



INTERNATIONAL OLYMPIC ACADEMY

ΣΤΑΛΙΩΝ • ΠΟΛΙΤΕ



REPORT ON THE I.O.A.'s
SPECIAL SESSIONS AND SEMINARS 1997

ANCIENT OLYMPIA

INTERNATIONAL OLYMPIC ACADEMY

**5th POST GRADUATE SEMINAR
1/5-15/6/1997**

**9th INTERNATIONAL SEMINAR FOR
SPORT JOURNALISTS
20-25/5/1997**

**3rd JOINT INTERNATIONAL SESSION
FOR EDUCATIONISTS
AND STAFF OF HIGHER INSTITUTES
OF PHYSICAL EDUCATION
5-12/6/1997**

ANCIENT OLYMPIA

Published and edited by the International Olympic Academy
Scientific supervisor: Konstantinos Georgiadis/IOA Dean
Athens 1998

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PROLOGUE

The publication of this IOA Report is part of the efforts made by the Ephoria of the Academy to ensure that the proceedings of the Academy's sessions and seminars will reach all those concerned, as well as sports organizations belonging to the Olympic Movement. This Report contains the proceedings of the three events which were organized in the IOA's facilities in the summer of 1997, i.e. the 5th Postgraduate Seminar (1/5-15/6-1997), the 9th International Seminar for Sports Journalists (20-25/5/1997) and the 3d Joint Session for Educationists and Directors of Higher Physical Education Institutions (5-12/6/1997).

The 5th Postgraduate Seminar was attended by 32 students from 24 countries. In addition to its academic aspect, the seminar skillfully combined educational visits to archaeological sites and events in order to allow participants to become acquainted with major archaeological places, the site of ancient panhellenic contests, which would be the subject of their scientific work during the seminar and also to introduce them to the modern Olympic Movement. The seminar consisted of four series of lectures.

The first, on the subject of the Olympic Games, sports in Ancient Greece and physical exercise in other ancient cultures, was presented by Professors I. Weiler (AUT) and A. Kalpaxis (GRE).

The second series, which was developed by Professors R. Barney (CAN), K. Lennartz (GER) and J. Lucas (USA), was devoted to the history of the revival of the Olympic Games and the modern Olympic Movement.

The third lecture series considered the Games phenomenon from a sociological viewpoint with lectures by Professors K. Weis (GER) and R. Beamish (CAN).

The fourth and last series included lectures which focused on issues related to the philosophy and ethics of the Olympic Games, under the supervision of Professor J. Parry (GBR). In addition, students presented their papers on Olympic education, sponsoring at the Olympic Games and the environment and its relation to the Olympic Games.

The seminar also included lectures by Invited lecturers, I. Mouratidis (GRE), A. Panagopoulos (GRE) and D. Young (USA), as well as presentations by the students and discussions in working groups.

At the end of the seminar, depending on the scientific object of their work, participants presented the conclusions of that particular course unit which, together with the abstracts of participants' papers are also published in this Report.

The scientific and academic level of all students was high. The physical education institutions and the professors who work with the Academy attach special importance to the selection of the students.

With its postgraduate seminar, in addition to its other educational events, the Academy provides a comprehensive and intensive 45-day course on Olympic studies, to young students from all over the world.

The unique experience which students enjoy at the Academy will stay with them for the rest of their lives. For the Academy this is an exceptional opportunity to initiate these young people to the real values of Olympism. The total of about 300 hours of intensive courses at Olympia corresponds to a full academic year. The postgraduate seminar's diploma is signed by the President of the IOC, J.A. Samaranch.

The 3d Joint session for Educationists and Higher Physical Education Institutions that was held in the IOA's facilities was also very successful, thanks to the outstanding contributions of participants. The theme of the Session, "Ethics in sports and the Olympic Games" was extremely interesting at a time when criticism against the Olympic Movement is becoming stronger. All participants were actively involved in the proceedings; the lectures were all outstanding and gave rise to lively and interesting discussions.

Participants referred to the need for more democracy in sport. They also stressed the fact that more weight should be given to educational issues within the Olympic Movement. They also proposed that an "Ethics Commission" should be set up by the IOA which would elaborate a code of conduct for the Olympic Movement.

The publication of this Report responds to the request that was made by participants to the Ephoria of the IOA to publish the presentations of the lecturers which are of high scientific value.

During the Session a wonderful social evening was organized which was attended by most participants together with the postgraduate students. Both groups performed modern and traditional songs and dances from their respective countries and the whole event was quite a success.

The Session lecturers were: Mr Thomas Giannakis (GRE), Mr Ioannis Zervas (GRE), Mr Jim Parry (GBR), Mr Hai Ren (CHN), Mr Ronnie Lidor (ISR), Mrs Doris Corbett (USA), Mr Mike McNamce (GBR), Mr

Mark Maes (BEL), Mr Dimitris Panagiotopoulos (GRE). In all, there were 102 participants from 53 countries (63 men, 29 women, 1 guest and 9 lecturers).

As part of its educational activities aimed at sports journalists, the IOA also organized this year the 9th International Seminar for Sports Journalists. This seminar is held every two years. The 9th Seminar for Sports Journalists was attended by 48 journalists from an equal number of countries.

The Seminar was chaired by IOA President and IOC member Nikos Filaretos. This year's special theme was "The Olympic Games of the XXVth Olympiad and the Mass Media".

The six lecturers developed the following topics related to the Olympic Movement:

"The ideals of Olympism and the work of the IOA" (Kostas Georgiadis, GRE/ IOA), "Olympism in the 19th century and its precursors" (Petros Linardos, GRE/Sports Historian and Journalist) and "Media ethics and the role and duties of sports journalists" (Prof. Jae Won Lee, USA), "The Atlanta experience and press functions at future Olympics" (A. Billouin, FRA), "The electronic media at the Olympic Games" (A. Metcalfe, GBR). The lecture cycle closed with a presentation on "The development of journalism at the Olympic Games" (A. Luzenfichter, FRA).

The journalists who attended the 9th Session also had the opportunity to expand their knowledge about the Olympic Movement and its history and obtain information on media technology and the organization of press offices to cover the Olympics. Ideas and proposals were presented concerning the Sydney Games. The discussion groups which were formed on the IOA's initiative arrived at valuable conclusions.

It should be noted that all participants and invited lecturers without exception who attend the IOA's sessions are extremely appreciative of its work. For all it is a unique opportunity to meet with colleagues from all over the world, work together and exchange views on sport and the Olympic Movement in Olympia, the cradle of Olympism.

Kostas GEORGIADIS

Dean of the IOA

LIST OF PARTICIPANTS

LECTURERS

Konstantinos GEORGIADIS Dean, International Olympic Academy	4 Kapsali Street 106 74 Athens, HELLAS
Prof. Dr. Robert K. BARNEY Director, Centre for Olympic Studies, Thames Hall	The University of Western Ontario, London, CANADA N6A 3K7
Prof. Dr. Rob BEAMISH Associate Dean (studies)	Queen's University Kingston, Ontario CANADA K7L 3N6
Prof. Dr. Athanasios KALPAXIS	Markou Botsari 3A 14561 Kato Kifisia Athens, HELLAS
Prof. Dr. Karl LENNARTZ Director, Carl and Liselott Diem-Archivs	Olympische Forschungs- statte der Deutschen Sporthochschule Köln Carl-Diem-Weg 6 50933 Köln GERMANY or Sperlingsweg 16 53757 Sankt Augustin GERMANY
Prof. Dr. John LUCAS The Pennsylvania State University Department of Exercise and Sport Science College of Health and Human Development	109 White Building University Park PA 16802-3903 U.S.A.
Prof. Dr. Andreas PANAGOPOULOS Professor of the University of Athens	72 Iroon Polytechniou 157 72 Athens, (Zografou) HELLAS
Prof. Dr. Jim PARRY Head of the Department of Philosophy	University of Leeds Leeds LS2 9JT, UK
Prof. Dr. Ingomar WEILER Institut für Alte Geschichte und Alttertumskunde an der Karl-Franzens-Universitaet	8010 Graz, Universitätsplatz 3 AUSTRIA

Prof. Dr. Kurt WEIS
Institute of Social Sciences

Lothstrasse 17
D-80335 Muenchen
GERMANY, or private
Georg-Bader-Strasse 18B
D-82319 Starnberg
GERMANY

Prof. Dr. David YOUNG University
of Florida College of Liberal Arts
and Sciences Department of
Classics

3C Dauer Hall
P.O. Box 117435
Gainesville, FL 32611-7435
U.S.A.

Mr. Alberto REPPOLD
Research Student

Faculty of Education
Physical Education and
Sport Centre, University of
Leeds, Leeds LS2 9JT, UK

ASSISTANT COORDINATOR

Ms. Cora McCLOY

146 Geoffrey Street Toronto
Ontario M6R 2P5 CANADA
e-mail: cora,
mccloy@utoronto.ca

PARTICIPANTS

Ms. Melissa AGGERTT-WHITTEMORE

3401 N.W. 103 Dr.
Gainesville, FL 32606
U.S.A.

Mr. Hans BULLING

Gashagavagen 21, 181 65
Lidingo, SWEDEN

Mr. Ian BRITTAIN

40 St Lawrence Way
Gnosall
Staffordshire ST20 OHZ
GREAT BRITAIN
or Staffordshire University
Union of Students Athletic
Union. The Hut Leek Road
Stroke on Trent
Staffordshire ST4 2DE
GREAT BRITAIN

Ms. Michelle BROWNRIGG

254 Howland Ave.
Lower Apt. Toronto
Ontario, CANADA
M5R-3B6

Mr. Khalid Hassan EL BEELY	ELMUGTRBEEN P.O. Box 15069 Khartoum, SUDAN
Mr. Peter ESTOR	Endenicher Allee 146 D-53121 BONN, GERMANY
Mr. Christopher KENNETT	72 Church Road, Ramsgate Kent CT11 8RF GREAT BRITAIN
Mr. Kemo KEIMBOU	27, Rue de Dahlenheim Strasbourg, FRANCE
Mr. Denis KROUJKOV	40, Sovetskaya Street apt. 65 3500 63, KRASNODAR RUSSIA
Mr. Kwan-In LIM	735-8 Naeduk-Dong Chongju City Chungbuk Province, KOREA
Mr Alexios LIVERIS	Koumoundourou 17 Aghia Paraskevi 153 41 Athens, HELLAS
Ms. Berta Cerezuela MARTINEZ	<i>Alcazar</i> de Toledo, 18 22520 Fraga, Huesca SPAIN or Pl. Bonsucces, 7, 1-4 Tel. +343 3026164 08001 Barcelona SPAIN
Ms. Deborah Pearl McDONALD	939 Western Road, #D22 London, Ontario CANADA N6G 1G3
Mr. Roberto Maluf de MESQUITA	Rua Sao Manoel 229-Ap. 03 Porto Alegre RS-BRAZIL 90.620-110

Ms. Diana MINARIKOVA	Charles University Faculty of Physical Education and Sport J. Martiho31 16252 Prague 6 CZECH REPUBLIC or Maroldova 1156 28201 Cesky brod CZECH REPUBLIC
Mr. Hossein MOJTAHEDI	IR-Esfahan-Mir-AB-250 Ave. Mehrabani Val-No 26 Tehran Islamic Republic of IRAN
Ms. Elizabeth NOGGLER	Ludwig-Penz Str. 10 A-6130 Schwaz AUSTRIA
Ms. Ildiko PASKA	Martonhegyi ut 29/A Budapest 1121 HUNGARY
Ms. Reece REMMELKOOR	Kaunase Str. 44-4 EE2400 Tartu ESTONIA
Ms. Barbara RIEGER	Argelandersbrasse 157 53115 Bonn GERMANY
Mr. Pedro Luis RIVERO	Calle San Rafael El Cuji #17 Cabudare VENEZOUELA
Ms. Envina SIERANT	ul. Tetmajera 34/3 75-610 Koszalin POLAND
Mr. Wondimu TADESSE	Addis Ababa University ETHIOPIA
Mr. Otavio TAVARES	R. Olegarinha, 47/408 BL. 2 Rio de Janeiro/RJ 20.560- 200 BRASIL

Ms. Alexandra THUMM	Leibniz Str.2a D-55118 Mainz GERMANY or Werner-Siemenssh. 76 75173 Pforzheim GERMANY
Mr. Ilkka VIROLAINEN	Yliopistonkatu 24 A17 40100 Jyvaskyla FINLAND
Ms. Lorella VITTOZZI	Via della Divisione Torino, 117 00143 Rome ITALY
Ms. Despina Ralio VOGIATZIS	Allmandring 26A, 50.02 70569 Stuttgart, GERMANY or 84 Marasli str. 542 49 Charilaou Thessaloniki, HELLAS
Ms. Xue Ning VAN Chinese Society for History of Sport and Physical Education	9 Tiyyuguan Road Beijing, 100763 CHINA
Ms. Maco YOSHIOKA	3-6-10 Miyamae Suginami 168 Tokyo JAPAN or 845-62 Araku Irumashi 358 Saitama JAPAN
Mr. Nils-Olof ZETHRIN	Tegelviksgatan 58 116 41 Stockholm, SWEDEN

STAFF

Angella ANASTASSAKI George	13 Pouliou str. 115 23 Ampelokipi Athens, HELLAS
VERROIOS	128 Dimitrakopoulou str. 176 76 Kallithea Athens, HELLAS

**SUMMARIES OF THE PAPERS
PRESENTED AT THE
5th POST GRADUATE SEMINAR**

1/5-15/6/1997

QUESTIONS AND THEORIES TO THE ORIGIN OF THE OLYMPIC GAMES

by Mag. Lisa NOGGLBR (*AUT*)

This summary attempts to show details and difficulties of the origin of the Olympic games. The following questions are to be included:

- Sources for Olympia as location for the games, for cult, for social centre
- The thematic of origin
- Origin of sports - a trip to Ethnology
- Olympia-combination of Antiquity and Ethnology

In trying to find an answer according to the question of the origin of the Olympic games there are quite a lot of reasons given even in the past as well as in the present research. To anticipate my point of view, I want to show, that no monocausal explanation (mythologie, cultic, agonalic) is satisfying regarding the question about the origin of the games. The relation between sports, cult and politics remains unsettled. Within the festival program authors and speakers performed, political delegations met, Olympia was considered a location of trade. It has been researched, that mythological messages (like the "two types of Heracles", Pelops, Zeus, Kronos) as well as not proofable messages about "historical founders" of the games are rather connected to political changes in trying to legalize political power by using "mythical history".

In scientific research today there exist most of all two kinds of explanation: the cultic model and the thesis of the "unique Agonistic" of the ancient Greeks. For instance not only the myth of the "funeral games" for Oinomaos but also antique appearing rites and rules of the games respectively have been relied upon as a proof for the cultic origin (oath, Ekecheiria). The difficulties of this argumentation can be seen in many details: for instance

the initiation of games cannot be reduced to "funeral games". Antique sources like Ilias and Odyssee show that different reasons led to the celebration of games. Sport as entertainment, for biological instinctive necessity, as a preparation for war, hunt and work, or simply as spare-time occupation and because of boredom seem to be fluent for the epic poem writers. Also defenders of the Agonistic thesis, which describe the Greeks as very enthusiastic in competition and games, rather try to transport imaginations of the 19th century (as the zenith Coubertin) with arguments like amateurism, fairness etc. According to my opinion, literature shows that the cultic beginning on one hand, and on the other hand every function or purpose of the practised kinds of sports are to be considered the origin. These, however, are only explanations, showing the function of sports at certain periods of time in the already started "instrumentalizing" of sports, but having less plausibility in the question of origin.

It is useful to make the comparison with other, strange cultures, in order to realize parallels to ancient High cultures, and to combine ethnological research with early Greek sports as a part of an anthropological constant. A quite long part in my paper is dealing with material in regards to sportive actions or competition of other ancient High cultures: Egypt, the region of the Middle East, the Asiatic (India and China) region as well as Cretic, Mycenic and Etruscic societies, but also precolumbion, nordamerican and mesoamerican cultures. The most objective search and reflection on sports as a cultural phenomenon shows the universality of this behaviour with its different versions and with secondary developments of every single culture. I tried to summarize the various forms of sports such as physical exercises, play, competition, body culture, dance, hunt, hippology, cult game, spare-time behaviour and many more (for example football games in ancient China, rubber ballgames of Mesoamerica,...). All these examples from former High Cultures have the same reasons and functions respectively. Sport - and game events took place for cultic, competitive, for war - or hunt preparantion as well as for pleasure reasons. Any thesis which wants to point out one of the mentioned reasons as the origin of sports will end up in a blind alley.

Searching for the origin of sportive actions in the early Greek society, one finds in Ilias and Odyssee (oldest literary historical works handed out) many parts therefore. In the Ilias, competitions mainly correspond to "death agons" for fallen héros. Almost the whole 23rd book of the epic poem reports about funeral games for Patroklos, done by his friend Achilleus. The social function - eight disciplines, the competitions, prizes, the feast at the end are described in great detail - the competition seems to be a welcome occasion for the participants to strengthen and to increase their prestige within the society. In the Odyssee the motives for arranging competitions are the visit of the foreign guest Odysseus as well as a kind of "bride agon". Questioning the motives or occasions of the various competitions, games and sport events, analogies to ancient High Cultures can be discovered. Finding out the best in every way and in all kinds of exercises makes the connection to cult as well as to politics obvious. Equally obvious is also that sport has already been instrumentalized, turned to account in sense of a function.

After discussing these explanations regarding the question of the origin of games, I tried to give a brief conclusion according to the origin of sport itself with information of ethnological research, comparison of cultures and sports activities in a huge variety of forms. Examination of groups of Westindians, African and Oceanic societies report about many kinds of runs, wrestling, fist fights, jumping and climbing, apparatus sports, shooting-, skidding-, pushing contests, fencing, ball games, water sports, horse back riding, as well as unknown, invented games and lead to the conclusion: Sport like play, is a communicative act. Comparing research of behaviour refers to similarities of the phylogenetic development of humans and animals in regards to sportive actions. Mainly behaviours like provocation rites, weakness postures, survival-exercises, classify the order of precedence are considered thereby. Analysing the structure of instincts one gets many factors in regards to sports. Sports would therefore be necessary to survive. Competition is a fact of existence: it is the nature of participation in the food chain. Treating sport as metaplay, a case is made for

the institution as a factor in the evolution of human social organisation.

With realization of ethnology and of "comparing research of behaviour" in regards to the origin of sports with examinations of sportive activities of ancient High Cultures as well as "primitive societies", other answers as before could be given to the question of the origin of the Olympic games. All ancient appearing details (Demeterpriest, Herolds...), which are now obviously later added functions of games, the dimension of the meetings as an extensive social event can be explained clearly because of the ethnological point of view.

HOMER-ILIAD-FUNERAL COMPETITIONS

by Despina Rallio VOGIATZI (*GR*)

In a simple, *narrative* way the heroic epic poem of Homer "the Iliad" is presented. Special attention is given to the description of the funeral games, which are mentioned in Homer's work.

The selection of that particular subject is made for two reasons; it is an opportunity:

- To remember Homer, Iliad and the Ancient Greek Civilisation.
- And to present the oldest written evidence about the first organised athletical competitions, at least in the European continent. The famous "Athla epi Patroclo".

The Melitos-born Homer (because of Melitos river which existed in the area), lived in Ionia of Minnor Asia during the second half of the eighth century B.C. By Minor Asia the Greeks mean the today's Mediterranean sea shores of Asia.

There are two heroic, epic poems which have been saved by Homer's name. Two beautiful poems which sing, hymn the exploits of the old heroes. Iliad and Odyssey. The first one (15.692 verses), describes an incident which happened during the tenth year of Trojans siege from the Achaeans. The famous Troie War. The second one Odyssey (about 12.000 verses), tells the story of Odysseus and his effort to return to his home island Ithaki, ten whole years after the end of the Troie War. Iliad's story unfolds within 52 days. Her subject is simple. It is not so much the Troie War, but Achilles' anger. The Iliad starts:

*Sing, Goddess, the wrath of Achilles Peleides,
The ruinous anger that woes on the Danaans brought
Unnumber'd and strong souls many of heroes sent
To Hades, and made their bodies a prey for the dogs,
A feast for the birds, while the purpose of Zeus was fulfill'd
Er'n from the hour when the two first parted in strife,
Atrides, the King of men, and noble Achilles.*

Within a short summary of 22 rhapsodies are described, so that we are led to Patroclus' funeral and the games that are held during it. An amount of boilers, tripods, horses, mules, strong oxen, women with beautiful belts and white iron was brought from the ships as prizes.

In the Homeric Funeral Competitions participated actively only the Achaean leaders, who would take the prizes. The common warriors were present and they were sitted in a circle, like spectators. The persons who were in mourning did not take part, in this case Achilles, who played the role of the referee and sponsor.

The first competition was the chariot race. Homer described it with a lot of details, because this was the favourite sport of the time aristocrats. Boxing, wrestling, running, armed fight, discus throwing and archery were the disciplines of these games. The javelin competition did not take place. The participation of King Agamemnon, who was above everyone, presupposed his victory.

Every time, every story has an end, so I could not resist to the temptation to tell what happened in the last rhapsody ù Iliad ends with the words;

"Like that they buried Hector the excited horse fighter".

" *Έτσι τον έθαψαν τον Έκτορα, τον γάυρο αλογομάχο*"

The characteristics of the games

An amount of athletical values concentrated in Homer's verses, as sport had been of the most beautiful parts of the Ancient Greek Culture. His grandeur is much more obvious, if we make a comparison with the present situation in sport.

The spectators in the funeral competitions showed admiration and admirable spirit during the whole games and they cheered all the athletes without any exception.

The sponsor and organizer Achilles was mild, friendly, polite and magnanimous with all the participants. For each one of them he had a good word to say.

At the funeral competitions took part only the nobles, the representatives of all the King Houses and Greek races. The athletes in contrast with our time, or the classical time, did not represent

their city land. They fought only for their glory and their "after death fame" of them and their family. They all enjoyed participating and were glad with their prizes. There were no winners or losers with the present meaning. Everyone was considered to be wonderful and above all, they felt that they participated in a funeral ceremony.

The importance of the objective that these games carried out was double: First they managed to reconcile the two misunderstood leaders; Achilles and Agamemnon. The lost unity of the Greeks must be regained, so that united they could get the Trojan castle.

Secondly not only the leaders, but also the warriors rewarded their relationships. Then by that way they did not only address honour to their best dead fighter and friend Patroclus, but also the willing of the Gods was made.

It is important in this point to stress the great meaning of all the Ancient Greek Games for the invigoration of their national consciousness. The Olympic Games, the Pythia, the Isthmia e.t.c., were the pole of attraction for all the Greek races and a unique chance for them to rekindle the bones between them.

One last characteristic which causes emotion but also thoughts, was the award of old-Nestor from Achilles after the end of the chariot race. A gift of honour was given to the old man, in order to have a souvenir from Patroclus' funeral, but had also signified his offer up to that time, to the Greek society.

The display of respect to the old-Nestor brought up another grant element of the Homeric society. The elderlies were made a subject of adoration, love and care. Their placing high at the social pyramid was a sign of civilisation and social maturity.

It is not by chance that in all the Homeric works the older persons are automatically described as wise.

As for the idealised athletical elements of the sport competitions which are presented by Homer, it is obvious that when we are realists, every one of them is a glory-past.

Efforts at least are given in order to reduce the distance between the better and the "ἀριστον", the best. We all know that it is impossible to reach the Ancient Greeks' best.

Everything that works towards this direction is welcome and all of them will be elements of the new, better and full of sensitivity and mature athletic world.

AMATEURS AND PROFESSIONALS AT THE ANCIENT OLYMPICS: PROBLEMS AND PROSPECTS OF PROFESSIONALISM TODAY

by Wondimu TADESSE (*ETH*)

In the ancient Olympics amateur sportsmen and sportswomen took part in sport because of the enjoyment and satisfaction they get from the activity. They were not paid for it.

At present professional sportsmen and sportswomen who participate in the Olympics are paid to compete in sport. Winning is all-important. The more successful they are, the more money they earn. They usually train full-time and devote full time to the sport. Sport is their means of living. They sign contracts and take part in competitions.

The modern Olympics have been for amateurs only. They are based in the ancient games and it is often assumed that they were for amateurs. The truth is quite different the athletes are in my terms, professionals. The true amateur spirit, of fairplay and friendship, was not always seen either. Today eligibility for the games has moved away from the spirit of amateurism.

However the Games held at Olympia were special. Unlike other Games, no prizes were awarded for winning. The glory and fame to be gained was thought sufficient to attract all the very best athletes. This was true. Winning at Olympia was prized above all else.

The people who controlled sport in the second half of the nineteenth century faced many problems. Sport was developing quickly. People from all classes were becoming involved. Payments and rewards needed controls. Business interests were sky rocketing in this field.

It was obvious that rules and regulations were needed. There were worries that professionalism could not be prevented from

bringing major problems, such as unfair competition and unfair practices.

A few years ago the future of professional football was being questioned in England because of falling attendances. If the public is not willing to watch football live in large numbers, then the money to pay players will decrease. This is likely to result in either fewer full time professionals or the players becoming semi-professional. This means they would accept less money for playing and find a job outside football to complement their income.

In conclusion I suggest that to promote sport to its highest level, unfair competition, and unfair practices should be avoided.

A COMPARATIVE STUDY ON PHYSICAL EDUCATION BETWEEN SPARTA AND ANCIENT CHINESE WESTERN ZHOU DYNASTY

by Xue-Ning VAN (CHN)

Greece and China are ancient civilised countries. They played very important roles in the history of world civilisation, for example, in philosophy, arts, and sport.

The Western Zhou Dynasty in the China and Sparta in Greece were both slave-owning systems. The two societies both played very important parts in the formation of their culture. This paper compares the difference and similarities on physical education between the Western Zhou Dynasty and Sparta and analyses the characteristics of physical education in both East and West.

