.

*Physically Disabled*³⁷, and at the same time as the games held in Stoke Mandeville: 7th World Wheelchair Games Paralympics. This was the first time that the term *Paralympic* was used with the IOC's agreement.

– 1988: the expression *Paralympic Games* is officially used for the Seoul Games where all pathological conditions were represented.

The word *Paralympic* first appeared during a competition that was aimed specifically at people using wheelchairs, supporting the hypothesis that *para* came from paralysed due to spinal cord injuries and *-lympic* was borrowed from the Olympic Movement with its consent.

A second hypothesis, which is in contradiction with the first, considers that the Paralympic Movement is at the side of the Olympic Movement, from the Greek word “para” (close to), hence the term *Paralympic*. However, the most widely accepted hypothesis by the athletes themselves is the first that places the term's origin within the sports movement for the disabled.

It was only on 11 March 1982 that the ICC – International Coordination of World Sports Organizations for the Disabled was established for the purpose of bringing together the various international federations and having a common organization and efficient management of international competitions, thus ending compartmentalisation between these federations. Many types of disability were now taking part in the Olympic Games, but their organization and management had become too complicated.

This second regrouping involved five of the six federations mentioned above: ISOD, ISMWSF, CPISRA, INAS-FID and IBSA. Seven years later, in September 1989, this organization was replaced by the International Paralympic Committee (IPC), after which a fifth international federation INAS-FID, joined the IPC.

So now, all international federations for the disabled that still exist are grouped under a single organization, thus increasing the Paralympic Movement's visibility as requested by the IOC. The close relationship with the sports move-

37. Monroche Alain, 1984, “Les 7e ‘Jeux Olympiques’ de New York pour handicapés physiques (IMC et amputés)”, *Revue Cinésiologie Médecine du sport*, t. 23, n° 98, pp 489-491, 3 p, ill.

ment for the able-bodied allows the latter to better understand sport for the disabled and to integrate them in competitions; it also helps the media for the coverage of these competitions since the organization of these sports entities is very much like that of sport for the able-bodied.

Initially, the Paralympic Games were only summer games; in 1976, however, the first winter games appeared under identical names as those listed above, depending on the year.

From the 300 athletes in Rome in 1960 to the 5000 who competed at the Athens Games, the *Paralympics* have become today one of the most important sporting events in the world, well ahead of the Commonwealth Games, the Winter Olympic Games and the Melbourne Olympics of 1956. They are at present the second most important event in the world as regards participants' numbers.

In the context of the missions aimed at bringing the IPC and the IOC closer, a new phase began in 1995 with the election of Sydney as the host city of the Olympic and Paralympic Games in 2000. For the first time, the Organizing Committee of the Paralympic Games was an integral part of the Organizing Committee of the Olympic games (OCOG). Until then, they were independent.

Five years later, a second important step was made with the obligation for candidate cities to include the organization of the Paralympic Games in their bids. The Olympic and Paralympic Games were thus jointly awarded, with one organizing committee in charge of both events. This will be the case at the next Games of Beijing in 2008.

With the Athens Games in 2004, the Summer Paralympic and Olympic Games will have been staged seven times in the same city (Rome 1960 – Tokyo 1964 – Seoul 1988 – Barcelona 1992 – Atlanta 1996 – Sydney 2000 – Athens 2004), three times in the same country but not in the same city (FRG 1972 – Canada 1976 – USA 1984) and twice in different countries (Tel Aviv 1968 and Arnhem 1980). Because Mexico's altitude was too high for certain disabilities, the organizers of the Paralympic Games were obliged to organize them in another country. Israel and the city of Tel Aviv were chosen because of their many adapted sports facilities due to the existence of a major rehabilitation centre for the casualties of armed conflicts. In 1980, the Games were not held in Moscow,

the host city of the Olympic Games, but in Arnhem instead for political reasons. The USSR at the time did not want to stage the games.

Initially, the Paralympic Games were only summer games; the first winter Paralympic Games only appeared in 1976. These winter games have been held five times in the same host cities (Albertville 1992 – Lillehammer 1994 – Nagano 1998 – Salt Lake City 2002 – Turin 2006) and four times in a different country (Ornsköldvisk 1976 – Geilo 1980 – Innsbruck 1984 – Innsbruck 1988).

In which sports?

19 sports were included on the program of the Athens 2004 Summer Paralympic Games:

Athletics – Basketball – Cycling – Football 5-a-side – Football 7-a-side – Equestrian events – Fencing – Goalball – Weightlifting – Judo – Swimming – Tennis – Table Tennis – Archery – Shooting – Wheelchair Rugby – Sailing – Volleyball.

At the last Winter Paralympic Games in Turin 2006 there were four sports disciplines on the program:

*Alpine skiing – Nordic skiing – Ice sledge hockey – Wheelchair curling.*³⁸

Classification

In the '50s, with the arrival of the Stoke Mandeville competitions for spinal cord injuries, it was immediately apparent that chances at the start of the event could not be the same for all but would vary according to the severity of the athlete's condition. The organizers were thus obliged to create categories, which they wanted to be homogeneous, categories based on functional capacity, to give all athletes the same chances, without taking of course training into consideration.

³⁸ Sports indicated in italics are also included in the Olympic program.

Based on that principle, classifications were worked on by the different international federations. The result was a classification system based on the disability types³⁹: 8 classes for paraplegics and quadriplegics, 12 classes for amputees, 4 for cerebral injuries, one single class for the partially sighted.

These classifications evolved with time to become the so-called *integrated classification* in 1992 at the Barcelona Games, meaning specific to each sport. Here again we find one of the specificities of modern sports⁴⁰ adapted to the different disabilities: *all can take part*.

The challenge of these classifications for the Paralympic Movement is important for more than one reason; the first is that a clear distinction is made between sports with a common base and just a few specific features per individual sport. The second reason is related to the public at large that should be able to understand without being specialists in the classification system. This ensures a better visibility of both sport and competition for the disabled, making it easier for journalists to cover the competitions by being familiar with this system. The recently re-elected President of the IPC, Philip Craven, has made it one of the objectives of his new term of office.⁴¹

Today, you have for each discipline several categories of disability in the same event. In swimming for example, for the 50m freestyle event, there are fourteen categories, which means fourteen Paralympic champion titles for the boys and as many for the girls, whereas at the Olympic Games only two titles are awarded; man Olympic champion, woman Olympic champion.

39. Sir Guttman presents them in detail with the help of synthetic tables: 1976, *Textbook of Sport for the Disabled*, LAden Press, Oxford, Great Britain, p. 35; p. 120; p. 163.

40. Guttman Allen, 1978, *From ritual to record: the nature of modern sport*, Columbia University Press, New York.

41. "If it is not clear for the athlete, if the athlete cannot understand the system and what's even worse, if he does not know where he fits in the system, what do you do? If the athlete can understand, he could be a classifier and the system generally works, although there are a few problems here and there. But if a swimmer cannot be a classifier then you have a big problem and we have a lot of work to do on this in the next 4 years and this will be my first objective: for Beijing we need to have the system explained on the Internet for the media, for TV, for the spectators and this should also be available at the venues and we have tried it at the venues," excerpt from Philip Craven's interview of 31 July 2005, p. 2.

The symbols

At first, the Stoke Mandeville Games only used the ISMGWF logo; when the ICC was created it had no logo. According to André Raes⁴², it was only in 1988 that the ICC acquired its logo of 5 wavelets in the colours of Olympism and a design similar to the arrangements of the rings. This logo, much too similar to the *Olympic rings* was discussed at the IOC even though President Samaranch was in agreement.⁴³

So, the IPC had to acquire its own symbols before the Barcelona Games in 1992. The IPC's logo consisted of three waves: green, red and blue. They symbolized the three most important components of any human being and the motto is: *spirit, body and soul*.

At the first celebration of the International Paralympic Days, on 26 and 27 September 2003, the IPC launched its new logo, which has a more dynamic design, as well as its new motto: *spirit in motion*.⁴⁴

The Olympic flame symbolizes the link between the Games of Antiquity and the modern Games and is lit in Athens on the hill of the Pnyx. It expresses a message of peace and friendship.

The lighting of the flame and the organization of the torch relay date back to 1936. This flame is also used for the Paralympic Games and is also lit in Athens. Today, in order to show that the flame also belongs to disabled athletes, a few of them take part in the Olympic torch relay. This shared participation offered by the Organizing Committees of the Olympic Games to Paralympic athletes grants them the status of full-fledged athlete, thus contributing to the recognition of Paralympic sport. Moreover, the same cauldron is symbolically lit both at the

42. Interview with André Raes, 5 July 2005, p. 4.

43. As André Raes explains, the IPC had to change its logo a little after 1990. "We went in the meeting room and Digbond said: "okay, we shall start the discussion, if you are ready to change the five waves, otherwise there will be no discussion, no more grants. You have to change!" And so it was changed to three waves", Interview with André Raes, 5 July 2005, p. 4.

44. For more information on this International Paralympic Day, we invite you to visit the site of the IPC : http://www.paralympic.org/release/Main_Sections_Menu/IPC_Events/

Olympic and Paralympic Games. There is no difference here with respect to the flame's timeless universal values that embrace Olympic and Paralympic sport.

The IPC's future challenges

The IPC will have to respond to challenges by overcoming a number of self-contradictory notions.

- The IPC advocates integration of the disabled within able-bodied sport (training, etc.) whilst demanding, at the same time, separate international sports competitions, the Paralympic Games in particular.
- The organization of the Paralympic Games by the same Organizing Committee as for the Olympic Games, whose resources, participants, etc. are divergent.
- Educating youth through the wealth of diversity (with reference to the education programs of the Athens 2004 Paralympic Games) in a society that cultivates standardization.
- The media coverage of the Paralympic Games with the promotion of athletes with imperfect bodies, while the aesthetic element is ever-present in the coverage of the Olympic Games.
- The classification of disabled athletes for improved visibility through diversity.

Conclusion

The two sports movements –Olympism and Paralympism– were launched in the 19th and 20th century by two people coming from the military world: Pierre de Coubertin and Ludwin Guttman. This similarity, however, did not have any part in bringing the two organizations closer together. The IOC acts as a reference for the IPC, which drew inspiration from it in many areas: organization, composition, goals and principles. The IPC's motto, however, is much less fo-

cused on performance than the IOC's motto. This is an important difference when seeking to grasp one of the foundations of sport for the disabled. The primary objective is not to strive for measurable or quantifiable performance, but for harmony and balance between *the body, the spirit and the soul*, even though the trend at the IPC now is focusing on performance and a closer connection and comparison with the performance of *able-bodied* athletes. The IOC's fundamental principles also aim at the harmonious development of the body and the mind.⁴⁵

With the Paralympic Games taking place 15 days after the Olympic Games, the IPC tries to benefit from the Olympic impetus in order to achieve media visibility. The financial stakes are, however, totally unrelated and much smaller than those of the Olympic Games, even though the media play a more and more important part in the organization of the Paralympic Games.

45. "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, which requires mutual understanding with a spirit of friendship, solidarity and fairplay". Olympic Charter.

PRACTICAL IDEAS FOR OLYMPIC EDUCATION



Laurel Brassey-Iversen (USA)

Olympic Athlete

IOA Discussion Group and Sports Activities Coordinator

I must take this opportunity to thank the former President of the IOA, Nikos Filaretos, for encouraging me to organize workshops for Olympic Education and allowing them to be a part of the programme. I would also like to thank Kostas Georgiadis for his advice and collaboration.

It is one of the goals of the International Olympic Academy to spread Olympic Education throughout the world. I would like for you to consider the purpose of your participation in this Academy. What is the intention of your National Olympic Committee for sending you here? What do you plan to do with the knowledge that you will acquire in these two weeks? Will you return home, reminisce over your photos and your days at the pool, and the tavernas, return to your everyday life and forget Olympia? Or, will you take the information you have acquired and share it with others? Olympic Education is a huge topic with a growing body of knowledge. More and more National Olympic Committees are developing curriculums for teaching Olympism and introducing them into the school system. The purpose of this presentation is to give you some tools to take home and put them to practice. Here in this room we have over 200 Ambassadors of Olympism.

Join the IOAPA

While you are still here in Olympia, you can obtain information which will help you contact other former IOA participants. The International Olympic Academy Participants Association (IOAPA) is a network of former IOA participants who are working in their countries to improve Olympic Education. We have a list of those people and would like to share this information with you. Later in the session we will set up an information table in the cafeteria and we hope you will come to see us there. Many of the coordinators are IOAPA members and there are four members of the Executive Committee here. We will give you more information about IOAPA later in the session and tell you how to become a member.

Contact your NOC

When you return home, contact your National Olympic Committee and find out if a National Olympic Academy exists. If not, see if there is any interest to start an Academy. Many former IOA participants have been the leading force in the establishment of an NOA in their countries. We also have information to help you in such an endeavor, and can put you in contact with people who have actually done this.

Just do it!

It is imperative to include in any Olympic Education activity, two components. First the Olympic Ideals should be taught to the young people, using various types of lessons which can be historical, philosophical, or geographical in nature. Also it is essential to use lessons in art, poetry, dance, or other forms of expression. These elements were the foundation of the classical Greek education. Thus, combined with the actual physical practice of sport, the idea of 'Kalos Kagathos' to create a harmonious balance of body, mind and spirit, could be achieved.

I would like to share with you in the next few minutes some practical ideas that you can carry out when you return to your own countries. These are just some of the projects that can easily be accomplished with a small budget and very few materials. I am certain that some of you could create and organize your own events or projects. My hope is that these ideas will allow you to consider that each one of you can make a contribution and spread Olympic Education to others.

Our main focus is on children between the ages of 5-12, but many of these activities can be manipulated to accommodate other age groups. I have with me a sample of a presentation I gave to preschool children who were three and four years old.

Examples of activities that you can carry out when you return home are: Olympic Day Run, Mini Olympic Day with competitions, contests, dance, poetry, etc., Torch Relay, Presentation of a sport to children including the actual teaching and practice of that sport.

For any of these activities, it would be most beneficial if you could prepare the audience with some background information. Some key areas to concentrate on might be: Fair Play, Respect for Others, Sport for All, Paralympic Sport, Tolerance, Friendship, Internationalism, Personal Excellence, reaching one's full potential.

You can also present some information about one or more of the following topics: History of the Olympic Games, Olympic Truce, Olympic symbols and motto.

Let's consider the Olympic Day Run. As you experienced yesterday, here in the Academy, we were able to organize an Olympic Day run in a very short time with very few resources. You don't have to spend a lot of money to produce an event that people can participate in and enjoy.

Another activity which is relatively easy to organize is a torch relay, but it is important to include in your relay the historical significance of the Olympic Flame Relay. Participants can engage in many activities leading up to the actual relay such as studying the geographical route and the countries along the way of the flame from Ancient Olympia to the host city of the Games. As students un-

derstand the meaning of the relay, it becomes a more meaningful experience for them.

Most people enjoy engaging in the actual activities rather than simply watching such as learning a dance, painting or coloring a flag, making a Kotinos, (olive branch wreath) or cooking and eating food from another culture. They could also learn some words or phrases from another language. If you use your imagination a little, you can think of many ideas and combinations of activities that will enhance the sport activity on which you choose to focus.

Let's say that you decide to organize a Mini Olympics with various Track and Field events. You may want to include some events that are really easy for children whom are not as athletic as the others. Make sure to stress the importance of the joy of participation and the feeling of accomplishment at doing one's best. Award prizes, such as certificates to all the competitors and have some kind of ceremony to celebrate the competition, not only the winners. If you have a good budget for your event, you could give each child a t-shirt or another nice souvenir of the event.

Depending on your creativity, you can produce by yourself many materials to give to young students of Olympism. Those of you with computer skills can download or create what you need. Included in this paper are some internet addresses of National Olympic Committees which have very good Olympic Education materials on their websites.

Acknowledgements:

International Olympic Academy: www.ioa.org.gr

Hellenic Olympic Committee: www.hoc.gr

International Olympic Committee: www.olympics.org

United States Olympic Committee: www.usoc.org

British Olympic Foundation: www.olympics.org.uk

Australian Olympic Committee: www.olympics.com.au

German Olympic Committee: www.nok.de

OLYMPIC AND PARALYMPIC GAMES 2004: ETHICAL AND SOCIAL VALUES*



Assoc. Prof. Kostas Kartalis (GRE)
University of Athens
Former Secretary General of Olympic Games
at the Ministry of Culture
Former member of the IOA Ephoria

I am very glad being again at the International Olympic Academy speaking about the Olympic Games and in particular for the Olympic Games of Athens: the lessons, the plans, the drawbacks, the results of these Games.

I would like to speak to you about the ethical and social values of the Games not from the perspective of a sociologist, because I am not one, but mostly from the perspective of a person who was involved in the preparation of the Games. To this end I will present a number of case studies from the Athens Games in an effort to show the way the Olympic Games may influence social and ethical values.

There are a couple of main points that someone has to start with. The first one is that the Games need several years to be prepared and this is a significantly too long period to ignore the needs of the city or the needs of the country, as well as the needs and the concerns of the citizens, who are living in the country or the city. And the other issue is that the Games are too big by themselves to be ignored by the overall planning of the city or the overall planning of the country itself.

* The text of Assoc. Prof. Kostas Kartalis is the transcription of his oral Power Point presentation, revised by himself.

It yields that you have a very important dilemma, which you have to clarify very early. First of all, the first part of the question is whether you will adjust the city and the citizens to the needs of the Games or if you will integrate the Games to the needs of the city and the citizens. Depending on the decision, you will have different results. Now that I am not in an official position anymore, I can say, apologizing to anyone of you who comes from the States, that Atlanta decided the first whereas Barcelona, Sidney and Athens decided the second.

I would like to speak mostly about the Olympic Games and the citizen. And the citizen means:

- *Equity* – how a citizen in a country which organizes the Games or in a city which hosts the Games is feeling that things are promoting equity among the citizens.
- *Cohesion* – whether the society feels that Olympic projects or actions promote cohesion.
- *Participation* – how the citizen can participate in the event and the preparation of the event.
- *Deliberation* – mostly public deliberation, how the citizen can really take part in the decision on a number of issues.
- *Quality of life* – to me is a very important social value, and
- *Democracy* – because all of the above do reflect democratic values.

I will go a little bit backwards and give you an idea of how the Games were organized in Athens.

Attica region

What we did in the Attica region at first was that we pinpointed the places which were experiencing environmental and/or urban problems. We decided to disperse the venues in different parts of the city so as to support local development plans as well as sustainable spatial planning.

This was a political decision with clear social impacts. We did it knowing that this was a difficult decision, because dispersing the venues in different parts of the city is a good thing for the neighborhoods themselves and for the social cohesion of the city but it is difficult to accommodate this dispersion with respect to the organization of the Games. To do this, you need to have a wide and integrated transportation system, so as to allow athletes, the Olympic family and spectators to move effectively from one part of the city to the other part of the city.

At the same time we decided also to disperse the non-sporting venues of the Games, like the Olympic Village, that is the Media Villages, the Villages for the referees and any other personnel involved in the Games.

Taking into consideration that the network of transportation in 1999 in Athens was rather limited, we decided to expand the transportation system. The target was clear: integrate the momentum of the Games in the city life in an effort to improve the living and working conditions of the city.

I will go through a number of values, as I understand them. As I said before, I am not a sociologist, so please give me the liberty to speak in a different dimension with respect to the values associated to the Games. Do not expect from me to talk about fair play or about fair competition or whatever else. I will speak about a number of other values, which I believe are important in the sense that the Olympic Games is an imprint that takes place in society and lasts for seven years –I mean the preparation–involving, attracting and concentrating a number of different approaches from different cultures and different interests.

The first value is the landscape, practically the value of the public space. All of you, I believe, live in cities around the world and you perfectly know that the value of public space is very important in every city around the world. It is very important, if you have the capacity to use the momentum of the Games, so as to acquire more public spaces in the city that organizes the Games.

I would like to give a couple of examples. Dr Georgiadis said before that I will exemplify my speech through examples of the city of Athens, but I am sure that those of you who have followed Barcelona, Sidney, Atlanta or Torino can also find similar examples.

A place of real value for the city of Athens is the coastal zone. The condition was poor back in the past and this resulted in the coastal zone being degraded, with a lot of illegal uses, not being open to the public for use. So, we said “this is an excellent chance. What are we going to do? We will place two Olympic venues, the beach-volley facility and the tae-kwon-do and handball facility. We will use these venues, so as to acquire, to regain a critical part of the city”.

In practical terms we selected to develop a coastal park at the very edge of the city of Athens on the occasion of the Games.

Another example was the old airport of Athens which closed down in 1999. It is an area of five million square meters. We used the Games as the catalyst to close down the airport and prohibit private construction in the area with an obvious plan to secure a new open public space and convert it to a metropolitan park after the Games. To this end we placed a number of Olympic venues in the northern part of the airport: softball, baseball, hockey, fencing, handball and the canoe slalom.

Olympic Games and the value of aesthetics

My city, Athens, has a fascinating area, the historical area of Athens, but a number of other districts are degraded.

We considered the Games as an opportunity to improve the aesthetical part of the city. We started from the main Olympic complex by requesting a prominent Spanish architect, Santiago Calatrava, to aesthetically unify the complex. His plan was closely implemented resulting in a magnificent Olympic complex.

Santiago Calatrava introduced the “power” of water in a landscape that is quite dry. He also introduced new architectural elements such as a number of arches along an artificial canal. But most importantly he designed the roofs of the main stadium and the velodrome giving to both venues a bright new image. Again it was an obvious effort for us to combine the value of aesthetics with an architectural and sport event.

Olympic Games and the value of public deliberation

One of my experiences from the Games was that a lot of environmental non-governmental groups complained about the Games. They complained about the fact that the Games were too big for the local societies, for the neighborhoods and so on and so forth. We had to be open with them and I do not claim that we were always successful since we did not have enough time to be very analytical. Looking backwards we should have invested more in discussing with the public, even in getting them involved in some sort of local decision-making.

Olympic Games and the value of the environment

I consider the environment as one of the most important social values. How one can achieve such environmental standards in a city that will ensure that all citizens feel that the quality of life, the quality of water, the quality of the green areas is good for them and for their families? And again the example comes from a very important Olympic venue: the Olympic Rowing Centre at Schinias, in the Marathon area.

The plan was the rowing centre to be built in the wetland so as to allow the restoration of its degraded state. To do this, we decided to demolish an airport operating within the wetland (!) since 1975 and construct the water canal (practically an artificial lake) exactly at the same spot of the airport. I claim that this was an excellent opportunity to demonstrate that the Games can really upgrade the environment in the host cities; in other words, to combine an Olympic construction work with the upgrade of an environmentally important area.

This Olympic project was appraised by the European Union, in terms of the capacity to upgrade the natural environment through a construction work. It has also been referred by the United Nations environment program, which has its headquarters in Nairobi, as one of the projects which really demonstrates that sport can go along with environmental protection.