It is well known that from the early archaic period Spartan education aimed at producing the perfect warrior. From this point of view, the Spartan system was a complete success. The ultimate aim of the Spartan education system was to produce the perfect warrior. The State was responsible for education. Young men from ages of seven to eighteen lived in state school and were confined to the life of an army camp. Their education included the Pentathlon: Five Events-Discus Throw, Long Jump, Javelin Throw, Stade Race and Upright Wrestling; Ball games; Horse riding; Swimming; Music and Dance. However, reading and writing were ignored. Their physical training made them into good warriors and athletes. Women in Sparta had equal opportunity to participate in physical activities; for the State needed healthy mothers to produce healthy soldiers.

Like Sparta, the Western Zhou Dynasty was a slavery society (1100BC-770BC). The Zhou ruler gave large estates to the royal princes. These princes contributed troops to the ruler's army, and local products to his treasuries. Otherwise they were inde-

pendent within their own estates. Their ministers and counsellors were drawn from the hereditary nobility, since these were the only people with access to education. The Western Zhou Dynasty was a hierarchical society. Every individual had to know his place in the social hierarchy. These hierarchical characteristics also reflected on the education system. There were two kinds of schools in the society: the state school was for the aristocrats and the local school was for the ordinary nobility. The state school was administered by the central government and the local school was administered by local government. The state school included "da-xue" [lit.big study]-nine years and "Xiao-xue[lit.small study]-seven years. Different pupils went to school according to their social rank. During the Western Zhou Dynasty religious ritual and preparation for war were the two major preoccupations in the society. The education was to teach the religious ritual and military skill. There were six basic skills called the "Six Arts". Among them, ritual, mathematics and reading were moral education; archery, chariot driving, and music and dance were military training. Archery was an obligatory course. Students would learn five basic skills. There were two contests, one in spring and one in autumn. They were like a school competition. Chariot driving was an important military skill which was called "wu-yu". It means five driving skills. They were not only military skill but also ritual elements. Music and dance was an obligatory course in school. They were the combination of ritual, entertainment, performance, gymnastics and military drill. The aim was, on one hand, to train military skill, on the other, to teach moral rules and discipline. There was no education for girls.

In short, in the same historical period the Western Zhou Dynasty and Spartan social systems and culture including physical education had similarities and dissimilarities.

Similarities: School was governed by the states and only the sons of ruling class had access to go to school; The aim of physical education was to train warriors, it was a military oriented physical training; Contest was a tool to examine the result of physical education.

Dissimilarities: In Sparta school, equality was a principle, the competition was fair-play; Physical education attested the all-embracing importance Spartans attached to physical training and gymnastics and military training, it aim to develop physical capacity and its emphasis was on the development of the body; Women had opportunity to participate in physical activities, it was a curious phenomenon at the period. It had profound significance for improving women's statue in the society.

In the Western Zhou schools, hierarchy was the principle, education was used to teach student moral value and the submission of inferiors to superiors; Physical education embraced military training and ritual practice, its emphasis was on the moral development and military skill, it ignored the importance of the body; Women were denied any access to physical education.

Despite similarities and dissimilarities, despite existing on opposite ends of the world, despite differences in the historical time of their existence, the ancient class and physical structures of 11th century B.C. Zhou and 5th century B.C. Spartan societies had much more in common than one would expect.

THE CAPITOLIAN GAMES IN ANCIENT ROME A COUNTERPART TO THE OLYMPIC GAMES

by Barbara RIEGER (*GER*)

The cue that may enable everybody to classify the Agon Capitolinus is that of the Olympic Games. The Capitolian Games were as important to the Romans as the Olympic Games were to the Greeks. The Agon Capitolinus was an athletic festival modelled on the Olympic Games, which was celebrated in a four-year cycle in the capital of the Roman Empire. As with the Olympic Games which were dedicated to the greatest god of Greece, *Zeus Olympics*, the Capitolian Games were consecrated to the greatest Roman god, i.e. *Iuppiter Capitolinus*. In 86 AD the festival was initiated by the last Emperor of the Flavian dynasty, T. Flavius Domitianus, and it was celebrated until the fourth century AD.

The Emperor himself presided over the games and their organisation according to the Greek model. In its significance the Agon Capitolinus was equated with the four most renown pan-hellenic festivals that were those of Olympia, Delphi, Korinth and Nemea. The universal importance and fame of the Capitolia became additionally apparent in its integration in the so-called *Penados* which at that time comprised seven festivals: the Olympic, the Pythie, the Isthmian and the Nemean Games as well as the Actia at Nicopolis, the Sebasta at Naples and the Capitolia at Rome. Unlike the Olympic Games the Agon Capitolinus was instituted in a threefold structure in which the agonists competed in musical, hippie and gymnastic disciplines. The Emperor himself endowed to the winners a crown of oak leaves, which was desirable particularly in the world of poets and musicians.

Apart from a mere description of the agonistic programme and the sequence of the various sports events of the Roman Capitolia it is, in addition, worth pointing out the way in which sports-festivals

can be considered as a vehicle for cultural alignment. The social process, in which elements of two different cultures come into contact and unify into a new and unique manifestation or appearance, becomes easily apparent with regard to the Capitolia: a Greek athletic festival in an otherwise Roman surrounding, which was to bring about some striking peculiarities. Thus for instance the choice of a Roman circus as an adequate venue for the hippie competitions of the Capitolian Games attached to the Agon Capitolinus a typical Roman trait within a Greek agonistic framework.

To what extent Greek agonistic festivals in general and the Olympic Games in particular had their impact on agonistic events during the early centuries AD in Italy can be utterly investigated and exemplified by Domitian's Capitolian Games, first instituted in 86 AD in the capital of the Roman Empire.

THE ZAPPAS OLYMPIA

by Alexios LIVERIS (*GR*)

Immediately after the 1821 revolution and while its wounds from centuries from centuries of enslavement had not been healed, Greece began to attend the development of Physical Education.

In 1838 the Municipality of Letrina, at the city of Pyrgos in Elis, puts forth a proposition for the revival of the Olympic Games. Yet out of all the data gathered, the records, and accounts of witnesses it's inferred that it has not been possible to organise these games.

In 1858, Mayor Evangelos Zappas from Epirus, a wealthy land-owner and prosperous wholesale merchant living in Romania, aspired to accomplish, at his own expenses, the revival of the Olympic Games which to the time had not been achieved.

To the purpose of organizing and carrying out the games, which were to be named "Olympia" and whose goal would be national progress, he offered, for a start, four hundred shares of the Hellenic Steamship Company and in addition three thousands gold Austrian florins to be used for the organization of the first "Olympia" in 1859. These games were to include events taking place at the Stadiums, specially arranged for the occasion, and to be held on Sunday, at 3 o'clock in the afternoon. The winners of the games were to receive 100 drachmas, the runners-up 50 drachmas and both were to be awarded an olive branch. Eventually the first local Olympic Games were held on the 15th of November 1859. Few years after, Evangelos Zappas passed away. His wish was for the continuation of the organization of the games even after his death, therefore by his will be bequeathed all of his state for that purpose.

In 1870, the second "Olympia" games were held on Sunday, October the 18th at the Athens Marble Stadium. The games num-

bered 9 events. Three of the ancient Olympic events, four ancient but not classical ones and two modern events pertaining to the contemporary sport. The games budget was estimated at 4.185 drachmas. 31 athletes took part in the events. From noon on the spectators started arriving, their number was estimated to 25.000.

Around 2:00 pm, the events started, first being the track races, and finishing around 4:30 pm with the wrestling competition. The winners of each event proceeded to the royal grandstand where they received from the King or Queen their prize.

The success of these second games was astonishing. The Press wrote dithyrambic articles, featuring them as a "national holiday", thus acknowledging Zappas the great founder and donor. The aforementioned games had, besides, consequences that proved especially beneficial, for, apart from the fact that the Press stressed their great importance and usefulness, it also stood up for the need, common to all people, to practice gymnastics and physical exercise.

The committee of the "Olympic" games was gratefully encouraged to organize the games anew by the extraordinary success of the 1870 games. The date of the games was appointed on May 18th, 1875. The technical organization was entrusted to the headmaster of the public gymnasium, mr. Ioannis Phokianos. He firmly believed that the concept of gymnastics would prevail and receive due recognition from society and the state, only if, right from the beginning, young people coming from the class of the educated, students and pupils, attended the gymnasia. The games started at 5:00 pm but the athletes were very few; only 24. The spectators estimated to 15.000 and the games were worse than the previous because of the disorder.

The 4th "Olympia" games took part in May 1889. The participants were about 30. The impression that the games left was excellent and the public as well as the press spoke highly and enthusiastically of them. They were considered as the starting point of the increased interest of the society in physical education. These first 4 olympiads in Athens, shed the first light for the awakening of Europe. The following 5 years the Hellenic Olympic Committee was formed in

Greece, the first National Olympic Committee ever formed in the world. Almost simultaneously the first International Olympic Committee was formed. Seven years after the 4th Olympia" games the first International Olympic Games took place in Athens. The revival of the Olympic Games was a reality. The fatherland had reborn them.

THE DEVELOPMENT OF THE CLOSING CEREMONIES BY THE OLYMPIC GAMES 1896-1936¹

by Peter ESTOR (GER)

In its rule Nr. 69, the Olympic Charter lays down precisely the procedure of the Olympic Games closing ceremonies with all their special elements. It is true the protocol still leaves some room for a few additional presentations but it not only fixes the elements which imperatively must be included in the ceremonies but also their order. Only in this way can major variations in the ceremonies be avoided today. The first official protocol fixing the rules of the closing ceremonies was drawn up in 1921 and was written down in the so-called statutes of the IOC. In the early Olympic Movement, COUBERTIN as well as the members of the IOC had to deal above all with formal problems. Among other things it was important to elaborate a unique programme and to set up conditions for participation in the Olympic Games. Only when these issues were settled could COUBERTIN start to carefully approach the members of the IOC with his major concern which was the ceremonies' artistic presentation, i.e. his wish for the words, action and music to match.² It was due to the ceremonies that the Games should lose their character as pure sporting event. In this respect COUBERTIN remarked the following: *"...Through physical exercises the competitor of the ancient world shaped his body like a sculptor his statue and thereby worshiped divinity. While doing the same, the modern times' competitor honours his mother country, his race and flag. Therefore, I think I was right when I tried right from the beginning to renew Olympism by reviving*

1. The author has written his diploma-thesis with the same subject at the *Deutsche Sporthochschule Koeln* 1996.
2. DIEM, *Ein Leben für den Sport*, S. 161.

α religious spirit.. It was from this desire that originated all the different rituals making up together the ceremonies of the modern Olympic Games...".³ Supported by a growing interest of the world public, technological progress as well as improved financial possibilities of the organizing committees the ceremonies of the Olympic Games in those days entered a process of development that has not yet been finished today. In the following this development is to be analysed more in detail for the period between 1896 and 1936.

In the first part of my presentation I would like to take a closer look at the victory ceremonies mentioned before since they represented at the same time also the closing ceremonies of the first Olympic Games of the modern times. In Athens in 1896 just as in London in 1908 and in Stockholm in 1912 the official closing ceremonies consisted of only the victory ceremonies even though the former underwent enormous change through the years. Only in Athens in 1906 not only a victory ceremony was held because there was a demonstration from about 10.000 greek pupils in gymnastic before the victory ceremony. Given the fact that the IOC prescribed no formal procedure for the victory ceremonies it was up to the respective organizers to give the ceremonies a special and solemn frame. This was the reason why the closing as well as the victory ceremonies of the Olympic Games were almost always organised in a different way. By the following description of the ceremonies at the last days of the Olympic games I want to show these development. In the second part I shall focus on the development of the closing ceremonies as well as on the elements that still belong to their rituals today. Especially in the discription of the closing ceremonies of the games from 1920 till 1936 should the introduction of the Olympic symbols of the closing ceremonies be shown.

The conclusion of the presentation is that the closing ceremonies developed in the shadow of the opening ceremonies. Since at first

3. Pierre de COUBERTIN, *Olympische Erinnerungen*, 2. Auflage, Frankfurt 1959 (=COUBERTIN, *Erinnerungen*) S. 218.

the IOC provided no rules as far as the victory as well as the closing ceremonies were concerned, the early Olympic movement did not actually know any closing ceremonies corresponding to the conceptions we have of only the victory ceremonies. Only after the introduction of the Olympic symbols did the closing ceremonies become independent of the victory ceremonies. The closing ceremonies then took place on the last day of the Games and their ceremonial presentation approached the opening ceremonies dimensions. It was COUBERTIN who had clear ideas of the ceremonies arrangement and he always tried to carry his point with his colleagues in the IOC. The Olympic flag, the closing formula as well as the musical background of the closing ceremonies were all introduced at the initiative of COUBERTIN.

The closing ceremonies development process can be divided into roughly three periods: the first period was decisively shaped by the Greeks and ended in 1912. Interrupted by the First World War, the second period was marked by closing ceremonies that reflected the people's desire for peace. The third phase started with the rearrangement of the victory ceremonies at the Olympic Games of 1932 in Los Angeles. Since then, the closing ceremonies have clearly detached themselves from the solemn victory ceremonies held on the last day of the Games.

**ALL THAT IS SOLID MELTS IN TO AIR.
THE SWEDISH GYMNASTIC TRADITION AND THE
OLYMPIC GAMES IN STOCKHOLM 1912**

By Hans BOLLING (SWE)

My ambition is not to tell a "true" story about the Olympic Games in Stockholm 1912 and the influence on them by the Swedish gymnastic tradition but to describe one facet of the development of modern sports in Sweden, with Swedish gymnastic as a background. The story is my own and is by no means more true than any other story.

The Swedish gymnastic system derives its origin from Per-Henrik Ling, "The father of Swedish gymnastics", who in 1813 established *The Royal Gymnastic Central Institute* (Kungliga gymnastiska centralinstituttet, GCI) in Stockholm. This is the public institution which since then has been the stronghold of Swedish gymnastics. It is important to note that a connection between the public power and gymnastics were common in Europe during the 19th century and onwards. This strong connection did not exist between the public power and modern sports. The Gymnastic movement usually had political aims as well as physical. In Sweden it is justified to speak about ideas concerning social engineering. Ling divided gymnastics into four different categories: pedagogical-, military-, medical- and aesthetical- gymnastic so Swedish gymnastic is not one kind of gymnastics but different kind of gymnastics. The son of Per-Henrik Ling, Hjalmar, developed what has later been called *Lingianism*, a form of pedagogical-gymnastic practice, which claimed general applicability, although it was designed primarily for the schools. It was a strict systematisation of movements and exercises which above all had an advanced physiological aim. This aim was revealed in principles about the fixed effect of movements, strictly applied ambidexterity and restraints with regard

to the degree of difficulty. Striving for perfection was viewed with suspicion, specialisation was in the eyes of the gymnasts the greatest sin one could commit and was viewed as irresponsible against one's own body. This view of gymnastics later gained hegemony in the gymnastic discourse in Sweden.

This was the environment in which modern sports were introduced in Sweden in the later part of the 19th century. Gymnastic was seen *as* a way to train the body all-round and symmetrically. Modern sports on the other hand were seen as destructive to all-roundness as everything fell into details. The isolated movements would ultimately, it was said, lead to runners without upper bodies and throwers without legs. The gymnastic criticism of modern sports included: the individual competitions, the one-sided movements, the specialisation on one branch of athletics, the record system, the elitism, the mania for publicity (which could confuse the public's concepts of the aims and means of physical training), the physiological harmful aspects of many branches of athletics, and the over emphasis of natural talent and perfection would lead to a de-emphasis of mass participation.

The people supporting the introduction of modern sports on the other hand put forward positive arguments for athletics. These included: the physical and the psychological educational effect, the promotion of morally valuable qualities, the strengthening of national defence, its broad social recruiting base, a welcome instrument for national self-assertion towards the outside world, and domestically promotion of the blending of the classes and national unity. As seen their arguments never confronted the superiority of Swedish gymnastics as a means for bodily development. The modern sport had good qualities but it was not seen as a means of physical education.

In spite of the difference in opinion between gymnasts and sports advocates, it is justifiable to speak of a combined gymnastic and athletic movement in Sweden until the beginning of the 20th century. The thought that bodily exercise should give moral control and aesthetic consciousness pervaded in people's minds. Track and field in Sweden was consequently born in a gulf between

Swedish gymnastics and modern sports. When it was introduced it was Swedificated under influence from Swedish gymnastics. The way in which bodies in motion were seen and the judgement of what characterised good athletics was coloured by the gymnastic eye, especially in the technical events. Grace, control and balance, the ideals of the gymnast, were as important as the measured result. The centimetre- gram- second view of sport was not dominant.

In the IOC session, Berlin 1909, Stockholm was chosen to arrange the Olympic Games of 1912. At that session the Swedish representatives put forward a proposal which contained a standard program for future Olympic Games. The program aimed at limiting the Olympic program to: track and field, wrestling, gymnastics and swimming-sports that were seen as accessible to all people. Needless to say the proposal was not accepted. When the track and field program for the 1912 Games was constructed an honorary place was given to events that promoted an all-round training of the athlete. The gymnastic all-round ideal was strong among the organisers of the Stockholm Games. That is seen in the all-round events which was not on the program in London four years earlier. Discus throw, javelin throw and shot-put with right and left hand, pentathlon, decathlon and cross-country running, were included in the program in Stockholm. Suggestions were even made to include events where not only the result counted, but the appearance was also judged. However, due to the difficulties in setting up rules for such a competition, the Organising Committee never tried to realise these suggestions.

Regarding competitions in gymnastics there was a compact opposition against such competitions from gymnastics circles. The whole gymnastic community objected against competition in gymnastics on reason founded on principles-judging representatives from different countries and gymnastic traditions was considered improper. However the IOC forced through gymnastic competitions in the Stockholm Games individual as well as team competitions.

In general one can say that although the ideals of the Swedish gymnastic tradition lived among many of the organisers of the

Games of the Fifth Olympiad in Stockholm 1912, their actual influence on the Games was limited. The gymnastic disinclination for modern sport and its competition, specialisation, elitism and mania for publicity was neither a serious threat against the arrangement nor against the future development of modern sports in Sweden. The 1912 Games were carried through and are remembered as a modern athletic event. After the Games, modern sports were known and accepted in circles in Sweden that formerly had been deprecatory. After the Games the Olympic legend Citius - Altius - Fortius, in a body only meaning, had taken over as ideal for the Swedish sports movement. The old gymnastic ideals of appearance and restraint were vanishing and modern sports could continue its march toward the future without consideration of the old ideals. The old regime symbolised by Victor Balck was losing its grip and a new era under Sigfrid Edstrom had definitely taken over. Specialisation had become an inescapable aspect of modern sports. Perhaps we can see the results of the decision to march in that direction today. Most of the critics of modern sport today criticise it in the same way as the Lingians did more than a century ago. If another road could have been taken by the sports movement, we cannot be sure.

THE OLYMPIC ART COMPETITIONS OF 1936 AND THE COUNTER-EXHIBITION OF AMSTERDAM

by Alexandra THUMM (GER)

For the founder of the modern Olympic Games, Baron Pierre de Coubertin, the combination of sport and art was an essential part of the Olympic spirit from the very beginning. The connection of sport and art, to be found in the model of the ancient Olympic Games, was supposed to be regained through the artistic organizing of the performance of the Games on one hand and through the introduction of Olympic competitions in the fields of architecture, sculpture, painting, literature and music on the other.

The art competitions took place for the first time at the 1912 Olympic Games of Stockholm, and formed part of the Olympic programme until the London Games in 1948.

Due to the shared beliefs regarding the importance of art in Olympism of Carl Diem and Pierre de Coubertin, art played a much more important role in the organization of the 1936 Olympic Games in Berlin than ever before. The leaders of National Socialism also laid stress on the preparation and performance of the games to impress wide sections of the general public through pompous and lavish organization in order to conceal the real intentions of their race- and world power politics.

As a consequence there were numerous protests in advance of and during the Games against their holding in National Socialist Germany. In Amsterdam artists and intellectuals organized an art exhibition, which was intended, at least according to its name *De Olympide Onder Dictatuur (D.O.O.D./An Artistic Olympiad Against Dictatorship)*, to protest against the taking place of the Olympic Games in Berlin.

The aim of my paper is two fold: First I investigated to what extent the Olympic art competitions were integrated into the self-portrayal of the Third Reich and abused for National Socialist ends; second, it seemed promising to investigate the reactions and comments of the Amsterdam counter-exhibition towards the proceedings in Berlin. The basis of my investigation is the ex-

animation of the Olympic art competition in Berlin and, related to it, the Olympic art exhibition in Berlin and the Amsterdam counter-exhibition. Documentary evidence comes primarily from the Olympia-archives of Potsdam and the local archives of Amsterdam.

The investigation is primarily concerned with the description and interpretation of single works of art in the field of painting and sculpture in order to be able to supplement the documentary evidence in the artistic sphere.

Considering the documentary evidence as well as organizational and artistic points, the investigation of the Olympic art competition of 1936 clearly shows the intention of the National Socialist rules to present Germany as a leading cultural nation in order to acquire a good reputation world-wide and free Germany from the increasing isolation by the non-fascistic nations of Europe and the USA.

As the Olympic Games of 1936 took place in a time, when art was submitted to the National Socialist conception of art and free practise of art wasn't possible any more, the participation of avant-garde artists in the Olympic art competition was actually made impossible in advance. The connection of sport and art wasn't used to express the Olympic idea, but to glorify the political function of sport in the Third Reich.

This paradox made numerous artists from different countries of Europe and the USA come together in order to fight for the preservation of the original Olympic idea and of artistic freedom within the framework of the counter-exhibition D.O.O.D. The biggest part of the exhibiting artists regarded the D.O.O.D. basically as a possibility to be able to face the imminent danger of National Socialism, the exhibition not addressing a small group of revolutionaries, but all people fighting against fascism.

The counter-exhibition of Amsterdam is of great importance among the international protest movement against the Olympic Games to be held in Berlin, because it was the only massive protest of artists and moreover took place at exactly the same time as the Olympic Games.

Although the D.O.O.D. exhibition can, taken for itself, and in spite of the intervention on the part of Germany and the Netherlands, be regarded as a success, the attempt to prevent the Games taking place in Berlin was a failure.

A CHARACTERISTIC HUNGARIAN SPORTSMAN AND PROPAGANDIST AT THE END OF THE LAST CENTURY

by Ildiko PASKA (*HUN*)

How was a sportsman viewed at the end of the last century? I posed this question to myself while I was looking for memories of the past. There are no videos, no CD-ROMs to tell us about former sporting life, but we have recordings, articles and above all, we have photographs, sportsphotographs which reflect the era truly.

I will look at how sport in Hungary has developed using the example of a small town and a characteristic Hungarian sportman.

My look involves 3 areas:

1. Site: Szabadka, a small town
2. Propagandist: Lajos Vermes
3. Sport photography

1. Szabadka, a small town now in Serbia/Croatia was formerly part of Hungary. At the edge of the town there is the Palics-lake, which greatly determined the formation of Szabadka's sportlife. That is, in **1868 physical education was declared obligatory in secondary schools. The first sport club of Szabadka**, the skating club, was founded in 1876, documented with constitution, stamp and seal.

Athletics was spreading here in the middle of the seventies. The first public athletic premiere was held in August **1878**, on the free ground of the rich family Vermes. Sport in those days was a privilege of the intellectuals and rich men. But here, at this competition there appeared more achievable sports, like running, throwing, wrestling, beside the aristocratic ones, such as fencing, riding and tennis. The organizer of the premiere, the competition, was the 18 year old **Lajos Vermes**.

2. Lajos Vermes was born in Szabadka, on the 27 of November 1860. He lived 85 years and sacrificed more than a half century

to sport. His merits are in the popularisation and development of the physical education and sport.

Lajos Vermes was the son of a very rich family, an intellectual who completed 2 universities, but were more interested in sports than in science.

Vermes was the first at that time to make efforts to make sport available to everyone. It is supported by the fact that he opened to the public a ground in his fruit-garden equipped with sport and athletic instruments. In the spring of 1880, Lajos Vermes with his brothers Bela Vermes and Nandor Vermes founded **the Gymnastics Club of Szabadka**. More than 100 years ago. In vain he wanted to make sports available to everyone, and he tried to do this by offering free equipment to participants. It was Lajos Vermes who brought into existence the **Games of Palies**, to **make sport available to everyone**. We can see his importance if we look at the fact that Pierre de Coubertin called together his congress only 13 years later to establish the Olympic Games.

The **Palies Games** were held every year. Besides the athletic competition, swimming was held annually. Rowing figured first in 1884. But the bicycle races were the most popular. Every year it was organized on the road between Palies and Szabadka. In 1886 he founded the **Achilles Club**. At the beginning of 1886 the first ice-sailing competition was held.

How large was the crowd at the games? Unfortunately we don't have exact and authentic data, but the extra trains and trams to the games refer to thousands of people. The interest grew more and more every year. In the summer of 1892 he built the 225m long asphalt course. The significance of Lajos Vermes organizational and educational work can be better appreciated if we read through the sports magazines edited and published by him-one of which shows the asphalt covered cycling track.

In 1894 the **Szabadka Sport Club** is founded. Its aims was to spread and organize every kind of physical culture.

3. Both sport and photography became popular at the turn of the century. The propagandist, Lajos Vermes was a sport photographer himself, too.

At this time the pictures are characteristically static pictures, but reflect well the atmosphere of the era. In the earliest photos the sportsman can be seen in his Sportdress with his instrument, often in positions typical to his speciality. Photographing of the sportsmen in movement was a difficult task at the beginning.

Summing up I was telling you about a sportsman who created lasting and useful facilities for sport. He organised the Games of Palies which was a part of the beginning of the Modern Olympic Movement.

**OLYMPIC QUEST IN CAMEROON 1960-1996.
EMERGENCE AND GROWTH OF AN
OLYMPIC CULTURE IN BLACK AFRICA**

by David-Claude KEMO KEIMBOU (CMR)

What can justify that after 34 years of adhesion to the international Olympic Committee (I.O.C.) we are still talking about «Olympic quest» in Cameroon when there is every indication that Olympism is a reality? It's really because, notwithstanding the recognition of the Cameroonian Olympic Committee (C.O.C.) by the I.O.C., numerous participations in Olympic games (O.G.), the National Olympic Committee (N.O.C.) and Regional (A.N.O.C.A.)¹ functioning structures, the doctrine like the Olympic practice, remains to be conquered: appropriation of value is to be carried out.

This subject is very important for two essential reasons:

1. Olympism is situated on a continuum of a global reflexion I have undertaken within the framework of my Doctorate thesis in sports sciences entitled: body image, politics and sporting practices in Cameroon from 1884 to 1996. The aim is to set about the stake and paradox of a corporal culture in Black Africa. Ultimately, the aim is to demonstrate the contradictions and conflicts entangled all around the individuals and reveal the real difficulty in conciliating the «sporting spirit» - impregnated by political, economical and social constraints - a request from the players, at times, with distant motivation if not oppose of the sporting practices of our «system of production».

2. This subject's examination is also an occasion to show that after independence of almost all of Black African countries and Cameroon in particular, one of the major preoccupation will be to join the I.O.C. The Olympic Movement appears to have influenced largely the national sporting policies. Likewise, its role will be

1. A.N.O.C.A.: African National Olympic Committee Association.

crucial to setting up institutional mechanisms agreed by the organic structures, the legislative and the statutory texts.

Accordingly, this work will highlight...

the conditions which lead to the emergence of the Olympic Movement in Cameroon;

the impact of the movement on the setting, and indeed, on the construction of a general sporting culture; the influences and the constraints tied to respect for the Olympic Charter will also be considered; the positive as well as the negative aspects will be researched and evoked in order to bring to light the strategies to improve its weights;

the attitudes, the perceptions and also the representations linked to Olympism will be brought forward;

ultimately, the future of the Olympic movement in Black Africa will be the object of a reflection, a reinterpretation of the discussion undertaken as required with the aim of bringing it as close as possible to the national policies on sports.

During the first years of independence, sport appeared to be an important diplomatic instrument. This role was exercised through a strong will by the young States to join the Olympic Movement.

Through this institution, the recognition at a world level constituted the main stake. We can easily understand why African countries even before they gain their independence hurried themselves to organize an N.O.C. This was the case in Cameroon where, as early as in December, 1959, through its Secretary of State to the Presidency responsible for information, Physical Education, Youth and Sports, contacted the I.O.C. Chancellery to inquire about the terms and conditions for the establishment of an N.O.C. One sees that when Cameroon inquired about admission conditions to the Olympic Movement, it was not yet an independent State; its autonomy was being proclaimed by France.

The creation of the Ministry of Youth and Sports in Cameroon takes place 7 years after the recognition of the C.O.C. Our purpose here is to show that independently of other political, economical or sociological factors, Olympism has had a real impact on the

constitution of the organic structures of the administration and on the policy of sports that followed with more or less success.

If we refer to the Olympic Charter, notably in its articles 1 and 3, we can see that, «*the fundamental principles*» are:

Article 1 : *the «Olympic movement has for objectives:*

- *to promote the development of physical and moral qualities that are the fundamentals of sports.*
- *to educate through sports the youth in a spirit of the best mutual understanding and friendship, thus contributing to build a better and a more pacific world;*
- *to make universally known the Olympic principles, thus giving way to the good international will; invite the athletes of the world to the big festival of Olympic Games organised once every four years...*

Article 3: «*Olympic games take place every four years. They bring together in a sincere and impartial competition the Olympic athletes of all countries.*

- *The international Olympic Committee (I.O.C.) gives to the Olympic Games, its largest possible audience.*
- *No discrimination is admitted towards a country or a person for racial, religious or political reasons».*

How did these principles influence the Cameroonian sporting movement? We must say that the political, economical and social situation of the 1960s characterized by the circumstances of nationalist demands that lead to independence, the period was more conducive to the reconstruction of national cohesiveness. In this manner that the Olympic Movement will serve as a pathway for national unity and international expansion.

The first structures have considerable importance because they satisfy the demanding requirements and conditions for the recognition of the N.O.C. The aim is to promote physical education and sport from which will emerge civil sport. In this manner, schools constitute the base of the sport system which leads to the establishment of elite sports. The conditions for recognition of an N.O.C. certainly illuminates these questions.

The impact of the Olympic Movement can also be held at the

level of sporting policies. At the end of colonization, one of the objectives of the under developed countries was to give rise to a competitive elite sport group. The scholastic environment appeared as a principal supplier of this elite through physical education and the sport associations. What is the Cameroonians' attitude and behavior towards Olympism?

If the Olympic Games are known because of their médiatisation, the Movement and its charter are completely ignored. We have been able to ascertain that Olympism is a reality and has served not only as the foundation for the organic structure of the Ministry of Youth and Sports but also for the policies on sports.

The time has come to re-think the relation between the N.O.C. and the I.O.C., because it is difficult to explain the silence surrounding the Olympic Movement, particularly so in Africa. In Cameroon no studies have been done on the subject. Better yet, the topic is not even raised, neither by the national sport bodies nor the national sports federation which constitute, with the international sports federation, the technical body. The topic is absent from the training program administered by the institution responsible for the training of the managerial staff and is equally absent in a school environment where it had as an objective to serve as a fundamental element of pedagogical reform. Evidently, it is difficult to assess the view and the behaviour of these social actors towards the Olympic Movement.

We are intimately convinced that this walk will be long and difficult in order to separate the Olympic Movement from the national sports movement because of the close relation to one another. The economic and political situation of under developed countries is so disastrous that it will be difficult for them to transform the sporting practices into national priorities. It becomes utopie to pretend to win over the virtues of sports without at the same time showing some form of social morality. Sport does not accommodate itself very well in the world of poverty and misery. At a time where democracy blows over Africa, the essential preoccupations will focus on the side of human rights, liberty and justice. Unless these preoccupations find themselves yet again,

as we are approaching the 21st century in the Olympic Movement, the values which could help crystalize national consciousness will vanish.

A greater diffusion of the practices and improvement in the practice conditions, a more regular listening ear concerning the social demands and in particular in regard to physical activity and sports, the whole integrated in a global project aiming at improving the conditions and the quality of life appears in our eyes as a preliminary step in the Olympic quest. This is exactly what de Coubertin's Olympic project preaches. All that is left today, is to familiarize ourselves with the Olympic project, and to this end, the doctrine and the philosophy deserve to be better known.

**THE SOCIAL SIGNIFICANCE OF SPORT IN THE
MODERN WORLD FROM THE MARXIST AND
FIGURATIONAL PERSPECTIVES OF SPORT AND
THEIR ABILITY TO EXPLAIN THE CHANGING
ECONOMIC FORTUNES OF THE IOC OVER THE
LAST TWENTY FIVE YEARS**

by Ian Stuart BRITTAIN (*GBR*)

Dunning in Elias and Dunning (1986) states that "in countries all over the world, sport is being transformed from a marginal, lowly valued institution into one that is central and much more highly valued". Margraves (1985) concurs with this theme when he states that "one cannot begin to understand the structure and the meaning of sport without also appreciating that it is intimately tied up with conceptions and evaluations of the social order". In order to try and give a clear picture of the significance of sport I shall divide the evidence into four areas of significance, namely economic, political, cultural and social psychological, although I do concede that there will be some cross over between them.

Economics: The technological revolution in the work place, which has been gathering pace throughout this century, has brought more leisure time to the people of Britain. (Coe et al., 1992). The shorter working week, an increase in the value placed on leisure and the growth of the television industry have combined with other factors to help make sport a commodity to be produced, marketed and sold to the public. (McPherson et al., 1989). The era of global mass communications and especially the advent of television have had numerous effects on the significance and prosperity of sport and those associated with it.

Political: Coakley (1994) claims that the idea that sport and politics can be kept apart is naive. He states that sports do not exist in a cultural vacuum, but are an integral part of the social

world and as such they are influenced by social, political and economic forces. Examples of political uses of and interventions in major sporting events abound. Hitler's use of the 1936 Olympics in Berlin as a propaganda exercise to promote his own brand of nationalism and fascism to the world. The use of sporting metaphors in political rhetoric and the effects of the differing political ideologies on what happens in the sporting arena bear testament to this.

Cultural: Leonard (1993) describes culture as "the way of life of a social group, the distinctive features - values, norms and institutions - that characterise it. As an established institution of modern society sport can neither isolate nor insulate itself from society and as such can both effect and be affected by changes in society. One of the most often made claims about sport is that it aids in the socialisation of individuals into society by building character, motivating, generating teamwork, teaching discipline and generally producing good all-round citizens. (Lapchick, 1991). It has also been claimed that sport is responsible for breaking down class, race and ethnic barriers as well as sex role stereotypes. (Corbett, 1989).

Social-Psychological: Millions of people around the world take part in sport every week at varying levels as both participants and spectators. Participants motivations will vary according to their level of performance. Spectators motivations can also be numerous ranging from ticket touts to people just wanting to be seen in the right places to people who are just there to support family members or loved ones. Sport also forms a primary source of group identification in the modern world.

In the second section I attempt to outline the general characteristics of the Marxist and Figural approaches to sport and their application to sport in the modern world. According to Leonard (1993) Marx viewed social conflict in terms of the relentless struggle between social classes over property and production. Hence one of the major themes of Marxism is the power relationship between the bosses or bourgeoisie and the working classes or proletariat. Sport has the function of justifying the established order due to its "typically optimistic ideology of indefinite, forward progress"

and acts as a stabilising factor for existing systems. Home and Jary in Home et al. (1993) state that figurational sociology uses a combination of two main concepts: the concept of human (con)figuration and the concept of the "civilising process". Dunning in Elias and Dunning (1986) cite three reasons for the growing social significance of sport. These are that sport has developed as a principal source of pleasurable excitement; has come to be a principal medium for group identification and has become a key source of meaning in many peoples lives. I also include an overview of the relative strengths and weaknesses of each of these perspectives and bearing mind, among other things, the relative inability of the Marxist approach to deal with the reality of the communist ideological approach to sport and its inability to differentiate between mental and physical energy when talking about the training of a strong healthy workforce whilst draining them of the energy to rebel, I conclude that on balance the figurational approach is better suited to explain the significance of sport in the modern world.

In the third and final section I give a brief precis of the changing economic fortunes of the IOC over the last twenty five years and relate both the Marxist and Figurational approaches to these changes in order to find out which one is better suited to explain the events that have occurred.

THE INTERNATIONAL OLYMPIC MOVEMENT ECONOMIC DEVELOPMENT

by Denis KROUJKOV (*RUS*)

The International Olympic Movement has passed four stages of economic development. Their definition depends on the availability of five groups of funding sources: private donations, governmental and sponsorship revenues; ticket revenues; souvenir programmes revenues; television revenues; licensing revenues.

The 1st stage - **the Olympic Movement Financing System Conception and Consolidation (1896-1936)** - is characterized by the use of three funding sources: external support (government, donators and sponsors - about 70%), tickets (about 20%), and souvenir programmes (about 10%).

The 2nd stage - **the Search for New Sources of Financing the Games (1948-1972)** - is characterized by Olympic commercial programmes enlargement featuring television and licensing, but the lack of precise calculation nullified all efforts for the IOC to reach financial stabilization.

The 3rd stage - **the Economic Crisis in the Olympic Movement (1976-1984)** - is characterized by the lack of standard marketing programmes: one could mark the Montreal Games economic failure in 1976, the Moscow Games budget financing in 1980, and the Los Angeles Games commercialization plan in 1984.

The 4th stage - **the Olympic Movement Stabilization (1988-1996)** - is characterized by the now prevalent standard system of financing the Games, which includes revenues from TV rights, TOP-sponsors, ticket selling, licensing and other projects (stamps, coins, gifts, souvenirs, lotteries, etc.).

The main points of Olympic commercial projects could be used as a model for financing programmes of regional sport federations. Thus, a special marketing model was developed and offered to

several Krasnodar sport federations. Our model brought about the positive result in one federation (foundation strengthening and improving its financial base). In two other federations the model proved to be less successful.

Stages of the International Olympic Movement Economic Development

Stage	Year of Olympics	Donators Sponsors	Tickets	Gift, Coins Stamps, etc.	Country, Receiving TV-signal	Licensing
The Olym- pic	1900	D	#	@		
Move- ment	1904	D	#	@		
	1908	D	#	@		
Con- ception	1912	D/S	#	@		
and	1920	D	#	@		
Con- solida- tion	1924	S	#	@		
	1928	S	#	@		
	1932	S	#	@		
	1936	S	#	@	1	
The Sear- ching for	1948	S	#	@	1	
New	1952	S	#	@	2	
Sources of	1956	S	#	@	1	
Financing	1960	S	#	@	21	
the Games	1964	S	#	@	40	
The Eco- nomic	1968	S	#	@	n/a	
	1972	S	#	@	98	****
	1976	S	#	@	102	
Crisis	1980	S	#	@	111	
	1984	Budget S	#	@	156	
The	1988	TOP-1	#	@	160	***
Stabili- zation	1992	TOP-2	#	@	193	
	1994/1996	TOP-3	#	@	220	

CONDITIONAL MARKS

D, S Revenue from Donators and Sponsors

1, 57, 160 A number of countries, receiving TV signal

TOP The Olympic Programme realization

#, @, * The funding sources availability

HOW CAN SOCIAL EXCLUSION BE OVERCOME IN THE OLYMPIC MOVEMENT?

by Christopher Robert KENETT (*GBR*)

1. Poverty and its Measurement

There is an increasing number of poor people in the world and an increasing gap between the richest and the poorest members of all kinds of societies across the globe.

There is no agreed definition of poverty and measurement is divided between absolute and relative perspectives.

Absolute measures attempt to draw lines below which poverty occurs whereas relative measures take into account the unmeasurable and often intangible everyday realities such as lack of food, clothing, shelter etc.

Due to a lack of income and therefore choice the most vulnerable members of society become excluded from the protection of an inclusive group.

2. Poverty and the Olympic Movement

Sports people are a part of everyday society; elite sport has traditionally been the reserve of the rich and so low income elite athletes often have to fight against poverty and social exclusion in order to succeed.

DeCoubertin believed that sport brought the classes together, but many writers believe that he was part of an elitist Victorian movement which sought to remove sport from the working class and place it in the hands of the leisured upper classes.

The Olympic Movement today faces the seemingly impossible task of balancing two incompatible objectives:

1. To ensure the Olympic Games obtain the best athletes in the world i.e. it's elite objective (which in itself is exclusive).
2. To give the opportunity to all nations to compete which have little chance of producing the best athletes and which find

it difficult to send a team to the Games at all i.e. it's universality objective (which attempts to achieve complete inclusion).

The increasing size of the Games in terms of numbers of participants is well documented, but if the emphasis is only upon elite performance, the less tangible benefits of international friendship, understanding and the opportunity for poorer countries to build national identity on an international stage will be jeopardised.

3. Olympic Solidarity

It's purpose as stated in the Charter is to "organise aid to NOCs... in particular those which have the greatest need of it".

OS is funded by the residue of the IOC's \$5bn budget (only around \$36m is redistributed to NOCs).

Support from OS takes the following forms: Technical courses; Itinerant School; Scholarships for athletes (Atlanta scholarships); Scholarships for coaches; Sports equipment; Marketing Development Programme; Sports Medicine Courses; Financial assistance to NOCs to participate in the Games.

Criticisms of OS:

i. Some developing nations are disappointed with their share of the funds and allege that richer countries are benefiting more than their poorer counterparts and the gap between them is widening e.g. USA's receipt of considerable funds.

ii. Due to costs many nations are concentrating on national/regional championships.

iii. Funding is often not provided at a local level and is not appropriate to athletes' needs or the adaptation of sports leaders to the changing Olympic World.

iv. There is a lack of co-ordination, review and follow up of courses/scholarships run and funds provided.

v. There is a lack of communication and accountability for funds between NOC's and the IOC.

vi. This highlights the need for more rigorous monitoring of funding at a local level, increasing accountability and adaptation to specific needs.

4. National Olympic Committees' support of low income athletes

(Information obtained primarily from a survey of NOCs conducted in March 1997)

What emerged was a realistic support structure (highlighted by case study examples) for low income (and all elite athletes) which all NOCs should aspire to develop in co-operation with the ISFs, NSFs, and the IOC (through OS). It should contain the following elements:

- i. Financial aid for individual athletes;
- ii. Advice/information;
- iii. Specialist facilities;
- iv. Coaching;
- v. Sports science and medicine;
- vi. Post-career support;
- vii. Scholarships.

The support structures vary considerably according to country and resources available; they are beyond the budget of many developing world countries but could form the blue print for future development. Before this occurs, developed nations themselves must formally recognise that elite performers are a heterogeneous group in terms of income and social status, and therefore those on a low income must be given special consideration in terms of support.

5. Conclusion

What became obvious was the problems which arise from the all-encompassing nature of the Olympic Movement. Attempting to reconcile the seemingly incompatible objectives of elite performance and universal representation amidst a myriad of organisations and countries which span the globe is seemingly impossible. Enabling the developing nations to compete on an equal footing with the more developed is unenviable but not impossible as huge potential lies in the former (see Atlanta medals table adjusted for poverty in the main paper).

In order to maximise the potential of these developing nations

both the international support from OS and the support of elite athletes by NOCs needs to focus on the development of human resources and organisational structures as well as the provision of physical resources. This will hinge upon the promotion and development of a broad participation base through Sport For All programmes and physical education in schools and the progression of sports people to performance and then excellence in the Sports Development Pyramid. This development must be sustainable in the long-term, led initially by external expertise but ultimately developed by local people. Specific needs should be accounted for, adapting programmes accordingly. This will only be achieved if NOCs in developing nations are aided in their organisational capacity and the IOC monitors their activities more closely. The fact that there is no standard organisational structure for the formation and operation of a NOC does not help matters. More congruence should come through increased co-operation, communication and co-ordination of efforts between OS, NOCs and the International Sports - Federations.

Finally, it must be realised that although the dual aims of elitism and universality seem contradictory, they are complementary if developed appropriately and the emphasis of the IOC shifts from the Olympic Games to the four year Olympiad and the universal aspects of the Olympic Movement. However, the fact that we can compare the USA and Ethiopia in the same context reflects not only the universality of sport but sums up the essence of the Olympic Movement Games with which anyone in the world, despite poverty, famine or civil war, can to some extent identify with.

MAKING THE OLYMPIC PRINCIPLES WORK IN PRACTICE: CHANGE OF BASKETBALL RULES FOR WOMEN'S ADEQUATE PARTICIPATION

by Robert Maluf de MESQUITA (*BRA*)

My research *has* the following objectives:

I. To encourage young girls and women to play basketball by making the game more suitable to their size and strength, which will also assist in their skill development (ball handling, shooting etc.).

Observation: In the PanAmerican Games/Argentina 1995, the Womens Basketball Tournament was cancelled because there were not enough teams to participate.

II. The anatomical and physiological indicators* which might suggest why men and women might play the same game with different rules, specifically:

1. To lower the height of the hoop by 25 centimeters (10 inches).
2. To use the official United States womens NCAA ball (used in U.S. since 1984 - smaller, lighter ball than that used by the men).

- *The following measurements were taken in order to derive scientific proof for the aforementioned changes:*

HEIGHT

STANDING REACH

WEIGHT-PERCENTAGE FAT, PERCENTAGE MUSCLE

LONGITUDINAL SPAN OF HANDS

TRANSVERSAL SPAN OF HANDS

ARM SPAN

HAND GRIP

VERTICAL JUMP

SPEED (30m)

III. To encourage those involved with sport and women's issues in sport to respect and listen to the women sport participants.

Research components

I. To measure two high level basketball Brazilian teams (men and women) and compare the data (March 1997).

II. To organize a National Women's Basketball Tournament with the four best Brazilian teams using the proposal (prior to year end 1997).

III. To organize an International Women's Basketball Tournament with four National Teams using the proposal (March 1998).

Observation: In both Tournaments a Slam Dunk contest will be included.

INFLUENCE OF BODY IMAGE TO ESTABLISH A LIFE-STYLE

by **Diana MINARIKOVA (CZE)**

1. Introduction
2. Results of research
3. Pilot study of new project

Ad1) Introduction

- Physical and moral education formed a superior type of men who for many centuries inspired the young Greeks and Romans.

- Arete-harmony between care of the soul and care of the body. Impairment of this harmony causes illness, deficiency of the body and mind.

- Beauty was understood as both physical and spiritual. They saw the perfect man in the harmonious synthesis of beauty of the race, maturation of art and depth of speculative thinking.

This is still valid today, and today's pedagogical aims are once more in this direction, but today's needs and conditions are different from the ancient times - and each person is influenced by biological, psychological and social determinants.

- Through which motivating factors can we make girls and later women - after they leave schools and Universities - to continue participating in some kind of movement activities?

- We can do exercises for many reasons which are in harmony with our age and gender.

Ad2) Some details of research

We investigated the importance of correct exercising as well as the influence of nutritional regime on healthy life-style in this study. Ability to be active in life-style has a connection with appreciation of appearance and positive self appreciation. Because

of physical and psychical difficulties in working and spare-time, it is important to keep a high fitness-level in accordance with age. The body image is a term which refers to the body as a psychological experience, and focuses on the individual's feelings and attitudes toward his own body.

The main purpose of this survey is to find a relation between evaluation of women's physical proportion and their life-style. Beside this we want to discover the importance of movement and diet strategy for all philosophy of life-style.

The subjects were 95 women, aged between 20 and 60. In connection with this work we have chosen three groups, different in activity of life-style.

First group-participants in course whose main objective was reduction of body weight (but also to reach psychical balance). This group contains 30 women, average age 38 years and 5 months.

Second group-participants of regular organized sport activities (SOKOL and ASPV, Czech Republic). This group contains 35 women, average age 33 years and 2 months.

Third group-non-participants of any sports program. This group contains 30 women, average age 40 years and 3 months.

We used partly standardized questionnaire, published by Mrazek-Fialová (1995). The standardized questions were recorded on 5-points rating scale from 1 "disagree" to 5 "agree" (Nutrition part - 0 "yes" or 1 "no") in connection with polarization of question. Rest of the questionnaire contains open items. The results are expressed by figures and show average value of separate group.

Parts of the questionnaire are built as follows

Part A - Body and Me

Part B - Nutrition

Part C - Sports activities/Fitness

Part D - Health (data are not used in this article)

Part E - Social situation (data are not used in this article)

Part F - Personal data

Summary of Part A - Body and Me

Subjective appreciation of one's own body and personal satisfaction is more positive in groups with more active life-style (First and Second group).

Summary of Part B - Nutrition

We can see that the Second as well as the First group are aware of rational principle of eating habits (intake of fresh fruit and fresh vegetables more often, limiting of intake of meat and smoked meet) against the Third group.

Summary of Part C - Sports activities/Fitness

Level of activity of life-style (realization of movement activities) is in connection with subjective self-perception of one's own fitness. Evaluation of level of fitness is the worst with non active ladies.

It is impossible to totally exclude the values of the researches in the research process. This experiment was unique and probably the only one in the Czech Republic. The method of inquiry, used in this project, is disadvantageous for the objectivity of the results. The answers given above show what the respondents think instead of what they actually do. Regarding this, differences which we found are still significant. The differences in life-activity are influenced by the relatively high average of age. This study contributes in field relation to own body (Body Image), nutrition, sports activities and health (not written in this article). On basis of our behavior in field of relation to own body, nutrition, sports activities and self consciousness of the importance of health all of us form and realize individual life-style. Finally we found out that evaluation and conviction about appearance, figure and fitness could be an important motivating factor to form womens active life-style in different ages.

Ad3) Pilot study of new project: "Psychosomatic motivation girls and ladies to do exercises"

Motivating factors: biological, psychological, social (motivation, attitudes, behaviour, level of knowledge):

...woman personality and change of her attitudes toward movement activities in different ages and in different life situations

...the main factors which play the most important role for motivation to do exercises and which of them are more and or less stable and important

...on the basis of literature and existing sets of questionnaires

- set up the questionnaire about positive and negative motivation and behaviour in connection with movement activities

...choose three groups of population: young people (13-14 years old), University students (18-22 years old), adults (31-40 and 41-50)

...in connection with questionnaire find out differences between past (what girls and women did, how did they evaluate themselves), present (what do they do, how do they evaluate themselves) and potential future (what would they like to do and how would they want to evaluate themselves)

...find out motivating and demotivating factors for regular movement activities in daily life

...find out importance of body and mind image in whole motivating structure

...comparison of results by quantitative and qualitative methods about motivation, attitudes and behaviour of individual person

...positive and negative role of mass media for motivation to do exercises

Methods

- quantitative-questionnaire

- qualitative-the method of a open interview about attitudes, motivation, behaviour

By combining these two methods we could confirm our results.

It is important to acknowledge that females and males do not necessarily experience physical activity and sport similarly. Society presents a specific image of the ideal female body shape that greatly impacts the body image of many female exercisers and athletes. Females, internalizing these societal messages, tend to be dissatisfied with their bodies more than males. This body image, in turn may influence females' exercise behaviors and may lead to the occurrence of eating disorders. The societal context of sport and exercise behavior, and its relationship to female and male sport and exercise experiences, should not continue to be ignored.