Olympic Games and the value of History

The Games had to be compatible with the specificities of my country, especially with respect to its history. We decided to host the Olympic Sport of Archery in the Panathenaikon Stadium. It is a Stadium which was built back in the 4th Century B.C.; it was used for athletic and spiritual events back at that time, it was demolished in the period when Greece was under the occupation of Turkey, it was renovated in 1896 to host the first new Modern Games and in the year 2004 it was used for the Olympic Sport of Archery.

We tried to demonstrate that preserving a monument within a city is not a drawback with respect for the development of the city. But it is indeed the respect for tradition and the respect for the history of the country itself.

We also decided to use the momentum of the Games so as to convert the peripheral streets of the Acropolis to pedestrian ways, practically an open archaeological park. This was not a project which was demanded by the IOC; but we felt that it is important to restore the historic part of the city and at the same time to pass a strong message as to the need to preserve the values of a city. I need to also mention that we used this pedestrian precinct for hosting part of the Olympic cycling event. The image was magnificent; an olympic race just beneath the Acropolis.

Ancient Olympia

We hosted the shot-put event in the Archeological Stadium. Twenty thousand spectators attended the event, sitting on the grass slopes, enjoying the first athletic event in Olympia after seventeen centuries. It was a major step in demonstrating that the Olympic Games of Athens were the Games of authentic ideas, ideals and landscape.

Olympic Games and the value of citizenship

Is the citizen an important person in the city and the country, or is he a person

who just follows decisions made by somebody else? We introduced new values in the citizen's life: accessibility, mobility, the fact that someone has the opportunity to move from one part of the city to the other in a better manner. This improved mobility, which is a gain for the citizen. Social cohesion, the governance, the new way of governing the city, the public deliberation, the exchange of ideas and so on and so forth also belong to the legacy of the Games for Greek people.

People with disabilities

Athens used to be a quite hostile city with respect to people with disabilities. We decided to promote a solid plan so as to improve accessibility in public buildings, not just in the Olympic venues. In other words, it was a plan for improving equity among the citizens.

Public participation

We were pleasantly surprised by the number of volunteers for the Games. In the beginning, we were very much concerned that we would not have enough volunteers, because the spirit of volunteerism in the country is not very much cultivated. In the end, we received 120.000 applications and selected 40.000 volunteers who were extremely active and turned out to be practically the thrust of the Games. This was is a very important legacy for the Greek society.

Olympic Games and social cohesion

As I said before, we decided to disperse the Olympic venues, not just the sporting ones, so as to improve social cohesion. The Olympic Village was given to the members of the Labor Union, the Media Village at Maroussi, next-door to the Olympic Stadium, has become the Ministry of Education, the Media Village at Amygdaleza, which is close to the Olympic Village, has become the Police Academy, and the Media Villages at the Universities became student dormitories.

There was a link between the constructions themselves and the fact that society needed a number of positive interventions. We had 120.000 new employ-

ment opportunities out of which 40,000 sustained after the Games. In addition, several thousands of people were trained in new technologies and management practices.

The question that we all have, all of us who were involved in the Games, is whether it was worth to bid for the Olympic Games. Personally speaking –and I can speak for hours about it– I think we did promote the second approach to the initial dilemma. We did not integrate the city to the needs of the Games, but we used the Games to improve the citizens' life and the city life for the year 2004 and many years after. And this is a very important legacy of the Games and to me this is how I understand mostly the values of the Olympic Games.

THE ATHLETES OF THE OLYMPIC GAMES “CAPTIVES” OF BIOLOGICAL AND MORAL FACTORS



Spyridon Maragkos (GRE)
Doctor, Hellenic Red Cross

In Ancient Greece, people were already aware of the beneficial effects of systematic exercise on both the body and the mind. These were a source of confrontation, but also of reconciliation of the athlete with himself and people around him. It was very difficult for the athletes to achieve reconciliation between their body and their mind under the very strenuous conditions they were subject to in order to achieve their objective. The expectation of victory and psychological tension during preparation were very strong, reaching their peak at the start of the competition. All this was attributed to discipline, social recognition and the prestige enjoyed by winners, which pushed athletes to accept privations and a specific lifestyle. The same principles apply on the whole to modern athletes, the only difference being that now there is a team of specialists around the athlete to help him face the huge daily demands he has to meet in order to achieve his objective: victory.

Technological progress, coupled with the systematic study of athletes has given rise to the need of providing a scientific and comprehensive response to physical as well as psychological issues, issues that are related to the particular constitution of an athlete who finds himself, in the end, a prisoner of his efforts to attain his objective. The athlete's response to daily training appears as highly significant, in particular, his qualitative and quantitative addiction to this stress-generating factor.

We could qualify as addiction:

(a) physical dependency as a condition of adjustment of the nervous system to the use of endogenous as well as exogenous substances with an expected result and

(b) mental dependency as a behavior syndrome characterized by the compulsive use of a continuous and repetitive movement of lifestyle.

In the world of sport and among top performance athletes like those competing in the Olympic Games, addiction mostly has to do with their environment and lifestyle than with any other factor. Daily intensive and repetitive exercises cause a number of changes in the athletes' physical and mental sphere. These changes are in fact so numerous that they are the main cause of an athlete's performance and results.

In the '70s, scientists who studied the analgesic action of opiate peptides (morphine for ex.) on brain function discovered that these substances had neurotransmitter properties and acted on specific brain receptors. These findings led to the conclusion that the brain itself produces endogenous substances, similar to opiates that change the athlete's mood, behavior and performance. They are called endogenous substances because the human body produces them. The external factors that cause these substances to be secreted are both physical and psychological stimuli. When their concentration changes, these substances will modify various receptors, which they activate or inactivate and in so doing they are able to change the concentration of other secondary substances, the result being that each time the effect on the athlete's reaction and psychological condition will be different. A number of opiate constituents have thus been identified as having such effects – be-lipotropin, b-endorphin, and more recently dynorphin which has the strongest action. Endorphins, as these substances are called, act on different systems of the human body.

It is worth mentioning here a specific example that would help us understand the role of these substances. During an experiment on athletes, pain was caused by the pressure of an inflatable cuff (a sphygmometer for example) on the arm, while concomitant symptoms, sweating, faster pulse rate, increased blood pressure and face twitching were strong. After intra-muscular injection of opiates or

after intensive locomotor activity, capable of producing large quantities of endorphins, these symptoms disappeared or were significantly reduced, despite the fact that the same pain-causing factor persisted.

Endorphins also influence menstrual cycle regulation in women, as well as the response of a number of other hormones including GH, ACTH, PRL, catecholamines and cortisone.

The concentration of these endogenous opiates increases with exercise (quality and quantity of exercise), although response will vary. Specifically, the increase of b-endorphin levels in men and women athletes will range from as high as five times compared to those at rest, while even higher values will be observed in the brain. These quantities tend to rise ever more when the athlete lives under conditions of high psychological stress, which is for example the case when he is under constant pressure to win or maintain a high performance level, such as a record.

Although the precise physiological significance of the endogenous opiates' response to exercise has not been identified, different additional important effects, even of a psychological nature, have been studied. These are if not more at least as important as the physical effects and they reflect an addiction that is independent from the athlete's will.

The most noteworthy effect of endorphin is a state of euphoria and joyfulness that can be observed after moderate to high intensity exercise. Subconsciously, the athlete finds himself in a state of mental well-being and addiction to it that makes him extremely resistant to stressful factors, but also subject to the negative effects that can be observed in the absence of physical activity. So, if the athlete has to stop training for a period of time, he will find himself at "war" against his own self in order to escape from the irritability and tension that take hold of him, a phenomenon caused by the drop in endorphin concentration in the blood.

The effects of endorphins also include increased resistance to pain, greater appetite, reduced anxiety, tension, anger and confusion, benefits attributable to systematic exercise. Athletes have great lucidity of mind, already known in ancient Greece as shown by the maxim, "a healthy mind in a healthy body". This feeling of physical and mental well-being organizes their life but also establishes a

routine from which they cannot easily break away, so much so that an experimental study has shown cases (10% approximately) of moderate or high tachycardia (adopted to sports situations) in long distance runners (5,000 m.) who stopped training for 7-10 days, although their nutrition and all their daily activities remained the same as during training.

Despite the fact that explosiveness is high among athletes, it does not have any significant impact on their character and behavior in a familiar environment. On the contrary, the abrupt interruption of regular exercise will increase aggressiveness with a reaction that is disproportionate to the event that triggered it. Measurements have shown high testosterone blood levels, which are not offset by endogenous opiates, whose level drops when training stops. Testosterone levels appear to be genetically predetermined in man. So if, these levels are particularly high in the blood, they constitute a predisposing factor for increased aggressiveness. Endorphins will act as antagonists to this process.

With training, individuals become sensitive to the effect of opiates, which means that a lower blood hormone concentration is needed to obtain a specific result. From this angle, systematic exercise could be considered as a "positive addiction". A positive addiction even for questions of minor importance for the athlete, such as for example the possibility of controlling panic, but of major importance as well, like rational response to fear and its channeling through mediums that will influence, in a controlled way, the individual's sphere.

Opiates produced by the human body during exercise are eliminated in the athlete's blood more slowly than in the non-athletes. This lower elimination rate could possibly facilitate and maybe even increase the body's resistance to prolonged exercise. This also has an impact on the athlete's morality; bombarded by the models and values of different social environments he becomes quickly dependent on them, but needs a lot of time to break away from them. There are several studies that indirectly confirm this view. The athlete is therefore vulnerable not only to external physical factors, but also to moral factors that are the most important as (a) they are not perceived, (b) they affect each individual in a specific way, and (c) they pave the way for the individual's lasting dependency on a vast number of social and ethical rules. We see that top performance ath-

letes become more easily assimilated in their social environment, by appropriating rules and standards, which they would never have accepted under different conditions (for example if they were not athletes) or in another environment (living in a different country or place for example).

Over and above the positive effects of endogenous opiates, we should not forget, however, their negative effects, especially when they are produced in high concentrations in the blood.

We shall present a few examples further on.

In many athletes, Olympic competitors in particular, intense depression has been observed that is often caused or aggravated by natural factors (such as immobilization or prolonged absence from training) and/or psychological factors (defeat in the competition, repeated reprimands from the coach, etc.) It would appear that certain brain areas, especially those that produce endogenous opiates, are involved in this pathological process. An experimental study has shown that in stress situations, A and B endorphin levels in the brain will rise significantly. The triggering factor behind this process has not yet been identified, however. In such cases, endogenous opiates will have a negative effect on the athlete's progress, since they are the cause of this phenomenon. Providing psychological support to the athlete is of the outmost importance; the psychologist is now an integral part of the team that works with the athlete, alongside the coach, the physician, etc. Statistics show high intake of psychotropic drugs that may reach 40% for certain sports specializations, with antidepressants in prominent position. Other substances, such as cocaine and amphetamines, have an antagonist effect on depression. These substances are well known in sports circles and their use is quite widespread among athletes. It is in fact a vicious circle, without beginning or end, an addiction that is offset by another, with the athlete a victim to misinformation or, in most cases, to international non-disclosure of all the facts.

Another typical example of the negative effects of psychosomatic addiction in top athletes is reduced sensitivity to pain, as well as a much smaller perception of micro-injuries. This reduced perception of micro-injuries is exactly the same in both genders; athletes do not realize that they suffer from minor injuries and these accumulate causing a weakening of tissues and more severe lesions. We

should therefore not be surprised when we hear that "a long distance runner has had an acute myocardial infarction during training". The ancient Greek maxim, "measure in all things" should be the rule for the athlete's preparation, indicating the way we need to follow for achieving our objectives: one step at a time, not many at once. When you do not go along with nature, it will turn against you.

What is rather surprising is that, according to experimental studies, there exists a direct relationship between b-endorphin brain levels and induced locomotor activity, i.e. the type of activity that is applied to the athlete to allow him to specialize in a given sport, based on the abilities which nature has provided through his genetic code. This is a genetic relationship that depends on the type of exercise. The athlete's overall constitution plays a major role in psychosomatic "commitment" and the way it is exteriorized.

The athlete's biology and psychology have limits that are difficult to discuss and determine. The athlete who is "bound" by the genetic code that nature has given him, is a "construction" that must adapt each time to the conditions of the environment in which he finds himself, particularly if this happens to be an intensive or a compulsive environment and he has to submit to the same repetitive acts or ideas.

In conclusion, I would like to say that the athlete, particularly Olympic Games competitors, because of the increased demands to which he must respond, suffers from psychosomatic dependency, while remaining "captive" of his efforts to achieve optimum performance. This phenomenon, is, in most cases, subconsciously accepted. To be able to move away from it and exercise full control on one's psychosomatic world is more difficult, but not impossible. What is therefore needed is correct and responsible information on the part of those who support the athlete so that he may able, at any time, to exercise his most important right as a human being, the right to choice and freedom at all levels.

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THE ETHICS COMMISSION AND THE OLYMPIC MOVEMENT*



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You are gathered here in Olympia, the cradle of Olympism, the philosophical and historical cradle. I assume that you have excellent knowledge of the concept of Olympism. I feel, however, that I should remind you a few of the terms, at least as they were drafted since the end of the 19th century by Pierre de Coubertin.

The following phrases have been taken from the introduction and the fundamental principles of the Olympic Charter:

Olympism is a philosophy of life, of will and mind based on respect for universal fundamental ethical principles.

The goal of Olympism is to allow the promotion of a peaceful society concerned with the preservation of human dignity.

The best known application is certainly the spirit of fair play that should be defended at all the levels of sport, from amateur to professional.

* The text of Pâquerette Girard-Zappelli's lecture is the transcription of her oral Power Point presentation, revised by herself.

If I have chosen to recall these important terms as they were written in the case of the first and second paragraph by Pierre de Coubertin, it is because I want to stress how essential it is to convince you at the level you have reached as athletes who, in the case of some of you, have already competed in the Olympic Games or others who simply want to reflect on sport and its appeal, of the timeless nature of this philosophy and how this vision remains constant and is still preserved at the level of the International Olympic Committee.

The mission of the Olympic Movement is to encourage the promotion of ethics in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned. I have quoted here Rule 2.1 of the Olympic Charter and you can see that what I am talking about is not just theory but something very specific that is legally binding for the different actors of the Olympic Movement.

Who are the different actors of the Olympic Movement responsible for applying these principles? The Olympic Movement is first of all the International Olympic Committee and its members. There are three major categories of members: personalities from the world of sport and the international community, representatives of the athletes who are elected at the Olympic Games and persons representing the International Federations or National Olympic Committees elected in this capacity, which means that they are elected by the IOC but in their capacity as President of an International Federation or a National Olympic Committee.

The Olympic Movement rests on four institutional pillars. The first institutional pillar is the IOC, the second the International Federations whose sport is included in the Olympic program, as well as those which are recognized by the IOC but are not on the competitions program of the Olympic Games. The National Olympic Committees are the third institutional pillar of the Olympic Movement. There are 203 NOCs in the world which represent the IOC in their individual countries. The athletes are of course the fourth pillar. The Olympic Games and sport would not exist without the athletes. The athletes become the competitors at the Olympic Games with all the people around them, their coaches, delegation officials, as well as judges and referees.

Then, two other major institutions come into play to a varying degree: first, the Organizing Committees of the Olympic Games, which are responsible for the staging of the Olympic Games. At present, the big organizing committees are the following: those of you who are Greek nationals and have had the pleasure and joy of hosting the wonderful Olympic Games in 2004 remember ATHOC very well; then there is BOCOG, the organizing committee of the next Summer Games in Beijing, VANOC that will organize the Winter Olympic Games in Vancouver and finally LOCOG, the organizing committee of the London Olympic Games in 2012.

Among the other participants of the Olympic Movement we have the associations that are recognized by the IOC. Their missions vary significantly in importance. I will give you three examples: the first is one you know since you have the wonderful luck of benefitting from it, it is the International Olympic Academy, an association recognized by the IOC; the second example is the ANOC, the Association of all National Olympic Committees and the third is the ASOIF, the Association of Summer Olympic International Federations. There are many other recognized associations: regional associations of NOCs like the Pan-American Sports Organization, the Association of Asian or European NOCs, an association of International Olympic Winter Sports Federations and an association of all international sports federations, including those that do not govern Olympic sports. I cannot give you an exhaustive list.

All these bodies participate in the Olympic Movement together and all of them have to comply, to a varying degree but in a general way, with the fundamental principles mentioned above. They all have the obligation to comply with these principles and ensure that they are respected.

Within the Olympic family, the IOC plays a more important role since under the Olympic Charter, as conceived already since Pierre de Coubertin's time, the IOC is an authority entrusted with the promotion of the Olympic Movement so that the principles of Olympism may be respected.

Today there are 115 IOC members, 20 Commissions such as: the Athletes Commission, the Medical Commission, which essentially deals with doping issues, the Women and Sport Commission, the Cultural Commission to which the IOC is attached, the Marketing Commission, the Juridical Commission, etc.

Among these Commissions there is one with a special status, the IOC's Ethics Commission.

This Commission was established very recently, in 1999, under very sad circumstances that really shattered the Olympic Movement and the IOC: the Salt Lake City scandal. This was a serious case of IOC members receiving kickbacks from a candidate city, which was indeed elected to host the Winter Olympic Games in 2002. Because of this corruption scandal, which may have been underlying but came to light during this most difficult period, the IOC excluded eleven of its members and imposed very severe and heavy sanctions on other eight members. Sponsors were concerned and some even contemplated severing their relations with the IOC in order not to link their image with a scandal. International Federations and National Olympic Committees were all affected. During that period, the IOC decided to set up a body, the Ethics Commission that would both protect it and ensure that ethical rules were complied with. Since the beginning, the concept of universal ethics is indispensable and essential for the Olympic Movement.

The IOC Ethics Commission is based on a very special model. It has statutes and regulations. It resembles a jurisdiction, but it is not a tribunal. It is totally independent from the IOC, but its role is limited to proposing recommendations on sanctions to the IOC's Executive Board or Session. It is the IOC's Executive Board or Session that will take the final decision regarding sanctions to exclude, reprimand or suspend an IOC member.

Composition of the Ethics Commission

The Ethics Commission is composed of eight members including an athlete who participated in one of the two last editions of the Olympic Games. Among the Commission members there are at least two who are IOC members, while the other six are personalities known for their independence of spirit, their competency and their international reputation who, however, do not belong to the Olympic family. This is the particularity of the Ethics Commission that was con-

ceived as operating being totally independent from the Olympic Movement. The Ethics Commission is assisted by a special representative. At present, it is chaired by Mr Kéba Mbaye from Senegal, a judge, former Vice-President of the International Court of Justice at The Hague, honorary member of the IOC and President for a long time of the IOC's Juridical Commission and Sport and Law Commission. The other members of the Ethics Commission are Mr Chiharu Igaya from Japan, presently the Vice-President of the IOC and Ms Pernilla Wiberg from Sweden, an athlete who competed in the Salt Lake City Games in 2002 and who is also a member of the IOC's Athletes Commission. The other personalities are: Mr Javier Pérez de Cuellar from Peru, former UN Secretary General, Mr Ninian Stephen from Australia, former Governor of Australia, Mr Robert Badinter, former President of the French Constitutional Court, Mr Kurt Furgler from Switzerland, former President of the Swiss Confederation and, finally, Mr Thomas Buergenthal from the United States of America, presently a judge at the International Court of Justice at the Hague.

Terms of Reference of the Ethics Commission

As Aristoteles said, *it is not so natural, it is not so human, to have an ethical conduct. There have to be rules and these must be taught in a systematic and concrete way.* The first duty of the Ethics Commission is therefore to put down on paper ethical principles and the second task is to ensure that these principles are applied by all Olympic parties; i.e. the IOC and its members, the cities wishing to organize the Olympic Games, the organizing committees, the National Olympic Committees and during the Olympic Games by all participants. But compliance with these rules cannot be ensured without explanations or encouragement, this is obviously the most important mission of the Commission and its special representative in particular.

The Code of Ethics

The Code of Ethics applies to all Olympic parties. This means that they should not only comply with the Code but also ensure its respect.

Failure to do so shall entail sanctions. There are different types of sanctions, such as exclusion for an IOC member, withdrawal of accreditation for an athlete, withdrawal of recognition for an International Federation or a recognized association or, for a National Olympic Committee, withdrawal of the right to send athletes to the Olympic Games. These are all extremely serious and harsh sanctions.

The Code of Ethics is of course based on very general, fundamental and universal values such as dignity, moral integrity, as well as strong ideas such as financial transparency and political neutrality with regard to relations with member states. This last aspect is very important for participants in the Olympic Games because when they take part in the Olympic Games, even when they carry their national flag, they should participate in a spirit of neutrality, leaving any violence at the stadium's entrance.

The Commission can only work with total respect for confidentiality. It remains the custodian of the information entrusted to it and its recommendations shall remain confidential until otherwise decided by the IOC's relevant body.

Bye-laws to the Code of Ethics

The IOC's Executive Board has adopted several bye-laws to the Code of Ethics that deal with the election of the President of the IOC, internal conflicts involving different Olympic parties, the rules of good conduct that apply to cities wishing to organize the Olympic Games and finally ensuring that the Code of Ethics can be observed on a voluntary basis at all the levels of the Olympic Movement.

The Ethical Principles

Some fundamental ethical principles are not recorded in the texts but simply recalled in the recommendation decisions. *The right to practice sport* is a universal principle enshrined in the Olympic Charter that must be applied at all levels both to Sports for All and competition at the highest level. This does not prevent sports federations to lay down rules for the selection of athletes at competition level, but this selection should be made in compliance with the spirit of ethics, for example without any discrimination between athletes on grounds of race, religion or sex and also without any discrimination with regard to the form or level of sports participation.

The second principle is that *the money from sport should go to sport*. This is a very clear principle that does not prevent the organizations –International Federations, National Olympic Committees and the IOC– to cover their operating costs; however, the money generated by sport should first and foremost be spent on sport and sportsmen and sportswomen and therefore it is essential to ensure that sport will be the prime beneficiary of the money generated by it.

Apart for the Olympic Games themselves, what is often closely scrutinized by the media is the bidding process for the organization of the Olympic Games. Maybe you've had the opportunity, depending on the country you come from, of being involved in the selection process for the Olympic Games of 2012 or concerned with the process presently under way for the selection of the host city of the 2014 Games. The rules of good conduct do not apply only to the city but also to all those involved in the bidding process.

The organization, which is responsible for the selection vis-à-vis the IOC is the NOC of the candidate city's country.

The main purpose of these rules of good conduct is to ensure that promotion, both at national and international level, will be as much as possible compatible with the spirit of *fair play*, i.e. giving equal chances to all cities. The promotion of a city's bid is divided into a national and an international segment: for the present bidding for the Olympic Games of 2014, the international procedure will start on October 1st, 2006.

Countries with a candidate city must announce the activities to be organized by their NOC in order to prevent the NOC of another country with a candidate city from attempting by means of meetings, organization of competitions, aid programs, etc. to promote in a *non-fair play* way its candidature among some IOC members.