VALUES AND CONCEPTIONS OF THE BRAZILIAN OLYMPIC ATHLETES

by Otávio Guimarães Tavares da SILVA (BRA)

The historical analysis of the past decade shows us that the international advance of the democratic idea may be considered as, using a word that is dear to John Naisbitt, a major "megatrend" of the 80's, and one of the seminal elements for the global economic boom of the 90's. The issue of power relations and of the way decisions are made has become a nodal point for the development of the Olympic Movement, often originating strong criticism. It is inevitable that we recognize, once it has been examined on its own terms, that the way power is articulated in the IOC, an organization which has not been elected and which structures itself based on a system of power self-reproduction, points to a closed, elitist and conservative system.

The XIIth Olympic Congress held in Paris/1994 however has pointed to an articulation between inheritance and change, focusing on a certain democratization of the Movement. In fact, the conclusions and recommendations drawn from the Congress indicate in a more specific manner the empowerment of the role performed by the athletes within the Olympic Movement, outlining a trend of assigning to them a more substantive role in certain leadership levels, as we may notice in recommendation 27:

Sports organizations must give an expanded role to athletes within their governing bodies. Furthermore, those IF's and NOC's which have not yet done so should create athletes commissions, and it is strongly recommended that the athletes who are members of these commissions be elected.

So, the rising trend, one of potentializing the *status* of the athletes' participation in the core of the Olympic Movement, discusses the identification of the values that the athlete assigns to

the Games and to Olympism, in order to infer the possible impacts of his/her participation in the leadership of the Movement. We have passed over to the analysis of a significant portion of the current international production focusing on Olympism, i.e., the Records from the International Sessions of the International Olympic Academy from 1991, 1992, 1993, 1994 and 1995, and the Records from the International Seminar *Sport... The Third Millennium*, held in Quebec, 1990, issued as a book edited by F. Landry in 1992. It seems that the number of works dedicated to the athlete, his/her values, conceptions and beliefs regarding Olympism in its multiple aspects, are very small indeed.

We have tried to provide a reference for our bibliographical analysis through a consultation of the "Sport Discus". From the crossover of key words, such as "athletes" "Olympic", "olympism", "meanings", "values" and "conceptions", without restrictions, we confirmed the existence of only two research articles which had produced interpretations from empirical data gathered through the use of some sort of data collection device with respect to Olympic athletes. They are the following

- Cagigal, J.M. *The pedagogical Evaluation of the Olympic Games: A Survey*. FIEP-BULLETIN; 45(4), 1975, 48-56.
- Czula, R. *Sport and Olympic Idealism*. International Review of Sport Sociology. 2(13), 1978, 67-69.

In this sense, our investigation, extending from the results and conclusions produced by the studies noted above, intends to surpass them by producing new knowledge about this set of themes, and new theoretical approaches that allow us to generate new understandings about the values and meanings that the Olympic athletes assign to Olympism, using attitudes scale (Likert method) plus a questionnaire with open questions. Therefore, from the gathered data this study has the purpose of developing itself based on two interpretative axes, as follows

1) An historical interpretative axis, comparing the answers provided by old and young Brazilian Olympic athletes, trying to identify possible misplacements in the meanings assigned to Olympic practice and to Olympism. These interpretations will be put in context

by the results obtained in Cagigal's and Czula's researches and in a secondary historical research, based on newspapers and books of the target period of time, in order to gather facts and data regarding the object of the research.

2) An interpretative axis of the "representations", based on the concept of "quasigroups" by Adrian Mayer to study "entities without any identifiable structure, but whose members have certain common interests or attitudes which somehow may bring them together into definite groups". Also based in the Jeremy Boissevain's theorizations, to whom it is important to understand the social actor not as a member of groups and institutional bodies, passively obedient to rules and pressures, but rather as "...an entrepreneur who tries to manipulate social rules and relations for his/her own social and psychological benefit". This focus implies the notion of individuals competing for scarce resources, having to choose from conflicting rules and manipulating these rules for their own benefit.

Based upon these concepts we will try to extract interpretations from the comparison among the data gathered in the definition of five basic elements of Olympism, regarding the individual, as outlined by Ommo Grupe. Also regarding two general values of Olympism ideology defined by the literature as being constant.

1. The principle of mind and body unity and the ideal of harmonious education. Olympism is grounded on the spirit of "harmony" of man, so athletic muscular training therefore needs to be fitted into a broader ethical context.

2. The human self-development by means of the athletic achievement. According to Coubertin, it is essential in sport, not only to develop the body, but to fulfill the "task of moral perfection". Striving for athletic achievement is a means of shaping and developing oneself.

3. The idea of amateurism as a form of self-discipline and self-commitment. For the athlete, the pursuit of a "process of purification", a moral self-exercise, a form of secularized asceticism, which could be expressed by the motto "citius-altius-fortius".

4. The principle of "Fair Play". The voluntary adherence to

sport rules, principles and codes of conduct, keeping rules, observing the principles of fairness, renouncing unjustified advantages. It provides the opportunity to learn not only that success is achieved through will and perseverance, but also that is consecrated only through honesty and fairness.

5. The principle of mutual respect. The peace ideal of sport: one of Coubertin's central concepts. For him, the peace ideal does not contradict the principle of athletic achievement and competition. On the contrary, international meetings and sport festivals, such as the Olympic Games, were explicitly envisaged as parts of the efforts for active peace and international understanding.

6. Internationalism.

7. Sport as a form of social pedagogy.

HISTORICAL EVOLUTION OF DOPING PHENOMENON

by Lorella VITTOZZI (ITA)

In 1963 the Council of Europe gave a definition of doping:

"Doping means to make use of physiological substances in immoderate quantity or abnormal method from healthy people whose only aim is to obtain an artificial increase of the performance during the competition".

In ancient time sport was considered a form of religion, later during modern times it became a way to increase the spirit of union among nations. In the 1930's sport showed superiority of a nation or a political system: nowadays many athletes go in for sport just to obtain economical and social success. So, many of the athletes today resort to pharmacology to improve performance.

As for the historian "La Cava" the term doping originates from a dialect of South Africa: "dop" stood for stimulating infusion people drank during religious festivities; the Dutch called "doopen" the substance used workers during the construction of the Channel of Amsterdam to increase physical capabilities. In 1889, in an English dictionary, doping stood for a narcotics blend which could improve performance of horses. From the racecourse, doping reached the stadium as athletes viewed drugs as a means to increase their performance.

According to Czaky, in 1972, doping was born in Paradise where Eve ate an apple just to become as powerful as God. Philostratus tells that during Ancient Olympic Games athletes drank herb base tea and they ate mushrooms to improve their performance.

In 1886 an English cyclist died after drinking a blend of cocaine, caffeine and "stricnina". It was the first case because of doping during a competition. During this period doping was very common in cycling.

The IOC was born in 1894: Baron Pierre de Coubertin inaugurated the first Olympic Games of modern times in 1896.

Till 1932 there have been 10 Olympiads but no Games in 1916 because of the 1st World War. In the period between 1896 and 1932 athletes coming from all over the World made use of cocaine, caffeine and "stricnina". French athletes drank "vin Mariani", a cocaine and wine based elixir which reduced fatigue.

Even if people didn't regard doping as a remarkable problem, doctors realised that they should face the question, so in 1928 they created FIMS, International Sport Medicine Federation.

From 1936 to 1964 there were 8 Olympiads but in 1940 and 1944, during the 2nd World War, the Games were cancelled.

In 1936 Hitler made use of Olympic Games in Berlin to promote National Socialism, so the Olympic Games turned into a political system promotion.

It was believed during the War that English soldiers made use of amphetamines. After the 2nd World War Olympic Games started again. A Danish cyclist, Kurt Enemar Jenses, died during the Rome Olympics. He swallowed 8 pills of phenylisopropylamine, 15 pills of amphetamine and coffee.

In 1954 Russians started making use of anabolic steroids to increase muscle volume. (Weight-lifters were the first and then it took place in field events).

During Olympic Games in Tokyo the Medical Committee of the IOC was appointed and Sir Arthur Porritt assumed the presidency. After him Alexandre de Merode succeeded to the Presidency of the Medical Committee.

Owing to the death of an athlete in Rome and the use of dope in Tokyo, IOC President, Avery Brundage, established in a letter dated 4th January 1966 a mandatory antidoping examination and as a penalty, if athletes violated their pledge, exclusion from the competition would occur.

From 1968 till 1992 there have been 7 Olympiads. In this period the Medical Committee carried out 11,265 examinations: there were 17 affirmative samples for stimulants, 24 for anabolic steroids, 1 for diuretics and 4 for betablockers. The Medical Committee used athletes' urine samples as drug detectors.

In 1998, during the Seoul Olympics the IOC Medical Committee had to resort to a several penalties: Ben Johnson was disqualified.

In 1992, after the Barcelona Olympics the IOC Medical Committee changed regulations owing to new pharmacologic agents used by athletes.

LIST OF FORBIDDEN SUBSTANCES AND PROCEDURES

IOC -1967

Psychomotor stimulants, "amine simpaticomimetiche" stimulants of nervous system; analgesic narcotics

ADDITION:

IOC -1975

Anabolic steroids

IOC -1987

Betablockers; diuretics / blood transfusion / corticosteroids; local anaesthetics; alcohol

IOC -1989

Peptidic hormones/pharmacological manipulation of urine / marijuana

INTERNATIONAL OLYMPIC COMMITTEE

LIST OF SUBSTANCES AND DOPING METHODS

17TH MARCH 1993

Doping substances: stimulants; narcotics; anabolic steroids; diuretics; peptidic hormones (erythropoietin - epo-, chorionic Gonadotrophine -HCG-, corticotrophine -ACTH-, somatotrophine -HGG-)

Doping methods: red blood cell reinfusion; pharmacologic manipulation

Restrictions: alcohol; marijuana; local anaesthetics (no cocaine); corticosteroids; betablockers ("acebutolo, alprenolo, atenolo, labetalolo, metoprololo, nadololo, osprenololo, propranololo").

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THE ATHLETE AND THE OLYMPIC IDEA: CREATING ATHLETE-CENTERED DEVELOPMENT PROGRAMS

by Michelle BROWNRIGG (CAN)

Introduction

Athlete-centered sport is currently being presented as a relatively new and progressive concept (Clarke, 1994, Kidd, 1996). However, examination of the "Olympic Idea", which has been the very essence of the Modern Olympic Movement since its inception, reveals that Olympism has always held the harmonious development of humans in the sporting context as a central principle. The sociopolitical climate in which the Olympic Games and the International Olympic Committee have developed in the last century has led to a marginalization of the athlete. Concerns with commercialization, television broadcasting rights, political agendas, event marketing and a number of other administrative issues dominate the text in the pages of the Olympic Charter and the bulk of IOC activity. It is in this climate then, that the current concept of athlete-centered programming is seen as something "new", when it in fact is an attempt to reclaim the essence of Olympism.

This very brief text cannot begin to address the many issues involved in Olympism and sport. Its purpose is not to attempt an in-depth scholarly discussion of the area, but to present the idea of athlete-centered sport from the perspective of a practitioner in Social Sport Psychology, and to provide one case example of an effort to bring athletes' needs to the center of a particular sport program.

The Mind-Body Concept, The Athlete and the Olympic Idea

Pierre de Coubertin's humanistic approach to the revival of the Olympic Games and to the Olympic Movement is expressed

in the Olympic Idea, which he described as "sport for the harmony of the human machine, for the smooth equilibrium of mind and body, for the joy of feeling oneself more intensely alive," (1966). *Rationalistic* humanism views the mind and body as interdependent aspects of the unified self, and *vitalistic* humanism states that the self "is experientially known as an embodied consciousness without separation of the mind and body," (Bandy, 1986, pp. 26 & 28).

While the Olympic Charter (1994) does use the term "Olympic Idea" (Lenk, 1979), its Fundamental Principles speak of Olympism as a "philosophy of life exalting and combining in a balanced whole the qualities of body, will and mind," and extols the importance of the "preservation of human dignity". Sport is the primary manifestation of the Olympic Movement. Hence, the athlete - the fundamental sport participant, is at the very *center* of Olympism. Therefore, his or her sport participation should embody the humanistic approach of balanced, harmonious development.

The Mind-Body Concept and the Field of Sport Psychology

There are many approaches to practice in the field of sport psychology. Regrettably, some sport psychology consultants have assisted athletes with the separation of mind and body (e.g. mental techniques to ignore dangerous physical pain, facilitation of a unidimensional sense of self). My personal approach to sport psychology consultation is to enhance the athlete's internal ability to harmonize the mind and body both within and outside the practice of sport. This form of sport psychology attempts to consider the various aspects of an athlete's *psychosocial development*. Hence, the athlete's needs, desires and social roles etc. are central to the consultation process. My hope is to enhance the performance of the athlete as a whole being within the sporting context, a context which provides tremendous opportunities for the discovery of self and others on a regular basis.

Social Context and Psychosocial Development

Sport psychology is often viewed as simply a facilitation of the athlete's cerebral and motor skill abilities. However, the approach described above takes into consideration the tremendous impact

of the athlete's social context on his or her development (e.g. family situation, income, race, gender, sexual orientation). Equally important is the social context of sport within which both the consultant and athlete must work. The high value placed on winning in the sporting world can often conflict with the harmonious development of body and mind. Therefore the context of the sport society must be considered carefully by the consultant so that she or he effectively manages the needs of the athlete within this contradictory environment.

The Concept of Athlete-Centered Sport

Athlete-centered sport programming is an attempt to bring the humanistic approach of mind-body development to the realm of sport practice. In particular, it is a humanistic approach which strives to place the athlete at the helm of his or her athletic development. "Implicit in this approach is the right of athletes, individually and collectively, to participate in the formulation of what (is meant) by excellence", (Kidd, 1979, p. 26). Its aim is to assist, support and educate athletes of all ages in the harmonious development of mind and body within the social context of their sport participation. It also encourages the athlete to critically examine and take responsibility for the sport environment, and to develop a personal meaning of excellence which can be shared with others.

A Canadian Case Example: The "E.D.G.E. Program" at the University of Toronto

The Department of Athletics and Recreation and the School of Physical and Health Education at the University of Toronto embarked on a joint project to develop an educational support service for student-athletes three years ago. The E.D.G.E. is an acronym for "Educational, Developmental, and Growth Experiences". The name was chosen to represent the goals of the program and also to derive an acronym which student-athletes could associate to university life and sport. The basic tenet of the program involved the recognition that student-athletes, who strive for excellence in

sport, school and life, have unique needs as well as unique capabilities to offer to others.

The initial focus of the program was simply to give athletes an opportunity to develop mental skills in relation to sport and to have a confidential "space" where they could discuss their concerns. The program involved typical psychological skill training in the areas of concentration, managing anxiety, etc. However, it also focused on aspects of coach-athlete relations, interpersonal communication, school-sport balance, and injury prevention and management. The program has continually expanded its scope, embarking on special projects such as initiation and hazing in the sport environment, harassment in sport, body-image issues in sport, drug-education and athlete satisfaction with the sport program. The types of outreach by the E.D.G.E. include individual consultation with athletes and coaches, team facilitation, and some community outreach education. The most recent expansion of the E.D.G.E. has been to expand programming to the fitness and health community at the University, so that a wider range of people may benefit from its services and principles.

To discuss the program in detail would exceed the limits of this brief account. However, there are some important details which must be noted. This program is quite unique in that it links research and practice. Its administration and services have been essentially conducted by graduate students in sport psychology and sociology under the supervision of an academic and staff advisor. The program has been mutually beneficial for the athlete, coach and consultant practitioners as well as for the research development of students and professors. The program has gained credibility in its three short years as represented by a consistent increase in budget allotment, partnerships with other programs on campus and in the community, and use of the service by athletes and other members of the department. It is essential to state that the program is a form of educational consultation and not a clinical counselling center. Its purpose is to provide athletes with a consistent "first-stop" support service. Any and all issues beyond the capacity of the program are referred to more capable sources; communication with the athlete on her or his progress is maintained.

The E.D.G.E. is in a process of growth, expansion and change. It has all the logistical, structural and ethical issues of a developing program. However, while the future state of the program remains to be seen, at present it has achieved the goal of developing athlete-centered awareness at the University of Toronto.

Conclusion: Olympism - Reclaiming Athlete Focus

Bringing the athlete back to center stage in the current economic and political milieu surrounding the administration of the Olympic Games and the Olympic Movement may seem very difficult, but I believe it is essential for the survival of Olympism. The IOC holds increasing responsibilities to nations, sponsors and television companies, but the fundamental principles of their movement - the commitment to the harmonious development of persons and to the preservation of human dignity make them accountable to the athletes who are the center of sport and the center of Olympism. Those who believe in a personal commitment to Olympic Education are accountable for the development of responsible, balanced persons in the form of athletes. Keeping the athlete at the center, in as many small and large ways as possible is in my belief the best way to preserve sport, preserve health and preserve the Olympic Movement.

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**SPORTS AND NATIONALISM.
THE IDEOLOGICAL DEVELOPMENT
OF SWEDISH SPORT**

by Nils-Olof ZETHRIN (*SWE*)

In the presentation I tried to discuss how the Swedish sports movement at the turn of the century related to the concepts of morality, ethics and nationalism. I focused on their ambition of trying to construct an image of "the good Swedish sportsman", and in this respect the male sportsman.

In Sweden the organised sports movement dates back till the decades around the beginning of the twentieth century. It emerged that ethics - and above all morality - was something that was very much emphasised by the representatives of the sports movement. Closely related to their moral mission were the ideas associated with nationalism which characterised this period of time.

I put forward these possible definitions. The morals of an individual or a group show in what actions are taken or not taken. Ethics, on the other hand, are the reflections taken on the legitimacy of these actions. Ethics had to do with the theoretical reflections of human values and their origins. Morality concerns tradition and is best described as a matter of following the accepted manners and customs. Tradition stands for order and here you find the law and the legitimacy.

The early organised sports movement wanted to make a connection between their enterprise and national tradition. By using sports as their instrument they wanted to build a moral nation. This image of a moral nation clashed with the forward striving spirit of the modern society.

What personal properties were to characterise the good sportsman according to the representatives of the sports movement? The Swedish king Karl XII, whose reign was ended 1718, was

sometimes used as a role model for the Swedish sportsmen. This royal personage has often been used to serve nationalistic causes, where he has been given a mythological status. He was ascribed a lot of positive personal qualities, which were taken from descriptions of the past in accordance with the historical writings from the turn of the century. But did these qualities make Karl XII a good sportsman before the concept was even invented?

Character and morals had to do with the possession of a sound and healthy spirit. The spokesmen for the sports movement meant that a sound spirit was connected with a traditional and conservative moral conception. This was for the leading persons in the Swedish sports movement the same thing as patriotism. Sports fostered morality and morality promoted the nation. The good Swedish sportsman should be prepared to defend his nation against inner and outer threats. The ethical ideals were courage, sense of duty, self-sacrifice, and the despising of pleasure-seeking.

The nation was viewed as the highest moral standard. Sports served as a means of reaching established goals. The sports movement was to assist in contributing with a source of soldiers. These soldiers should be willing to defend the nation against any outer threats to the borders of the nation. They would also defend their country against any inner threats that sought to cause a disruption in the traditions, customs and the sanctioned organisation of the nation. The sports movement was a spiritual fosterer with physical means. The physical means did not give room for intellectual reflection on these conditions.

By the end of the 19th century the vision of a national state was newly invented. To give legitimacy to the concept of a nation, one wanted to link up with old traditions, great achievements of the past, and to ancient symbols.

An interesting analogy during the same period of time is the foundation of the out-door museum by the name of Skansen. The tourist organisations were also part of this movement to manifest what was genuinely Swedish. Tourism was a central part because if you had no notion of what Sweden looked like, you could hardly get a concrete geographical conception of the country.

In the aims of creating an image of Sweden as a cultural unit, it was obvious how one tried to invent traditions. What was typically Swedish could be found in the history of the country, and it could be actualised through sports by creating the good Swedish sportsman.

The good Swedish sportsman was meant to find the source of his powers in the history of the nation and use it to realise the ideas of the native country. At the same time we know that the concept of a national state was a modern invention. The traditions one used as a reference were invented in the current historical situation around the turn of the century, and were therefore by no means ancient. The image of a unified Swedish culture was also a contemporary invention, and the spokesmen for the sports movement played an active part in its materialisation.

So what did the efforts of trying to create a good Swedish sportsman result in? A stable organisation to promote the development of Swedish sports was created. But the aim to create a good Swedish sportsman as a part of a national ideology was abandoned after the first world war, to give way for the image of a sporting nation. In the image of a sporting nation, the performance of sports was a goal in itself, instead of being a means of implementing the ideals of nationalism. Alongside this process the moral concept was left in favour of the ethical ideals which were promoted in the Age of Enlightenment. The unreflected acceptance of tradition based on morality was replaced by trying to promote a good life based on the present conditions. It was at this stage that Swedish sports changed from being an organised movement carrying the ideals of nationalism, into becoming a part of the welfare state. In the welfare state there was no room left for the advocates of morality using their own invented traditions as a base for moral judgement. It seems possible that the Swedish sportsmen now started to be seen as products of the collective body, and of the conditions provided for them by society. The nation provided a base for the sportsman, rather than the other way around.

OLYMPIC AND THE 20th CENTURY BODYMIND

by Maco YOSHIOKA (*JPN*)

My intention in this paper was to make us realize how we tend to rely on the existing thinking style unknowingly and how much we are accustomed to a certain body image, and further more, how harmful it is to do so and to be so, by showing various body images and by pointing out that body image is not something which exists independently of its context but something which evolves in accordance with its context.

I talked about the 20th century context (dualism, lack of involvement, manipulation of nature, detachment, subject/object, mind/body, self/others) in which "mechanistic body image" evolved and the ancient oriental context (wholism, involvement, commitment, harmony, no boundary) in which "wholistic body image" evolved. Using this comparison, I analyzed how human mind evolved from wholism to dualism, and what kind of role modern Olympic played in this evolution of human mind.

I finished the discussion by showing the possibility of further evolution of our thinking style and behaviour (from simple dualism to more sophisticated thinking style, restoration of involvement and introduction of more reflection on ourselves interacting with the environment).

Finally I asked ourselves what we can do now to change ourselves to the better. The presentation ended with exciting discussion. I thank you all for your cooperation.

MAIN POINTS

1. Various body images.
2. The body image dominating the 20th century (mechanistic body image).

3. The way of thinking on which mechanistic body image bases itself (dualism).
4. The body, image in ancient oriental thought and medicine (wholism).
5. How human mind evolved from wholism to dualism (modernization of human mind).
6. Body image in modern Olympic.
7. Towards the 21st century.

THE MAIN CHALLENGES FACING THE OLYMPIC MOVEMENT

by Khalid Hassan ELBEELY (*SUD*)

There are many challenges which race the Olympic Movement nowadays, but I would like to concentrate mainly on three main topics, Commercialization, Gigantism, Television Content.

1-Commercialization

Commercialism in the context of the Olympic Movement, "is an association with business or commercial enterprises for the benefit of both parties".

Olympic marketing is now new Looking at Olympic History, even in the Games of Antiquity wealthy Patrons were called upon to help support athletes in their training and to supply them with the necessary equipment. The 1896 Games were funded by stamps, tickets sales, commemorative medals, programme advertising, and above all, private donations.

This challenge continued well into Olympic History, as no standard provisions were made in the development of the Olympic Charter for raising funds. From the 1950s, the interest and involvement of corporations started to grow. But, it was until Los Angeles Games in 1984 that the trend towards commercial sponsorship was checked. A well-executed corporate programme of sponsor, supplier and licence categories was developed, each with distinct right and exclusivity.

So, in 1985, the IOC took the lead to develop and launch a world-wide sponsorship programme. The Olympic Programme (TOP), which combined sponsorship of all NOCs and the Olympic Games in one global commercial package.

This new system (TOP) introduced distribution of sponsorship revenue throughout the Olympic Family (in 1996, all 197 NOCs benefited from the TOP Programme).

Hence, we can say there are several benefits which accrue to the Olympic Movement from its commercial relationship

i-There is incremental revenue to be derived.

ii-The ability to generate independent sources of revenue provides sport authorities with a level of autonomy and independence.

iii-It brings with it unparalleled opportunity to generate a public awareness of the values of sport and the Olympic Movement.

iv-The existence of business relationship forces sport organization to develop their own sense of financial responsibility and self discipline.

One of the dangers occurring as a result of commercialization, is that the athlete has become less significant than the event. The result is that the athlete is being used as a billboard sporting the symbols and trademarks of MNCs. This reality risks growing worse in coming years, with a depreciation in athletic performance as a result. Therefore, the athletes who suffer stress resort to illicit means in order to achieve their goals (e.g. doping).

Principles and experience, however, are the means by which the Olympic Movement can guard against the dangers, and enter into commercial relationships which can meet the objectives of the Movement and the interest of commercial partners.

2-Television Content

In order to remain unique, the Olympic Movement should make an effort to understand the internal logic of the Media, without renouncing its own logic, i.e. its principles of sport pedagogy and of universal participation.

Hence, in order to achieve these objectives they should consider the following main aspects:

i-To maintain the impressive nature of the competitions, but without threatening participation.

ii-The Olympic Movement should try to make its financial needs compatible with its pedagogical objectives and should in no case subordinate the latter.

iii-The Media should consider the broadcasting of the Games and especially of the ceremonies as cultural events.

iv-The people in charge of the Olympic Programme must adapt themselves to the demands of the most popular sport (those with largest audience). However, they should also reserve a time quota for the least popular sport.

3-Gigantism

Gigantism in relation to the Olympic Games implies that the Games are going to be on a bigger scale, which means that there will be more participants and more events.

Hence, in 1896, fewer than 300 athletes took part in the first Olympic Games in Athens, and in 1996 approximately 10,000 athletes participated in Atlanta. The progression has been exponential over the last hundred years, one can therefore ask how many athletes will there be in 2012 or 2020? Without a doubt, 20,000 or more. As a result, there are problems of organization, financing for the construction of the Olympic Village, of sponsorship and of the various elements of the Media trying to outbid each other, i.e. the IOC will care about the amount of money paid, and might not care about the Olympic Ideals.

At the same time, the dream of one day organizing the Olympic Games in a Third World Country will be further out of reach (especially for us Africans). Nowadays, African participation in the Games is a problem owing to the various countries slim means. However, highly effective measures set up by the IOC enable our countries to take part. The appointment of his excellency Mr Juan Antonio Samaranch as head of the World Olympic Movement served as a trigger. Room was made for Third World Countries, and Africa particularly began to have sizable means at its disposal.

However, inspite of these worrying prospects which the Olympic Movement will encounter in the twenty-first century, we can say in all certainty that the spirit of the people of the IOC will find the right answers.

The framework that has been set up is the result of preventive diplomacy in the service of sport started by his excellency Mr Juan Antonio Samaranch. By visiting virtually all the world's NOCs,

the IOC President has given new life to the Olympic Movement, and has done so from the roots upwards.

Therefore the Olympic Movement with its new found youth can enter the third millenium confident in its instincts for self preservation. Olympic Solidarity assists the NOCs, the Olympic Museum records the history and memory of the IOC, and the IFs and decentralizing agencies take part in important decisions. Moreover, the medical and broadcasting commissions are setting the standards.

These protective measures diminish our concern, and assure us of a glorious future for the Olympic Movement in the twenty-first century.

Future generations will be grateful to us for having preserved for them this instrument of peace and international harmony.

SOME ETHICAL ASPECTS OF THE OLYMPIC MOVEMENT

by Reele REMMELKOOR (*EST*)

Introduction

Ethics, according to Aristotle, is a matter of inspiration, desire and arduous seeking or acting with grace or beauty. Aristotle further describes ethics as a phronesis i.e. "wisdom of action". The concern is not what makes an ethical theory correct or what rules are adhered to but what makes the person's singular concrete action good when evaluated in terms of the goals which have been established. In the Olympic Movement, the sportsmen's greatest complexity is how to arrive at a method for discerning what to do in any given situation. Ethics in this context may not meaningfully be seen as a question of propositions or codes or rules. Instead, ethics should be viewed in terms of Aristotle's phronesis - wisdom of action.

Since the Olympic Movement has nowadays very large extent, there have appeared many problems connected with it.

Fair Play - the dream or reality?

The simplest and shortest expression of Olympism is: "*Playing together fairly*". Indeed, sport without Fair Play loses its potentials for self-fulfilment and for enriching individual and group relationships. However, Fair Play for some sportsmen appears like a mechanism to prevent success. Equal opportunities or Fair Play - how did the development of Olympic Movement reach to such dilemma? Looking for answer to this question, we should ask:

what was at the beginning?

To go to the beginning, let us be led by the Olympic flame, struggling toward divine height, which in my opinion is the symbol

of purity Games, e.g. Games with ethical conduction, like we believe they were in antiquity. I believe that at the moment of the lighting of the Olympic flame on an antique Olympic stadium, surrounded by solemn quiet, nobody could think about wars, boycotts, doping and about the commercialization of the Games. Thus, at the beginning of the path of the Olympic flame ethical values were honourable.

The pressure of money - first step

But the problems arise with the future journey of the flame. As the Olympic Games in Atlanta showed us, the majority of things in this world, at least the majority of things in America, are connected with money. We may ask why the Greeks were not chosen to organize the Centennial Olympic Games, although they had given us the ancient Games and the first contemporary Games? What would be more natural than to celebrate the anniversary of the Olympic Games at their homeland? Is the choosing of the Olympic Games host cities ethical any more if it depends on money? Perhaps we should just measure the money of a potential host cities in order to choose the site of the Olympic Games - it would be more simple and quicker.

The pressure of money - second step

For today the commercial pressure of the sponsors has become the measurement of success. If such pressure is sustained, there may be need for parallel counting between sponsoring firms as well as between individual sportsmen. The other expression of the commercialization of the Olympic Games is the change of high level sport into entertainment. TV companies influence the outset of the competitions, the orders of advertising companies are decreasing or eliminating the prevalence of the "unattractive" sports. In addition there has risen a problem of unattractivity of sportsmen who do not belong to the elite class of the world. If the permanent process of increasing the norms of qualification will be continued, then in future there will be many countries which will not be able to send their sportsmen to the Olympic Games. The vice president of the I.O.C. Richard Pound, has sug-

gested that the so-called "honour sportsmen" from these countries could participate only in the opening ceremony. In my opinion it is only an attempt to gloss the show surrounding the Olympic Games, at the same time when the Games are under such pressure of money that they treat the sportsmen as toys in the hands of money-makers.

The pressure of money - third step

Together with the big money appearing to the Olympic sports there appeared also the problems of doping. The list of the forbidden substances is growing; today's sportsmen must have good knowledge of medicine. There may be a danger that the high level sports will become a lawyers battlefield. Each sportsman must think by himself about the essence of the sports. The Olympic Motto "*Citius...Altius...Fortius*" must not be taken as absolute proclamation to display maximum excellence, to winning medals and breaking records. Striving towards the records in any case may lead to use doping. Throughout times many sportsmen have appeared to use doping. These deviant groups use several neutralization and mitigation techniques. These include belittling and trivialization through language, the control-deficiency-hypothesis, the idea of just compensation, refusal to accept responsibility etc. It is the attempt to achieve socially accepted goals with socially unacceptable means.

What we should do?

Step by step, the fact becomes clear that the roots of all these problems are the contradictions between today's high level sports and the Olympic Idea. They may be called as contradictions between the ethical values and the vices of the people. Living in a real world we can not ask how it will be possible to surpass these contradictions but we may ask how to approximate today's high level sport to the Olympic Idea. Adding cultural events to the Olympic Games again might not change the people's thoughts. So, maybe we should ask: is there any more possibilities to involve the Olympic Movement with ethics? Or even - why we should do it? Why is sport different to us from the paintings or compositions

where nobody controls the using of drugs? In my opinion, sport is different because it has greater influence. Sport has a big influence already for the children, as we saw in the short video of Prof. Beamish. This is what we should protect - the pure game in every sport, what brings people together from all over the world. Only this way can we follow the words of Pierre de Coubertin:
"Keep watch on the sacred flamer"

POLITICS IN OLYMPIC GAMES: BOYCOTTS, CONFLICTS, PROTESTS

by Ilkka VIROLAINEN (*FIN*)

Politics has involved into the Olympic Games. Already in ancient Games there was politics involved and politics role has become much bigger in modern Games. That could have been seen as many boycotts, conflicts and protests. Behind these boycotts, conflicts and protests there is usually nation but specially conflicts and protests have also been caused by individuals. Boycotts, conflicts and protests are done for various reasons for example because of apartheid, war etc. But usually the basic reason for them is the same: politics.

In 1968 Mexico's Games there were demonstrations made by students who demonstrated against internal government. In those games there was also famous protests made by American athletes who protested against racism. In 1972 Munich Games were the "bloodiest" Games in Olympic's history. Then terrorists attacked against Israel and 17 men got killed.

Between years 1976-1984 there were big boycotts. In 1976 Montreal there were 28 African nations and free nations outside Africa who boycotted the Games. In 1980 Moscow's Games there was also big boycotts. The boycotting nations included also big sport nations like USA and West-Germany so the Games sport value decreased. There was a revenge in 1984 Los Angeles when Soviet Union and also some other socialist nations boycotted the Games.

In 1988 Seoul there was an attempt to organize the Games in two countries: in North Korea and in South Korea. North Korea's attempt to get part of the Games failed and so they boycotted the Games. In 1992 there were several bomb attacks before the Games, although during the Games the situation calmed down. In Atlanta's Games 1996 all the nations that were invited took also part in the Games.

So then there wasn't any boycotts, although there was a bomb attack which killed two people and hurted over 100.

The IOC and Juan Antonio Samaranch have done great job by cutting boycotts off. It will be seen if they also succeed cutting conflicts and terrorism off. It will be seen in Sydney.

THE OLYMPIC MOVEMENT IN THE INFORMATION SOCIETY ERA

by Berta CERZUELA (ESP)

The technological, industrial and social transformations we are living in, are carrying a revolution that affects all aspects of society. The consequences of this revolution could be compared with those produced by the invention of the Printing or the First Industrial Revolution. A new society is emerging; the Information Society.

This new emerging society is mainly characterised by: the strategic importance of information and knowledge in all human activities; the interConnectivity possible to establish between all the citizens; the enlargement of demand, the free flow expansion and easier way to access to the information and the interactivity that permits the most advanced technologies. All these changes will involve some consequences in work organisation, social relationships, education, political processes, environment, etc.

Internet and resources location

One of the main pillars of the Information Society are the telecommunication networks, and nowadays Internet, which symbolises the most authentic embryo in the information highways.

Internet offers a huge range of possibilities in communication: simple message sending through electronic mail; the remote access databases consultation; the transference of files; the possibility to establish thematic discussion forums and the hypermedia information access by the, now famous, World Wide Web.

Internet is being converted into an inexhaustible information source, the like of which has never existed. Faced with so many possibilities of accessible information and resources, one of the main problems for the user is finding the location of the information.

When the user has access to Internet he feels like overwhelmed in front of the large amount of information accessible. On the

other hand, he can feel disconcerted faced with the difficulties to have access to it.

With the objective of making the location, access and consultation of the resources more easy, sophisticated tools or search engines have been developed. In spite of the facilities they offer when looking for information, these search engines use non-controlled indexing methods. As a consequence, the same search realised in different engines provides different results. Another problem is the ordination of the results; they don't follow hierarchical criteria.

Actually, the Internet provides a large and varied amount of resources on Olympism: Olympic family websites such as National Olympic Committees, International Sport Federation and the International Olympic Committee; websites of centres devoted to the research and diffusion of Olympism such as Centres for Olympic Studies or Olympic Foundations; webs of cities that have been elected to be Olympic cities or have presented their candidature; catalogues of libraries with a documentary stock specialised on Olympism; individual pages and newsgroups where people can discuss any subject related to the Olympic Games.

The Atlanta 96 Olympic Games have initiated a new age introducing Internet into the Olympic Games. They have been the first games to create an information system in Internet which provided information about the Olympic Games.

How can Internet be useful for the Olympic Movement

The International Olympic Committee, reminding with its mission of diffusion of the Olympic principles all over the world, since its creation in 1894 has been aware of the important role that mass media could play in the diffusion of the Olympic Ideal and in the development of the Olympic Movement.

First of all there was the print media, then radio and finally and above all television, which has been the most important way to diffuse the Olympic Games. Nowadays, with the new information highways, a new way is open for communication. Besides provide information about the event, form opinions etc. The information

highways allow spectators to interact with the Olympic Games actors, to approach more to them.

The collaboration of Internet with Olympism is not limited to the celebration of the Olympic Games. Internet enables the interconnection of all the Olympic Movements members, making easier the dialogue between them, eliminating the geographical distances. In this way, Internet intervenes in the development of the Olympic Movement.

As conceived by Pierre de Coubertin, Olympism is an education, an education of body, an education of spirit and an education of the soul. Nowadays, the Olympic Movement has different instruments for educating youth: the International Olympic Academy, the National Olympic Academies, some publications, etc. But these instruments are not enough for spreading the Olympic ideal all over the world.

The information highways can help the Olympic Movement in its mission of educating youth. They can enable more rapid and broader communications for disseminating the Olympic ideal worldwide and providing an immediate and continuous access to the resources needed.

A CONCEPTUAL ANALYSIS OF FAIR PLAY WITHIN OLYMPISM

by Deborah P. McDONALD (CAN)

INTRODUCTION

Definition of Olympism

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

The goal of Olympism is to place everywhere sport at the service of the harmonious development of man [sic], with a view to encouraging the establishment of a peaceful society concerned with the preservation of encouraging human dignity (Olympic Charter, 1995, p. 10).

- * *This definition is intended by the IOC to represent the core structure or essence of Olympism. However, it is my opinion that vague definitions such as this serve only to identify general ideas underlying Olympism and thus do not make clear the core structure of essence of the philosophy.*
- * *In the search for clarity, many scholars have reduced definitions of Olympism into identifiable aspirations...*

Aspirations of Olympism (for example: Jeffrey Segrave, 1988)

- Education •Peace and International Understanding •Cultural Expression
- Excellence •The Independence of Sport •Equal Opportunity
- Fair Play

- * *It is expected that an understanding of the aspirations will clarify the definitions of Olympism as well as illuminate its core structure.*

However, it is my opinion that the meanings of each of these aspirations are less than apparent. Aspiration identification will not be helpful in clarifying Olympism until such a time that the meanings of each are clarified.

** My purpose is to clarify the essential meaning of fair play as one aspiration contributing to the essence of Olympism and to identify problems that may be associated with the inclusion of fair play as such. However, two preliminary steps may be taken prior to addressing this takes directly (first, a depiction of the nature of sport and second a depiction of the nature of rules in sports).*

THE NATURE OF SPORT

Definition of Sport

To play a sport "is to attempt to achieve a specific state of affairs (prelusory goal), using only the means permitted by the rules (lusory means), where the rules prohibit use of more efficient in favour of less efficient means (constitutive rules), ...where the rules are accepted just because they make possible such activity (lusory attitude)" (Bernard Suits, 1988, p. 41) and where the demonstration of physical skill and prowess is required (Klaus Meier, 1988, p. 26).

Necessary and Sufficient Conditions of Sport

- It is a goal directed activity ... prelusory goal
- The rules limit the permissible means of goal attainment... lusory means
- The rules prohibit the more efficient in favour of less efficient means ... constitutive rules
- The rules are accepted to make the activity possible ... lusory attitude
- It requires the demonstration of physical skill and prowess (Klaus Meier, 1988, p. 26)

THE NATURE OF RULES IN SPORT

Constitutive Rules

- Those rules that provide a "descriptive, defining framework which

specifies the fundamental aspects of, and determine exactly what it entails to engage in a particular ... sport" (Klaus Meier, 1992, p. 6).

- Those rules that specifically permit and proscribe certain means of attainment of the prelusory goal of any given sport.

Regulative Rules

- Those rules that "specify the type and severity of penalties to be applied when particular constitutive rules have been violated" (Klaus Meier, 1992, p. 7)
- Rules that are added to the constitutive rules of a sport so that sport may be practiced

Auxiliary Rules

- Those rules that are intended to limit off-the-field conduct
- These rules are defined as "contingent, supplementary, external restrictions or qualifications appended to a pre-existing activity already defined by its constitutive and regulative rules" (Klaus Meier, 1992, p. 11)
- * *Only those on-the-field actions directed toward the attainment of the prelusory goals of the sports in which they occur are considered within this paper. Thus, auxiliary rules are omitted from any further discussion.*

THE NATURE AND EVALUATION OF SPORT ACTIONS The

Necessary and Sufficient Condition of Fair Play

- The action *complies* with the regulative rules of the sport in which it occurs

Two Ways to "Comply With" the Regulative rules

- Accidentally yet knowingly violate a constitutive rule and accept the penalty for that action
- Intentionally violate a constitutive rule and accept the penalty for that action

Three Subcategories of Fair Play

- Actions characterized as fair play alone

- Actions characterized as fair play and good sportspersonship
- Actions characterized as fair play and bad sportspersonship

The Necessary and Sufficient Condition of Good Sportspersonship

- The action is committed in an attempt to *grant an advantage* to a fellow competitor in the attainment of the preliminary goal of the sport in which it occurs

Two Ways to Attempt to "Grant an Advantage"

- Attempt to decrease one's own chances of attaining the preliminary goal
- Attempt to improve a fellow competitor's chances of attaining the preliminary goal

Two Subcategories of Good Sportspersonship

- Actions characterized as good sportspersonship alone
- Actions characterized as good sportspersonship and fair play

The Necessary and Sufficient Conditions of Bad Sportspersonship

- The action is not *specifically permitted* by the constitutive rules of the sport in which it occurs
- The action is committed in an attempt to *gain an advantage* over a fellow competitor in the attainment of the preliminary goal of the sport in which it occurs

Two Ways the Constitutive Rules may not "Specifically Permit" a Particular Action

- The constitutive rules may specifically proscribe that particular action
- The constitutive rules may be silent on that particular action

Two Ways to Attempt to "Gain an Advantage"

- Attempt to improve one's own chances of attaining the preliminary goal
- Attempt to decrease a fellow competitor's chances of attaining the preliminary goal

Three Subcategories of Bad Sportspersonship

- Actions characterized as bad sportspersonship alone
- Actions characterized as bad sportspersonship and fair play
- Actions characterized as bad sportspersonship and cheating

The Necessary and Sufficient Conditions of Cheating

- The action is not specifically permitted by the constitutive rules of the sport in which it occurs
 - The action is committed in an attempt to gain an advantage over a fellow competitor in the attainment of the prelusory goal of the sport in which it occurs
 - The action *violates* a regulative rule of the sport in which it occurs
- * *The first two necessary conditions are equivalent to those necessary and sufficient for bad sportspersonship. All actions of cheating are simultaneously bad sportspersonship.*

Two Ways to "Violate" a Regulative Rule

- Accidentally yet knowingly violate a constitutive rule and not accept the penalty for that action
- Intentionally violate a constitutive rule and not accept the penalty for that action

The Interrelationship of Fair Play, Good Sportspersonship, Bad Sportspersonship and Cheating Within Sport

Moral Judgements Associated with Classifications of Sport Actions

Fair Play	Good Sportspersonship	Bad Sportspersonship	Cheating
• Fair	• Worthy of praise	• Wrong	• Unfair
• Required	• Not required	• Not prohibited	• Prohibited

QUESTIONING FAIR PLAY AS AN ASPIRATION OF OLYMPISM: IDENTIFYING PROBLEMS

Fair play as an aspiration of Olympism Two Problems with the Inclusion of Fair Play as an Aspiration of Olympism

- It may be implied that some morally wrong and undesirable

- actions (characterized as both fair play and bad sportspersonship) are acceptable as part of the essence of Olympism
- Many morally good and extraordinarily generous actions beyond the demands of fair play (characterized as good sportspersonship alone) may be excluded from the essence of Olympism

TOWARD AN ALTERNATIVE VISION OF OLYMPISM

THE MORAL ASPECTS OF OLYMPIC MOVEMENT

by Hossein MOJTAHEDI (*IRI*)

The relationship between the physical and moral life has been of philosophical and educational interest for at least 2000 years. It is therefore not surprising that the issue and problems surrounding this relationship are still with us today. A look at the place of sport in contemporary life and a study of the appropriate literature suggests that there are three broad views about the relationship between participation in sport [including games] and moral development.

We shall refer to these as the positive view, the neutral view, and negative view. The positive view is the belief that there is a clear, if unproven connection between the playing of team sports and the development of social and moral values. This kind of participation in sport, especially in the form of team games, was educationally useful in that it led to desirable social and moral outcomes. Such training could not only be provided on the playing fields but its effects were transferable into the world at large and could be called upon if necessary in battle or in the service of the Empire. Suffice it to say that in recent years this theory has been seriously questioned.

The second or neutral view arises from the conceptual position that sport is a form of play and that, because of its self containment and separate nature, is discontinued with the "business of life" and is therefore when compared to life's concern, morally unimportant. The third or negative view is one that largely arises from the findings of empirical studies which are often based upon professional or high level competitive sport where winning is deemed of crucial importance. Such studies point to the fact that not only does cheating and foul play occur, but that to be successful one must possess such traits as dominance, assertiveness and

non sociability. Furthermore, it would seem that the qualities often associated with sportsmanship, such as generosity, are more likely to be disregarded by high level participants than by low level ones. Such findings are made abundantly apparent both on television and in the newspapers when coverage is given to big math events. Because of undesirable tendencies associated with some forms and levels of competitive sports, some educationist have argued that competitive sport is antithetical to moral education, that it detracts from rather than enhances moral development. Such facts about the relationship between sport and morality can be disregarded.

Immoral behaviour not only takes place in the sport competition but in other places such as schools, universities and public places. Can sport and physical education activity control these immoral behavior or not? It is hard to answer this question. In broad terms, justice as fairness is related to sport, with regard to the principle of freedom by an individual to have the right to choose or reject a certain sport. In narrow terms it relates to his or her agreeing to the rules characterising that sport. Insofar as the individual sees his or her life and moral character bound up coexistent with his or her choice, activities and efforts, that person will see that sport is no less serious than other forms of human practice.

The point here is that although a sport may be regarded as a kind of practice characterised by its rules, it is by no means separate form of life like law or medicine, that morally relevant. Similarly, the principle of equality relates to sport in that players of a particular sport come together in the full knowledge that its rules apply to themselves as well as others. They realise and agree that the rules are in the interest of all players and are expected to be applied impartially so that one player or team will not gain an unfair advantage over another. The point here is that both logically and morally there is one way to play the game fairly by the rules.

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TAE KWON DO

by Kwan In LIM (*KOR*)

I. Introduction

Tae Kwon Do, a districtly Korean martial art, has a five thousand years history. Having been practiced as a sport and as a martial at since its inception, Tae Kwon Do not only improves one's physical fitness and health but also develops one's inner peace and serenity. Tae Kwon Do, associated with the principles of Zen Buddhism, contributes both as a martial art and as a mental discipline to the development of these elements.

In its earliest form, it was probably practiced as a means of protection from the attacks of wild animals. Specific stylized patterns were formed for instinctive self-defense and these patterns became a system of blocks, kicks and punches. It had been a major means of self-protection and discipline during the three kingdoms period, Koryo Dynasty and Yi Dynasty. Evidence of this includes the painted mural on the wall of a tomb in the kingdom of Koguryo that Tae Kwon Do was known of as early as 3 A.D. and 427 A.D. at the latest. During the Koryo Dynasty the study of unarmed combat in Kora reached its greatest popularity. However, during the Yi Dynasty this strong emphasis weakened military training, physical fitness and the ability to defend the nation. As the Yi Dynasty closed in 1909 with the Japanese occupation of Korea, the practice declined. The Japanese colonial government banned all cultural activities, including team sports and the practice of martial arts. Some Tae Kwon Do instructors continued to practice their skills in secrecy and through this Tae Kwon Do was kept alive.

After the liberation of Korea in 1945, Tae Kwon Do began another developmental leap. There was a great deal of discussion among the master instructors about the united dojangs (martial

art schools) and the recovering of traditional Tae Kwon Do. After many years of discussion, the leaders of six major schools were able to agree on a new, unified form and standardized methods of instruction. The name chosen for this form was Tae Kwon Do. In Korean language, Tae means to jump, kick or smash with the foot; Kwon means to punch or strike with the hand or the fist; Do means a philosophical way or ways of life.

By the early 1960's Tae Kwon Do became a national sport as well as a martial art form. Tae Kwon Do was admitted as an official event for the first time at the forty-third Korean National Games. In January of 1971, Dr. Un-yong Kim was elected president of the Korean Tae Kwon Do Association. The Korea Tae Kwon Do Association has developed significantly and has advanced spiritually, physically and technically, both in Korea and internationally. In May of 1973, the First World Tae Kwon Do Championship was held at the Kukkiwon, which is the main educational and training centre of the Korea Tae Kwon Do Association.

The World Tae Kwon Do Federation became an affiliate of the General Assembly of International Sports Federation in October of 1975. In 1976 the International Military Sports Council recognized Tae Kwon Do as an official sport and added it to their list of events. Tae Kwon Do was elevated to the international status of an Olympic sport by the Olympic committee in 1980. In 1984 the Asian Olympic Committee adopted Tae Kwon Do as an official sport of the Asian Games. It became a demonstration sport of the 1988 Seoul Olympic Games and continued as a demonstration sport of 1992 Barcelona Olympic Games and an official sport of the Hiroshima Asian Games. The International Olympic Committee instated Tae Kwon Do as an official sport of the 2000 Sydney Olympic Games and Korean will be the official language for that portion of the competition.

Today, Tae Kwon Do as a competitive sport, promotes physical fitness in addition to being an effective martial art form. These two factors have contributed greatly to the prestige it now enjoys.

I have designed a program for the instruction of Tae Kwon Do, which includes both the basic physical conditioning and the technical skills necessary in studying this martial art. Although this kind of training plan has not yet been developed to perfection, it has been reliable in improving the competitiveness of the Tae Kwon Do player.

**NIKOS NISSIOTIS AS
A GREAT OLYMPIC PHILOSOPHER.
HIS VIEWS AND INTELLECTUAL HERITAGE**

by Eroina SIERANT (*POL*)

Nicos Nissiotis and his views fascinated and still do many people from all over the world who do care about the Olympism and are greatly concerned about its Movement. Olympic Idea is very important in the contemporary world, though people who try to shape this Idea in a rational way are very valuable and worth remembering.

In this paper I would like to concentrate on this Olympic philosopher's views:

1. **THE OLYMPIC GAMES AS AN EVENT.** It's a phenomenon in space and time. It bears the marks of the value system which can be detected by human reason. Human mind is challenged by this event to investigate this value system and grasp the root which is at the origin of event. The deepest Idea is related in the conscience of man once he is transcending by his reason; then he is reoriented towards new reality which gives sense to his life and to the whole world.
2. **THE VALUES "BEAUTIFUL, GREAT AND TRUTHFUL"** regather all people against all the negative elements of evil which are dividing them. They point out always to something higher which is attracting to a further spiritual progress, to a continuous change of ourselves towards achieving perfection of our being, which is never completely realised.
3. **THE GAMES HAVE TO BE REPEATED** as a reminder of what will continually happen as a true essence of life. The four-year distance in between is pointing out to the rhythmic, ever existing process of renewal with the deepest values of life. The main purpose of Olympic victory is to transform power into relationship, to break egocentricity with communal spirit, to save the individual from his self-destructive isolation.