Finally, as the Salt Lake City scandal was originally linked to abuses during IOC members visits to candidate cities, visits to candidate cities by IOC members are no longer authorized. However, because IOC members have other activities in addition to those related to the IOC, they can, if necessary, travel to these cities on other business after informing the Ethics Commission.

As you have noted, these different rules are very detailed and far-reaching. It is true that they are not always easily understood. This is why my mission as Special Representative is primarily to explain these rules and to maintain contact with the members of the Olympic family.

If you note down the address: www.olympic.org/ethique, which is a specific page of the IOC's website, you will find there a more detailed description of the Ethics Commission, with the complete text of the Code of Ethics and the Implementing Texts, as well as a selection of recommendation decisions of the Ethics Commission, the most important ones, which have been adopted by the IOC's Executive Board or Session and made public by them.

SPORT AND POVERTY



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It is common knowledge that one of the highlights of sports practices is the selection of the gifted and talented individuals. The reasoning for this in ancient Greece, as well as in our times, is a belief that sport helps to make better people and promotes excellence in individuals, an excellence identified by best practices and behaviors, which also aims to provide the best results in competition. Moreover, this search of excellence by means of competition can be applied to almost any endeavor in life. That said, it must be acknowledged today that most athletes and coaches identify the goal of sport activities with one word: winning.

Academically speaking, however, this selection of winners in today's sports is often referred to an exclusion process towards ungifted and talentless practitioners in addition to underprivileged individuals without access or resources to participate in sport. Thus far, no one who plays or teaches sport can fail to be impressed by a core paradox of sport: if on the one hand sport celebrates winners and promotes emancipation of its practitioners, on the other hand marginality in sport practices has been socially imposed rather than sought, striven for, or self-chosen.

Interestingly enough, sport is also considered for environmental concerns simultaneously perpetrator (damage caused by sporting activities) and victim (nature's conditions hostile to sports practices), as depicted by Hans Jägemann (in

DaCosta, 1997, pp. 183-194). Not surprisingly, Roger Bannister –the famous English Olympic athlete– identified the typical ambivalence of sport even though declaring that it “can and should be a civilizing force of beauty and moral power” (Bannister, 1979). Summarizing, sport can be a means of either emancipation or social exclusion depending on the focus chosen for its intervention. With this approach in mind, the theme of “Sport and Poverty” is able to meet a significant point of discussion for Olympic Studies concerns.

Indeed, Pierre de Coubertin –the Olympic Games’ restorer in the late 19th century– elaborated the first theoretical explanation on social inclusion related to sport when he wrote the proposal of “Sport for All” in 1919:

“In the past, the practice of sports was an occasional pastime of the rich and idle youth. I worked thirty years for that practice to become a habitual pleasure of the petit bourgeoisie. Now it is necessary that this pleasure become part of the life of the young workers. All sports for everybody, sport for all – this is without doubt a formula that will be labeled of crazily utopian” (quoted in DaCosta & Miragaya, 2002, p. 15).

With this declaration, Coubertin not only coined the expression “Sport for All”, but also gave sport a social value “for all”. Today Sport for All refers to any kind of sport practiced without the pressures of top sport, which is usually represented by selected athletes and accepted rules. For this democratic claim, it is essential to put limits to the selective character of sport competition as addressed here before as often based either on talent or on social status for participation. Despite this clear advancement in understanding the meaning of sport, in practice Coubertin rejected the participation of women in the Olympic Games during his lifetime, thus revealing the ambivalence of his original proposals (Miragaya, 2006).

Peter McIntosh (1979, pp. 153-163), eminent Olympic scholar, when discussing ethics in sport also met evidences of its ambivalence. In fact, sports act as a socializing agent or a form of social training, having the ability to educate or incorporate marginal groups into socially accepted patterns. Symptomatically, in

Great Britain sport development in mid-nineteenth century reflected both approaches, teaching fairness and skill in schools as well as transferring values of winning for the enculturation of society as a whole. Furthermore, McIntosh advises that “the interaction between sport and society may not be always that of reinforcement nor always in one direction” (p. 159). In short, sport can be a tool of social inclusion depending on the limits, directions and timing of its interventions.

These guiding primary principles of intervention usually demand definitions of social groups’ characteristics submitted to exclusion. Thus, ethnical groups or youngsters under the pressures of prejudice or marginality, women, disabled, obsesses, elderly etc are typical examples of individuals included by sports practices when adapted to their needs and aspirations. Poor people in this case stand as a transverse characteristic cutting across several other social groups. As such, poor women and poor elderly for instance are more vulnerable than those of other groups of the same sex or age also excluded from sports practices.

In Search of Definitions

No precise breakdown analyses exists to define poverty just because this social condition is relative to the standards of living in a society at a specific time. This analytical difficulty encompasses sports too. People live in poverty when they have not an income sufficient for their material needs and when these circumstances exclude them from taking part in activities which are an accepted part of daily life in that society. This conception is supported by the World Bank as an institution of many experimental projects for reducing poverty in world-wide perspective. Concerning these experiences, there is a formal reference found in the “Poverty Reduction Handbook”, a basic information booklet issued by that international agency of development:

“The most commonly used way to measure poverty is based on incomes. A person is considered poor if his or her income level falls below some minimum level necessary to meet basic needs. This minimum level is usu-

ally called the “poverty line”. What is necessary to satisfy basic needs varies across time and societies. Therefore, poverty lines vary in time and place, and each country uses lines which are appropriate to its level of development, societal norms and values” (The World Bank, 1993).

In the same authoritative source, it is acknowledged that there are basically three current definitions of poverty in common usage: absolute poverty, relative poverty and social exclusion. Absolute poverty is defined as the lack of sufficient resources with which to keep body and mental functions in normal conditions. Relative poverty defines income or resources in relation to the average. It is concerned with the absence of the material resources to participate fully in accepted daily life. Social exclusion is a term described as a state of living into which individuals suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, bad health, family breakdown or apparent incapacity for sport participation among several other limitations.

Although poverty in any kind of approaches seems to be linked with inadequacy to perform physical activities, empirical experiences, however, have been showing that poor people appropriate themselves of a particular sport or related activities as a means of social identification and even as a self-realization process. In Brazil, the case of football (soccer) became emblematic of this borrowing of an element of cultural expression of one group by another in the beginning of the 20th century, as far as the poor Afro-descendants assimilated that sport discipline from rich European immigrants, making it their best identification tool. Previously, in the 18th century that Afro-Brazilian ethnical group arriving as slaves in the country developed the “capoeira” fighting, taking possession of white men’s war techniques and local Indian fighting traditions (DaCosta, 2005, pp. 864-865). Today, both sports disciplines stand as a symbol of excellence and of emancipation for Afro-descendants in Brazil as also in many other countries. Similar examples could be mentioned as referred to other sports and cultures, but what must be emphasized here is the fact that poverty is also ambivalent in terms of sport, regarding its natural limitations to participation as opposed to its catalyst capability which often results in a process of self-determination.

In Search of Interventions

Thus, the common saying mostly found in rich countries that sport is a luxury to poor people reflects a scientific contention just because physical activities really need a health-based support, specially in terms of nutrition; nevertheless, sport seeks otherwise to re-energize life which may have equivalent value comparing with food or comfort. In my experience of dealing with this contention from 1971 to 2003 as a campaign leader and researcher of Sport for All in Brazil, Latin America and Africa, I am able to testify the confidence of poor people in sports –for both competition and recreation– as an essential activity for motivation or individual, group or community's identity (DaCosta, 2002). This conception, however, is apparently misunderstandable to many sport scholars specially those devoted to hard sciences in addition to social critics from developing countries, partisans of rational public policies favoring basic needs as education and health which may be overrun by sports' strong political influences.

Historically speaking, there is sound evidence that sport activities projects for social marginal groups are the preferred intervention by governmental institutions when concerned population below the poverty line. The Brazilian experience again seems to be significant at least putting the focus on children and adolescents target group. This kind of project emerged during the 1930 decade in this country, and during the national Sport for All campaign of the 1970s and 1980s support was created for the so-called "Sports Projects for Social Inclusion" which appeared in the 1990s. These projects were developed based on the Federal Constitution of 1988, which promoted sports and leisure as citizenship rights obliging the government to provide them for the population. In 2004 the minimum estimates for these projects in terms of numbers for Brazil indicate that 11,626 teachers and volunteers helped 1,936,030 children and adolescents, which represents 5.2% of the Brazilian population between 7 and 17 years of age. The data displayed suggests that this type of intervention has been growing in Brazil for seven decades, suggesting that the project approach for the underprivileged is now consolidated in spite of the lack of scientific validation of their final impacts.

In Search of Knowledge

This essay hopes to contribute to the unfolding of relationships between sport and poverty in order to direct scholarly attention to marginalized people, cultural practices and historical process, too often forgotten, marking the development of rewarding dialogues about social inclusion in the Olympic Studies field. My argument is based on summary approaches of the theme “social inclusion” reviewed from an international survey overview in addition to specific projects from two selected countries –Mozambique and South Africa– both encompassing poor people involvement in sports. The source of these approaches is the Databank on Sport for All (SfA) case studies organized by DaCosta and Miragaya in the beginning of the 2000s, from which an international book was later published with 36 selected national case studies: “Worldwide Experiences and Trends in Sport for All” (DaCosta & Miragaya, 2002).

The pieces of information here presented were collected from that five continent survey which was not originally reviewed in terms of poor people and sport focus. Moreover, the scientific relevance of the above mentioned SfA Databank may be appreciated by the profile of its contributors, totaling 77 authors: 46 PhDs (59,7%), 16 Ms (20,7%) and 15 (19,4%) leaders or managers of SfA projects (Table 1). This relevance is also reinforced in the same Table presenting the survey’s delimitation: 47% of the world’s population. In spite of the fact that this percentage has no relation to the participation of SfA worldwide, the number and distribution of the 36 countries that came out of the selection of authors guaranteed the overall comparisons between continents.

The survey identified the influence of National Olympic Committees in organizing SfA activities in 15 countries (41,6% of the total), being the third major influence in the five continents assembled by the research. Moreover, the respondent countries also reported that social inclusion was the second option for the aims of the national SfA movements and campaigns, as detected in 22 countries (61,1%). The first choice in this case was “multiple aims and denominations” (80,5%) which might equally include “social inclusion”. A more precise interpretation of this information is provided by Table 2 in which different target

TABLE 1
International Sport for All Databank
Sport for All Survey: Focus on Social Inclusion (2002)

<i>Adherent researchers and countries by continent (n) and by population (%)</i>			
<i>Continents</i>	<i>Researchers' Status</i>	<i>Number of countries</i>	<i>Percentage of continent's population</i>
Asia	10 PhD + 2 Ms + 3 leaders	8	40,60
Africa	2 PhD + 1 Ms + 1 leader	2	7,72
Europe	26 PhD + 3 Ms + 6 leaders	17	78,57
L. America	7 PhD + 9 Ms + 5 leader	7	75,39
N. America	PhD + 1 Ms	2	99,95
Total	77 researchers	36	47,00

groups of SfA activities in 36 countries are focused as preferred options chosen by the organizers. All in all, "poor people" are mostly targeted by Latin America (85,7%) and Africa (100%) while in Europe only one country among 17 showed interest in this particular group. Also in Asia there were two countries among 8 targeting poor people, and in North America only the United States had this group in the preferred choices (Mexico was included in Latin America for this investigation).

The period of observation of Table 2 is the 1970s-1990s during which the pioneer initiatives of SfA in their various versions and denominations have not excluded one another. They sprang up in all continents, except for Africa, before World War II. After 1945 these experimental versions were expanded to all continents. It was during the 1970s that many national initiatives of popular sport produced the most widespread format of SfA, that is the combination of access to sport with leisure and health.

TABLE 2
*Sport for All: Focus on Social Inclusion**

<i>Target Groups – Preferred Options – 1970s/1990s**</i>							
<i>Continents Variables</i>	<i>Elderly</i>	<i>Children & Youth</i>	<i>Family</i>	<i>Women</i>	<i>People with special needs</i>	<i>Workers</i>	<i>Poor People</i>
Asia	(8)	(4)	(4)	(6)	(4)	(5)	(2)
Africa	(1)	(2)	(1)	(1)	(1)	(2)	(2)
Europe	(15)	(13)	(4)	(12)	(11)	(11)	(1)
L. America	(6)	(6)	(3)	(0)	(3)	(2)	(5)
N. America	(2)	(1)	(2)	(1)	(1)	(1)	(1)
Total	32	26	14	20	20	21	11

* Variable occurrences per country = 0 or 1, or >1;

** Frequency = (total of occurrences of variables in all the countries of the continent)

Remarkably enough, “social inclusion” for most countries that took part in the survey is more referred to the elderly (88,8%), children and youth (72,2%), families (38,8%), women (55,5%), workers (58,3%) and people with special needs (55,5%). Of course, these results overlap just because each country presented many simultaneous choices; however, “poor people” was added to other target groups in 30,5% of the countries’ total. In other words, the main relationship of poor people with sport is defined today through the concept of social inclusion if institutions are involved with their interventions. Not surprisingly, in an international perspective these interventions are important only in the continents with low quality of life and insufficient income.

The poor condition of sport participation in Africa and Latin America is equally detected in the identification of preferred facilities for practices as seen in Table 3. In this approach “street and roads” were the choice of only 7 countries as accumulated with other major options, such as “sport facilities” with 24 coun-

TABLE 3
*Sport for All: Focus on Social Inclusion**

<i>Settings – Preferred Options – 1970s/1990s**</i>							
<i>Continents /Variables</i>	<i>Choices of Programs and opportu- nities</i>	<i>Sport Facilities</i>	<i>Schools</i>	<i>Work- place</i>	<i>Nature & Parks</i>	<i>Street & Roads</i>	<i>Clubs</i>
Asia	(5)	(4)	(4)	(5)	(4)	(0)	(1)
Africa	(1)	(1)	(2)	(2)	(0)	(2)	(0)
Europe	(13)	(16)	(8)	(7)	(6)	(2)	(13)
L. America	(4)	(1)	(3)	(1)	(4)	(3)	(0)
N. America	(2)	(2)	(2)	(2)	(2)	(0)	(0)
Total	25	24	19	17	16	7	14

* Variable occurrences per country = 0 or 1, or >1;

** Frequency = (total of occurrences of variables in all the countries of the continent).

tries, or “schools” with 19 countries. In this seven countries’ selection, two are from Africa and three are from Latin America, suggesting the adoption of improvisation and creativity for the organization of sport activities.

Thus, in Table 4, the majority of respondent countries ($n = 27$) to the issue of SfA participation are concentrated on the 10-50 % indexes. In this context, Asia and North America reveal more homogeneous patterns of participation than other continental areas. However, Europe and North America present the best outcomes from participation improvement as measured by higher indexes of their active population. Additionally, it is also evident from Table 4 data that Africa and Latin America have the lowest percentage of participation in sport, which means that social inclusion projects are still residual when putting the focus on the impact of this kind of intervention (less than 10% of the population). In this sense, the observation of the social inclusion factor which follows is mostly concerned with methods and results than quantitative interpretations.

TABLE 4
Sport for All participation index by continent

Active population / Total population in percentage (2002) (Number of respondent countries) N= 27					
Continents / Index	Less than 10%	10-30%	30-50%	50-60%	More than 60 %
Asia (6)			4	1	1
Africa (2)	1	1			
Europe (11)		4	2	2	3
L. America (6)	1	2	3		
L. America (2)				2	
Total	2	7	9	5	4

Mozambique

The report on Mozambique for the SfA Databank was made by Edmundo Ribeiro and Antonio Prista under the designation of “Sport for All under Poverty and War Conditions”. Summarizing this study case, Mozambique is properly considered a typical African country of today’s *status quo*, since it was a Portuguese colony for five centuries and became independent only three decades ago. The Portuguese colonial domination was marked by the oppression of the indigenous people and by the economic, social, and cultural inequalities that are prevailing among the local people still today.

After the Independence declared on June 25th, 1975, a full stage of social, political, and economic experiments started in the country. The practice of sports and cultural activities was widely disseminated through programs designed to the so-called “mass sports”, an alternative name for Sport for All. However, the social benefits of the Independence did not last long, mainly because of the civil war that started after that conquest of political autonomy. That domestic turmoil

was provoked by people who did not accept the newly installed government, and not only did it hinder the country development, but also –through the destruction of the economic and social infra-structure– forced a great number of the population to live as castaways and refugees. Those circumstances have been common to several African countries, and in the case of Mozambique have generated a serious economic and social crisis. The social field improvements started to decrease, and since then the farming production has dropped significantly, rendering Mozambique a foreign aid-dependent country.

With nearly 800 thousand km², the country has only 17 million inhabitants from which 71,4% live in rural zones and rank at the last position in Africa, according to many indicators of quality of life. Life expectancy in the country today goes a little beyond the age of 42, versus 48.9 in sub-Saharan Africa as a whole, which is one of the lowest rates ever registered in international comparisons. So, it is not surprising that there were only 10 physicians for every 100,000 inhabitants in the country and only 39,5% of the whole population were literate in 1997.

In practical terms, though, in the period that goes from 1975 to 2000, SfA's proposal underwent advances and drawbacks, depending on the political situation of the country. With the rise of a popular government in Mozambique, operative from 1975 to the early 1980's, a sports policy based on the development of mass sports was implemented. That movement was carried on in the form of campaigns that, at first, reached practice areas such as homes, working premises, schools, hospitals, prisons and military headquarters. The development of school sports was a priority, with the implementation of school games and women's sports. A better quality stage was effectively reached regarding popular participation.

From 1986 to 1992 there was a sports recession stage, with the new breaking out of the civil war and the implementation of a market economy. The country's attention was completely focused on other priorities. Sports activities decreased; many of the existing programs were interrupted; several clubs and sports centers stopped their activities, and finally many sports areas were either occupied or destroyed. With the Peace Treaties signed in 1992, Mozambique society in general

and especially sports systems were once again restarted. Projects and programs aimed at sports generalization, at all levels, were again put into practice as a governmental priority .

Post war SfA in Mozambique, from the management viewpoint, was carried out by means of programs under the responsibility of an institutional forum and communitarian forums. Even today, institutional programs are usually promoted or supported by agencies that foster sports at national, provincial and district levels, by federations and sports associations, the Olympic Committee, workers' unions, school headships among others. Communitarian forums' initiatives are undertaken by neighborhood associations. Whenever those associations are duly organized, they receive state support in the form of sports material and qualification courses for the sports activists who are granted transportation fees and pocket money for some kind of occasional expenses.

At the communitarian level, it can also be highlighted that cultural and sports activities for all, spontaneously practiced without any state support, take place which seldom make part of governmental statistics, such as: Sports Encounters in neighborhoods in the week-ends; keep fit physical activities for individuals or groups; traditional games practiced in the neighborhoods by children, youngsters and adults. In addition, government institutions promote all forms of sports activities practiced in sports clubs ruled by the respective national sports federations.

Data from the DND –National Sports Direction– reveal that the Sports for All projects are the ones that involve the highest number of citizens. And although those initiatives do not have an organizing staff and an effective administrative structure, they are the ones that offer opportunities for events both recreational and competitive, which encourage some federation-affiliated athletes to participate in championships held by that sector. DND data indicates that between 1994 and 1997 the recreational sports system reached 184,818 participants at the national level.

In this sector, the main actions regard the accomplishment of school games at national levels (after a 10-year interruption due to the war); the estimates are that 32,000 students are involved every year. Children's tournaments in that sector are also outstanding during school vacation, at the level of neighborhoods,

districts and provinces (about 15,000 youngsters get involved). It is worth remarking the increase in the number of girls among football players (the first national championship of female football players was held in 2000). DND data informs us that between 1994 and 1997 the formal sports system reached 30,293 participants in the modalities of Football, Basketball and Track and Field sports –the most practiced modalities–, which are considered priorities and benefit from the attention and special support from the government. In conclusion, the case of Mozambique suggests that extreme poverty and war are limits, but not an absolute factor of constraint to sport participation as far as it can be considered the area of the fastest and most effective response to national and local recovery challenges.

South Africa

The report on South Africa for the SfA Databank was made by Anneliese Goslin and Alan Rae Bush, who initially emphasized the role of Bantu-speaking tribes Xhosa and Zulu in the formation of the new country in the beginning of the 17th century. These first inhabitants left a rich field of traditional games and spontaneous play for the pioneer European settlers to discover and share. Historical records reflect festive days where song, dance and traditional games were an integral part of the early social fabric of South African society.

Furthermore, it is a matter of record that subsequent political development in South Africa resulted in the apartheid system when the National Party Government came into power in 1948. The apartheid regime impacted on every facet of society. As a result of the foregoing, SfA opportunities and policies evolved along the lines of two South Africas in one. All sport –including Sport for All– was divided and delivered in a disadvantaged non-established sector (coloured people) and an advantaged establishment sector (white people).

During the period 1960-1965, a number of institutions within South Africa addressed the issue of Sport for All as one of their performance areas. Again, the period between 1966 and 1980 saw an evolution of the apartheid system in the

form of a triad parliamentary system aimed at different ethnic groups (white, coloured, indian) as well as the Bantu Homeland system. Relevant government departments as well as semi-public organisations like the Administration Boards and Development Boards, delivered Sport for All initiatives on a segregated basis. The underlying motives for all these initiatives were the improvement of health and physical wellness. The general format of SfA programs during this period included mass participation games, holiday and selected cultural activities (traditional dance, games and songs).

Towards the end of 1992 the relationship between all the relevant SfA providers began to improve. The former Directorate of Sport and Recreation Advancement of the Department of National Education launched a national Sport for All program in 1993 which attempted to involve all service providers. Much was achieved with modest funding. The absence of a formal government policy, however, hampered real progress and grass roots level support. The year of 1994 saw the end of the apartheid regime and the dawn of a democratic South Africa. This brought 30 million South Africans into the system – South Africans that were previously excluded from SfA. The resulting negative social scenario motivated concerted efforts to improve the quality of life and the acquisition of general wellness via Sport for All.

The emerging “African Renaissance” ideology of South Africa as well as the African UBUNTU spirit were instrumental in the development of the first democratic, mass participation, uniquely South African, SfA program. The South African National Games and Leisure Activities (SANGALA) was born in 1996 as a flagship campaign for Sport for All. In 1997, Sport for All and national mass participation programs were officially included in the government national White Paper (official policy) on Sport and Recreation. A synopsis of the history of Sport for All provision seems to indicate a shift in emphasis from an exclusive, political agenda to an inclusive, socio-educational development vehicle.

Social re-engineering, reconstruction and development were fundamental values that underpinned all social actions (including Sport for All) in the post apartheid era. The critical performance indicators of facilitating cultural harmony, constructive use of leisure time, improving health, strengthening cultural val-

ues, empowering communities, reconciliation, nation building and socio-economic improvement as well as combating the negative elements in the current social scenario directed and motivated the development of the SANGALA Sport for All program since 1996.

From 1999 on, the SANGALA Sport for All program was packaged into different projects: Training Sangala, Community Sangala, RecreHab, Corporate Sangala, Street Sangala, Platinum Pack / Senior Sangala Movers-in-Action and Re-creAction. These projects target the total spectrum of citizens. The structured partnership between government and private sector in delivering SANGALA has already impacted positively on the negative social indicators of health, crime and total community wellness. This was also recognised by other allied fields and government departments (Correctional Services, Health, Biokinetics, Education) and included in their strategies to redress previous social imbalances. The method of work changed from central provision by national government and non-governmental organizations, to community empowerment and decentralized provision.

For instance, because of the lack of facilities and infrastructure in the so-called black townships, the principle of *“taking the people to the event”* and not *“taking the event to the people”* was applied. The economic burden of this principle prevented a community based culture of Sport for All from taking root in the black townships and rural areas. A perception of *“no facilities, no Sport for All”* was created which still influences the effective delivery of mass participation programs in the immediate living environment of participants.

In a nutshell, from the beginning Sangala was characterized by the inclusiveness of all South African citizens. The legacy of the apartheid necessitated specific focus on historically disadvantaged and marginalized target groups. These primary target groups are the youth (youth-at-risk), women, senior citizens, prisoners and rural communities. Two secondary target groups namely families and managers (private and government sector) were also identified. Thus far, meaningful SfA activity is regarded as an essential source of self-esteem. It provides youths with positive lifestyle choices and alternatives to self-destructive behavior, such as petty crime, gang deviance and the abuse of drugs and alcohol. Sport for

All activities are used as an intervention and rehabilitation tool to lead youths-at-risk towards positive lifestyle choices and quality of life experiences. The Community Sangala projects specifically target the youth of South Africa.

In conclusion, South Africa's peaceful transition to a fully democratic government in the 1990s has been nothing short of a miracle. However, the transition from the demands of the "Struggle" left a nation fighting with the problems of peace. South Africa today is confronted with a number of social issues. Economic, political, demographic, technological changes and advancements have emerged as social problems. Now in times of increased stress levels, decreasing funds, fluctuating economies, increasing crime and poverty, the influence of SfA as community developer and "social remedy" has come to the forefront in the South African context. Above all, a synopsis of the history of Sport for All provision seems to indicate a shift in emphasis from an exclusive political agenda to an inclusive socio-educational development vehicle.

Conclusions

In short, Pierre de Coubertin's insight of sport for all in contemporary perspectives of social impacts may be considered successful in different countries, especially in those of Asia and North America. The same cannot be said of Latin America and Africa, except for the consolidation of social inclusion as the central focus of SfA, a result not explicitly envisaged by the restorer of the Olympic Games. Thus, from previous general trends detected in addition to the lessons extracted from Mozambique and South Africa cases, the following synthetic definition for SfA may be forwarded: "Sport for All is a mode of intervention in society by means of motivating the population as a whole or in segments to the practice of physical activities aiming at the inclusion of participants in leisure, health and sport developments".

Arguably, in the final analysis, despite the lack of a clear definition Pierre de Coubertin has also approached the idea of social inclusion by means of sport, which necessarily involves poor people participation among other social groups.

This interpretation can be ascertained by one of the most reviewed declarations from Coubertin's writings (1935) referred to top sport, but now here quoted emphasizing the premises related to inclusiveness and not the original elite sport development argument:

"...Not all young men are destined to become athletes. Later, no doubt, through enhanced public and private hygiene and through astute measures intended to improve the race, it will be possible greatly to increase the number of individuals capable of handling intense athletic education. It is unlike that we will ever reach more than about half, certainly no more than two thirds, of each generation. Currently we are far from that figure in all countries. Yet even if such a result were to be achieved, it would not necessarily follow that all these young athletes would be 'Olympians', i.e. men capable of contesting world records. I have presented this idea before, in an axiom (now translated into various languages) unconsciously accepted by nearly everyone: 'For every hundred who engage in physical culture, fifty must engage in sports. For every fifty who engage in sports, twenty must specialize. For every twenty who specialize, five must be capable of astonishing feats'".

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SPORT AND ETHICS



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Throughout the modern era sport has represented the generally accepted ethos of fair play and justice.

The English language has an unending register of phrases, idioms and sentences espousing the sanctity of sport in our society. All sectors of our society regularly use sports phrases –like “be a good sport”, “do not hit below the belt”, “foul play”, “you are off-side”, “shifting the goal-posts” and “a level playing field” – to highlight ethical behaviour.

Karl Marx, in his study of society said that religion is the opiate of the masses.

Today’s opiate of the masses is undoubtedly sport. None of us can really escape from the issue of sport. Maybe it is also the present day religion of the masses. Many of us are aware that the so-called experts of the games are not those sitting in the “Dug-outs”, but the many thousands who are watching the event from the stands or at home in front of their television sets.

Sport is now highly competitive. I believe there is nothing wrong with that. All of us want to win; not only in sport, but in any activity in which we are engaged.

But how we win is the issue. There are two ways of winning – hook or by crook.

This brings us to the issue of morality and behaviour. Morality and behaviour is about being good and doing good. But before we can deliver goodness we need to know what is bad.

How do we differentiate between good and bad?

Throughout history, philosophers have been analyzing morality and still continue to do so. It is interesting to note that the early Greek philosophers who were espousing acceptable moral behaviour gave little, if any, thought to the idea that slavery was inhuman. It has been recorded that Aristotle had at least five and Plato had about fourteen slaves. This can also be said about most of the pre-eighteenth century philosophers. Many modern-day protagonists of ethics did not worry much about colonialism either. The ethical morals of these philosophers are undoubtedly questionable.

So, how do we determine what is good and what is bad?

In the early years, religion played a dominant and crucial role in defining morality. In fact, religion still continues to play an important role in our ethical behaviour. Very few of us question religious beliefs. Religion is supposed to determine what is right and what is wrong.

Many believe that the society in which we live largely formulates and entrenches our moral behaviour and norms. For that reason modern-day ethics has now been whittled down to a code of detectable (visible) behaviour.

Many would say that religion was formulated for this reason. Whichever religion one follows, there is always the big brother syndrome – “someone is watching you”. Do not look over your shoulder. There is no one there; but you are still under surveillance.

How does this relate to ethics in sport?

Sport is played within set rules; and we are compelled to abide by these rules. But the rules do not list all the dos and don'ts – we also have to develop a code of conduct. In short, this is defined as “sportsmanship”.

Therein lies our dilemma; or is it a dilemma?

(Photographs are displayed)

As I stated earlier, sport has now become highly competitive. Winning is foremost in the minds of most people – participants, officials, sponsors and spectators.

Let's examine some of the aptly quoted remarks:

SPORT AND ETHICS

“Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence. In other words, it is war minus the shooting”.

George Orwell – British Author

“Winning is everything. The only ones who remember when you come second are your wife and your dog”.

Damon Hill – British Racing Driver

“If a tie is like kissing your sister, losing is like kissing your grandmother, with her teeth out”.

George Brett – US Baseball Player

In football, shirt tugging and grabbing hold of opponents racing for the ball are often so cleverly disguised that it is difficult for the referee to detect. And many of us will recall the very famous “Hand of God” goal scored by Diego Maradona of Argentina in the 1986 Football World Cup match against England held in Mexico.

Maradona, when recently interviewed on British Television said, “I don’t think it’s cheating, it’s cunning”.

Because of such comments and the unethical conduct of some footballers, there is a growing call for two referees to officiate at football matches. FIFA is vehemently resisting this call. What are our reactions?

Quite often, we see footballers arguing with the referee or disputing a decision when they are penalized. What for I cannot comprehend! The referee never alters his decision.

This is so different in cricket. Let alone arguing; even displaying dissent by body language never passes without a reprimand.

The major issue for sport nowadays is the issue of drug-taking. Very seldom does an athlete admit guilt. Even if the athlete does, it is always the fault of someone else.

No one disputes the fact that drug-taking enhances performance. What about

pace-setting in athletics – the so-called rabbit? Is this enhancing performance or not?

In 1999 the activities of the International Olympic Committee (IOC) came under world-wide scrutiny when the taking of bribes by some IOC Members was exposed. Thereafter the IOC adopted drastic measures and instituted the Code of Ethics. The debate, especially in the media, whether the Code is sufficiently all-embracing continues nevertheless.

Although sport is played according to strict rules, it is not possible to cater for every type of good conduct. Therefore, ethics becomes essential. Sadly, this has to be determined by the thoughts and acts of individuals.

Sportsmen and women are also very careful to ensure that violations do not lead to serious consequences. For instance, a footballer will be mindful before causing a violation in his own penalty area because the consequences are of a different magnitude than if the violation happened outside the penalty area. It is now quite often said that some of the acts of injury and unfair tackles are so well executed by some footballers that they far out-perform the actors of Hollywood and Bollywood.

Ethics has not altogether disappeared in sport. On the contrary, many of us still worship the sanctimony of sport.

Quite often a footballer will kick the ball into touch when an injury happens to a player from the opposing team. Violent arguments with the umpire now seldom take place on line disputes in tennis. Whether this is because of good sportsmanship or because of the stiff penalties becomes, however, a debating point.

In the good old days a cricketer always walked back to the dressing room when he knew that he was fairly dismissed. However, a South African cricketer made a wry comment recently about Australians by saying that an Australian batsman only walks when he is running out of bus fare. But when one watches a cricket match nowadays it seems all batsmen (now called batters) have run out of bus fares. They wait for the umpire to declare if he is out or not. Walking before the umpire pronounces his decision will nowadays receive a reprimand from the coach.

Sport in the end is about fair play and justice. And we need to imbue these

principles into all our youth who are crying out for decent role models. We should teach the youth to win with humility and accept defeat with dignity. And we should encourage team spirit. After all, we are social human beings and team spirit is important.

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WOMEN IN SPORT: GENDER EQUALITY AND GENDER IDENTITY



Anita L. Defrantz (USA)

Member of the International Olympic Committee

Chairman of the IOC Commission "Women and Sport"

Olympic Bronze Medallist in rowing

Sport belongs to us all. We are the only species on earth that takes part in sport. I believe that participation in sport is our birthright. Sport is a part of our nature as human beings.

Other species may play with their young. They may fight to preserve their territory, or to protect themselves against other aggressors. But we are the only ones that set up hurdles and jump over those hurdles to see who can get to the finish line first. I have seen ants climb on to a twig of water, but I have never seen ants line up those twigs to race across the puddle of water.

We enjoy sport because it involves a very powerful form of thought. Sport requires that the mind control the body through the dimensions of time and space. We derive great joy from this activity. Sometimes we experience a moment of excellence when everything we do works perfectly. In sport, we say that is "being in the zone". We are referring to the zone of excellence. If we can reach that zone through sport, reaching the zone of excellence outside of sport is also possible.

I believe that the Olympic Games is a celebration of human excellence. Not only because Olympians are among the best athletes of the world, but because they also compete with the highest standards of mutual respect and fair play. At the Opening Ceremonies of the Olympic Games and the Olympic Winter

Games an athlete representing all of the competitors recites the Olympic Oath.

“In the name of all the competitors I promise that we shall take part in these Olympic Games, respecting and abiding by the rules which govern them, committing ourselves to a sport: without doping and without drugs, in the true spirit of sportsmanship, for the glory of Sport and the honour of our teams”.

A representative of the Officials recites a similar oath committing all of the referees and officials to act with respect for those essential principles.

The Olympic oath is reflective of a deeper Olympic ethos of fair play and ethical behavior. There are many aspects of that ethos. For me, one of the most important aspects of ethical behavior in the realm of sport is ensuring that girls and women, who comprise half the people on earth, have the same opportunities as boys and men to participate in sport.

The Olympic Games today are far *different* than when the Modern Olympic Games began in 1894. It is well known that Baron Pierre de Coubertin the founder of the modern era of the Olympic Movement was opposed to women's competition. Nevertheless, he accepted the fact that women began to compete beginning with the II Games of the Olympiad at Paris, 1900. The Baron took no action to deny women's competition despite his public disdain for women's active participation in sports. From that time onward women have been an integral part of every edition of the Games.

Despite the progress that has been made, let us not forget that during the first three quarters of the 20th century women's opportunities were hindered by some preconceptions that women were too fragile to play sports and that athleticism was antithetical of true womanhood.

Women made up only a small percentage of the Olympic athletes and the number of women's Olympic events was limited. And, there was little thought of team sports for women. This lack of representation on the playing field was also repeated at the leadership level.

Through the first 85 years of its history, the IOC itself failed to elect a single

woman member. We waited until 1981 for women to be elected to the International Olympic Committee.

It was not until the mid 1990's that the International Olympic Committee (IOC) seriously moved to ensure that the principle of equality of women and men become a fundamental principle of the Olympic Movement. In 1995, President Samaranch created the Woman and Sport Commission as the Women and Sport Working Group. The work was to advise the Executive Board on strategies to fulfil the goal of having women involved at every level of sport. In 1996, at the 105th Session of the IOC in Atlanta, the IOC set the goal of having women comprise at least 10% of all decision-making boards in sport by 2000 and to comprise at least 20% of these boards throughout sport by 2005. President Rogge re-named the Working Group "the IOC Women and Sport Commission" in 2003.

The Commission, which I have chaired since its inception, has created strategies for increasing the number of women available for leadership positions. It also has worked to increase the number of events, disciplines and sports for women on the Olympic Program. It works directly with the NOCs to prepare women for leadership positions and undertakes research on women in sport.

In addition, conferences and seminars such as the quadrennial World Conferences on Women and Sport bring people together to share information. Each of these conferences has surpassed the previous one in numbers of participants, quality of the presentations and number of non-sport organizations as they recognized the importance of women's involvement in sport. In 1996, we organized the first IOC World Conference on Women and sport with 214 delegates from 80 nations. In 2000, the 2nd World Conference on Women and Sport was in Paris. Four hundred seventy participants from 140 countries attended. Marrakech hosted the third IOC World Conference on Women and Sport in 2004. More than 600 participants took part in that conference. The World Bank, the United Nations agencies and we joined in supporting this conference.

Each conference adopted recommendations that were sent to the IOC. The conference recommendations led to positive actions by the IOC. For example, the removal of the femininity test at the Olympic Games was a recommendation

from the 1st World Conference. While the test remains available, it is no longer mandatory.

Involving more women in leadership positions of organizations that are part of the Olympic Movement is one of the priorities for the Commission. We began by charting the number of women taking part in the decision making level of the IOC, the IFs and most important for our work, in the NOCs. We noticed that the increase in the number of women serving at the policy making level was quite slow at first. The idea that women must be a part of the executive boards has now become an expectation throughout the world of sport.

We have accomplished this through a strategy that involves working with the NOCs on a regional and language group basis. We believe that with the NOCs, it is important to provide education on the Olympic Movement for the women staff and volunteers for each NOC. To do this we developed a series of seminars. These seminars offered basic information and networking through regional gatherings of NOCs. We found that these seminars were essential in communicating an understanding of the IOC and in particular Olympic solidarity. We also encouraged the creation of women and Sport Commissions within the NOCs so that the knowledge could be shared with a larger number of people. We organized seminars in six regions from 1997 to 2000.

Because of the success of these seminars we decided to offer a second round of seminars. In this second round we held 13 additional regional seminars. We focused on helping the attendees develop goals and strategies to assist their NOCs implement gender equality programs, and to recruit more women who would work inside the NOCs as volunteers and staff. Two important needs became apparent during the second round of seminars: the need for greater media coverage of women in competition and the need for greater involvement of men in the promotion of women.

Each of the 19 regional seminars developed a list of recommendations. Those recommendations were helpful in developing the work-plan for the next level of seminar. Equally important, the recommendations were region-specific and could be used for work within the continental organization.

We commissioned a two-year research project from Loughborough Universi-

ty to learn about the women who were working within the NOCs. The research team sent questionnaires to and in some cases conducted interviews with women who were serving on NOC executive boards and as secretary generals of NOCs. These women provided important information about their experiences serving on policy-making boards and the way the NOC secretary generals perceived the contribution by the women. The study also investigated the methods used to recruit women to serve on the NOC Board. The research found that women who were joining the boards were well educated (78% of the respondents had degrees and 29.5% had post graduate degrees), and were active in doing work for the NOC. The study also reportedly noted that the women were interested in working on all aspects of the NOC operations and were not interested in working exclusively on issues relating to women.

The Commission also has looked at the leadership for the continental level. We learned through the regional seminars that it is important that the Continental Associations include women in their leadership. There are many areas of responsibility that can have a positive affect for the future of sport in a continent.

In addition, methods for increasing publicity for women and sports might be more available through the Continental Associations. In particular, the IOC is working to have cooperation with the Continental Associations to promote the IOC Women and Sport Trophy.

The IFs have made excellent progress with the goals. At present, there are only three Olympic sports federations that have no women at the top policy board. Those federations are FIFA, IBAF and the UCI (football, baseball and cycling).

All Olympic Winter Games federations have at least one woman on their top policy board. In the category of recognized international federations, there are eight that have no women serving on the top policy board. The Federations without women are: FAI, FIB, FIM, FIPV1 FIP1 IRB, TWIF and IWUF.

We recognized that the lack of publicity for women in sport and especially for the significant contributions of women in administration was an enormous problem. To address this problem the IOC World Trophy was created. This award annually celebrates the work by women or men or institutions to further the progress of women in sport. The President of the IOC presents the five trophies

to the winner in each continent and one to the winner for worldwide achievement. The IOC is working to increase the publicity around the conferring of the trophies and the purpose for which they are awarded. We have received 330 candidates (for 2006: 38; for 2005: 68; for 2004: 72; for 2003: 75; for 2002: 44 and for 2001: 33) over the four years that the trophy has been awarded. The recipients were of high caliber and continue to work on behalf of women in sport.

There have been two seminars for women in the media. The first was held in Mexico in 1996. It focused its agenda on Olympic values and various topics related to the Olympic Games. The participants also had the opportunity to cover the IOC Executive Board meetings and the General Assembly of ANOC and the Continental Associations. These journalists have continued to write about sport, and in one case a participant has become the host of a sports and news show.

On the field of play, the IFs have been good partners as every sport has worked to include women athletes for the program. At present, boxing is the only sport with no women athletes competing at the Olympic Games. Boxing already has a successful World Championship event and is proposing the inclusion of women's boxing at the Olympic Games. At the Olympic Winter Games, the disciplines of Ski jumping and Nordic Combined of the FIS have no women athletes. However, in May 2006 the FIS Congress backed a Canadian proposal to establish a women's ski jumping world championship in 2009 and recommended to the IOC that the event be part of the 2010 Winter Games in Vancouver. Vancouver may thus see the inaugural events in ski jumping and Nordic combined.

The percentage of women athletes at the Olympic Games has grown steadily since the early 1990s. At the Barcelona 1992 Olympic Games, women comprised 28.8% of the athletes. At Athens in 2004, women comprised 40.7% of the athletes. At the 1992 Albertville Olympic Winter Games, women comprised 27.1% of the athletes, while at the Salt Lake City 2002 Olympic Winter Games, 36.9% of the athletes were women.

In addition, the percentage of events for women has grown from 28.1 % in Barcelona to 44.8% of the events in Athens. At the Olympic Winter Games in Al-

bertville, 43.9% of the events were for women and at Torino 2006, 47.6% of the events were for women.

We looked at the Olympic and Olympic Winter Games participation by NOCs. We found that for the Olympic Games, there were only seven NOCs that have never had a woman on their team. Those NOCs are: British Virgin Islands, Brunei Darussalam, Saudi Arabia, Oman, Palestine, Qatar, United Arab Emirates. We are encouraging them to participate in future Games.

We are very grateful to Olympic Solidarity (OS) as our partner in our work. The funding to operate the many seminars has come from Olympic Solidarity. They also supported the IOC World Conferences on Women and Sport. OS staff members joined us throughout our seminars and conferences. In addition, OS has been open to our recommendations to ensure that more women receive the scholarships for athletes and coaches, and that women be present at all of the administrative courses they support. Furthermore, it has helped NOCs to create national conferences or projects for the promotion of women in sport.

We are aware that the IOC itself has not met our goals. President Rogge is unwavering in his desire to increase the number of women who serve as IOC members. Since 1981, there have been 21 women elected to serve as IOC members. At present, there are 15 women members. To meet our goal, we will need to have 23 women members of the IOC. I believe that we have the commitment to reach and exceed our goals in a very short time.

A great deal has been accomplished for the promotion of women in sport. For the IOC to fulfil its ethical obligations, there is a great deal more work to be done. We women and men have worked together to gain success thus far. It is vital to remember that for women's continued progress, we must do so with the mutual support of men. There is no doubt that women and men are different. That difference is the basis for the continuation of the species. Nevertheless, we are all absolutely unequivocally, equally human. Sport is our birthright.

THE OLYMPIC MOVEMENT



Urs Lacotte (SUI)

Director General

of the International Olympic Committee

Ladies and gentlemen,

It's a great pleasure to share with you this moment here in Olympia, the cradle of Olympism.

I was asked to present to you the Olympic Movement, its different components, the structure, its activities and the major challenges we are facing today and how we are handling them.

Whatever you want to know about the Movement you have to bear in mind, that there is one reference tool you should consult: the Olympic Charter. The Charter contains the fundamental principles and clearly sets out the roles and responsibilities of the different constituents of the Olympic Movement. Let me begin with the fundamental principles of our Movement:

What does Olympism stand for?

Olympism has to be understood as a philosophy of life which incorporates cultural heritage, from the ancient Games here in Olympia, and from Pierre de Coubertin's strong motivation to combine sport, culture and education based on the promotion of Olympic values, such as respect, fair play, excellence and joy in effort. On a more individual basis, de Coubertin, the founder of the modern

URS LACOTTE

Olympic Games, also insisted that sport combines in a balanced way the qualities of body, will and mind.

The Olympic Charter also provides us the framework for our role in society. Sport, Olympism and the Olympic Games are an integral part of today's societies.

For this reason it is important for us that we are able to rely on our fundamental principles such as universality, solidarity and impartiality, meaning that any form of discrimination on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement.

All constituents of the Olympic Movement have to adhere to these values and fundamental principles as its essence and motor and undertake efforts to promote them.

I encourage you to contribute yourself to this endeavour by acting accordingly and actively promoting the values.

Main components of the Olympic Movement

The Olympic Movement is composed as follows:

- The International Olympic Committee as the supreme authority;
- 203 National Olympic Committees;
- 35 International Olympic Sports Federations as well as many other non-Olympic Sports Federations and recognised organizations; and
- The Organising Committees for the Olympic Games (Beijing, Vancouver and London).

The key mission for all of these main components of the Movement is (for details see Olympic Charter, chapter 1, Rule 2):

- to ensure the regular celebration of the Olympic Games;
- to support sports organisations and events at local, national and international levels;

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- to promote all sport on all levels, from grassroots to élite and particularly sport for all and also in schools; and
- to promote the Olympic values.

The organisation of the Olympic Games

I have chosen the organisation of the Olympic Games in order to illustrate in the form of a case study the roles and responsibilities of the various constituents of the Olympic Movement.