4. THE OLYMPIC MOVEMENT APPEALS APPARENTLY TO THE PHYSICAL, BODILY ACHIEVEMENT BUT SEEKS TO COMPLETE IT WITH THE SPIRITUAL, ETHICAL DIMENSION. The moment of victory is a moment of difficult fight against pride, self-efficiency, feelings of cheap superiority, of a poor chauvinism and of thirst for material benefits.

5. PLAY IS A SYMBOLIC EXPRESSION OF THE FIRST NATURAL BIOLOGICAL AND SPIRITUAL TREND OF MAN to create something new and enjoy his creation as a result of his freedom. First we are invited to play by our biological structure and function. Playing in all its forms helps Man to be liberated from his complexes, solitude and neurosis. Play, after all, turns enemies into partners and collaborators. It transforms antagonism into peaceful rivalry.

6. VIOLENCE IN SPORT-competitive sport is passing a difficult test today, as to its authenticity as sport and to its effectiveness in creating persons who possess healthy minds in healthy bodies. Violence is conceived as the dynamic element in society, and as the result of the perpetual struggle between individuals or social groups to possess the place of "elites" in societies based on material possessions and power, or talent and education. Sport life is moving on the demarcation line between aggressiveness and violence. Citius, altius, fortius is a dangerous enterprise on the threshold of power of aggression, violence and domination. Sport competition shall transform human aggression - a biological, essential momentum which expresses the desire to dominate the other - into the means of sociable relations.

7. OLYMPIC MOVEMENT AS A PACIFIST MOVEMENT both in origin and function. Olympism shows us equally well that peace, as the truce or absence of war, is the result of fundamental principles which each individual as a member of responsible society, each nation and finally the world community must respect. Participation in Olympic Games becomes more important than victory and its also the reason why boycotting the Olympic Games constitutes the most destructive negation of Olympism".

8. RELATIONSHIP BETWEEN SPORT AND RELIGION. Olympism can inspire a moral attitude in a given field (world fraternity) and

through the given medium (sport) and appear as a substitute for religion for some because of an inner transcendental experience. In spite of the religious-like ceremonies which surround the Olympic Games, we must admit that Olympism is a kind of IDEOLOGY not religion. (Religion is not something that can be celebrated with a quadrennial festival of the people during which human differences and passions can momentarily be forgotten). Olympism, with the help of religion, must avoid everything that threatens the purity of the Olympic Idea in the practice of the modern Olympic Games.

CONCLUSIONS FROM THE TOPIC OF SOCIOLOGY ON THE OLYMPIC GAMES

INTRODUCTION

Our group decided to divide the conclusions on the topic of sociology of sport into two parts: First, considering some organisational aspects which had influenced our activities here, and in a second part, we decided to highlight main points of the topics which were covered by lectures by Prof. Bob Beamish and Prof. Kurt Weis. Therefore we have made our comments in form of single statements and provocative questions to show that all this topics, to some extent, remains open to discussion.

1. Organisation of the lectures

- Professors should be given more information about how much time they have to give the lecture and what they should expect from the students.
- The lectures about different topics should be better co-ordinated in order to avoid repetitions. The students should be asked about their preferences and main interests considering the lecture topics.
- The topics in the programme although important were excessive to be covered by lectures. We think that a lesser number of topics will afford us to analyse and discuss better each subject.
- The organisation of the presentation of the student's papers must be considered more carefully in the next Seminars in order to permit adequate evaluation of each paper.
- Videos and films were really helpful as a base for discussion on the topic of the lecture.

2. What we've learnt during lectures...

2.1. Sport as a social institution

- There is a strong interrelationship between sport and society
- society does shape sport as well as sport influences and mirrors society. So...

- We cannot separate sport from society.

- On the other hand, however, sport is a social practice that precede the Olympic Games. In this sence, we cannot separate the Games from sport but we can analyse sport separately from the Olympic Games.

2.2. Sport and religion

- There are a lot of similarities between sport and religion - people getting together to worship and celebrate something, the inner experience, feelings, excitement and symbols.

- Sport has features of religion (religion-like ceremonies)

- Religion-like elements has been used to reinforce an ideology (Olympism)

- Can religion be substituted by sport now and in the future?

2.3. Sport and national politics

- It is impossible to separate politics from Olympic Movement.

- Olympic Games reflect western patterns of society - in general other cultures have hardly their place in Olympic Games.

- Sport became a tool to build national pride and national identity.

- So we can notice that hosting Olympic Games has a great importance for cities and countries.

- But in a contradictory way sport makes borders between countries disappear and at the same time makes them stronger.

- Olympic Games are nowadays a worldwide entertainment, a great opportunity to make money on, a kind of competition between big interests.

- So considering the trend toward a globalized world what will

be the role of sport in creating national and regional identification in the future?

2.4. Sport and time

- Time is an essential part of every sport.
- The high level athlete is product of our time, and the nature of this work convey to alienation.
- Professionalism, however, is good for an athlete because it makes him more powerful than he was before in these relations with different federations and sport organizations.

2.5. Sport and gender identity

- Sport world is still masculinity world.
- Sport is a project of masculinity.
- This image is constantly reinforced by the form media portrait men and women in sport arena.

2.6. Olympic Sport and media

- New sports introduced to Olympic Games programme are usually mediafriendly sports. But...
- Media don't pay equal attention to all the sports.
- So, media influence our knowledge about different kinds of sports, so for example we know more about sports played in the U.S.A. than sports in Sudan.
- Another important point is that there are different kinds of sport: dominant, emergent and residual-media reinforce the dominant kind of sport.

OUR FINAL QUESTIONS ARE

1. Living in the modern society do we still practice sport for the same reasons that people did it in the past?
2. Are we closer to define OLYMPISM, OLYMPIC MOVEMENT and OLYMPIC GAMES AFTER THOSE SIX WEEKS?

CONCLUSIONS OF THE PHILOSOPHICAL SECTION

I. The Lecturer

The supervisor of the philosophical section of the 5th Post-graduate Seminar on Olympic Studies (5.6-10.6) was **Prof. Dr. Jim PARRY** from Great Britain. He was the last Professor to join our Seminar after 35 days of intensive studies on various Olympic issues. This study was interesting not only with regard to group-dynamics but also with regard to the opportunities for the development of new view-points. Taking this into consideration it seemed to all students a pity and a great loss, that questions and discussions had to be restricted only to the lecture-room. Consequently, personal exchange of thoughts and ideas was difficult.

II. Methodical procedures

Prof. Parry's teaching involved the creation of a learning environment in which the pupil could personally discover knowledge and skill. His role as an educator was not to dictate information, but to facilitate this personal discovery. The topics presented by Prof. Parry included the concept of punishment, the concept of sport, the concepts of game and play, ethical aspects of the Olympic Idea (Educator's Session), drugs in sport and finally the relationship between the concepts of sport, art and the aesthetic. The presented topics seemed to be intended to teach the students how to improve their abilities in outlining a concept logically by using a philosophical approach rather than to convey concrete concepts. Taking a philosophical anthropology stance we tried to apply to the various topics the methods of conceptual analysis and the theory of falsification.

III. Feedback

The method of conceptual analysis and the theory of falsification served as an almost perfect means to bring about the self-par-

icipation of the students, because they supported and enhanced the thought processes of everybody. Yet, there were some problems embedded within the Sessions. These stemmed from the lack of discussion-time and the language-difficulties concerning the precise use of the required terminology. In addition, from our point of view the Educator's Session enriched our knowledge, views and ideas. However, one teacher for two parallel Sessions is far from being sufficient for effective learning. Furthermore, our group was expecting to have eight philosophy lectures, of which in the end only 4 could be realized. Time limitations presented 2 additional disappointments. First, our group felt as though we had received very little with regard to philosophical content. Secondly, the students who presented philosophical papers were provided with less time than the others to present and the class discussion was neglected. Moreover, due to the fact, that we spent in a 45-day-programme at least 29 with ancient and modern history, we were given the impression of disbalance with regard to the sociological and philosophical sections. Since the areas of modern history and sociology seem to be, in terms of their sources, very much alike, we would be in favour of an adequate restructuring and rebalancing of the topics as a whole.

Philosophy, from our point of view, is in no way more important than the other subjects, but Olympism as a philosophy requires studies in a deeper and more profound way than we actually did. Beyond all doubts it was an encouraging and valuable section of the whole seminar for almost all of us. We came to Olympia with hopes, expectations and questions about Olympism as a philosophy and now we are going home with even more questions than before.

CONCLUSIONS OF THE HISTORY OF THE MODERN OLYMPIC GAMES

Comments

Barney: Cyclic view of history from a biological prospective; he tried to concentrate on the word "Power" and he showed this through the use of individual and structural issues.

Lennartz: He gave us only a factual historical account. He did this by commenting on short papers presented by individual members of the group.

Lucas: He gave traditional lectures on very specific issues and events from a rather nationalistic American perspective.

Group comments on this cycle: Although we learned many new and interesting facts the group felt that we were more lectured at than allowed to fully discuss the issues.

Overall comments on the seminar

- Olympia is a fantastic place to study in such beautiful surroundings. It is very important that the IOC and the Olympic Academy take the responsibility for the task of educating people all over the world in the area of Sport and Olympism from varying perspectives. We also appreciate the large amount of the money that the HOC give to make this possible and that they also make it possible to bring together people from all over the world.
- We very much appreciate all of the hard work done by the Academy and the HOC in putting together this seminar. In order that future seminars may continue to develop in content and organisation we would like to make the following observations as we trust that they will be accepted in the positive and constructive manner in which they are intended:
- There appeared to be a problem with the lack of a clearly stated aim for the seminar which made it very difficult for participants to fully understand the reasons why we were here and what was expected of us.

- We are all of the opinion that it is more important in seminars such as this to learn differing thought processes and ways of approaching problems in order that these may then be applied to facts. For this reason we felt the order of the seminar was the wrong way around, we felt it should go 1 philosophy, 2 sociology, 3 ancient games, 4 modern games, to allow for the application of the first two subjects to the last two and that by mixing historians with sociologists / philosophers in the last two cycles the level of discussion would have been even better.
- We felt that the fact that all of the lecturers came from North America or Western Europe simply perpetuated the eurocentric nature of the Olympic movement. Whilst appreciating that lecturers in Asia, the Far East, South America, Africa and Oceania may not be so many or so advanced, and there may be language problems, the use of lecturers of other cultures would give a far more "Olympic" perspective to the seminar and may even advance the level of these disciplines in these cultures. The introduction of female professors would also have the similar effect.
- It was felt that our attendance at the journalists and sports-educators seminars could have been far more productive. We felt that if we are going to attend these seminars we should be completely part of them i.e. discussion groups etc. And get a certificate of attendance or not be part of it at all.
- If we had the papers of the lecturers and participants before they were presented we could have read them and produced better discussion. With regard to the presentations of the participants they handbook said "Analysis, of theme, scope, message and analysis of structure". This never happened once. A short page of comments / feed back by professors would be both useful and appreciated.
- With regard to the IOC scholarships we suggest that people are made aware of these at the beginning and that people who are interested should make themselves and their reasons known. The group should then take a part in the selection process as we feel that it is the group that gets to know the qualities of each individual and their suitability for the scholarships the best.

- With regard to the length of the seminar some in the group thought it was too long whilst others felt that the length was OK but that the content was not as well structured as it could be and the interest level of the content fluctuated. All were in agreement that more free days were necessary in order to allow participants to take part to the best of their abilities.
- The need for better and clearer information both before and during the seminar is paramount. One way this should be achieved is to have a central notice board with the program for the next few days and the information. Problems with information and organisation make it hard to work in a professional manner.
- Final summing up:
- The fact that we have taken the time to produce these constructive criticisms of the seminar shows the great depth of concern and feeling we have towards the very important work that the Academy is trying to do and that future participants will benefit and appreciate this seminar as much as we do.

CONCLUSIONS OF THE ANCIENT GREEK OLYMPICS CYCLE

Introduction

In order to place the ancient period in the context of the seminar as a whole, we posed ourselves the following question: does the Modern Olympic Games represent a revival of the Ancient Games or a new movement? To answer this question we drew comparisons between the two periods by listing similarities and differences both in theory and practice. Our recommendations stem directly from this discussion.

Similarities

- The preservation of competition and fair play: for example, consider the statues erected by cheaters at Ancient Olympia and Nero as an unfair player.
- The emphasis on excellence of performance: for example, consider record keeping and "kalos kagathos".
- The evolution of professionalism, and subsequent problems such as doping: this was and is demonstrated through the rewarding of athletes and the prestige and hero status in which they were and are held (although professionalism was not seen to be a problem in Ancient times while in Modern times it is).
- The development of self-worth and contribution to a productive society through athletics: this conception of the athlete is criticized both in Ancient times and today (e.g. Euripides).
- Bringing men together: in Ancient times these men came from different city state cultures and in Modern times from different nations.
- The objective of peace: this goal was not achieved in reality in Ancient times (as evidenced by wars that continued despite the Games), or in Modern times (as demonstrated by the

postponement of the Games due to the First and Second World Wars).

- The importance of the Games: time was measured by the four year Olympic period in Ancient times and we continue this practice today through the Olympiad.
- The enlargement of the Games: the Games grew from a single event to several events in Ancient Times and this trend has continued in the Modern Games with the addition of more and more official Olympic sports.
- Other organisational comparisons: both the Ancient and Modern Games had competition trials to select athletes to compete in the Games and both have the difficulty for athletes to travel to the Games.

Differences

- The segregation of genders, participants and spectators.
- The religious aspect of the Ancient Games contrasts with today's high secularisation and is preserved only by certain symbols such as the oath and flame. The concept of unifying mind, body and spirit exists today as an objective but is not realised in practice, with more emphasis placed on the physical.
- De Coubertin's objectives for the revival of the Modern Games clearly lie with the development of physical and moral education of youth. This was not the case in Ancient times.
- The Modern Olympics are characterised by internationalism which requires universality, and the subsequent goals of international understanding and equality of opportunity (this objective was arguably not a part of the revival of the Games and is not achieved today). A natural result of international representation, of course, is nationalism.
- Other symptoms of the Modern Games brought about by the global significance of the Games include commercialism, television and sponsorship.
- There are also a number of technical differences, such as, the

nature of sports, the Ancient sports being more violent in nature (e.g. the pancration which highlights another technical difference in the use of age rather than weight categories). In Ancient times was a prescribed training period. Athletes are now rewarded with medals and diplomas, as opposed to laurel wreaths and olive oil.

Conclusion

The Modern Games, in our opinion, by no means represent a *reproduction* of the Ancient Games. There is no doubt that similarities exist *in theory* between periods but these similarities disappear *in practice*. Because of the lack of similarities in practice and the abundant source of differences, we found it difficult to conclude that the Modern Olympic Games represent a *revival* of the Ancient Olympic Games. Consequently, and despite the apparent similarities in theory, we came to the conclusion that the Modern Olympic Games must represent a *new movement*. Perhaps this movement attempted to revive some vague aspects of the Ancient Games inclusive of the spirit and the symbolism.

Recommendations

We all agreed that the philosophical question posed to focus our groups discussion would have been a useful one to help the entire group to focus during the presentation of the very important factual information that was presented during the Ancient Olympic section of the seminar by Professors Weiler, Kalpaxis and Mouratidis. The Ancient Olympic section, although interesting, was difficult to understand (for the members of our group) except in the context of the Modern Olympics. We felt that the seminar might benefit in the future by providing the philosophical questions about Modern Olympism first and then allowing students the opportunity to learn how we ended up where we are today. Otherwise, the information presented during the Ancient Olympic section runs the risk of becoming mere facts to the students.

**WORKS OF THE 9th INTERNATIONAL
SEMINAR FOR SPORT JOURNALISTS**

20-25/5/1997

LIST OF PARTICIPANTS

EPHORIA OF THE INTERNATIONAL OLYMPIC ACADEMY

Mr. Nikos FILARETOS President	International Olympic Academy 4, Kapsali street 106 74 Athens, GREECE
Mr. Kostas GEORGIADIS Dean	International Olympic Academy 4, Kapsali street 106 74 Athens, GREECE
Mr. Ioannis THEODORAKOPOULOS Member	International Olympic Academy 4, Kapsali street 106 74 Athens, GREECE

GUESTS

Mr. Elias SPORIDIS Vice - President of the International Sports Press Association (A.I.P.S.)	55, Kyprion Agoniston Maroussi GREECE
--	---

LECTURERS

Mr. Alain BILLOUIN Leader des Sports Olympiques Journal "L'Equipe"	4, rue Rouget de Lisle 92137 Issy les Moulineaux Cedex FRANCE
Mr. Kostas GEORGIADIS Dean of the International Olympic Academy	International Olympic Academy 4, Kapsali street 106 74 Athens, GREECE
Prof. Jae-won LEE, Ph.D. Prof. of Journalism and Executive Director of Olympic Media Awards Cleveland State University	Cleveland State University MU - 276 Cleveland, Ohio 44115 U.S.A.
Mr. Petros LINARDOS Journalist, Historian of Sports, Honorary President of the Greek Association of Sport Journalists	31, Ikoniou street 171 23 NeaSmirni GREECE
Mr. Alain LUNZENFICHTER 1st Vice President of the Intern. Sports Press Association	"L'Equipe" 4, rue Rouget de Lisle 92137 Issy les Moulineaux Cedex, FRANCE

Mr. Adrian METCALFE
Chairman
API Television Ltd

Durham House, Durham
House Street, London
WC2N 6HF GREAT BRITAIN

PARTICIPANTS

ALBANIA

Mr. Zalla LIRIM
Journalist

Radio - Televisioni
Rruga Ismail Wemali
Tirane

ARGENTINA

Mr. Sergio Ricardo QUIROA
Sport Journalist - Written Press

Bolivia 967 - Zip code (5730)
Villa Mercedes (San Luis)

AUSTRIA

Mr. Peter - Paul MOIZI
Journalist at Austrian Kronen
- Zeitung

Kronen Zeitung Sport
Muthgasse 2
1190 Wien

BANGLADESH

Mr. Rezaur Rahman SOHUG
General Secretary of Bangladesh
Sports Writers Association
Senior Sports Reporter

The Daily Inquilab
2/1, R.K. Mission Road, Dhaka

BARBADOS

Mr. Erskine KING
Journalist

108 Cherry Drive, Oxnards, St.
James

BELARUS

Mr. Vladimir ISSAT
Chief Producer of Sport Department
National State TV Company of the
Republic of Belarus

per. Kolasa 15-26
220013, Minsk

BELGIUM

Mr. Christian HUBERT
Sportseditor of "La dernière Heure"
Les Sports, Treasurer Belgian Sports
Writers Association

Avenue Van Dromme 46
1160 Bruxelles

BOLIVIA

Mr. Fernando GUTIERREZ
Chief Sports Newspaper El Diario

Loayza Street No. 118
La Paz

BOSNIA - HERZEGOVINA

Mrs Medina SEHIC
Sport Journalist TV BIH

TV BIH
Boulevard Mese Selimovica 12
71000 Sarajevo

BULGARIA

Mr. Kamen Tzvetanov ALIPIEV
TV Commentator, Bulgarian
National Television

"San Stefano" 29 str.
Sofia

BURUNDI

Mr. Venant NIMPAGARITSE
Sport Journalist, TV Burundi
President of the Press Commission
of the Olympic Committee of Burundi
Sports Journalists Association
General Secretary

B.P. 6297, Bujumbura

CAPE VERDE

Mr. Franklin Palma Rocha SEMEDO
Journalist

c/o Comité Olimpico
Caboverdeano
Rua da UCCLA, Achada de Santo
Antonio, P.O.Box 92A, Praia

CHINA

Mr. Shouyuan XUE
Journalist
Sports Dept., Xinhua News Agency

57 Xuanwumen Xidajie
Beijing - 100803

CYPRUS

Mr. Petros HADJICHRISTODOULOU
Journalist - Newspaper
"Phileleftheros"

3, Ypatias street
1071 Nicosia

CZECH REPUBLIC

Mr. Lubomir JEZEK
Sport Journalist of Newspaper
MF DNES

Milada Fronta Dnes
Senovazna 4, Praha 1, 11121

DENMARK

Mr. Steen ANKERDAL
President of the Danish Association
of Sports Journalists, Sport Editor
at the Danish daily "Ekstra Bladet"

Danske Sports Journalister
c/o Steen ANKERDAL
N. Dalhoffsvej 6
DK 2000 Copenhagen F.

ECUADOR

Mr. Diego Rodolfo Arcos SAAVEDRA T.C. Television
Journalist Av. de la Americas
Guayaquil

ETHIOPIA

Mr. Gorfineh YIMER c/o Olympic Committee of Ethiopia
Journalist B.P. 3241, Addis Ababa

FINLAND

Mr. Vesa Henrik LAITINEN Patamaenkatu 7, PL 327, 33101
Sportwriter Tampere

FRANCE

Mr. Bernard PERSIA 9, Place du Château
Sportwriter Appartement 33
06250 Mougins Le haut

GEORGIA

Mr. Grigor GURASASHVILI c/o Georgian National Olympic
Journalist "OLYMPIELI" Committee
65, David Agmashenebeli
Avenue, Tbilisi 380001

GERMANY

Mr. Gunnar MEINHARDT c/o DPA, Marienstr. 19/20
Germany Press Agency (DPA) 10117 Berlin
at Berlin

GREAT BRITAIN

Mr. Matthew David DUNN 42 Luckhurst Road
Sports Reporter The Express" Willesborough, Ashford, Kent
TN 24 OUL

GREECE

Mr. Ioannis-Marios PAPADOPOULOS 2, Christophorou Nezer str.
Journalist, "Athlitiki Echo" 166 74 Glyfada

ISRAEL

Mr. Beny PEISIK Saanan str. No 24
Journalist, Israeli Radio Ramat - Gan

IVORY COAST

Mr. Geoffroy Desire BAILLET Fraternité Matin
Journalist, Chief of Sport Services 01 BP 1807 Abidjan 01

JORDAN

Mr. Ahamd Waqqas AL TAL
Journalist

c/o Jordan Olympic Committee
P.O. Box 19258, Amman

KENYA

Ms. Elynah SIFUNA
Electronic Journalist

P.O. Box 30456
Nairobi

LEBANON

Mr. Rabih ABOU CHACRA
Sport Redactor, Assafir Newspaper

P.O. Box 113-5015
Beirut

LITHUANIA

Mr. Gintaras NENARTAVICIUS
Journalist,
Lithuanian News Agency (ELTA)

Laisves 109-35
Vilnius 2022

MALAYSIA

Mr. Wong Choon HIN
Journalist

80, Jalan Riong,
Off Jalan Bangsar
59100 Kuala Lumpur

MALTA

Mr. Pierre CASSAR
Journalist

"Jopigio"
Triq Depiro, Gourgion
Lija BZN 09

NEW ZEALAND

Mr. Ron PALENSKI

The Dominion
Box 1297, Wellington

POLAND

Mr. Michal POL
Gazeta Wyborcza

Pesztenska 10A - 18
03-925 Warszawa

PORTUGAL

Mr. Pedro ADREGA
Journalist

"RECORD"
Trav. Inglesinhos, 3 - lo - Esq.
1200 Lisboa

PUERTO RICO

Ms Gabrielle PAESE
Assistant Sports Editor

The San Juan Star
G.P.O. Box 4187
San Juan 00936-4187

ROMANIA

Mrs Diculescu LUMINITA
Journalist, "PRO SPORT Newspaper

Str. Constantin Brancusi, nr. 21
BL. M14, SC. 1, ET. 10, Ap. 130
Bucharest, Sect 3

RUSSIA

Mr. Vitaliy MUKHIN
Journalist, Newspaper "Player"

VI. Nevskoqo st. 47.187
Vorone Zh, 394088

SAINT LUCIA

Mr. Lawrence JAMES
Journalist, The St. Lucia MIRROR
Publishing Company LTD

Bisee Industrial Estate
P.O. Pox 1782 Castries,
St. Lucia, W.I.

SEYCHELLES

Ms Chantai GHISLAIN
Sports Journalist for Television

c/o S.B.C. Hermitage
P.O. Box 31 Mahe

SLOVAKIA

Ms Zuzana WISTEROVA
Redackia Pravda

Osuskeho 46, 851 03 Bratislava

SYRIA

Mr. Payez WEHBE
Sport Journalist, "AL ITTIHAD"

P.O.Box 967
Damascus

SWEDEN

Mr. Lars SANDLIN
Sport Journalist of the Swedish
Newspaper AFTONBLADET

Sit Eriksgatan 53B
S-112 34 Stockholm

TUNISIA

Mr. Hassen EL MEKKI
Chief of Sport Services, Newspaper
"La Presse de Tunisie"

18, rue Ali Bach Hamba
2050 Hammam Lif

TURKEY

Mr. Bijlent BOG
Member of the Association of Turkish
Sports Writers and Sports Club
Hurriyet Daily

Hurriyet Media Towers
Thy Sitesi B-2 Block D-4
Gunesli, Istanbul

UKRAINE

Ms Halyna NECHAYEVA
Sportivna Gazeta, Magazine Editor
"Olympic Arena"

ul. Dovzhenko, 10 ap. 3
252057 Kiev 57

UNITED ARAB EMIRATES

Mr. Saif AL-SHAMSI
Sports Editor

P.O. Box 2710 Dubai

VIETNAM

Mrs Le Thi HOANG YEN
Journalist of Vietnam Sports
Newspaper

c/o Viet Nam Olympic Committee
36 Tran Phu str., Ha Noi
5 Trinh Hoai Duc Street - Ha Noi

THE OLYMPIC IDEAL AND THE I.O.A.

by Kostas GEORGIADIS (*GRE*)

The sporting ideal bred by the spiritual force and imagination of Greek thought, had permeated all the aspects of Greek life, giving it a special character. Athletes, poets, artists, philosophers and orators competed with their works, striving for excellence.