The IOC:

- launches and supervises the bid process – at the moment we are in the bid process for the XXII Olympic Winter Games in 2014, which includes seven bid cities;
- elects the host city for the Olympic Games: the next time will be at the IOC Session in Guatemala City in 2007 for the 2014 Winter Games;
- analyses and votes on the Olympic programme: the latest changes were made in 2005 when baseball and softball were removed from the Summer Games programme;
- guarantees the transfer of knowledge from one edition of the Games to another and supervises the organisation of the Games carried out by the OCOG: for example the briefing of Turin Games in Vancouver at the beginning of July 2006 and the activities of the coordination commissions;
- supervises and controls doping tests and sanctions athletes with positive results; and
- generates revenue through the TOP sponsor programme with 12 world-wide partners as well as the TV rights negotiations which allow it to support each Organising Committee with around one billion US dollars.

The 203 National Olympic Committees:

- establish in accordance with the International Olympic Sports Federations the qualification criteria for their teams;
- select the athletes who participate in the Games and build a single team;
- prepare and organise their teams' stay in the host city: specific logistics for the team, communications, etc.; and
- finance the teams' stay (with the IOC's help) and allocate prize money for medal winners.

The 35 International Olympic Sports Federation:

- establishes overall qualification criteria for athletes who can then be selected by the NOCs;
- provide rules and regulations for each sport including referees and judges;
- organise the sports events in the venues made available by the Organising Committee; and
- provide the final results and award the medals.

The Organising Committees for the Olympic Games:

- make the whole infrastructure available (venues, transport, accommodation, security, etc.);
- finance the organisation of the Olympic Games (ticketing, sponsoring and merchandising) with the help of the IOC and the national government, with the latter financing in particular the basic infrastructure (venues, transport, traffic, accommodation and security).
- promote the Olympic Games worldwide and ensure a consistent "Look of the Games"; and
- at Games time, are in charge of all operations in close collaboration with IOC, NOCs and IFs.

Four challenges for the Olympic movement

There are several threats that threaten the Olympic Movement and its ideals. All constituents of the Movement have to acknowledge them and face them with no complacency.

- Doping is certainly one of the most important threats. Doping stands for a clear violation of three of our most important values: respect, fair play and equality for all. Those who put in question these values and principles are putting into question sport as a whole. Doping not only casts a dark shadow over the athletes and their performances but also on their environment, with medical doctors and scientists helping the athletes to cheat. The IOC is fighting using all possible means against doping, as the positive doping cases at the Salt Lake City 2002 and Athens 2004 Games prove.

Another threat comes from the over commercialisation of sport. It is interesting to see that the public perceives that the Olympic Games are the only sports event worldwide that have a so-called “clean-venue policy”. There is no publicity allowed in the Olympic stadia, and the athletes are not allowed to wear their sponsors’ logos on their outfits. We stick to this policy as we consider this direct association of commerce and sport in the stadia unfavourable for the Olympic spirit.

- Nevertheless, the Olympic Games are often seen as a commercial product driven by our sponsor-partners and the broadcasters which pay large sums for TV rights. The IOC’s position on this matter is very clear: TV coverage comes before revenue. We want the Olympic Games to be seen worldwide on TV.

TV rights holders and sponsors pay these rights fees only to be associated directly with the most prestigious sports event and the most powerful brand, the Olympic rings. We use this revenue (which is around 5 billion US dollars for 2010 and 2012), to support the Organising Committees for

the Olympic Games, the National Olympic Committees and the International Sports Federations. Some 92% of this revenue is spent on sports development and only 8% is used by the IOC administration. For some NOCs and smaller Sports Federations, the funds raised through the Olympic Games are often their only revenue and are essential for them to act independently and to promote their sport and values properly.

- Revenue can also easily be linked to another issue that has become more and more difficult to handle: corruption. We can take as example the corruption of referees and athletes linked to the betting industry. We have to follow this unfortunate development very closely. Transparency, particularly in regard to financial issues, has to be a prerequisite for the ethical governance of all sports organisations and administrations and also individual members of these organisations. The IOC has put in place an independent Ethics Commission, which looks into any cases that might be linked to suspected corruption of its members; and the IOC does not hesitate to expel them in the event that a violation of its rules has been proved.
- Racism and violence are two other phenomena that can put sport in danger. Fortunately enough, these phenomena have not yet reached the Olympic stadia, but we have to face the challenge together with all sports federations. Sports arenas can become the platform for the expression of social problems. In this particular fight, as in others, sport has to find a strong alliance with governments in order to find solutions. Laws against hooliganism are one possibility, though the problems probably also have to be tackled at their roots.

Opportunities for the movement

For all the threats facing the Olympic ideal, we have developed strategies to fight against them. However, we do not want these threats alone to dictate our agenda. For this reason we have developed together with all the main constituents of

the Olympic Movement other activities (1) in the framework of the Olympic Games, (2) for the development of sport and (3) for the development of our society through sport.

1. In the framework of the Olympic Games the notion of sustainable development is today an integral part of the objective setting of all host cities and host countries that are staging the Olympic Games. They have to prove that their candidature is based on a strong legacy for future generations and that they are basing their project on a strategy that takes into account the equilibrium of the economic, social and environmental impact of the Games. It is our duty to learn from mistakes that have been made in the past, and for this reason we have put in place a knowledge transfer system between the Organising Committees of former and future Games. Furthermore, a specific IOC commission was set up to submit recommendations on how to keep the size, cost and complexity of the Games reasonable.
2. The IOC also has a social responsibility. The development of sport is part of this and benefits developing countries in particular.
 - A large share of the TV rights revenue is made available to the developing countries through the Olympic Solidarity Foundation, which supports sport and, through this, the society of these countries. The IOC also supports infrastructure and employment projects such as OlympAfrica centres in various countries in Africa.
 - The development of sport is also at the centre of our Sport for All Commission, which strives to promote grass roots sport all over the world. We also support sport for people with disabilities, in particular through very close cooperation with the International Paralympic Committee.
3. Sport on the other hand also offers an ideal platform to assist people in their daily lives. For this reason we have developed close working relations with a multitude of UN agencies (UNHCR, UNEP, UN/AIDS, etc.) and the International Red Cross and Red Crescent organisations.

- We have, for example, developed together with UN/AIDS an information tool kit specifically for sports clubs and coaches so that they can raise awareness efficiently among their members of the dangers of HIV / AIDS.
- We regularly organise workshops with National Olympic Committees to share experiences on peace initiatives which can be undertaken in countries that are in conflict or post- conflict situations.
- We have a programme to promote women and sport, which strives to enable young girls and women to practise sport at the same level as boys and men or to take up more responsible positions in sports administrations in their countries.
- For the athletes we have set up a programme in collaboration with Addeco which enables them to reintegrate into civil society more easily after their career. These athletes give so much to the Olympic Movement and the public and often find it difficult to reintegrate into normal life. We have a duty to help them.

These examples show that we are taking social responsibility seriously, but I am also fully aware that we can, and have to do, more.

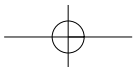
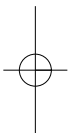
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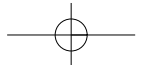
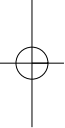
The aim of this presentation was to clarify the roles and responsibilities of the various constituents of the Olympic Movement, to examine the challenges we all face and the opportunities we can seize to have a positive impact on society. Let me end the presentation with three final remarks:

- The Games are the pinnacle, the engine of the Olympic Movement, but there is also another face of the IOC: the Olympic Movement and its values.
- Sport and the economy are closely linked and benefit from each other. However, sport has to define a clear framework and certain limits to this. There are factors that are non-negotiable, and to which we have to stick:

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- ☆ The athletes, their well being and the best competition conditions are at the centre of all activities linked to the organisation of the Olympic Games;
- ☆ All activities of the Olympic Movement, including the commercial ones, must have a positive global impact, from a social, environmental and/or economic point of view;
- ☆ Our commercial partners are considered as real partners, that respect our values and fundamental principles;
- The Olympic idea and its philosophy are to be continuously questioned and adapted to the overall context. The academic world, like the IOA, can contribute –through research and education– to a better understanding of Olympism in an ever-changing context through research and the development of messages and tools for the promotion of the Olympic ideal. Its educational role is elemental.





Allana Slater (AUS)

It's a great pleasure to share my Olympic experience with you today.

I feel very fortunate to have competed in two Olympic Games. Often people ask me 'Which games were better?' or 'How did they compare?' And my answer to this is simple, you can't compare the two Games, they were both very special - Sydney 2000 was in my home country and Athens 2004 was in the birthplace of the Olympics. Not many athletes get the opportunity in their career, to have two incredibly special and meaningful host nations.

I'm going to talk more about Sydney as it is very close to my heart.

Sydney was awesome! Competing in front of a home crowd, and in my case, 15,000 screaming Australians is magical, and even more so with a patriotic piece of floor music, Peter Allen's 'I Still Call Australia Home'. Throughout the routine I could feel the emotions of the entire crowd changing with the meaning of the music; to know that you have touched so many with your performance is incredible, the feelings so hard to describe! Because of the patriotic music I was using, not only did I get to perform this routine in the competition, I was lucky enough to perform it in the Gala event, which is usually only for the medalists. It was an honour to perform in such a show but the day was even more special because it was the three year anniversary, to the day, of my dad's death. I had only dreamed of performing in this Gala and there I was doing it not only for Australia but also for my dad. It is a day that touched my soul.

I was only 16 years old at these Games and being so young you can get a little over awed by the whole experience, but I managed to keep this in check, most of the time.

With a home Games comes a lot of added pressure to achieve a great result, perhaps above and beyond what you are capable of achieving, but yet this pres-

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sure seemed irrelevant when I looked around me and realized that we not only had the support of our own team mates but we had the support from the entire Australian continent – athletes and support staff, the volunteers, family, friends, and the general public. Truthfully, they were proud of us all, no matter the result, and they were not shy about telling you so!

Now, I may not have won a medal but, let me tell you, the gymnastics team won the all prestigious house decorating competition!! It's a tradition that the Australian team has to keep the spirits up and for the athletes to have some fun outside competition.

In Athens, I was four years older, the gymnastics team captain and had an Olympic experience under my belt, so I was better prepared mentally for the pressure and hype of the Games and was able to achieve my goals.

The Olympics is not just about the competition though, it is about the whole experience. I have so many wonderful memories from both games that are not to do with the competition. I will share with you one from each Games, otherwise I could go on forever!

In Athens I went to watch, along with 150 other team members, Australia's men's hockey team, the 'Kookaburras', play in the finals. Now, none of us had a ticket so we all walked in one big group singing the famous Australian song, 'Waltzing Matilda', when going through the gate. Security had no chance! While watching the game we all felt the highs, lows and the tension as the end drew near and when the Aussies scored the last goal and won the Gold we all felt like we had played a small part and so unbelievably proud of them. To see your team mates and friends (or anyone for that matter) fulfill their dreams is so touching that it is impossible to describe in words!

For Sydney, my memorable moment would have to be my favourite and most embarrassing. Like here in Olympia, we had a laundry service for the Australians. I had put some washing in, and like all uniforms my name was on everything. On the day of the closing ceremony I was ironing my shirt and a volunteer from the laundry service kindly yelled across the room "Allana, I have some underwear of yours that went missing!" I could have died, I was so embarrassed! But it didn't stop there, she continued on when I went up to her "I thought you

would like to know that Patrick Rafter brought these in to us this morning!” (only the biggest tennis player in Australia at the time!). Even worse I thought and turned a brighter shade of red but the final straw was when I remembered that it was only a few hours ago that I had been talking to him! Now all I could think of was Patrick Rafter holding up my underwear in his hands thinking ‘I don’t think these are mine’ and then finding my name on them. I now only put my initials on my clothes!

To finish off with, my journey and Olympic experiences have helped to shape the person I am today. My mind and soul has been touched and my life has been enriched and made extra-ordinary by the places I have been and the people that I have met. I know I will always be a part of the Olympic Movement and I am inspired to keep spreading the values of Olympism to future generations not only in my state and nation but also in the world.

Chantal Brunner (NZL)

I was privileged to represent New Zealand (NZ) at the 1996 Atlanta Olympics and the 2000 Sydney Olympics in the long jump. My experience was different each time.

The 1996 Olympics were special not only because they were my first Olympics but also because they were held on the 100 year anniversary of the founding of the Modern Olympics in 1896. There was some media debate at the time, with many commentators expressing the view that because the 1996 Games were the Centenary Games Greece should host them. However, Atlanta won the bid process, it was awarded the Games and set out to make them bigger and better than any Games held previously. In true American style, the US hosted a fantastic event.

Likewise, the Sydney Games were special in part because of their location. Being so close to NZ (a three hour flight) and the fact that NZ is unlikely to ever host its own Games, the Sydney Games were almost like a home Games for NZ as well.

Being part of an undertaking that enormous is quite daunting. I remember vividly sitting in the bus outside the Atlanta accreditation centre, feeling a mixture of delight, awe and disbelief that I was about to participate in the Games.

The scale of the Olympic Games venues and facilities are vast. One of the most important of these is the Athletes' Village. It must accommodate, feed and provide services to thousands of Games athletes and officials. One of the focal points of the Village is the main dining hall which stays open almost 24 hours a day, seven days a week. It's the perfect spot to sit, relax and celebrity spot. Because the main dining hall is so large, the NZ team has a tradition that we always sit in the same place for the duration of the Games. It means that you can always

find someone from NZ to sit next to and get to know participants from other sports whom you may only have seen on TV back home. It's quite a comfort to enter the huge dining hall and see the familiar black and white apparel of Team NZ. In Atlanta a famous hamburger chain was a major sponsor and offered free burgers in the dining hall. This proved to be a popular choice with athletes – I saw people filling their pillowcases with burgers and taking them back to their rooms.

The Opening Ceremonies of both Games were highlights for me. There are no words to properly express the feelings I experienced when I walked into those full to capacity Olympic stadiums (80,000 in Atlanta, more than 100,000 in Sydney) for the first time. Dressed in the traditional black blazer of NZ, I couldn't have been prouder or more happy. The atmosphere was electric. The hair on the back of my neck stood on end, I had goose bumps and I was smiling so hard my face hurt but I just couldn't stop. The stands were a mass of flashing lights and I remember looking for the NZ flag amongst the many displayed in the stand. I haven't experienced anything quite like it since!

Athletics is traditionally at the end of the Games program, so there is a lot of time to kill before competition day arrives. The organizers of the Games are aware of this and provide facilities to keep athletes entertained while in the Village. In the Atlanta Village there were a number of movie theatres, a small shopping centre, a ten pin bowling alley, an internet shack and a video games arcade. The Village television system also provided televised coverage of all sports direct to the Village on sport specific channels. With so much going on around you, it is difficult to keep your mind on the job you are at the Games to do. The wait seemed endless. I read, watched the sports coverage and went to the movies to help pass the time.

Finally competition day arrived. For those not familiar with how a long jump competition is run, please let me explain. The competition is split into two days – the qualifying round is on the first day, where all entrants get three jumps. The top 12 then go through to the final on the next day for a further three jumps. The top eight jumpers in this group then go on to have an additional three jumps.

In Atlanta I made the final, being the 10th of 12 qualifiers after the first day.

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Due to rain and technical problems, the start of the competition was delayed about 30 minutes. The qualifying round itself took three hours. My first jump was OK but not good enough to be in the top 12. My second jump was a no jump (or foul). That left me with one attempt to make the final. I remember thinking at the time that unless I could come up with something special in the final round, that jump would be the end of my Olympic competition experience. My last jump put me into 10th place. With only two places remaining in the final 12 and plenty of talent (including, at that time, the world leader in the long jump and the triple jump world record holder) yet to jump I had a nervous wait before my place in the final was confirmed. Somehow I hung on to that 10th place and progressed to the final the next day.

Qualifying for and then competing in an Olympic final were unbelievable experiences. In the final, I was surrounded by some of the icons of my sport – Jackie Joyner Kersee and Heike Dreschler to name just two. I was so excited when I was introduced to the crowd at the start of competition and felt such pride at being able to represent NZ in the long jump final – it had been a long time since the last time that had happened.

I finished tenth. Some months later I was contacted by the NZOC which informed me that my official placing improved to ninth due to the fact that an athlete, who had finished ahead of me, had been disqualified because of a positive drug test.

My memories of competing at the Olympic Games are ones that I will treasure forever. They are a truly unique experience. However, participation at this IOA Young Participants Session is equally unique and precious and I feel very privileged to have been part of it. At the Olympic Games, the pressure of competition and the number of members in each country's delegation make it difficult to interact with and really get to know people from other countries and cultures as we have been able to do over the last two weeks. It has been a truly memorable experience, which I know I will treasure as much as I do my Olympic Games memories.

Thanks for the opportunity to share my experiences with you this morning.

Eli A. Wolff (USA)

Thank you for this special opportunity to share my Olympic experience with all of you here today. I took part as an athlete in the 1996 Atlanta Paralympic Games and also in the 2004 Athens Paralympic Games, representing the United States in the sport of soccer. It was a great honor to participate and compete in the Games here in Greece, the birthplace of the Olympic Movement.

My experience as an athlete in the Paralympic Games has fostered and inspired my interest in the inclusion and human rights of people with disabilities. Taking part in the Games has led me to have many questions about the respect and value of people with disabilities in sport and in society. My involvement in the Games has also caused me to think broadly about the ideal sporting world and the ideal society.

At the Paralympic Games I recognized that there was excellent athletic competition where athletes were striving for excellence and full potential in sport. The athletes were competing together in appropriate sporting categories, just the same as the athletes in the Olympic Games.

Through my experience, I became interested in the way that athletes with disabilities and the sports they play are understood by society. I also became interested in the way that athletes with disabilities value themselves and the sports they play. In my experience, society and also the athletes themselves are confused about the purpose of the Paralympic Games.

Are the Paralympic Games a cultural festival for an identity group, similar to the Gay Games or the Maccabia Jewish Games, or are the Paralympic Games a showcase of Olympic sports for Olympians with disabilities?

It is my view that the Paralympic Games provide legitimate sports for persons

with disabilities such that the sports are in fact Olympic sports and the athletes are in fact Olympic athletes. It is my view that the Paralympic Games are organized primarily as a sport games and are not primarily organized as cultural games like the Gay Games or the Maccabia Jewish Games.

Sports for persons with disabilities are organized by ability and are sports first, and the disability identity of the athletes is secondary. Similarly, women's sports are organized by ability and are sports first, and the female identity of the athletes is secondary. Women are Olympians, not Femalympians. People with disabilities are Olympians, not Paralympians.

The current parallel structure, language and symbols of the Paralympic Movement as separate from the Olympic Movement, reinforce an identity culture model rather than a sport model, and create confusion for society and the athletes. It is my view that the Paralympic Games are the Olympic Games and the Paralympic Movement is the Olympic Movement. People with disabilities and sports for people with disabilities are a fundamental part of the Olympic Games and the Olympic Movement.

Examining questions concerning the relationship between the Olympic Movement and the Paralympic Movement has inspired further questions about equality and human rights of all people, and particularly questions regarding the ideal inclusion of individuals with disabilities.

What is an ideal society and sporting environment including people with disabilities?

It is my view that an ideal society and sporting community would recognize and value people with disabilities so that all opportunities and experiences are appropriate and valued as legitimate. In an Olympic Ideal we might see an inclusive Olympic Movement whereby there are no distinctions of Paralympic Movement or Special Olympics Movement. Sport for people with disabilities will simply be an accepted category of sport so that people with disabilities will play and compete at all levels alongside their non-disabled peers.

It is my opinion that a global society and sports world that embraces people with disabilities will actually be facilitating a more welcoming and peaceful society for all citizens of the world. If we can find a way to include people with disabili-

ities then we can surely include all individuals and unique differences in the process.

I see an ideal society whereby we are able to adjust and adapt to honor and uphold the human rights of all people. An ideal society is progressive and identifies rights to both prevent and respond to wrongs, and also respects each individual as equal and legitimate. An ideal society will learn from the exclusion of people with disabilities and move towards a future of inclusion and acceptance. In this ideal society, all people will work together to build and develop dignity for all.

In the process of exploring human rights and the ideal society, I have been fascinated by the philosophy and ideology of Olympism and have deeply felt the connection between Olympism and the inclusion of people with disabilities. I believe that Olympism and Olympic education is a critical catalyst to building an inclusive Olympic Movement. Olympism can transform opportunities for people with disabilities throughout the world.

Thank you again for the opportunity to share with you my Olympic experience. My experience has inspired and motivated me in all aspects of my life. My experience has allowed me to envision positive possibilities for progress and social change.

In closing, I would like to thank each of you for your commitment and passion in and through Olympism. Thank you for embracing the inclusion and human rights of all people regardless of difference.

Adam Pengilly (GBR)

Going to the Salt Lake City Games in 2002 as a coach to the GBR women's bobsleigh team was a great privilege.

The magic began when we walked in the Opening Ceremony behind the Union flag and then got cheered all the way around the stadium; being a small part of the first ever women's bobsleigh event added to the experience, and seeing the athletes you've coached compete at the highest level was fantastic. The Irish skeleton athlete I was also coaching then had the performance of his life and came in 4th – he was world ranked 17th!

It was towards the end of the two weeks I was there when Great Britain won their first Winter Olympic gold medal for 18 years in the women's curling final. The tension was incredible and the excitement almost indescribable.

The whole experience was truly Olympic in proportion, and gave me a strong desire to start competing again and qualify for Torino 2006 as an athlete – in the sister sport of Skeleton

After 4 years of hard training, sleeping in freezing conditions in my van to save money, and scraping by financially, I made it there. But just being there wasn't enough – I wanted more, and though I was ranked 9th in the world, I thought if everything went well, there was a chance of a bronze medal ahead of me.

I decided not to go to the Opening Ceremony this time as it would be very tiring and possibly cold or raining. My approach was more business-like this time. After a couple of days, official training began.

There were three days of training before the race and these went exactly to plan –better than ever before– as I found myself third fastest in the final training run. We had the next day off. There was lots of waiting and also equipment

preparation. I tried to stay relaxed and focused. Then the draw for the order was announced I was to be starting first! What an honour – to be the first off in the Olympic Games, and also very exciting, but nerve-wracking too.

So, finally the race arrived. I remember walking outside from the hot start house and feeling the cold, but fresh air on my face. The crowd was excited and noisy and the atmosphere pretty intense. I took several deep breaths and slowly walked towards the start line, focusing on doing the tiny things well and also staying relaxed and confident.

Time seemed to slow down and it was as if I was there waiting for a long while. My name was announced, the crowd cheered, friends from home shouted “Come on Adam”, the green light went, one last deep breath, and then I ran and pushed the sled as if my life depended on it. As I drove down the track my lines were good and the things I focused on went well, even though I was not flowing quite as well as I could. I crossed the line, thinking it was good, looked up at time and saw “Track Record”! YES, I thought to myself

Then I had to wait, to wait, and wait. Everyone else went down and at the end of the first heat I was lying 4th, just 0.02s behind the bronze medal! First job done – I’m in the hunt.

The second run was in reverse order, so the waiting continued, and I had to stop myself thinking about perhaps being an Olympic medalist, and concentrate on the task in hand.

Having had a good first run, I then tried to make the second perfect – to be special and spectacular, rather than doing all the key things very well. Finally the wait was over and my time had come. I felt confident and was looking forward to showing the world what I could do; I pushed off hard again and jumped on. First corner was great, as was the second, third, fourth – perfect; fifth seemed OK, but then it set me up wrongly for corner six. I was entering the curve in the worst possible place and there was nothing I could do; I hit the lump, shot to the roof and then lost all my speed. The rest of the track was perfect – so much so that only the gold medalist was faster through the final four corners, but by then it was too late. When the speed has gone in the middle of the run, you have no chance.

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I crossed the line and before looking up, I was hoping so, so much that it was OK, but in my heart I knew my chance had gone. And there it was, I finished 8th. I should have focused on exactly the same as the first run.

I was so disappointed and it was very hard to take, as you never know what is going to happen in your life, and the Olympics only come around every four years. The next time will also be even tougher – Canada, the top nation, will have massive home-field advantage. However, the experience has taught me a lot about the things which really matter in life – my belief and relationship with Jesus, and the people I care about – my family and friends. It has also taught me more about the specifics of competing at an Olympic Games Event.

I had always planned to be in Vancouver 2010, and the disappointment from Torino has made me even more motivated to not only achieve a medal, but aim to win. I don't know if I will, as becoming an Olympic champion is incredibly difficult, but I will certainly be giving it everything I can!

Paul Murray (AUS)

I was lucky enough to be part of the Australian winter Olympic team for Torino this year as a XC skier in the event of sprint which was 1.400 meters long.

This was my first Olympics after just missing selection in 2002 by 3 seconds.

Winter sports in Australia make up a very small part of our sporting culture, so people are often surprised when they see that we have a winter Olympic team.

Even though for most sports we are competing against the same athletes as we do in the world cup, its hard not to get caught up in the hype of the games if it's your first time. The excitement of moving into the village, all your new uniform and gear and meeting the other athletes for the first time from both your country and others!

In the build up to the games, both before and after I had qualified for the team, I had tried to imagine how it would feel when we marched into the opening ceremony stadium and they called out "AUSTRALIA".

It's hard to describe how I felt at that single moment, but the atmosphere was electric in that stadium. You are marching with your teammates, you are marching for your country and the whole world is watching.

When I think about all the training and sacrifices that I made in an effort to make that team, it was worth it for that single moment alone. It's a moment that you never want to end and it's a moment that I want to have again in Vancouver.

I didn't compete until day 12, so that meant I had a lot of time to adjust to the surroundings, the altitude and refocus after all the excitement of the first few days. For me this meant continuing with normal training, trying to rest as much as I could, and not get too distracted by other things going on, which is easy as

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there are lots of events that you want to go to, but we managed to get some TV's in the village so we could support our teams by shouting loudly and cheering at the TV.

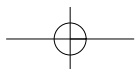
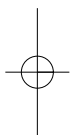
I was lucky enough to have my family and some friends make the trip from Australia to come and watch me compete.

There is no doubt that having your family there cheering for you in the biggest competition of your life is not only great for you but for them too as I found out talking to them afterwards; they were such a big part of the journey themselves in different ways that the experience was as exiting for them as it was for me.

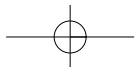
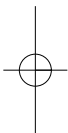
Six days before my competition I got sick. The village was very tight and slightly overcrowded in our building, so once someone in our team got sick, it was almost impossible to avoid it, and most of our team ended up getting sick over the last 10 days.

To be honest I was pretty angry and frustrated the first 2 days I was sick, but I was still hopeful of a miraculous recovery. In the end, I was healthy enough to race and finished 51st from 80 starters, a very disappointing result but an Olympic experience that I hope will help in the lead up to the next games in 2010. Looking at the positive aspects I felt I skied the best that I could on that day without making mistakes and giving it everything I had.

Every single athlete there wants to have the performance of their life on the world's biggest stage. For me this didn't happen, but the lessons that I learnt, the people that I met, the experience of being an athlete and the honor that I felt representing my country were well worth my efforts. These are the things I chose to take with me from my first Olympic experience.



Reports on the Workshops



REPORT
ON SPORTS COMPETITIONS
Laurel Brassey-Iversen (USA)

Events winners

BASKETBALL

Green Team

Laura Coria	(ARG)
Annamaria Mecseri	(HUN)
Mariko Alassane	(MLI)
Thi Bich Van Ha	(FRA)
Maciek Ryszkolski	(POL)
Ida Fahany	(MAS)
Kliton Muca	(ALB)

TABLE TENNIS

Women's

Magdalena Goronska	(POL)

Men's

Ilvars Koscinkevics	(LAT)

46th INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS

TENNIS

Katsuja Otsu (JPN)

Lana James (VIN)

VOLLEYBALL

Dignity Team

SWIM GALA

*Women's Butterfly**Men's Butterfly*

Maristella Angulo (PER)

Bernardo Schwengber Alvarenga (BRA)

*Women's Backstroke**Men's Backstroke*

Maristella Angulo (PER)

Bernardo Schwengber Alvarenga (BRA)

*Women's Breaststroke**Men's Breaststroke*

Marlene Kristensen (DEN)

Bernardo Schwengber Alvarenga (BRA)

*Women's Freestyle**Men's Freestyle*

Natalie Ferdinand (BAR)

Bernardo Schwengber Alvarenga (BRA)

Diving Competition

Dyri Kristjansson (ISL)

REPORT
ON THE POETRY AND LITERATURE WORKSHOP
Dr Cesar Torres (ARG) and Maha Zaoui (TUN)

This year we were assigned to organize and supervise the poetry and literature workshop. It was the fifth time in a row that Dr Torres has had this responsibility. Although she had participated and collaborated in the workshop before, it was the first time that Ms Zaoui coordinated it. As in previous years, many discussion group coordinators graciously helped in this activity. In this regard, we would like to thank Mr Eli Wolff (USA), Ms Andri Iakovidou (CYP), Mr Nikos Roukas (GRE) and Ms Ishrat Bundhun (MRI). The workshop meetings were announced in the lecture hall as well as in the discussion groups. As scheduled, they were held on the evenings of June 25 and 28, which had 36 and 30 participants respectively. Both participants and discussion group coordinators contributed to the workshop. The activity was carried out in the hut by the swimming pool.

The meetings were organized around two topics, which in our experience facilitates the work by providing direction and focus. Participants were informed of these topics beforehand to start reflecting and writing about them. The first evening was dedicated to “the night”. After explaining the purpose of the workshop, we asked participants to think about the sounds, colors and scents of the night at home and in Olympia. Then we invited them to describe the personal and cultural meanings associated with the night. After a wonderful exchange of ideas, experiences, and stories, we asked participants to write poems about the night. Those who wanted shared their writing with the whole group. We finished the meeting reading poems and short stories written by famous poets and writers revolving around the night, its mysteries, and invitations.

The topic of the second meeting was “love”. As done in previous workshops, we approached this rather complex phenomenon by listening to popular love songs, reading their lyrics, and reflecting on the issues underlying them. After this, we exchanged ideas about these issues and read poems written by accomplished poets about the experience of loving, being loved, and the loss of love. Participants started writing on their own, which prompted some of them to suggest talking about the different types of love people encounter and cultivate in life. Another round of writing ensued. The evening finished with participants sharing their writings and with the whole group enjoying another round of popular love songs. It is worth mentioning that, to our delight, twice during the meeting participants insisted on continuing with the reading of their writings and discussing about the topic at hand.

This year we made an effort to attract both English and French speaking participants. This required translating everything that was said in the exchange of ideas about the topics proposed and the poems read. In this regard, we were fortunate in being helped by Ms Bundhun and some participants who had an excellent command of these two languages. We thought this promoted participation in the workshop, enhanced its production, and enriched the overall experience. In both meetings, we invited participants to share short poems in their native language and then explain in English or French the gist of their meaning. It is wonderful to listen to people expressing themselves in their own languages. They liked the idea because, as one participant said, it reveals something important about who they are and where they come from.

We not only greatly enjoyed coordinating this activity but also think that it was highly successful. This workshop is a relaxing, peaceful, and significant activity in which participants find the time to reflect about the topics proposed and the experience they are having in the Academy. It is a nice respite. Several participants indicated to us how much they liked and benefited from the workshop. In conclusion, we would like to thank all of those that in one way or another contributed to the success of the workshop. Finally, we must thank the participants in the workshop for their openness and enthusiasm to share their views and writings. Below is a poem written by a participant during the workshop.

Untitled – Phelane Phomane (LES)

Love?

I don't know

Love, so Powerful?

No, better

Love, so Strong?

No, harder

Love, Impossible!

Maybe

A high from a drug

So Cruel

A pain from a needle

So soft and sweet?

No, simpler

I know not what love is

But it does

You don't see it

But it's there

You don't find it

It finds you

You don't choose it

It chooses you

It feels you

You embrace it

You become one

With love

For love

In love

46th INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS



From the swimming gala at the swimming pool.



Olympic Day run on the 23rd of June 2006.

REPORTS ON THE WORKSHOPS



Two of the teams that took part in the football tournament.

REPORT
ON THE FINE ARTS WORKSHOP
Myrsini Vardopoulou (GRE)

I have worked until now many times with young people who wanted to learn to draw or for whom fine arts were in a way part of their activities. The proposal to take over the Fine Arts Workshop of the International Olympic Academy's 46th Session was, however, particularly interesting for me. Above all, I was thrilled by the possibility to work with people of different nationalities and cultural origin, who in their majority had no real connection with my discipline. Although this was the first time I attended the IOA's Session, I quickly realized that the purpose of the artistic activities was not to train young painters –something that would not have been impossible for some participants had we had more time– but rather to create the conditions for people with different motivations probably but one thing in common: Olympism, to work together.

“Ethics”, the special theme of this Session was an opportunity to create a number of things during our stay at the IOA's facilities. Drawing materials that were available in the workshop and others that we obtained for the requirements of this Session were used by some participants who were obviously interested in drawing anyway and felt they could best express their thoughts on the special theme we were considering in this way. Something needed to be done, however, to ensure that most or all participants would participate in a common activity.

Often, when someone joins a company he will adjust everything to the others. Would it therefore be possible to have an art work created by 200 painters? And what would be the result? Maybe such a work could simply be a memento from their participation in the Session. I prepared a rather large piece of card-

board with a drawing that waited to be completed with the participants' contributions. Together with the other coordinators we took advantage of the "Olympic Day Run" to invite all participants to the art workshop at the end of the sports activities on that day.

Finally, they all came on time, making the most impressive entrance in the workshop's area. They came in jogging and immediately located the spot where the half-finished drawing was waiting for them. They used the materials I had prepared for them earlier so that they could write or draw something of their own. They would pass on the brush or felt-pen to their neighbor once they had finished working. There was regularity in the whole process, but this did not make things formal; they appeared to enjoy it, often commenting on the work of somebody else. I watched how they made sure to leave space for the next person and even when it seemed that there wasn't enough space for all, they managed to squeeze in.

It didn't matter at all whether what they produced was a work of art; what was important was how the whole process was directly linked to a primary motivation: the wish to work together and fit "the whole world" into a piece of paper and that the meaningful dimension of this whole process had nothing to do with the separation between the subjective or objective character of our actions.

The first attempt to bring them all together as they improvised had succeeded. However, people were still coming to the workshop who wanted to draw with the Olympic rings being the most popular subject, followed by free compositions and landscapes. The workshop though had to work with all participants or as many as possible. Our new theme therefore had to be one that inspired people, with "ethics" as its core element, whilst not excluding those who did not prefer painting over some other activity. Moreover, the next theme needed to be more focused without losing the element of improvisation.

I felt that if it were not possible to bring them all in, the activity should at least be aimed at all participants. The presentation of the theme of the eastern and western metope of the temple of Zeus in Olympia was selected as the next subject for our artistic activities. The all human character of the ancient sculptures, which bears no relation to the narrow framework of confined localism promoted,

46th INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS



The participants are singing holding each other during the last social evening.



Traditional greek dance at the arts happening.

REPORTS ON THE WORKSHOPS



Meeting with other cultures through a traditional dance and a game.

on the contrary, in the best manner the universality of the Session and its special theme by means of the expressed idea of what is “beautiful”. This kind of choice led us to a multi-show where the image of the metopes had to remain unchanged, while the participants’ action would be developing in parallel and with semiological references. Participants interested in taking part would be playing the corresponding roles to those depicted on the two metopes.

The “staging” required that they should move imitating –symbolically– the movements of the battle between the Centaurs and men, until they reached their final position (as on the metope) and then continue with new movements in order to recreate the theme of the second metope and finish by taking their final positions as those depicted on the metope.

I was greatly concerned about the way I should stage the presentation, which should at all cost avoid any folkloric or descriptive outbursts that could harm the essence of the message and the aesthetic quality of the sculptures. For this reason, the use of image and sound with the help of an especially designed art video, with pictures of the sculptures to the music of Papathanasiou’s *Mythodia*, would accompany the performers and provide the necessary realism for the show. I was convinced that the harmony and grandeur of the ancient Greek sculptures would more than make up for any inadequacies of the setting.

For the final image and feelings, the soul and the actions to converge, the conditions had to be there that would allow spectators to perceive the subject almost immediately, whilst triggering the strongest responses of the actor-participants themselves. In reality, the little time, which participants had because of their other obligations, did not allow them to make enough rehearsals for our performance or to take part in lengthy discussions in order to analyze the subject and the substance of the performance. In order to have as much time as possible to prepare, we decided to present our work during the Arts Happening at the end of the Session. It is true that we would all have to work a lot for something that would only last a few minutes and would then be lost. This was why I felt that in addition to the performance we had to plan something else, which would remain in the IOA’s facilities.

The creation of a multicolored –with all the colors of the Olympic rings– and

multicultural tree, which would feature on its trunk the face of all participants and coordinators, was the answer to these concerns, which had to be carried out together with the preparation of the performance for the Arts Happening.

The cooperation of Mr. Themis Lainis and Ms. Youla Pipili proved extremely valuable in overcoming all these problems. Without their help I am sure that the results would have been much poorer. Multimedia design programs were obtained from Athens; I used the library's computers to set up the performance's video, whilst working with Youla and 18 participants who had shown interest in the performance on their stage presence. The ingenuous element in our video was its introduction, which featured the figure of a "multi-man" made up of all the world's races, which was identified in the end with the image of Apollo at which point the sculptures appeared on the screen to mark the "actors' " entrance on stage. This linking of modern man with the ancient metopes gave its title to our work: "Apollo". When it was ready, we showed it to the people who were involved in the show to give them a clearer idea of the overall presentation and had two more rehearsals. Out "actors" would come on the stage wearing jeans, white shirts and no shoes. There was no intention on our part to have them simulate gods or demigods. They remained contemporary men who tried to convey to us the message of the metope, "The human race will win". What else could history offer us as passive memory?

When it was finished the tree was carried to the central area of the Academy above the Arts Happening space, but covered up so as to be the surprise at the end of the show. When everything seemed to be over, something more had to happen that would speak to each and everyone.

The day of the Arts Happening finally arrived and everything went smoothly as planned. When it was all over, I had a multitude of ideas about things that could have been done and had not or things that could be done in the coming years. I was also thinking of ways to improve the technical aspects. I felt that the results would probably have been better if we had more organization, more time, different kinds of activities and who knows what else. Maybe these thoughts were not totally meaningless since progress and culture is our umbilical cord with life. But what would be the meaning of all this if it all became more professional los-

ing the spontaneity typical of a human being who feels more than he knows in search of a common communication code?

During my stay at the IOA facilities I had the opportunity of meeting and working with many people and I also had the opportunity of making many new friends among them. As an individual I felt satisfaction in conveying a message of closer ties among people through our country's cultural tradition. For all this I wish to warmly thank the President of the IOA Mr M. Kyriakou and the Dean of the Academy Mr C. Georgiadis for giving me the opportunity to run the Fine Arts Workshop. I also wish to thank Youla Pipili and Themis Lainis, Ishrat Bundhun and Stephanie Souron, the Red Cross staff who gave us everything we needed for our creative work, the people at the Secretariat, the technicians and all young participants who shared my ideas and worked with me. Finally, I want to thank



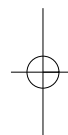
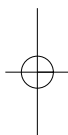
The participants express themselves in an artistic way at the fine arts workshop under the guidance of their coordinator, Myrsini Vardopoulou.

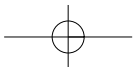
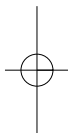
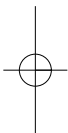


REPORTS ON THE WORKSHOPS

my talented friend Vassiliki Tzachrista who introduced me to the style and philosophy of the IOA.

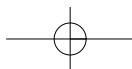
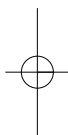
I am certain today that all the owners of the painting by 200 artists will agree to dedicate it to our friendship, to dedicate our performance “APOLLO” to us all and our “multi-colored tree” to the idea of Olympism with the wish that we may meet again.





Consolidated Reports of the Conclusions of the Discussion Groups

The Consolidated Report of the conclusions of the discussion groups was conducted with the assistance of the coordinators.



CYCLE A'

Question1

What does Olympism mean to you? Do you think that the values of Olympism could form the basis of a pedagogy?

1A. It is worth noting that not everyone was aware of “Olympism”. However, for those who were, Olympism meant the following:

- A philosophy of life involving body, mind and soul based on fundamental ethical principles, which promotes participation in sport. It is the celebration of the human spirit through sport.
- Olympism is more than sports competitions. It is a series of values and ideals (e.g. friendship, fair play, education through sport, striving for personal excellence, peace, solidarity, understanding, altruism, equality, respect for each other and for the rules, honour, dedication and well-being) that could easily form the basis of an educational system.
- It transcends cultures, ideologies, religions, and political beliefs; therefore, it has the potential to unite people from all backgrounds, particularly through sport and the spirit of competition.
- Olympism gives values to the Olympic Movement; it is also the dissemination of those values, in sport, in school and all other aspects of life.
- Olympism offers individuals an opportunity to improve themselves and their approach to life; therefore, it offers society as a whole an opportunity to positively develop.
- Olympism is learning human values through sport and physical activities practiced without discrimination.

- Olympism is an association between sport and culture.
- Olympism encourages people to overcome themselves.
- Olympism lives in the heart of everyone who believes in the true essence of sport.

1B.

- The values of Olympism are already present in some educational systems but they are not recognised as such. These values can form the basis of a pedagogy because they reflect fundamental values that aim to foster international unity and understanding. As such they could be acceptable and incorporated into the educational systems of all the countries. These values influence not only sports-related school subjects but can stimulate cultures to evolve. Olympism can also form the basis of a pedagogy because it encompasses teamwork, compromise, and problem-solving.
- To realise Olympism we have first to understand its concepts and values. Once we understand it, we can move forward. Believing in the values of Olympism is also necessary to implement its teaching effectively.
- Olympism's values can be adopted by every country but each country's values need to be respected as well.
- There is a need to stay open-minded because not everyone loves sport. Since the principles of Olympism are relevant to everything, teaching it should be conducted through more means than just physical activity.
- We should teach Olympism to young people, who will be the next sporting generation, from an early age, giving them time to absorb its values.
- We also need to ensure that governments believe and deliver the message of Olympism
- Every single child, parent, coach and teacher in the world should be exposed to Olympism in order to become better participants in society.
- The IOC must continue to encourage this philosophy within all their affiliated and allied organisations.
- It is our responsibility, as Academy participants, to be role models and educators, to challenge structures and inspire change.

Question 2

Are athletes educated adequately on the issue of doping? Do athletes bear any responsibility for this issue?

2A. Generally, it was felt that the majority of athletes know, to a certain extent, what doping is, but are inadequately informed on the issue. Athletes may know about performance enhancing drugs, but not about medications which contain banned substances. It was agreed that awareness must be improved across all levels within sport and that the following issues should be taken into consideration:

- There are differences in each country and in each sport. Athletes from less economically developed countries and/or those coming from rural areas often have poor education.
- Some athletes trust their coaches and doctors and don't bother to educate themselves (they are naive).
- In some cases, even when an athlete is well educated on the issue of doping, the pressure from society, sponsors etc. to win is so great that it can cause a vicious circle.
- The majority of athletes are aware, especially in the economically developed countries, but some try to find loopholes in the rules. Rules should be enforced through better education and punishments should be more severe.
- Standardised drugs awareness campaigns, testing and bans should be enforced for all athletes across all sports at all levels.

2B. As to the responsibility of the athletes, the groups vehemently agreed that each athlete should bear some responsibility for the management of their own sporting career and therefore have a responsibility to play an active role in this issue. They should be proactive rather than passive. However, when answering this question most groups considered additional issues regarding the topic and then provided suggestions for solutions.

- The education level differs, depending upon the group of athletes we are referring to, either the elite or recreational athlete.

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*Discussion group under the guidance of its coordinator,
Laurel Brassey-Iversen (on the right).*

- Consider the differing doping legislation within each country and the standard of communication methods which are used. Do all athletes have equal access to information?
- Ensure that all information (e.g. the banned substance list) is adequately translated into all languages not only French and English.
- Ensure that athletes are educated sufficiently to be able to make informed decisions regarding their own careers and to have the strength to resist those who may try to sway them from the “ethical” pathway.
- Consider what support networks exist for each level of athletes and the responsibility which all of the members of that group bear.
- Doctors, coaches and national federations should also share the responsibility for education on doping and the consequences for athletes/sports.

Question 3***What is the importance and role of Olympism in today's technocratic society?***

Olympism is important in every aspect of life in the current technocratic society. Therefore, Olympism must remain true to its historical roots and strong against extrinsic threats that have emerged over the last decade.

- Olympism can offer a balanced ethical approach to life to any individual who is aware and respects this way of life. If it is respected and followed in life, it could act as a counter balance to the ongoing degradation of ethics within modern society.
- Olympism could bring a new way of thinking to those that see only the Olympic Games and not the ideology behind it. It could bring a balance between the values of capitalism and social responsibility, as well as the commercial, technical and selfish elements of a technocratic society.
- Olympism can be considered as a teacher that educates us about the values of life. It could provide stronger communities, increased well-being and quality of life and could facilitate a possible change in priorities.
- We must acknowledge that Olympism's role differs among nations, taking note of their various cultures, traditions, history and knowledge and then take this into consideration when developing the dissemination methods for Olympism. It could play a valuable role within certain cultures by promoting its ethical values in collaboration with and through institutions which have similar values (e.g. church).
- Olympism should continue to focus on education in the way that Pierre de Coubertin envisaged. The Olympic Movement can influence local and national curricula to include sports and Olympic values as an integral part of education, especially for the youth. The promotion of Olympism could be partnered with another campaign, such as the fight against obesity, to deliver its positive educational role within society.
- Olympism and a technocratic society can benefit from each other. Technology can be an opportunity and a threat at the same time. It can be used

to spread the ideals of Olympism throughout the world more effectively (e.g. technology and the media can enhance fair play and Olympism can enhance the values of society).

Question 4

What factors encourage unfair play and the violation of written/unwritten rules?