Man's natural propensity to test his abilities and surpass the others, was the driving force behind the Greeks' involvement with sport.

The same motivation could be found in other people, but they were never able to conceive the idea of competition and athletic effort as an education medium, as the Greeks had done and as humanist Pierre de Coubertin had visualized it.

This sporting idea culminated in the athletic contests that were held in Ancient Olympia. There are no contests as fine as the games in Olympia" Pindar wrote. These contests were the result of classical education which sought to create good and virtuous citizens (*kalokagathia*).

Victorious Olympic athletes were judged on their moral standards, their physical strength and skills, on their integrity. Their feat symbolized their mental and physical faculties, as well as their contribution to society.

The sporting idea as it was reflected in the contests of Ancient Greece, the Olympic Games in particular, rested on man's excellence, faith in his freedom, faith in his value as a being, awareness of his responsibility to the community and the acceptance of his equal and democratic participation in civic affairs.

Furthermore, the Greeks dreamed of and tried to achieve unity and peace through the panhellenic competition centres and, above all, through the sanctuary of Olympia.

Before and during the Olympic Games and for a time after they had ended, for an overall period of 3-4 months, the holy

truce was proclaimed. This ensured the sanctuary's unviolability. All armed conflicts or hostilities had to stop and troops or single individuals carrying weapons were not allowed to enter the region of Eleia.

Pilgrims, on the other hand, could travel freely, even through areas at war, to reach the sanctuary of Olympia.

The athletes who came to Olympia every four years during classical times and for many centuries were free Greeks. They believed in the supreme value of human life, freedom, which could only be conquered by men who had faith in themselves and in their intellectual and physical capacities. These free citizens were well aware that social progress was the result of their living together as part of society and abiding by the laws of their city. They knew how to observe the rules and respect the Olympic oath. These citizens were able to take part in fair contests and compete in a true spirit of sportmanship.

Competitors in Olympia had to comply with the rules, but also to accept that beyond the rules there was the ultimate expression of the sporting spirit based on self - respect and of course respect for others.

The behaviour of athletes, in the long history of the Olympic Games, was judged by the Hellanodikai and the mastroi.

It was this spirit of measure and harmony leading to man's fulfilment, democratic equality, fraternization, fair play and peace which flourished in ancient times and was promoted by the democratic internationalism that P. de Coubertin and his contemporaries wanted to revive.

The modern Olympic Games were established as a world festival of youth. The people of this planet, forgetting their often deadly differences, human weaknesses and prejudices for a short while, send their athletes to the Olympic Games, creating an ideal image of blissful coexistence and fair competition. Language, race, religion, colour or social class are no obstacle to communication. All people are equal and take part in the games under the same condition.

The games enhance the fundamental values of life and foster peaceful coexistence among the peoples, equality of opportunities,

rejection of *any* form of discrimination. These values have always been promoted through the games even when major obstacles had to be overcome.

Coubertin's Olympism was not a rigid dogmatic system, but a future-oriented dynamic idea. He knew that there were differences between countries with an old athletic tradition and countries where sport would be playing a decisive role in the education of young people.

Diversified cultural development was the basis of Coubertin's educational programme.

His writings show that his intention was not to make the revived Olympic Games an activity that would be foreign to man's nature. He wanted to find the proper balance between sport and education, fair competition and entertainment, work and recreation.

Coubertin's Olympism strongly reflected the social values of sport arising from the joy of movement, optimum performance and a staunch will.

The idea of elite athletes was introduced in the Olympic Movement, from the beginning, with the motto: *Citius, Altius, Fortius*.

Today, however, as a result of the excessive importance attached to top performances, it has taken on a dimension which the reviver of the games could not foresee.

The word *Citius* in the Olympic motto does not just mean faster in the race, but also faster in intellectual and mental pursuits. *Altius* does not just mean higher performances in sport, but also higher moral standards.

Fortius, strength, should be sought in sport competition, but also in the daily life struggle.

The idea of elite athletes is limited to top performance, records and victory today. Competitors nowadays as they strive for victory, often have scholarships, money, material rewards in mind.

The Olympic maxim that "participation is more important than victory" no longer applies to the Olympic today. It refers to a much wider area of action. It is important to take part in the general effort toward self-improvement by capitalizing on unexpected resources in order to move beyond one's limitations.

The other major aim of the modern Olympic Games is to open the borders to a democratic internationalism. This opening operates as an incentive for personal achievement and represents a challenge for young people to measure their abilities, putting away any chauvinist elements which result from any national education system. The games are an appeal for fraternity, mutual understanding and respect, getting to know one another through participation in the same events and shared enthusiasm for common objectives.

Today we have reached a turning point, a time when the principles and values of the Olympic Movement need to be re-oriented. The changes that have taken place these last decades, have created a gap between its ideal values and their practical application at the Olympic Games. Fundamental principles like the concept of amateurism which, since the foundation of the Olympic Movement, were the core of its philosophy, have gradually disappeared from the Olympic Charter. Little by little, professional athletes were allowed to compete in the Olympics.

The role of the Olympic competitor has changed dramatically today, 100 years after the revival of the games, as a result of social changes. Athletes have become emancipated and the model of the superathlete, socially and physically speaking, of the industrial society has prevailed.

Contemporary society expects these young athletes to be perfect individuals in every respect, role models, diplomats, promoters of the national image, social reformers. At the same time though, it became clear that the framework within which top athletes could take on these roles simply did not exist. It is therefore a major challenge for the IOC and NOCs to provide the necessary resources and the appropriate social environment to prevent the alienation of top athletes from the family of sport and the community in general.

Another source of preoccupation for the Olympic Family today is gigantism.

The number of events is steadily growing. This means that more and more competitors and officials are present at the games.

In addition, ever larger facilities are needed to stage the games. The rising interest of the mass media in the Olympics and the sale of TV rights have further intensified the problem.

One could add to the above the political and economic power games and the direct or indirect pressure on the Olympic Movement in the form of boycotts or economic pressures against host countries.

It is a fact that the IOC has been able until now to face and overcome all arising difficulties and to ensure the successful progress of the Olympic Movement. However, the necessary safety devices should be provided in future to allow the Olympic Games, to remain a magnificent expression of integrity and honesty, a course of progress. We should try to investigate and redefine the meaning of their celebration. The festival should emphasize the athletic and cultural ideals associated with the Games by limiting the promotion of sponsors. The recent example of the Atlanta Olympics is indicative of this trend to turn the Games into a big commercial fair. Appropriate structures should be incorporated in the Olympic Movement which will protect it on its future course from the risks associated with the commercialization of the games.

Coubertin believed that the Olympic Movement should not depart from its educational objectives. For the attainment of these objectives the educational value of sport as a corellary to the cultivation of the mind should be recognized by the education system.

In 1927 Pierre de Coubertin visited Olympia, on the invitation of the Greek government, to attend the ceremony for the unveiling of a commemorative stele in his honour "for his contribution to the revival of the Olympic Games". During his stay in Greece, he discussed with his friend, Ioannis Chrysafis, Director of the Physical Education Department of the University of Athens, about the need for a Cultural Centre which would investigate, study and predict the trends of the Olympic Movement, issuing the relevant guidelines for the safeguarding of its achievements. Coubertin himself had written on the creation of a Cultural Centre that: "I have not been able to carry out to the end, what I wanted to perfect. I believe that a Centre of Olympic Studies would aid the preservation

and progress of my work more than anything else and would keep it from the false paths which I fear".

His ideas were fully aligned on the aims of the Hellenic Gymnastic Paedagogical Society. The HGPS, led by Ioannis Chrysafis, who was also a member of the Hellenic Olympic Committee, wanted to create an Academic Centre, on the model of the ancient gymnasium, that would provide the necessary scientific corroboration of the educational value of sport, by means of scientific papers and the staging of classical contests. The early death of Ioannis Chrysafis (1930) and Coubertin (1937) prevented the two men from watching the realization of their idea.

One year after Coubertin's death, in answer to his wishes, his heart was brought to Olympia and placed in the commemorative stele erected in his honour during a special ceremony. Coubertin's wish revived the idea of a Centre of Olympic Studies in Ancient Olympia.

The man who took up the idea was John Ketseas, a student of Chrysafis at the National Gymnastics Association and Secretary General of the Hellenic Olympic Committee, together with the German professor Carl Diem, a close collaborator of Coubertin, known for his dedication to the Olympic Movement and his competence as an educator. Diem and Ketseas, who had worked together for the organization of the first Olympic Torch Relay during the Berlin Games of 1936, decided to move ahead with the creation of a Centre of Olympic Studies when they met at the ceremony during which Coubertin's heart was laid to rest in Olympia. In 1938 they had already elaborated a programme for the operation of the centre which would be called International Olympic Academy which they submitted to the Hellenic Olympic Committee. The HOC adopted the proposal and that same year the establishment and operation of an International Olympic Academy was included in its Statutes, as one of its primary goals. The members of the IOC were informed at their 38th Session in Cairo on the passing of a law concerning the establishment of an International Olympic Academy by the Hellenic Olympic Committee. One year later, at its London Session, the IOC decided to place under its auspices

the centre that would serve the Olympic ideals. At the end of World War 2, in June 1947, a memorandum on the operation of the Academy prepared by Ketseas together with Diem was presented to the Stockholm Session of the IOC. Two years later, on 28 April 1949, the IOC's Session in Rome unanimously approved the establishment of the IOA whose operation and administration was entrusted to the Hellenic Olympic Committee under the IOC's patronage. Before the Academy could begin its work, a number of organizational matters had to be settled, including the purchase of land close to the archaeological site of Ancient Olympia where participants would be staying.

Several years later, after long and strenuous efforts, the inauguration date was set for the summer of 1961 to coincide with the ceremony of the presentation of the ancient stadium of Olympia which had been excavated on Diem's initiative with the money provided by the German Archaeological School. 205 students, representing 23 National Olympic Committees were present at the celebrations. Among them were 89 Greek and 86 German students from the University of Athens and Cologne who performed gymnastic exercises and traditional dances. The proceedings of the first Session were organized by the Director of the Physical Education Department of Athens University, the late Cleanthis Palaeologos and The German Professor Lotz. From 1962 until 1990 the man responsible for the Academy's work was the Dean of the IOA, the late Otto Szymiczek. His contribution to the structure, operation and growth of the Academy is tremendous. Together with Professor Cleanthis Palaeologos who was nominated as the IOA's honorary Vice-President, they guided the Academy on its brilliant course for thirty long years. They were awarded the IOA's gold medal in recognition of their contribution.

During the first ten years, the IOA's activities were restricted to the organization and holding of an annual Session for young participants. Since 1970, however, there has been a steady increase in its activities which cover the whole range of Olympic issues. Today, from April to October, approximately 40 events are staged every year in the Academy's facilities in Ancient Olympia.

Until 1966, participants lived in tents. In 1969, the construction of the Academy's first buildings was completed. Its facilities were gradually extended with new buildings and sports grounds.

The IOA has been awarded the Bonacosa Trophy in 1961 and the Olympic Award in 1981 for its contribution and humanitarian aims.

The International Olympic Academy's aim is to create an international cultural centre in Ancient Olympia, devoted to the safeguard and dissemination of the Olympic Spirit, the study and implementation of the educational and social principles of the games and the scientific consolidation of the Olympic Idea.

The Academy is an open forum for the exchange of ideas and knowledge focusing on the Olympic Movement and, like any other educational institution, it seeks to propagate and acquire knowledge on its aim and initiate young people to the generation of new ideas.

The International Olympic Academy addresses a vast range of people with varying levels of education and knowledge. It provides further training to educationists, students, members and staff of National Olympic Committees and National Olympic Academies, International Federations, athletes, coaches.

Training seminars are usually of short duration, the only exception being the Postgraduate Seminar and the Session for Young Participants. People attending the Academy's Sessions want

- to become better acquainted with the Olympic Movement
- to establish contacts with people sharing similar interests
- to get to know representatives of the Olympic Movement
- to learn more about Ancient and Modern Greece

Being an educational centre, the Academy gives special emphasis to training procedures and strategies.

The objective is to create suitable conditions for a system of (moral) rewards and incentives encouraging participants to expand their knowledge and become actively involved in the Olympic Movement. The objective of the Sessions is not the quantity of learning offered, but the methodology used, the way of thinking which is

promoted and the motivation provided to seek further knowledge about the Olympic Movement.

Because of the short duration of the Seminars, the Academy has successfully introduced a seminar programme which is structured in the following way:

Scientific domain

Papers and research projects related to the history and philosophy of the games

Sports and arts

Through sports and artistic activities, participants can become familiar with another facet of Olympic Education and Olympism of which they may not have been aware.

Ethical aspects

The code of conduct followed by each participant to foster peaceful coexistence among people from different cultural zones, with different customs and educated under different sociopolitical systems.

Cultural aspects

Participants have a unique opportunity to get to know people from other cultural zones, their customs and traditions, their dances and local costumes.

The IOA, also acts as the coordinating body of the activity of the National Olympic Academies which are its prolongation, operating as transmitters and multipliers of its ideas through national Olympic Education programmes. The Olympic programmes should create incentives encouraging young people to learn foreign languages, study environmental and peace issues, provide information on other people's cultural traditions and economic, education and health issues. In addition, they should promote the idea of active participation in sports activities and support the educational system of different countries.

When drawing up the National Olympic Academy's Olympic programmes, we should be aware that education systems vary

from country to country and that the way in which NOCs and NOAs are organized and operate is also different from one country to the other. The NOCs should harmonize their statutes according to the IOC's guidelines and set as their objective to spread the Olympic philosophy to as many people as possible. They should review their relations with state educational institutions and create National Olympic Academies (if they do not already exist) as the core institution for the dissemination and promotion of the Olympic philosophy.

The National Olympic Academy, for the preparation of Olympic Education programmes, should work closely with the NOCs, National Federations, the educational authorities at primary, secondary and tertiary level, municipalities, bid committees for the Olympic Games and the OCOGs when the games are celebrated in their country.

To ensure the propagation of the Olympic principles throughout the country, the National Olympic Academy should work closely with political and economic circles which could finance its programmes and convey the messages of the Olympic Movement to larger groups of people.

One of the primary goals of the IOA and National Olympic Academies is to approach Olympic Education from a practical rather than a theoretical angle.

Such programmes should be sufficiently flexible to respond to the demands of young people and to be used in written or electronic form, so as to reach the widest possible audience.

Olympism teaches us that "the greatest achievement is to have the strength to reject power as an element of division or domination". Olympic men or women athletes respect their fellow competitors and themselves.

They appreciate the hard effort which, through sport competition, can convert man's aggressiveness - a primary biological urge - into an element of societal relations. This effort is a victory over one's self which is constantly repeated. This struggle comprises elements of individuality and sociability; the athlete strives for excellence as he competes with his fellow competitors abiding by the rules.

Olympic victory does not mean the humiliation of the opponent. Such victory is obtained in fair competition against fellow athletes who have all qualified for the contest.

This competition brings mental peace and happiness to the athlete, personal serenity and reconciles him with his own self. It brings the moral fortitude which is a prerequisite for personal peace and for understanding others.

At the level of society, Olympism means respect and equal opportunities given to our fellowmen who suffer from disabilities, who belong to minority or under-privileged social groups and to women. Sport fosters the cooperation between many social groups at local and national level. It encourages the rejection of social prejudice, it makes no distinction between social classes, it overcomes the generation gap, it gives the opportunity to the citizens of one country to come in contact and to communicate with their fellow men and women. The ultimate goal is to achieve respect and understanding between social groups, do away with prejudice and consolidate social peace.

At cultural and political level, the Olympic Movement provides an opportunity to millions of people from different cultural zones with different religions and political beliefs to come in contact and exchange views, to get to know the customs and traditions of other cultures. The Olympic Movement promotes the ideal of a planet without frontiers, that brings people and nations together.

THE FORERUNNERS OF OLYMPISM IN THE 19th CENTURY (1839 - 1889)

by Petros LINARDOS (*GRE*)

In this wonderful place, of incomparable natural and historical beauty, during a former session of the International Olympic Academy, Professor David Young, a researcher and student of Olympism and the revival of the Olympic Games, had made a radical, not to say revolutionary proposal about the need to rewrite the history of the period which led to the "reconstitution" (as they called it at the time) of the Olympic Games and of course to the consecration of Olympism. History and its events have such a complex and multidimensional structure that as time flows new elements emerge as a result of the activities of researchers. It is true that sports journalists are no historians and therefore their interest focuses mostly or exclusively on contemporary events. However, if we accept the value of the ancient Greek saying that "happy is the man who has learned from history", then the subject of today's lecture can be justified: The forerunners of Olympism and the revival of the Olympic Games in the 19th century" and in particular, during a period of several decades before the International Athletic Congress which was convened on Baron Pierre de Coubertin's initiative at the Sorbonne in Paris, in June 1894, and during which the decision was made to revive the Olympic Games in Athens in 1896. For one century the prevailing view was that this whole enterprise bore the exclusive signature and stamp of Coubertin. In the last decade, however, the idolized image of this great man began to show some signs of wear due to new research findings and the revision of opinions which, for one reason or the other, had remained fossilized as a result of this monopolistic view of Coubertin's contribution, as well as some scientific re-thinking.

It is encouraging to see that in many countries, in Europe and America, the students of the history, birth and development of Olympism and the first phase of the Games, move into areas and events which had remained in half-darkness for so many years. As a result, the significant and valuable contribution of some great men of amateur sport, like the English physician W.P. Brookes, the first President of the International Olympic Committee, Demetrios Vikelas and Evangelis Zappas, the great visionary who created the "Olympia" contests or "Zappas Olympiads" as they were called, is finally recognized.

The vision of the Games' revival started many decades before Pierre de Coubertin first in 1892, in Paris, in a more covert form and then in 1894 openly proclaimed a practical, we would say, philosophy on Olympism paving the way, thanks to Vikelas' bold intervention, for the first modern Olympic Games in Athens in 1896.

Only the people who have undertaken research on Olympism are aware of the certainly unusual events which were described, at the end of the last century, by the great Greti: physical educator, author and sports journalist Ioannis Chrysafis in the following terms "they were not a vision of just a few educated and enthusiastic Greeks, seized by nostalgia for their country's glorious past, but the result of a whole pedagogical ideology which the neohumanism of the 18th century had bequeathed to Europe..." (Chrysafis was the main contributor of the first Greek sports journal called "Cyclist and Sports Review of the East").

Sports journalists today should have some insight into such portentous events, linked with great spiritual and humanitarian visions, which have left their mark on the professional field in which they are working. This is, in any case, the object of this lecture. Sports journalists today should be aware of certain events of major importance such as: the attempt that was made in Paris, in 1790, by the famous French Directoire, on the initiative of the enlightened and radical pedagogues Condorset, Lacanal and Daunau, to revive the Olympic Games at the Champs de Mars; the discussion within the Jacobine circles of Corfou on the possibility of reviving the Olympic Games; the attempt made in

1838 by some distinguished citizens of the municipality of Letrina, as it was then called, which was near here, in Pyrgos, the capital of Eleia, to revive the sacred heritage in Ancient Olympia. There were also the four "Olympia" contests (better known as the Zappas Olympiads, which were held from 1859 to 1889, thanks to the vision of Evangelis Zappas and his generous contribution, the treatise of the pioneer Greek translator Minas Minoidis in Paris on "the establishment of Olympic Games in Greece", without forgetting the references made by the national benefactor Simon Sinas, the poems of Soutsos and Giannacopoulos in Athens in the middle of the 19th century. We should finally mention the mobilization of some enlightened teachers at the University of Athens. One of them, Philippos Ioannou, had even written an "Olympic Speech". It is worth noting that these academics who included, apart from Ioannou, Constantinos Voutsakis, Gregorios Papadopoulos and others, were actively involved in the organization and staging of the Zappas Olympiads, as judges, etc. In 1836, sixty years before the celebration of the first modern Olympics in Athens, a memorandum had been presented to the Interior Minister Ioannis Kolettis on the staging of "Olympic Games" in Athens, Tripoli, the heroic city of Misolonghi where, during the liberation struggle of the Greek people many philhellenes had lost their life, the city which will always be remembered thanks to the poetry and sacrifice of Lord Byron and Hydra, which would be linked to the 25th of March, the date of the start of the Greek War of Independence in 1821.

Minas Minoidis, an outstanding translator of ancient Greek texts in French and a distinguished member of the Greek community of the French capital, after translating Philostratos' famous treatise on gymnastics (Philostrate, "Traité" sur la Gymnastique"), added to the French edition his own literary text on the revival of the Olympic Games. This way in 1858, five years before the birth of Pierre de Coubertin and 36 years before the international congress at the Sorbonne. Let me add that, four years before that congress which was the International Olympic Committee's first, the Frenchman Ph. Daryl, had spoken about Olympic games.

These are some of the people with vision and a generous soul and these are some of the events of the 19th century - and they were not the only ones - which paved the way which baron Pierre de Coubertin would later follow in 1894 - 96 when the revival of the Olympic Games became reality and Olympism was established in a specific context. There is no question that he was the driving force.

The fact remains, however, that the idea of Olympic games had been there, in one way or the other, many decades before the congress of Paris in 1894. Pierre de Coubertin never paid much attention to all that. One wonders why? Perhaps he had not realized their significance, although some severe critics and evaluators of his work do say that he did not like to admit that there had been signs and traces on a road of visions and ideas before his own. It is worth mentioning at this point the references we find in a text written by Coubertin which was included in Charles Beck's classic edition, which was published in Athens right after the Games of 1896 and contained works by prominent Greek sportsmen and Scientists, like the Secretary General of the Hellenic Olympic Committee - the first NOC to be established (it was formed on 2 November 1894, dissolved and reestablished on 13 January 1895 to continue its work until today), Timoleon Philemon, the distinguished university professor and folklorist Nicolaos Politis and the most thorough chronicler, at Greek level at least, of the first Olympiad and well - known theatre critic and journalist, Haralambos (Babis) Anninos. Pierre de Coubertin, talking about the events which preceded and contributed to the revival of the Olympic Games during the international congress at the Sorbonne, makes very few references to the above and does not mention any of the names of the people who were active before him in Greece, France and England. What's more, when he uses the expression Olympic games he writes, in an obvious attempt to minimize their contribution, "it is true to say that the name had not fallen into disuse; it had been used on many occasions, either to describe local contests... or in connection with a premature or clumsy attempt at revival like that of Athens during the reign of King Otto".

To put it bluntly, with this phrase Coubertin does not just downgrade the "Zappas Olympiads", he literally "buries" them in historic oblivion... Fortunately today, researchers and writers who deal with the history of Olympism, not only in Greece, but also in Germany and Romania - where Zappas is considered as one of their own since he lived there as a prosperous businessman after fighting for the liberation of Greece and being, before that, a member of the guard of the famous Ali Pasha of Jannina - and in the United States, have thrown ample light on the "Olympia" and brought them to the forefront of the Olympic Idea. (The Olympia contests were held in Athens in 1859, 1870, 1875, 1889. As the experience was missing the first two were a chaotic, tragically funny disaster. But the other two, especially those of 1889 were of high quality, the last being even considered as a successful prologue to the revival of the Olympic Games, seven years later, thanks to the efforts and organization skills of the great physical educator Ionnis Fokianos.

Writing on the significance of the Zappas Olympiads, Thomas Giannakis, professor of the History of Sport at Athens University, underlines that "it is a fact that from 1896 to this day - the text was written in 1993 - we had been nurtured to believe that the French nobleman and pedagogue Pierre de Coubertin, and only he, was the reviver of the Olympic Games. The name and contribution of Evangelis Zappas had been lost in historic oblivion and silence. But he had relied on something and it is precisely these historic foundations that we try to bring to light and make them known. Anyone who dared question Coubertin was considered as sacrilegious and irreverent. Today, however, his work is undergoing well - intended criticism and objective scrutiny. These doubts do not in any way diminish Coubertin's personality or contribution, quite the contrary; what we want is to shed light on other people who worked with inspiration and passion for the revival of the Olympic Games".

There is also Professor David Young's harsher and maybe excessive view that "Coubertin tried to keep Zappas work in the dark". Anyway, the contribution of great figures of Olympism like

Zappas, Vikelas, the Hungarian Kemeny, the Swede Black, the American Sloan, the Englishman Herbert, is gradually being restored to its true proportions and not just in their country. Special reference should be made to the British sports lover, philosopher and educator, Brookes. Following in the steps of the English aristocrat Dover, a lover of the ancient Greek spirit who, as a reaction against his countrymen's aversion to physical exercise (the time was the beginning of the 17th century) organized Olympic games in the Cotswolds and inspired by E. Curtius' archaeological findings in Olympia, Brookes quite early, we are talking about 1849..., organized an "olympic class" in a school in Wenlock, Shropshire and instituted "Olympic Games" which were held for several decades. Brookes offered a valuable cup for the best athlete of the 1st Zappas Olympiad, runner Petros Velissariou and king George I of Greece sent him a big silver vase to be given to the winner of the pentathlon. The programme of these early Olympics included the following: races, jump, pentathlon, equestrian events, cricket, as well as poetry and painting contests. Coubertin paid a visit to Brookes, a little before the Sorbonne congress of 1894. During their meeting Brookes, who was now a very old man but still full of vision, spoke to Coubertin about the idea of reviving the Olympic Games in Ancient Olympia with the participation of athletes from different countries. This was an idea which no one had formulated before, i.e the internationalization of the Olympiads. Zappas was the only one who wanted to give a European character to his Olympic contests. Brookes had already written about his idea, but the reviver of the Olympic Games, Pierre de Coubertin never really acknowledged "Brookes' teaching".