There are numerous factors which encourage unfair play and the violation of written and unwritten rules and they can be distinguished into intrinsic and extrinsic ones.

Intrinsic

- The athletes' own personal ambitions and "inner demons" as well as the search for a better economic status and improvement of their conditions.
- The individuals' desires for glory, fame, prestige, power and success as well as for awards and monetary gains.
- The pressures placed by the individuals' internal psychological processes and egos to win at any cost rather than respect the rules.
- The athletes' dependency on or addiction to success plus their negative reaction to losing spurred on by the attitude that "second place is first loser".
- The lack of athletes' awareness of the unwritten rules within the sport could lead them to act unfairly without realising that this is what they are doing.
- The athletes' lack of education on fair play at an early age by their coaches.
- The pressure of the athletes' perceived personal obligations to support their families.

Extrinsic

- Pressure for success exerted on the athletes from different stake holders such as their family, coaches, doctors, sponsors, sport federations, governments and other institutions.

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- The pressure from the media on athletes to perform and act as role models as well as the media coverage being centered on winners only.
- The distortion of moral values in society in general and the ever growing corruption.
- The lack of available information which may result in athletes having different codes about what is fair and what is unfair.
- The political pressures from national rivalries and boycotts as well as from political ambitions.
- The larger than life economics behind sports.
- The professionalism in sport and professional leagues which may blur the line between fair and unfair play.

Question 5

What are the actions that governments and WADA should take in the fight against doping?

WADA and governments:

- Could work more closely together to inform each other and develop sensible policies and national legislation.
- Should develop and continuously evaluate stricter laws that would facilitate harsher sanctions on athletes, their support staff and national sports federations for doping violations.
- Should consider adopting the methods used in the Ancient Olympic Games of highlighting those who cheat.
- Should develop and implement educational programmes and awareness campaigns for athletes, support staff, media, youth, sponsors etc.
- Should identify national role models and international officials that will be trained and will assist with the dissemination of materials and information regarding the World Anti-doping Code and related issues.



*Commemorative photo of the french-speaking discussion group
in front of the sculpture of Niki by the sculpturer Pavlos Kougioumtzis.*

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In addition, WADA should:

- Support nations, with the help of Olympic Solidarity, that do not have the tools and resources to implement anti-doping programmes.
- Organise conventions for governments, NOCs, team doctors and athletes either annually or every two years to create a forum for discussion on the World Anti-doping Code.
- Increase the number of drug tests both in and out of major and minor competitions.
- Pressurise and ensure that all countries adopt and adhere to the World Anti-Doping Code.
- Work closely with the professional leagues and force them embrace and enforce WADA standards.
- Publish the negative tests of athletes therefore focusing on the significance of a “clean” athlete rather than on the guilty athlete.
- Keep monitoring and researching medical substances in order to keep pace with the pharmaceutical industry.

Finally, governments should:

- Appoint an independent national physician responsible for ensuring that all athletes and support staff are tested on and educated in anti-doping policies and banned substances.
- Recognise athletes, together with NOCs, that compete drug free and provide assistance through rehabilitation programmes for athletes who offend.

Question 6

What rights should athletes have today?

Athletes should have all basic human rights. In addition, they should have the right to:

- Compete in a fair, drug free, safe and secure environment.
- Compete and be treated equally, with respect and fair play, regardless of race, religion, gender and political beliefs.
- Choose, play and enjoy their sport at any time and place around the world.
- Be informed about sport, nutrition and anti-doping.
- Prove themselves after a doping offence.
- Gain knowledge about Olympism and be educated about its ideals and principles.
- Compete without negative pressure from the media, sponsors, spectators and the government.
- Support from the government, NOC, sport federations, peers, family, friends, coach, spectators etc.
- Access to legal advice, insurance and medical treatment when needed.
- Access to basic amenities (nutrition, water, accommodation etc.) and to adequate equipment and facilities as well as to qualified coaches.
- Access to basic school education and to continuous education during and after their sports career.
- Financial support during their career and for a specified period of time after retirement. However, one group questioned whether athletes should have a right to financial assistance.
- Form global associations that could present their concerns to governments and other global organisations.
- Be represented in sports federations and participate in the governance of sport.
- Freedom of choice.
- Privacy outside competition.
- Represent one's country, wearing the country colours and name on the uniforms.
- Have fun.
- Make mistakes.

Finally, those athletes that are under the age of 18 require further protection and support.

Question 7

What are the challenges of implementing an Olympic Education programme?

It is a challenge to:

- Identify educated teachers and professionals to deliver, maintain and monitor Olympic Education programmes and ensure that they are effective and efficient.
- Ensure that teachers understand Olympic Education. All teachers need to be able to see why Olympic Education is relevant to them, regardless of whether they are a physical education teacher or not.
- Implement Olympic Education in the workplace or outside formal educational systems. Olympic Education must be offered to everyone.
- Overcome lack of interest in and knowledge about Olympic Education. It is questionable as to whether or not it is possible to teach Olympic Education to skeptics or to those with negative values.
- Engage countries, NOCs, current and past Olympic athletes and volunteers to disseminate Olympic Education programmes.
- Determine the responsible organisations that could implement Olympic Education programmes.
- Secure funding to implement Olympic Education programmes.
- Find the right time to launch an Olympic Education programme in order to convince the government and various related institutions to adopt and support the programme.
- Do different things to meet the needs of specific audiences (e.g. children, young people, teachers etc.).
- Provide help for all countries to adapt Olympic Education programmes so as to suit their cultures.



Discussion group participants together with their coordinator Jan Paterson under the shadow of the eucalypts.

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- Create a “one size fits all” programme to meet the needs of everyone.
- Change public perception that Olympism is more than just a sporting event.
- Have enough tools such as books, videos, internet websites etc. to keep the Olympic Education programmes interesting and exciting for both educators and participants.
- Ensure co-ordination between governments, NOCs and other partners.
- Conduct research to identify target markets for Olympic Education programmes.



Sylvain Paillette and Maha Zaoui coordinate the works of the french-speaking group.

Question 8***Does doping contradict the ethical values of sport?***

Yes, doping contradicts the ethical values of sport, depending upon the definition of doping – which is unclear and changing; depending upon the rules of the game and also depending upon changing circumstances. This is because doping:

- Creates an element of inequality in sport, based on cheating. However, other factors such as facilities, information, technology and situations, that vary significantly from country to country, also contribute to inequality.
- Breaks the agreed rules of sport, giving doped athletes an unfair advantage over others. It also makes the athletes lose respect for themselves and demonstrates a lack of respect for their opponents.
- Takes away the satisfaction of winning fairly. The performance has to be a personal accomplishment, the pleasure of effort itself being a great satisfaction.
- Defies human nature as it artificially alters human form and/or performance.
- Reflects poorly on other athletes whose legitimate performances are tainted by the suspicion of drug taking, which damages the reputation of the sport. This also can become embarrassing for the country.
- Has negative effects on health. This is in contradiction with the notion of “mens sana in corpore sano”.

It is worth noting that while discussing the issue of ethical values and doping a number of controversial issues were raised:

- Are the anti-doping rules too tough on athletes?
- Should we legalise doping?
- Should the punishments be adapted to suit the offence, i.e. what should the outcome be in case a substance is taken innocently, without knowing it is illegal?

Question 9***What are the ethical dilemmas that athletes face today?***

Athletes today face a number of different ethical dilemmas in their bid to become successful. These include:

- Constant pressure and demand for spectacular records resulting in the temptation to use illegal substances and means to enhance performance.
- Remaining true to oneself while being faced with sponsors, media and the demands of society. Extrinsic factors, such as the thirst for money, recognition and glory, can unduly influence intrinsic values and lead a person to act contrary to his/her principles.
- Bribery, by going against the principles of a country or sport in order to obtain an unfair financial advantage (e.g. getting paid to lose a game).
- Whether or not to allow political, cultural, religious events or regimes to influence decisions relating to participation in sporting events.
- Problems that athletes, who are financed by the government and sponsors, have to face due to their involvement in political campaigns.
- The naturalisation of foreign athletes for financial reasons –some athletes have no other choice than to change nationalities so as to have access to better training conditions– at the cost of leaving their homes and roots, which may cause hardships for their family members.
- The courage to speak up or report a country, coach or teammate suspected of cheating.
- Pressure to compete with an injury, which may cause further damage.
- Having to make a choice between a career in sports and further studies.
- Ambiguity in rules and regulations, which can give the possibility of unethical behaviour.

However, personal ethics depends solely upon the individuals – they should keep their integrity and respect for their rival by playing within the rules, regardless of how intense the pressure for victory might be from their agents, sponsors or countries.

Question 10

What is the role of Olympic Education? How can Olympic Education be promoted?

10A. Role of Olympic Education

- To teach the values and behaviours that Olympism represents, through a sporting context.
- To teach Olympic history.
- To teach awareness of other nations, cultures and tolerance of people with disabilities.
- To give a universal model of education over and above the national curriculum.
- To provide information about the Olympic Charter and the related values to encourage people to improve themselves and open their minds.
- To highlight previous excellence and misdemeanours; and to prevent future bad practice.
- To create common understanding of human differences, which will hopefully lead to better and more peaceful societies.
- To market and promote forthcoming Olympic Games.

10B. Promotion of Olympic Education

- Teach it at a young age when it is easier to make a positive impression on someone and continue to reinforce these attitudes through life.
- Lobby governments to heighten awareness of and include it in school curriculums.
- Encourage NOCs to take a more active role in the promotion of Olympic Education.
- Encourage athletes to get involved and act as role models.
- Create clubs which involve interactive learning and playing sport.

CYCLE B'

Question 1

In the fight against poverty, what role could sport play?

All groups except one agreed that sport could assist in the fight against poverty. While some participants thought that sport is the most effective tool in the fight, the majority highlighted other factors which could assist in this fight, such as education. Sport can assist in two main areas.

Economic area:

- Governments have to identify economically poor people and help them in their sport career. Authorities and companies involved in sports should bridge social class gaps.
- Economically developing countries should be given opportunities to host international sport events, which would consecutively help to improve the socio-economic situation of a city or country by providing new sources of income.
- If people practise sport often, the nation's health expenditure is decreased.
- Charity events could be organised, aiding in fund raising and awareness. In addition, athletes can serve as positive role models and as ambassadors to help raise money for social programmes.
- Sport scholarships could be offered to young people from poor communities in order to attend schools, universities, colleges and sport clubs.
- Economically developed countries could assist economically developing countries (e.g. by providing funds or facilities for training camps.)

- Sport gives athletes from poor communities an opportunity to make a living from sport.
- Work programmes could be created through sport development initiatives to contribute to the overall development of a country.

Social area:

- Sport is a vehicle through which one can attain happiness, confidence and self-esteem; but sport is not the ultimate solution in the fight against poverty.
- NOCs could create programmes to develop structures and systems in which mass participation can be realised. Sport teaches positive values and can assist in keeping young people at school. Sport also provides people with a sense of direction, goals to aim for, confidence in their own abilities and motivation.
- Governments should create programmes that promote and guarantee access to sport facilities for all, especially those coming from poorer backgrounds.
- Sport assists in the integration of people coming from different socio-economic backgrounds and in the fight against other prevailing problems, such as drug abuse, domestic violence and crime.
- There should be special sport programmes for the homeless and illegal immigrants.
- Sport offers a sense of community, inclusion and a communication/support network. Sport can also give hope for change and a better life. However, it was argued that if the fundamental needs of the people are not fulfilled, practicing sport can not be high on their priority list.

Optional question

Group 6

How can we spread Olympism when we return to our respective countries?

Once we return to our respective countries we must give the IOA discussion group consolidated reports of the two cycles to the NOCs and propose the following:

- To conduct Olympic Solidarity courses for young participants at a national level.
- To educate young and aspiring athletes at sports academies.
- To organise exhibitions and seminars with the materials from this session in the NOCs, schools, colleges and universities.
- To publish articles about the session in newspapers and magazines.
- To act as role models and counselors so as to motivate future participants.
- To organise events such as “mini-Olympics” and/or marathon runs in order to spread awareness about Olympism and the Olympic Movement.

Question 2

What fundamental values should be at the core of any Olympic Education programme?

All groups felt that the fundamental principles of Olympism should be paramount at the core of any Olympic education programme, especially the right to participation, fair play and respect for others. Within the Olympic Movement, each of these values has a common definition which enables it to gain strength and credibility.

Other groups included in the core values the following:

- Pursuit of excellence
- Joy in effort
- Peace
- Equality/inclusion (race, women, disabled people, etc.)

- Self-Respect
- Morality
- Tolerance
- Honesty
- Friendship
- Internationalism / Multiculturalism
- Dignity
- Self-discipline
- Human rights
- Confidentiality
- Perseverance
- Respect for the environment
- Solidarity
- Loyalty
- Accountability
- Anti-doping
- Leadership
- Freedom of expression
- Impartiality
- Open mindedness

Society must learn how to apply these values, keeping in mind the fundamental principles of education and putting theory into practice. Some felt that sports science should be introduced into Olympic Education to reflect the benefits of participating in sport. In addition, there should be an Olympic history connection from the Ancient to the Modern Games.

Optional question

Group 2

How can we keep women participating in sport after leaving school?

Surveys and questionnaires are instrumental in identifying the reasons why some

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young women do not stay in sport after leaving school. The reasons for continued participation are: fitness, health, social interaction, improved self-esteem, positive body image, fun and the dream to be part a successful athletic élite. Solutions to overcome this problem could be to:

- Improve sport programmes at universities so that organised sport is available to young women. Universities must provide all the appropriate facilities; moreover, they could give credits for sports participation and improve university teams in different sports.
- Highlight successful athletes and quality female coaches that can act as role models.
- Increase the number of female coaches.
- Implement awareness campaigns on how sport creates opportunities to enjoy a positive body image and a healthier life.
- Sports clubs can work hand in hand with schools in the training of female athletes and encouraging sport for all. In this way, when young women leave school continued participation would be made easier by facilitating for them a smooth transition from the school to sport club.
- Teammates can motivate each other to remain within sport. Private sport centres can offer incentives for women to attract their active participation.
- Teach parents how to create sport activities for everyone in the family.
- Implement fitness programmes or exercise time into the workplace.
- Reduce costs in sport activities, so that every woman can participate.
- The governments should: support competitions for master athletes, try to secure sponsorship for women in sport, create women's competitions and facilitate sport groups for mothers who would have access to child care during their sport activity.

Question 3

How has the emancipation of women contributed to the promotion of women in sport?

Women's position in modern society has improved through emancipation and, as sport is an element of modern society, it follows that their role within sport has also improved. The promotion of women in sport can be analysed in three areas: participation in competitive sport, participation in decision making and participation in coaching.

Participation in competitive sport

- The emancipation of women offers the opportunity for an improved gender balance as well as the elimination of discrimination between the sexes in sport. It also provides equal opportunities and increases participation.
- Increased opportunities for participation in sport have assisted in more integration into society.
- Through emancipation, women's rights, opportunities and choices have developed and this is reflective in sports as well (e.g. adaptation of equipment has provided more opportunities for all skills and abilities).
- Everyone should have a right to participate in sport, in spite of the preconceived notion that women are not capable of being athletes and are only able to care for children and the home.
- International events create opportunities, giving talented women athletes the chance to become ambassadors for both their sport and women's rights in other fields (e.g. Cathy Freeman).
- With increased sporting opportunities, women in some cultures have the ability through sporting success to develop social equity and opportunities (e.g. Chinese women won more medals than their male teammates in Athens 2004 and gained increased social status and respect from this).
- The possibility of women being able to promote their sport using their sexuality is a recent development, which can be a positive method of promo-

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tion. However, it was strongly agreed that it must be the sport which should be the focal point and not sexuality itself.

Participation in decision making

- Even if the majority of literature on sport is written by men for men, women are becoming more involved in the decision making process.
- Opportunities for women have risen in the field of sport leadership. Women must obtain executive positions to encourage further change. However, they must be given opportunities to increase their knowledge and skills to ensure that they are capable of taking on these positions. There is a great deal of work to do in this area.

Participation in coaching

- More cultural freedom has encouraged and allowed women to participate in sports as coaches. Increased numbers of women coaches offers, in some cases, a more comfortable sporting environment for young women. This can also lead to continued participation after school.

Finally, NOCs, governments and sporting federations can and must play an important role in the development and implementation of sporting programmes specifically for women.

Optional question

Group 3

What is the Olympic ideal threatened by? Discuss ways in which the Olympic Movement could deal with these threats?

The Olympic ideal is threatened by: commercialisation, medical and technological developments (including doping), politics, religion, unethical media behaviour, discrimination, money, egos and personal ambitions.

Professional sports have extrinsic motivation factors that threaten the

Olympic ideal (e.g. clubs not allowing their athletes to compete at national level for financial reasons).

There are several ways in which the Olympic Movement could deal with the above threats and these include:

- Exclusion of sponsors' influence in decision making.
- The Ethics Commission should supervise and ensure that the IOC acts in a fair manner.
- There should be various education programmes for athletes, coaches and doctors, who are linked to sport.
- A clean venue policy and security should be guaranteed.
- The IOC must have adequate methods at its disposal to deal with NOC policy and legal policies as well.

Question 4

Can the Paralympic Games change society's perception of people with a disability?

The Paralympic Games can change societal perceptions in the following ways:

- As a forum to showcase the abilities of people with disabilities, which can be a method of educating society.
- As a tool to help raise awareness, keeping in mind that the Games must be a part of a larger educational programme.
- To make the world aware of the needs of people with disabilities. The visibility of disabled athletes can result in compassion and admiration for them.
- To lead to more opportunities for people with disabilities in society.
- To motivate and inspire people with or without disabilities.
- By showcasing Paralympians on television to demonstrate to society that they are capable of achieving great things in both sport and life.

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- By hosting the Paralympic Games a community is forced to deal with accessibility issues and therefore the public becomes aware of the needs of disabled athletes and people.

The Paralympic Games combined with continuous awareness campaigns and widely supported by the media can change societal perceptions. The Games offer the platform for social integration.

With each new Paralympic Games, public awareness is increased and National Paralympic Committees give more money to Paralympic sport and Paralympic athletes.

Optional question**Group 4**

Discuss ways in which Olympic education programmes can be implemented.

There are several different ways in which Olympic education programmes can be implemented.

The avenues through which the programmes could be implemented are:

- Primary schools.
- High schools.
- Universities.
- Sport clubs/associations.
- National Olympic Academies.
- Further education.

The ways/means in which educational programmes could be implemented are:

- School visits to museums.
- Television programmes aimed at different target audiences.

- Specialised books for each constituency.
- Olympic Day activities (runs, picnics, etc.)
- Non-discriminatory messages for young children (e.g. girls playing football).
- Organised activities that involve both children and parents.
- Interactive and online computer games.
- Self-education programmes.
- Colouring books for children.

Question 5

What is the relationship between fair play and athletic performance?

Fair play and high level athletic performance can be achieved at the same time, though some participants felt that when athletes concentrate on fair play, their performance decreases.

- Fair play is about doing one's level best.
- Respecting the game, through fair play, is portraying true athletic performance.
- In some cases, athletes demonstrate unfair behaviour intentionally in order to win; however, this does not necessarily enhance their athletic performance, whereas when athletes "play for fun" they adhere more to fair play.
- Athletes may occasionally compete unfairly as a consequence of the pressure of the game, having no intention of improving their athletic performance. Pressure to win is further exerted by sponsors, NOCs and governments.
- Unfair play can disturb the mental and emotional balance of an opponent thus affecting his/her athletic performance.
- The idea that young people value fair play more than older people was discussed. Young people often do not want to cheat to win and face criticism from their peers. On the other hand, parents and coaches are often driven by the desire for increased athletic performance. Children should

learn to enjoy sport and play fairly with others and must not be forced into athletic performance at an early age.

Optional question

Group 5

What impact does terrorism have on the Olympic Movement and how can this threat be addressed?

We have identified a number of possible impacts as follows:

- Very few countries are capable of hosting the Olympic Games because of the increasing cost of security.
- Terrorists view the athletes of various nations and the Olympic Games as perfect targets because the Olympic Games reflect world peace and provide maximum media exposure.
- Certain countries and athletes tend to pull out of the Games due to threat of terrorism.
- Spectators are afraid to attend the Games.
- Terrorism creates more discrimination against race, religion, culture, political ideologies and so on, which go against the values of Olympism.

We felt that it is very difficult to completely eradicate the threat of terrorism. Nevertheless, economically developed and developing countries should share the responsibility of organising the Olympic Games and therefore avoid identifying the Games with one country. Measures of security during the Olympic Games should be increased and finally, the UN and IOC should work together closely to strengthen diplomatic ties between all participating countries.

Question 6***Are women today in positions of influence to affect change within the Olympic Movement?***

Generally yes; however, there is still room for improvement. In some countries women do have influence in the decision making process and are more independent and more accepted; they are part of the NOC and national sports federations. Other nations are male-dominated societies where women still have fewer opportunities, and it is difficult for them to be in positions of influence due to the lack of women's rights. In these countries fewer women participate in sport and often women's position in sport is the mirror image of their cultural role.

It was agreed that women can offer a positive influence and assist in broadening society's perspective. Women in sport are good role models for young women. Through the media and role modeling, women sport stars can initiate change in the Olympic Movement. Women are able to affect this change, not only as athletes but also as coaches, officials, administrators, directors etc.

Actions to be taken in order to increase the number of women in positions of influence are:

- Increase women's skill base and competency levels in order to gain respect.
- Motivate and empower women to endeavour to seek positions of influence and promote the benefits of holding such positions.
- Governments must assist in the promotion of equal opportunities for both men and women.
- Educate and encourage the media to promote women's rights.

Participation of women in the IOC and the Olympic Movement is slowly but steadily increasing and this trend must continue.

Optional question**Group 7**

What is the Olympic ideal threatened by? Discuss the ways in which the Olympic Movement can deal with these threats?

The threats to the Olympic ideal include:

- Over commercialisation.
- Doping.
- Briberies and corruption.
- Racism, discrimination.
- Violence
- Terrorism.
- Societal attitudes (e.g. lack of interest in ethical values).
- Political influence.
- Lack of universality in certain aspects [e.g. election of the host city, the selection of IOC Members or those on the Commissions and the inclusion of sports in the Olympic sports programme (which mainly contains “western” sports)].
- Lack of resources and infrastructure in some countries.

The ways to deal with the threats are:

- Increased focus on education.
- Continuous support of WADA.
- Better communication and transparency from the IOC regarding book-keeping, projects and policies.
- Maintain the clean venue culture.
- Specific agreements with the press and broadcasters on promoting Olympic values.
- More universalism in the composition of the internal structures of the IOC.
- Periodical evaluation and review of the salary of the IOC staff.
- Increase communication with NOCs to see what is actually happening at a national level.

Question 7***Can the Paralympic Movement assist in the development of the Olympic Movement?***

The Paralympic Movement can assist in the development of the Olympic Movement in the following ways:

- Athletes with disabilities in the Paralympic Games give a good example of fairness.
- The Paralympic Movement highlights the Olympic values that Pierre De Coubertin originally identified.
- Acceptance of elite athletes with disabilities can influence society to decrease discrimination both at the Olympic Games and also at other sport events.
- The Paralympic Movement proves that everyone has an equal chance to participate and can therefore contribute to the decision-making process.
- The Paralympic Movement promotes social integration of disabled athletes by giving everyone the right to compete.
- The Paralympic Movement spreads humanistic and Olympic values. Paralympic athletes serve as role models, giving strong motivation and inspiration to overcome obstacles both in sport and in life.
- Disabled people act as volunteers in the Olympic Games and other activities within the Olympic Movement.
- The Paralympic Movement provides a true example of Olympism, providing opportunities, integration, promotion of peace and mutual respect; it does not follow the paths of discrimination and prejudice.
- People can learn the values of the Paralympic Movement and in turn educate others.

Additional points were made considering the synergy between the Paralympic Movement and the Olympic Movement.

- Both the Paralympic Movement and the Olympic Movement share the same

CONSOLIDATED REPORTS OF THE CONCLUSIONS OF THE DISCUSSION GROUPS

values and principles; yet, they are separate movements. The Paralympic Movement and the Olympic Movement should work as one Movement, to bring more benefits to the Games and also to the cities that host the Games.

- The Olympic Movement realises the ideal of sport for all. Combining the two Movements to include structural and systematic changes would truly benefit all athletes.
- Media coverage for the combined Movements would send a powerful message to society that the true Spirit of sport and fair play exists at all levels of sport and for all types of people.
- It was mentioned that in reality it may be very difficult for both Movements to function together due to political interference.

Optional question

Group 8

Is it realistic to organise an inclusive Olympic Movement?

To organise an inclusive Olympic Movement would require some serious long-term planning and would face some challenging logistical issues. However, these must be overcome if we are to realise the Olympic ideal of sport for all.

Inclusion and equality are national and international priorities; therefore, the Olympic Movement should also support them. Sport is the language in which we can communicate some of the issues of inclusion. Organising an inclusive Olympic Movement must be a long-term goal, but in the short term there are various challenges.

- The logistics of organising an inclusive Olympic Movement need to be considered. Is funding a barrier to doing so? Is it practically possible to combine the Olympic and Paralympic Games during Games time? Who will be responsible for organising such a Movement? What are the needs of the market?
- Often there are barriers in communication and understanding. Social, economical, political and cultural differences between nations entail that un-

derstanding what is meant by inclusion and delivering the message of a common goal is much more of a challenge than we might think.

- The relationship between the Olympic Games and identity also needs to be considered. Does an all-encompassing inclusive Olympic Games organization actually mask the identity of different groups rather than promote them?
- The IOC needs to welcome and embrace change if we are to develop this work and ensure that inclusion is more than an ideology.

Question 8

Can sport contribute to shaping ethical behaviour?

Sport can contribute to ethical behavior in the following ways:

- Through sport people learn to respect the rules, their opponents and the officials and by doing so display ethical behavior that all individuals and societies deserve.
- A person that respects the rules of competition, during his/her life as an athlete, has an increased understanding of the value of respecting the laws of society.
- Sport practised in the Spirit of Olympism is a means of communication between people from different nations, religions and/or political beliefs, based on morality, solidarity and equality. This cultural exchange reduces prejudice and can play a significant role in the preservation of peace.
- Olympic values are included in sports values. But there are differences in the way that these values are communicated or practiced depending on the sport.
- Athletes in the Olympic and Paralympic Movements can be good examples for people to consider when evaluating their own behavior.
- Sport helps people establish a philosophy of life governed by the Olympic values, which can lead to increased social integration and self-acceptance.

CONSOLIDATED REPORTS OF THE CONCLUSIONS OF THE DISCUSSION GROUPS

- Sport contributes to a decrease in discrimination due to a better understanding of others.
- Sport teaches self-confidence; people are encouraged to use their abilities and skills to achieve their goals.
- Sport is a means through which the Olympic ideal is spread; thus, it is intrinsically linked to ethical behavior.
- Sport can create more open-minded people.

Finally, often the source of unethical behaviour in athletes, officials, judges and journalists lies in the desire for money and/or the pressure to achieve good results and high level performance at all costs.

Optional question**Group 9*****What are the positive and negative influences that politics has on sport?***

Politics has a large influence on sport, both positive and negative. The positive effects are:

- Strong economical support for sport in a politically stable country. This can lead to an improvement in sporting structures and facilities, but also in research and grass root development.
- A supportive role from the government in the management of sport within a country.
- By supporting educational programmes, governments can contribute to an increase in the interest for the Olympic Movement and sports.

However:

- Unstable political situations can limit participation in the Olympic Games (e.g. the Moscow Games in 1980).
- The pressure on athletes from the government can increase as the success

or failure of athletes can dramatically influence public opinion and therefore that nation status on the world stage.

- Priority, in terms of financial support, is usually given to high profile sports, whilst many others are neglected.
- A change in political power can lead to a change in government policy towards sport and this can in turn have a negative impact on the development of sport.
- Sometimes elected decision makers are less experienced or knowledgeable but they have strong political support.
- Voluntary elected committee members within a sports federation can be destructive as some may have their own personal agendas.

Question 9

How can leaders (athlete, coach, official or administrator) promote gender equity across all aspects of sport?

It was agreed that the promotion of gender equity across all aspects of sport can be done at all levels in the following ways:

- Begin by educating young people and introduce the concept of equality between men and women within this education.
- An equal participation of athletes, referees and coaches at grass root levels can contribute in building the base of a pyramid with the desirable gender equity.
- Professional athletes should use their international status to support equitable programmes, via the media and promotional campaigns.
- Every coach and every parent has the obligation to respect the choice of their protégés to participate in sport activities of their own choice.
- Coaches should be properly educated about the differences between men and women and should treat all athletes with the same level of respect.
- Boys and girls should have equal access to highly qualified coaches and training opportunities, including venues, scheduling etc.

 CONSOLIDATED REPORTS OF THE CONCLUSIONS OF THE DISCUSSION GROUPS

- Sport activities, which are designed especially for the needs of women, should be appropriately promoted through specific programmes in order to increase participation at grass root levels.
- Greater emphasis should be laid on educating women to increase their confidence, develop their skills and encourage them to get more involved whether in practicing sport or taking up decision-making roles in sports administration.
- It is the responsibility of sport organisations worldwide, to make sure that the media provide an equal amount of airtime for both men's and women's competitions, thus sensitising public awareness that sport is for all, regardless of gender and abilities. However, leaders are not solely responsible for the promotion of gender equity. Society also has the responsibility and the power to change individual and collective mentality.

Question 10***What should the relationship be between the Paralympic Movement and the Olympic Movement?***

There already exists a relationship between the Paralympic Movement and the Olympic Movement, in the sense that they both share the same values of respect, fair play, joy in effort and personal excellence. Both offer participation opportunities to athletes at all levels and of all abilities worldwide.

Although it is well accepted that the Olympic and Paralympic Movement have the similar roots, they are separate organisations at the moment and there should be a closer and stronger relationship.

- The Olympic Movement should incorporate the Paralympic Movement “under one roof”, so that the IPC could receive better facilities and funding as well as recognition. The IPC could benefit from the experience, competence and knowledge of the IOC.
- Since athletes from both Movements strive to achieve the same goals and

reach the highest level of performance, Paralympians should be known as Olympians.

- Olympic Education programmes should be used to inform and sensitise the public to the Paralympic Movement.
- The media coverage of the Paralympic Games should be equal to that of the Olympic Games.
- Some Paralympic competitions should be included in the Olympic Games so that more people become aware of the Paralympics and are encouraged to watch the Paralympic Games.
- Mixed sports practices should be developed between able-bodied people and people with disabilities.
- Due to the excitement in the run up to the Olympic Games, some felt that the Paralympic Games should be held before the Olympics as this may well increase media coverage, spectator attendance, international awareness and a larger social acceptance.

Optional question

French speaking group

Which are the factors that threaten respect for oneself and the others in top performance sport?

Intrinsic factors linked to field practice:

- Negative influence of coaches whose obsession with victory at any price forces athletes to resort to doping or consider it as compulsory.
- Overtraining on coach's orders or by the athlete himself.
- Non-compliance with the regulations and misinterpretation of rules, particularly in the case of tacit rules of good conduct.
- Athlete's determination to beat his/her opponent and win at all costs.

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Extrinsic factors:

- Cheating encouraged by financial interests such as betting.
- Excessive financial demands by some top athletes.
- Abusive non-sporting commitments of some sponsoring contracts.
- Sacrificing one's social, school or university life for the benefit of sport might lead to reintegration problems at the end of a sporting career.
- Additional pressure by sponsors on the athlete to achieve performance.

Double-edged factors:

- Provocations with incitement to violence.
- Racist gestures and speech against minorities.
- Arrogance and condescendence on the part of some champions towards their opponents.
- Psychological preparation with risk of abuses.
- Media pressure for which athletes are not adequately prepared.

Optional question**Group 1**

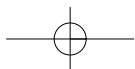
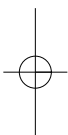
What should be the ethical responsibilities of the International Olympic Committee?

- The IOC administration and its members should be intrinsically motivated. This should ensure that all actions and activities undertaken are done so based on the ethical values of Olympism.
- The Olympic Games must remain clean and focused on the Olympic values and therefore all commercial input must be controlled by the IOC and NOCs not the sponsors.
- The IOC must ensure that the NOCs are accountable and in turn that the IOC is also accountable to its constituents (NOCs, IFs, WADA etc.) for all its work.

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- The IOC must proclaim and adhere to an open and transparent communication process throughout the organisation and to extend this to its member bodies and the general public.
- The IOC must “practice what they preach” and lead by example.

**Closing Ceremony
of the 46th International Session
for Young Participants
ANCIENT OLYMPIA, 1 Jyly 2006**



ADDRESS

**on behalf of the Participants
by Michael Monaghan (NZL)**

Kalimera, Bonjour, Good morning and warm greetings to those people joining us via the internet from around the world.

My name is Michael Monaghan and I am from Mosgiel in New Zealand, a small country of 4 million people in the south of the South Pacific Ocean about as far away from Ancient Olympia as you can get. Today, this is irrelevant because today I do not come from one particular country; I am a representative of you, all of us, the participants of the 46th International Session for Young Participants of the International Olympic Academy. Luckily, because of the support of my family and friends back home I am also representing my country in this session. These are my Olympic Games and the opportunity to speak on behalf of all of you is my gold medal.

I must start by thanking all the people that made this possible. Firstly the Ephoria of the International Olympic Academy, especially the President Mr Minos Kyriakou, the honorary Dean Mr Konstantinos Georgiadis and the Hellenic Olympic Committee. The ability you have to bring people here from all over the world must be one that continues to inspire you in the quest of contributing to building a better and more peaceful world, the ultimate goal of the Olympic Movement. Secondly, a big thank-you to the Olympic Academy of the New Zealand Olympic Committee for selecting me to be its male representative here at the Session. The honour that this represents for me can only be fully appreciated after we leave this place and can only be surpassed by the honour of representing you with this speech.

I don't know about you but I am so tired, so so tired. But luckily I am not only tired, I am tired and inspired at the same time. Inspired not only to continue to support the Olympic Movement in New Zealand but also inspired to keep in contact with the many friends I have made over the last 2 weeks. I am one of the lucky ones that were educated by my Olympic Academy in Olympism and the works of the Session prior to coming to Olympia. We were supplied a small manual with information about the session, ranging from tips about the laundry and the excursions to the beach, to the suggestion to push the microphone button early to ensure that you can ask your question. I firmly believe that in order to obtain the maximum benefit out of this opportunity, this education must continue in my and your countries. This will ensure that the lectures, question sessions and discussion groups are undertaken with the knowledge that everyone has the basic information about the Olympic Movement. This is an amazing opportunity! The opportunity to meet people from 99 different countries, learn how to say good morning and thank-you as well as other food related questions in a number of different languages, to run naked in the ancient stadium as the ancient Olympians once did, to be inspired about the Olympic ideals and to obtain practical ways to continue to spread these ideals in our countries!

The Olympic Movement is the most powerful unifying movement in the world. At no other time do people from 203 different countries come together to celebrate humanity, than the Olympic Games. The Olympic Movement, however, can not just be about the Olympic Games. Otherwise, it is only relevant for 2 weeks every 2 years. It is our responsibility to ensure that this is not the case. It is our duty to promote in our countries the combination of the qualities of body, will and mind, to create a way of life based on the joy found in effort, the power of role models and the respect of the fundamental ethical principles. By attending this session we have made a declaration, a declaration that we accept this responsibility, this duty, to continue to foster these ideals in our own countries.

To conclude, please let me thank you all for being so open, so honest, so funny, so talented and so tolerant. It is an honour to represent you here today and I hope that I have adequately fulfilled that honour.

Efharisto, Merci Beaucoup, Thank You.

ADDRESS

on behalf of the Participants
by Marie Laurence Galdemar Goulot (MRI)

First of all, thank you for the honor of addressing you on behalf of all participants. It is a great honor for me but also a highly intimidating situation.

All good things must end some time...

Indeed, here we are already at the closing ceremony of this 46th International Session for Young Participants after having spent 12 days together. People say that you are never bored when you are in good company and this was the case with you.

I still see myself on the plane anxious about coming to Athens, my head full of questions: what was going to take place at this Session, whom was I going to meet, would the friendships I would be making become lasting friendships? As many others among you I was the only participant from Mauritius and I was afraid that I might often find myself alone, but your welcome was extremely warm. Thank you... once the language barrier had been overcome, our talks became deeper. I have the feeling that we touched upon as many issues as there were nationalities present! We did not only exchange T-shirts, pins and key rings, but also ideas, experiences, difficulties, hopes and our artistic, sporting and academic interests. We all came to the Academy with some knowledge and we leave having become richer thanks to the subjects developed by the lecturers and group discussions with the coordinators.

All good things must end some time...

We were given the opportunity to come in contact with 99 nationalities in these enchanting surroundings. We had the chance to visit historic archaeologi-

cal sites. Shivers ran down my spine when I stood at the Panathinaikon Stadium and the Stadium of Olympia and recalled the athletic events that were staged there during the Athens 2004 Olympic Games. We also had the opportunity of having a good time together. All these moments will remain engraved in my memory and in my heart.

All good things must end some time... but maybe this is just the beginning of a long and fruitful collaboration. Because each of us, back in our country, will attempt to share what we have experienced here in Olympia, trying to become one link in the big human chain of the Olympic Movement, whatever the resources at our disposal.

ADDRESS

on behalf of the Coordinators
by Maha Zaoui (TUN)

Mr President of the IOA,

Mr Dean of the IOA,

Dear guests,

Dear participants,

Dear coordinators and friends,

I am happy and flattered for the role I am undertaking today. Indeed, my colleagues and friends, the coordinators, have chosen me as their spokesperson in order to convey to you the joy and pain that fill our heart at the end of our stay here. It is, nevertheless, a heavy task to speak to you on their behalf. I say heavy because to speak in their name means to fill this speech with as many emotions as names, as many experiences as names, as many souvenirs as names, as many teachings as names, as many laughs as names and as many tears as names. Will I manage? Will it be possible in so little time, with few words, to tell you everything that each of us has experienced and shared in this sacred and magic place itself loaded with the memories of thousands of years? I feel a wonderful sense of pride as I speak to you today and I have thought of many things I could talk to you about.

I could, for example, speak to you about my 5-day stay in Olympia as a participant, as a coordinator and lecturer; about the discovery of this magic place and all the people I have met here. About every thing these sessions have given me, both on a personal and professional level, not only as a sportswoman, but as an academic, too.

I could describe to you the first meetings among participants, with the (often shy) “where are you from”, the timid smiles or the room distribution process with the interrogative and sometimes worried looks and the friendships that developed with each day passing by.

I could talk to you about the social evenings, the discovery of other cultures, the bonds that are created, woven and consolidated, the prejudices that disappear, the clichés that fade away and the stereotypes that are eliminated. About these evenings that last long into the night but do not prevent us from being present at the lectures, not very fresh it’s true, but attentive nevertheless.

I could speak to you about the magic of the meetings, the group discussions / sometimes stormy, sometimes passionate, but oh! so fascinating and fruitful and always in conformity with the Olympic spirit.

I will not talk about these things, but I will, however, say a few words before leaving.

I have met wonderful people at the Academy. And even if I did not have the opportunity or the chance to discuss with all participants, I feel close to them because of the values that we have shared here.

I thank the coordinators for accepting me in their group, for sponsoring and even adopting me.

I also wish to thank the Dean of the Academy for allowing us to live this experience, which very few people have had the luck to know. Thank you for having contributed, so fully and so intensely, to making our stay so pleasant and fruitful.

Tomorrow, we shall be leaving the sacred site of Olympia, overwhelmed by so much loving friendship, taking with us an indelible memory that neither distance nor time could ever dim and even less erase, even if we were to be refused unfortunately, despite our warmest and most private wishes, the opportunity of returning in order to re-immers ourselves in the Olympic values.

I want to thank you for sharing this beautiful life experience and say to you: remember the important lesson of finding inspiration in the fundamental Olympic values in order to be there at the meeting of hearts, those of men (and women) and those of Nations.

CLOSING CEREMONY

I hope that our paths will cross again some day. May the Olympic blessing be with you.

Before we part, let me quickly thank the coordinators.

Jan, for your wisdom, your friendliness, so typical of you, your tolerance that has impressed us a lot. Laurel, for your sense of humor, thank you, your advice will prove useful throughout our life. Panos, your joviality and friendliness are exceptional, it's a wonderful thing. Cesar, you always ask the relevant question, congratulations for your critical sense. Tseko, for your kindness and your smile, your silence is gold, congratulations, Youla, for your seriousness and your friendliness. Eli, for your simplicity, your wisdom and moderation. Angeliki, for your subtlety and sweetness. Stephanie, for your good spirits, your flexibility and your collaboration. Andry, your cheerfulness and tactfulness have been good for us. Ishrat, for your kindness and dedication. Nikos, for your perspicacity my dear, congratulations. Sylvain, for your liveliness and tolerance. Phelane, for your fair-play and your understanding. Hector, for your elocution and your integration. Myrsini, for your achievement and originality.

Thank you.

ADDRESS

on behalf of the Lecturers
by Sylvain Paillette (FRA)

Mr President, Mr. Dean, dear coordinators, dear IOA participants, Mr Kyriakou, President of the IOA, Dean Georgiadis, thank you for the honor to speak on behalf of the lecturers of this 46th Session for Young Participants. I will try to carry through the difficult task of summing up the rich discussions we have had.

The theme of this Session was "Sport and Ethics". The wealth, the quality, the diversity of the lectures presented by the ten lecturers show that the ap-



Awarding of the prizes to the winners of the football tournament.

CLOSING CEREMONY



The delegates of the Japanese Olympic Committee at the awarding of their diplomas during the Closing Ceremony of the Session.

proach to ethics is a complex matter, a cross-cutting issue for sport and Olympism.

The lectures that were both informative and scientific have allowed us to expand our knowledge and to immerse in Olympism here in its birthplace. The constructive discussions that were the outcome of your relevant questions demonstrate that you have appropriated these ethical values, which you will undoubtedly put to practice and spread all around you thus ensuring that Olympism will remain true to its original values.

The struggle against doping is developing, as we've seen and becoming increasingly more effective, exposing cheaters and preventing unethical practices. Fair play should be a value that is taught to younger people so that they learn to respect themselves, the game and the others. Olympic education should have a prominent place in our programs in order to inform, make aware and teach all

generations that Olympism is made of universal values that condition our behavior.

Olympism, however, is more than this; it means fighting against any form of racial, gender-related or social discrimination. You are the first examples of this through the variety of cultural wealth that you represent.

So, to the question, “does Olympism encompass sport’s ethical values?” the answer is YES and you’ve said so yourselves. Ethics is the trustee of Olympism underpinning its mindset through its values and must be your guiding beacon.

On behalf of the lecturers, I simply want to thank you for your participation that has made it possible for us to reflect together on the way ahead.

Finally, I express the wish that stronger from this experience you may become the true ambassadors of the Olympic and Paralympic movement in promoting their ethical values when you return to your countries tomorrow.

ADDRESS AND CLOSING**of the Works of the Session**

**by the Honorary Dean of the International Olympic Academy,
Assoc. Prof. Konstantinos Georgiadis**

Dear participants,

Coming to Greece, I am sure that you had high expectations from your participation in the 46th International Session for Young Participants. The Ephoria of the IOA and all of us who have worked for this Session tried our best and came up to these expectations.

Giving a very brief account of the works, we must point out that the level of the lectures was high, with three IOC delegates, two IOC Directors and other eminent lecturers who fully covered the topic of the Session. Particularly, I would like to emphasize the high quality of the dialogue which took place in this Hall due to your questions, comments and suggestions.

From the Academy and this holy place of Ancient Olympia, you should remember the values that have been founded here, through the Institution of Olympics, equality, fair play, equal freedom of speech, dignity and democracy. These values can become a way of life for all of us, so that we can experience Olympism on a daily basis. Your participation in this Session should be a new beginning in your life.

Finally, on behalf of the Ephoria and its President Mr Kyriakou, I would like to thank the lecturers of the Session, all the Coordinators and especially Jan, Laurel and Cesar, the translators, once again, for their valuable help, the Secretariat and all of you that, not only with your presence and the respect you showed towards this place, but also with the relationships you developed, you

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proved that humanity can live peacefully, with dignity and love. Such values you should transfer to your workplace and your countries.

Ladies and Gentlemen,

I declare the end of the works of the Session and I wish you have a safe journey back home.

You should always remember that “The beginning of the future lies in the past”.



The IOA Honorary Dean Konstantinos Georgiadis together with the delegates of the French Olympic Committee at the Closing Ceremony of the Session.

**ACTIVITIES
OF THE INTERNATIONAL OLYMPIC ACADEMY - 2006**

Participants

MAY

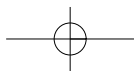
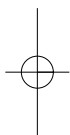
23 – 30/5/2006	8 ⁿ JOINT INTERNATIONAL SESSION FOR PRESIDENTS DIRECTORS OF NATIONAL OLYMPIC ACADEMIES AND OFFICIALS OF NATIONAL OLYMPIC COMMITTEES	120 participants

JUNE

19/6 – 3/7/2006	46 ⁿ INTERNATIONAL SESSION FOR YOUNG PARTICIPANTS	194 participants

JULY

6/7 – 6/8/2006	14 th INTERNATIONAL SEMINAR ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS	49 participants
20 – 27/7/2006	7 th INTERNATIONAL SESSION FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION	87 participants



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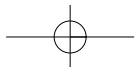
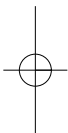
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		Guinea-Bissau	GBS
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Benin	BEN	Liberia	LBR
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Burkina Faso	BUR	Madagascar	MAD
Burundi	BDI	Malawi	MAW
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Eritrea	ERI	Seychelles	SEY
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		Trinidad & Tobago	TRI
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