Moving towards the end of this lecture, I wish to thank the dear colleagues from all over the world who so ably represent here, in Ancient Olympia, the new, dynamic generation of sports journalists and give you two more significant findings. The one has to do with the staging of "olympic games" in the Greek community of Ortakioi in Bithynia, in the northwestern part of Asia Minor, long before 1896. In the third issue of the IOC's Bulletin, January 1896, an article was published under the title "Les Jeux

Olympiques en Bithynie" (The Olympic Games in Bithynia) which contained a number of interesting facts about these games based on information from Athens and, in particular the newspaper "Efimerida ton Syzitiseon". After mass, to the sound of churchbells, all the Greeks living in Ortakioi participated in the games in one capacity or the other, either as spectators or competitors. The programme started with equestrian events and closed with a foot race. There was also boxing, discus and javelin throws, etc. As a prize the winners only received a crown and the respect of their fellow citizens. The population of Ortakioi was 10,000 people, most of whom were Christians.

The other finding comes from the European North. In one of the issues of the excellent periodical "Hellenika" published in Stockholm by the Association of the Friends of the Swedish Archaeological Institute in Athens (with 2400 members) under the editorial supervision of Yannis Ambatzis (a Greek who lived for many years in Stockholm and had translated many Greek authors in Swedish) and Eric Matson, Eva Marling and Anders Sundberg, which was devoted to the Olympic Games with 15 very important pieces, there was a research by Osa Raousing - Roos on the "Olympic Games" that were held in 1834 and 1836 (!) in the suburb Ramloessa of the city of Helsingborgs situated on the straits which separate Sweden from Denmark. (Ramloessa is very famous for its mineral spring and water).

Osa Raousing - Roos wrote a well documented article on the "Olympic Games" which were organized in Ramloessa in 1834 and 1836 by a local "Olympic Association", based on the research work of Johh Pape (1936) a lawyer and researcher of Helsingborgs folk customs and traditions and the study of the city's newspapers (the Helsingborgs Posten in particular) and other sources. Among numerous fascinating and for the most part unknown facts, we learn that the idea of the games should most probably be attributed to Gustav Johann Sartau, who succeeded the great pedagogue Per Henrik Ling at the fencing class of Lund University and who was spending his holidays in Ramloessa. The programme of the games included gymnastics, a 850 aln race (aln being an old

Swedish length measure corresponding to 500 metres approximately) and tight rope climbing over a height of about 10 metres (this was also one of the events of the 1896 Olympics).

Such, for the most part highly picturesque details, can be found in abundance; what is important, however, is the participation of the population. It was in fact an attempt to socialize sport which met with a strong resistance on the part of the officers of the army regiment stationed in the city in the case of the noble sport of horse riding and racing; they refused to take part because being "noblemen" they did not wish to consort with stableboys, ironmongers, musicians and peasants".

The local newspapers speak of "prejudice and arrogance" while the man who initiated the games, Sartau, was most disappointed because the words of the great Per Henrik Ling that "the difference between socially superiors and inferiors disappears on the track" could not be proven true at the Ramloessa Olympics. Nevertheless, distinguished members of the provincial community and upper class people generally accepted to support the efforts of the "Olympic Association" aimed at arousing interest in contest and sports that can improve the nation's physical and moral strength. Among the many documents quoted by Osa Raousing - Roos in her original work, there is also a poem entitled "Hymn to the Olympic Association", as well as street signs and names that still recall today the Olympic Games of Ramloessa!

MEDIA ETHICS: THE ROLE AND THE DUTIES OF SPORTS JOURNALISTS

by Prof. Jae - Won LEE (USA)

Ethics in journalism, in the most meaningful sense, is a concern about "what" the journalist ought to do and "how" to deal with the subject that he or she is covering. In this respect, the Olympics pose a formidable task to the sports journalist with the Games' magnitude in size, multidimensionality, and numerous governing rules and regulations. To make the matter worse, there is the media industry's participation in sponsoring the very Games its employees are expected to report on as a disinterested third party.

As expansive and complex the Games are, the media try to match the task with a corresponding amount of manpower. The Atlanta Games registered a total of 15,000 media representatives covering 10,700 athletes. Yet seasoned observers continue to complain that the media are less than satisfactory in presenting the Olympic Games to the world audiences. Why?

1. Levels in Journalism Ethics

In journalism at large, ethical issues are often discussed in terms of three different levels of concerns: normative, statutory, and professional. The first level deals with the normative routine behaviors related to the relationship between the journalist and the news source. It is the concern that such relationships ought to be free of conflicts of interest and that the journalist should be seen as an independent agent of credibility. Problems causing concerns at this level arise from instances of payola, freebies, and such other favors.

This normative level of ethics is seen as one of easy and simple resolution, at least conceptually. But in the Olympic realm, we already begin to see the complexity of the issue at this level. In

covering the Olympics, the journalist cannot be totally independent from the sources. Improper transactions of favors might not be there, but a myriad of conveniences had to be there for the media to be able to follow the subjects of their coverage. In the worst case, refusing such conveniences in the name of journalistic integrity could mean losing the legitimate subjects of news information.

A second level of journalistic ethics comes in the form of legal and statutory constraints. Normally, what it means is the need to be attentive to the legal ramifications in reporting, such as libel liabilities and source confidentiality. In Olympics, such concerns are compounded by additional rules and regulations governing the Games and the conduct of sports. The very identity of the sports journalist has to be granted as such by the sources for the journalist to be able to approach the subject.

"Sports for all" might be an Olympic ideal, but Olympic information for all is not a practice yet. One just needs to recall the plight CNN experienced in covering the Centennial Olympic Park bomb blast that occurred right on its adjacent block. CNN didn't suffer such a humiliation when it was covering the Gulf War thousands of miles away from its home base. Even with ACOG'S concession, CNN still had the obstacle in taking its terrorism expert Art Harris into the MPC where the FBI conducted briefings. Granting access selectively has room for abuses and news management, too.

Accreditation is a necessary evil, but the Olympic authorities haven't yet figured out what to do with the growing number of media representatives who are eager to cover the Olympics without obtaining credentials. Such non-accredited journalists are there at the Olympic venues with well intentioned enthusiasm. They often cover the subjects that are being overlooked by the credentialed press. They often see in the Olympics the real life happening outside the stadium. In fact, they cover the other side of the coin while the accredited press is stuck with the staged side.

The third, and usually the most complex, level of journalism ethics is related to the media's role - taking, role perception, and

role preparation. What is there to see in the Olympics for the journalist? Does the Olympic journalist cover it to its fullest extent? Is the Olympic journalist adequately prepared to do the job? It's easier to raise questions like these than accommodate the complexity of the task at hand. One needs to be a specialist to tackle the complexities, but at the same time one needs to be a generalist, enough to capture the full context of Olympism. While the questions remain almost unanswerable, the complexity of the Olympics keeps growing and getting beyond manageability.

2. Complexity of Olympic Realities

Multidimensionality might be a better term to describe the complexity of today's Olympic realities. Sizing up the Olympics in the context of sports alone is becoming a complex task inasmuch as today's sports themselves are increasingly becoming more than physical activities. Sports, especially at the global level, have become commerce, trade, business, politics, national egos, cultural exchanges, and an embodiment of societal issues. Perhaps they once used to be competitions, contests, victories, or defeats, and nothing else. At the Olympic level, sports now emerge as festival, ritual, and big, big business. Even drugs and environmental concerns have become a fixture of the Olympic Movement.

The Olympics pose a challenge to the journalist for its multiple scopes, too; it has the local, national and global dimensions, often all at once. The 1996 Atlanta Games provided an additional challenge for its centennial occasion. Everything and anything at the Olympics this time could be seen in the centennial context.

Furthermore, the prime forces of the Olympics make the job of the Olympic journalist cumbersome, to say the least, for their claims of different Olympic identities. The Olympic authority, including the IOC, wants to present the Olympics in its own image. The host city tries its best to put its own stamp on the Games it stages. It also wants to showcase the facade of the spectacle on stage as the focal point, not the mundane life going on off stage. On the other hand, the sports federations and participating countries want to see their own places first and above all anything at the Olympics.

Speaking of Olympic identities, how can we ignore the multicolored Olympic realities being presented by the television medium to billions of people around the world? In fact, for these billions, their Olympic experiences are nothing but mediated experiences framed up by the limited number of television networks. Most Americans saw the Atlanta Games vicariously through the "feminine sensibility" of the NBC TV cameras (1). Apparently, the Atlanta Journal - Constitution also watched NBC's Games; in its Olympic post-mortem analysis, the primary newspaper of the host city commented: "...you kinda wondered whether any other countries sent teams to Atlanta" (2).

Perhaps the NBC's coverage of the 1996 Games deserves one more comment, having served the large audience in the country of the host city. On July 31, in the midst of the Games, there was an Internet e-mail sent by an "English girl named Christine" in Texas to her friend Helen back in England (3). Describing her experience with the NBC's coverage, she wrote, in part, "we have come to the conclusion that you can't go to the Olympics unless you have: a) lost a close relative to breast cancer, b) your wife/husband is in a coma, and c) you either had a baby within the last eight years or are making a comeback (having retired two weeks before)." We come to the realization that NBC's coverage was also being watched by the visiting guests at the Olympics.

NBC is not in the business of public broadcasting. It is a private enterprise. Here lies the reason why we cannot make a one-dimensional criticism. We also have to consider the system of payment for coverage rights in Olympic broadcasting. Furthermore, the media covering the Olympics face yet another thorny professional quandary in the very nature of the Olympics, namely, Olympics being news, entertainment, and sports, all at the same time. Depending on one's primary orientation to the use of the media, media's composite coverage of the Games would be neither informative enough, not entertaining enough, or not enough about sports. If nothing else, this aspect alone makes the Olympics coverage a monumental task in journalism.

3. Temptation of Pack Journalism

Ethics contains an idealistic and ideological dimension of its

own. However, ethical concerns in professions need to be practicable for the idealistic component to be of any value at all to practicing of the given profession. In this light, one particular observation can be advanced that the Olympic journalists would be better off if they try to overcome the tendency of "pack journalism", a latent liability in most sports journalism practices.

Pack journalism is prevalent in political campaign reporting (4). The accredited press corps members follow the candidate throughout the campaign as a group, traveling together, sleeping together, eating together, drinking together, talking about the same things together, and thus eventually developing an in-group psychology and like-minded perspectives. The typical outcome of such a pack journalism is a journalistic uniformity.

We see pack journalism in the coverage of such spectacles as super - power summit meetings and political party nomination conventions. Typically, thousands of media representatives rush to the scene. More often than not, most of them end up watching the CNN coverage of the centerpiece developments on the monitors installed in the press rooms. In the meantime, their editors at home often get the main news via the Associated Press first.

Covering today's Olympics has all the trappings of pack journalism. Thousands of media representatives descend on the Games venues right before the opening ceremony much like a flock of migrating birds. And then, after having 16 days of hectic schedule chasing the events of their favorite sports, they all head home the day after the closing ceremony, much like a military division withdrawing in unison from the baule ground. What did they do at the Games venues? To borrow *Atlanta Journal Constitution's* observation, "they [foreign press] have been whining about their harsh life in the insular confines of the Main Press Center" (5).

If there is any grain of salt in this observation, the non accredited press has the enviable freedom to roam around the host city and cover the much bigger dimensions to the Olympic Games that flow over the confines of the stadiums. In this respect, Atlanta took a small step, but a very meaningful one, in providing services for such non-credentialed press with the operation of the Southern International Press Center.

In today's Olympics, advanced communication technologies can make Games results instantly available to the parties of interest. The press, especially the accredited press representatives, can now afford to go beyond score - keeping and look beyond the Games event. The Games are, of course, the highlights of the Olympic Movement, but yet they are not the entirety of the Olympic Movement. The multidimensionality of the Olympics can be either a limitation or a potentiality for media coverage, depending on the way the journalist takes it.

4. Serving the People

In the Olympic parlance, the media are members of the Olympic Family, a very important one at that. In the case of television, it is a partner of joint investment in the very subject it is supposed to cover. Accordingly, the Olympic authorities give a careful consideration to the professional conveniences of the press at the Olympics. In this milieu, the press, if not careful, might entertain a false conception of its role as one of a partner to the Olympic authorities.

To the extent that the Olympic authorities symbolize the Olympic Movement, the media might be considered a partner in advancing the causes of the Olympic Movement. But at the same time, we also note that politics writers, for example, are not partners to the political establishment, however essential their service might be to the cause of democracy.

It seems imperative that the Olympic journalism circles retain the perspective that their primary constituency is the people their media serve. In this regard, it is heuristic and instructive to recall the possibility that the media can conceptualize the people they serve in different lights depending on the given circumstances at a given time. The following scheme would denote the different perceptions the media can retain about the people they serve.

Media's Perceiving of the People They Serve

Typology	Collectivity	Setting/ Environment	Objectives
Human beings	Mankind	Global civil society	Humanity
Citizens	Public	Community/ nation state	Participatory democracy
Clients / customers	Audience	Market	Profits

Even a quick look at this scheme would remind us of some glaring examples of problematic tendencies in the Olympic journalism. Some media tend to treat the people as if they are nothing but commercial clients and customers. Some other media tend to treat the people as if they are nothing but constituents of a sovereign state. They are both, of course, and at the same time they are human beings, too, who are living together in the global civil society, embracing the values common to all humanities. The Olympic cause would be less than complete if it is taken devoid of the properties and the characteristics germane to the level of "human beings".

The three different ways of perceiving the people the media serve would be seen as three different faces of us that we all exhibit when we use the media. The scheme above presents one more ethical quandary the sports journalist at the Olympics has to take into account in the course of his or her professional conduct. Merely being conscious of this scheme would serve as a reminder of what the job of sports journalism at the Olympics entails.

Sports journalism at large is made much more professionally challenging, rewarding, and prestigious for the complexities and sophistication brought in by the rich history of the Olympics (6). Having emerged as an important speciality in journalism, sports journalism in general and Olympics coverage in particular continue to call forth well - rounded generalist reporters equipped with

some relevant specialization (7). Let's ask ourselves: Are we ready to tackle this challenge?

Endnotes

1. David Remnick, "Inside - out Olympics: The NBC strategy that made the Games a hit", *The New Yorker*, Aug. 5, 1996, pp. 26-28.
2. *Atlanta Journal - Constitution*, "Atlanta Games" section, Aug. 6, 1996, p. 19.
3. Copy of an Internet e-mail forwarded to the Olympic Media Awards website.
4. Timothy Crouse, *The Boys on the Bus: Riding with the Campaign Press Corps* (New York: Ballantine Books, 1973).
5. *Atlanta Journal - Constitution*, op. cit., p. 19.
6. See Heinz - Dietrich Fischer, *Sports Journalism at Its Best* (Chicago: Nelson - Hall Publishers, 1995).
7. John C. Merrill endorses this multiperspectival approach to reporting as "ethical mutualism". It is akin to a concept requiring art critics to practice empathy and aesthetic distancing simultaneously. See his *Journalism Ethics: Philosophical Foundations for News Media* (New York: St. Martin's Press, 1997).

ATLANTA'S MISTAKES AND SYDNEY'S RESOLUTIONS FOR A MORE EFFICIENT PRESS ORGANIZATION AT THE GAMES OF THE YEAR 2000

by M. Alain BILLOUIN (FRA)

The pictures of the great feats at the Atlanta Olympics, Michael Johnson's double victory in the 200 and 400 m, his fabulous world record in 19"32 in the 200 m and so many other beautiful competitions are still vivid on our minds.

However, we did not have to wait until the end of the Games in Atlanta to discover that the largest country in the world, so proud of its dynamism, its technology and its organization genius, had been overcome by events in many areas, right from the beginning.

The purpose of this lecture is not to resume the organized attack that was launched by the whole of the international written and radio - TV press and all news agencies against the Atlanta organizers for the serious shortcomings at the level of press services and transports at the Games. What I want to do is evaluate, with maximum objectivity, the reasons for this situation and draw some conclusions which have already mobilized press associations, such as the AIPS and of course the IOC, in order to improve things for Sydney, without forgetting the Nagano Winter Olympics next year.

WAS ATLANTA A FIASCO?

Should we talk about a big Olympic fiasco, a gold medal for a total mess as a result of transport problems and IBM's technology flop at the Atlanta Olympics, to say nothing of the many other associated problems? We have to admit that, before the opening of the Games, there had been serious indications that all was not well, before matters started to get out of hand as soon as the competitions began. Very soon the international press, which numbered 11000 representatives at the Games, flew into a rage

when it discovered that, for a number of reasons, it would be unable to fulfill its mission for lack of adequate conditions and when it saw how slow the ACOG was when it came to solving the problems that were arising.

These problems were mainly of three sorts and they have of course made the objects of reports which have been carefully studied by the IOC's specialized commissions already since October 1996 in Lausanne.

1) Inadequate organization of transports and incompetence of the staff assigned to that area.

2) The computer systems multinational giant, IBM, which had signed a new contract with the IOC in 1993 which made it the exclusive world supplier of technology services until the year 2000, failed right from the beginning, making everybody mad. The news agencies first of all, which were deprived of their basic tool, i.e. accurate results, without any errors and of course television networks which were also deprived of their basic information source and were left with pictures and no words. Just as serious was the absence of the INFO 96 data bank, the internal information service which would supposedly provide access to information sources and which never worked. In short, the IBM fort was seriously shaken in Atlanta.

3) Furthermore, the journalists' working conditions and accommodation were well below standard. Journalists often found themselves mingling with spectators in order to reach the competition venues and caught up in bottlenecks on their way back. Many journalists stayed at Clarke university, far from the city and under most inadequate conditions like for example no curtains or shutters at the windows. In addition, reference should be made to a certain lack of understanding and brutality on the part of security services.

I should add that very soon, in addition to the strong criticisms which journalists immediately put in their reports, Mr Juan Antonio Samaranch, the IOC President. Michèle Verdier, its press chief, Bob Brennan, the ACOG's press manager and Bill Payne, the President of ACOG, were alerted to the problems so that the necessary steps

could be urgently taken in the sensitive areas of technology and transports in an attempt to find a solution. But it was already too late.

WHY DID TECHNOLOGY FAIL?

Mr Juan Antonio Samaranch was extremely concerned about the breakdown in technology at the Atlanta Olympics and on his return to Lausanne addressing the IOC's Press Commission he declared: "As there are only a few months to Nagano the best solution may not be to try to invent anything new, but simply repeat what worked so well at the Lillehammer Games. On the other hand, we have more time to prepare for Sydney."

This statement clearly shows the IOC's dismay in the face of such a highly technical problem... which only information wizards could handle. The IOC decided to appoint a new technology director, M. Wattiaux.

In the month of September which followed the Atlanta Olympics, there was a meeting in London between the representatives of IBM, the IOC and international press agencies, for some stock-taking. A working group was established under the chairmanship of the IOC's Director General Me Carrard. The presidents of the IOC's media commissions, Mr Kim and Mr Gosper, were of course also involved.

Bob Brennan's report was carefully studied and declared by the IOC to be frank and honest.

Why was there such an explosion in Atlanta, when there had been no problem with IBM In Barcelona? According to Michel Henau, the head of the sports department of Agence France Presse, the Spaniards had imposed the DSF company for the processing of results and all had worked satisfactorily.

At first, IBM tried to shift the responsibility to ACOG, the organizing committee which was supposed to instai all systems, while IBM was only responsible for supplying the equipment, using its local division. According to IBM, in addition to the fact that the users' requirements were decided too late, operation tests were also carried out much too late. It would seem that the major

technological challenge which Atlanta wanted to address was disproportionate compared to basic needs. Atlanta, the "technology showcase" was one of the ambitious challenges which the ACOG wanted to meet. But it required equipment, software, personnel, facilities which would be available when needed and financial resources. In all these areas major shortcomings could be identified, including the fact that certain facilities were wired and tested just 48 hours before the opening of the Atlanta Olympics. It's unbelievable!

IBM did concede that it had not quite understood the real requirements of the media, which is a bit surprising coming from a giant with millions of customers in the world.

"They were on the wrong track, says Michel Henault of AFP, forgetting that the minimum service, the basic requirement was a quick and accurate results system".

Alex Gilady, who is a member of the IOC's Radio and Television Commission has also remarked that there were about 1500 commentators in Atlanta and that their information system, called CIS, had also failed. "When you have to run a commentary on the Games without information, he said, TV viewers lose interest and turn away from their screen".

One of the major arguments that was used to explain such a failure was that the systems were installed by people who did not know much about sport or the real needs of the press.

When the first problems occurred, as soon as competitions started, IBM sent some of its brains on the spot to try to remedy the situation. There was some progressive improvement, but all the problems could not be solved. In any event, IBM recognizing that the press and international agencies in particular, which had paid huge amounts for the use of the systems, had suffered serious damage, agreed to reimburse them. Thus, Agence France Presse for example, recovered 11,000 dollars.

Michel Henault, the head of AFP's sports department, speaking in Lausanne even asked that the IBM's contract should be cancelled. He also recommended that the excellent structure that had been used at the Barcelona Games should also be put in place for

Sydney, to avoid the shortcomings of the Atlanta programme which contained too much statistics for example.

To conclude on this sensitive technology issue, where more or less everybody tried to put the blame on somebody else, it is clear that the IOC firmly believes that to launch an operation of the size of the Olympics without the backing of a reliable and carefully tested system would be impossible.

In this respect, Mr Fekrou Kidane, Mr Samaranch's advisor, assures us that a working group on technology is now in place within the IOC and is already preparing for Nagano as a first priority, but also for Sydney, in close cooperation with SOCOG 2000, the Sydney Olympics organizing committee. He also points out, moreover, that the SOCOG, which had sent 250 to the Atlanta Olympics, has identified all the problems so as to take good care not to repeat them at the 2000 Olympics. Fekrou Kidane also stresses that the Minister in charge of Olympic Affairs, Mr Michael Knight is the President of SOCOG and that Australia is the only country with a Minister for Olympic Affairs and that the success of the Games of the third millenium has become a matter of state.

For its part, IBM has appointed a very high level technical representative, a man with thirty years experience, Mr Furry, who was not in Atlanta but who is responsible for Nagano and Sydney. He affirmed before the IOC, already in October, that everything would be ready for the next Games and that all defective areas have been identified and analyzed. There were 1800 digital information screens in Atlanta at the venues and press centres for the journalists. We are promised maximum efficiency for Sydney. Accurate results without any errors. It's the least they can promise. We should never again see Germans becoming Ghanaians, a boxer aged 95 according to the computer, a weightlifter measuring 6 m, football matches ending with a score of 0-0 or riders bearing the name of their horses...!

THE TRANSPORT PROBLEM, WHAT WENT WRONG IN ATLANTA AND WHAT ARE THE FORECASTS FOR SYDNEY

The second fiasco in Atlanta, in addition to the erratic operation of the information system, had to do with transports.

Journalists discovered, already on the day of the opening ceremony, Sunday 21 July, in Atlanta that the underground could not accept any more passengers and that police did not allow access to it.

The use of shuttle services to and from venues also proved disastrous, as a result of the length of the trips, bottlenecks, to say nothing of the total ignorance of the staff assigned to transports. To need double or triple time to get to the competition venue is already bad for journalists and photographers who, most of them, travel from one venue to the other on the same day. If you add the heat, humidity and fatigue, you have every reason to grumble, all the more so that for journalists working at the MPC, the general transports centre was 15 - minutes walk away. This explains the headlines of some newspapers on the "great Olympic chaos in Atlanta".

The problem of transports could not be handled in Atlanta and there again the official explanations that were provided implied that the IOC was putting the responsibility on the ACOG with some IOC members saying that "the Americans had refused to listen to advice or pay any attention to previous experience and that to entrust the organization of the Games to a private undertaking was a big risk".

We should also add to this the security restrictions in force, over and above the difficulty to access sites, to say nothing of the long queues where journalists often found themselves in the middle of spectators. The attack at the Olympic Park of course led to draconian security measures which made life even more difficult for journalists.

We also learned, with much surprise, that many of the 1480 buses that had been requisitioned for transportation from neighbouring states were in appalling condition. Several broke down. The drivers who had been recruited at the last minute and on questionable criteria, lacked experience in most cases and did not know the city's layout. Some of them picked out a direction at random and took two or three times longer to get to their destination.

Journalists were not the only ones to deplore the transport

shambles in Atlanta. The famous British rower, Steve Redgrave, after having to wait for two hours on the bus at the Olympic Village, wisely decided to leave the village and move to a hotel near the rowing venue.

The problem of transports was also affected of course by the spreadout accomodation. The integration of public transport in the Olympic transports schedule should have been more complete and not limited to the underground for many journalists who finished work very late at the competition venues and therefore did not leave at the same time as the public could have used other means apart from their shuttles.

Mr Bob Brennan, commenting conditions offered to the press in Atlanta, admitted that things had gone wrong when addressing the IOC last October: These Games were a real success at the level of the participation of athletes, spectators and visitors, the population of Atlanta... but the same could not be said for the press".

So, what would be the best way to prepare for the Sydney Olympics in the year 2000? The SOCOG's sport director, Mr Elphinston, has presented a report to the IOC's Press Commission, which stresses the following elements:

There will be two main zones where all facilities will be grouped, the larger one being the "Sydney Olympic Park" where 14 sports will be held in the city's urban area. This sector will also include the Main Press Centre and the Radio and Television Centre, as well as the Olympic Village.

Seven competition venues are presently under construction, including the Olympic stadium which will be completed in November 1999.

Already for the 27 sports on the Olympic programme 23 venue managers have been recruited who are in contact with the international federations concerned. Of course trial events will be held in all the venues before the year 2000 as a dress rehearsal, under the exact conditions of the Games, in order to test technology too. A media village will be built at a distance of approximately ten minutes from the Olympic Park. An agreement has been concluded with Sydney hoteliers to secure 80% of available rooms

for the SOCOG. As in the case of Barcelona, the use of ships for added accommodation capacity is also being contemplated. This is a solution which primarily concerns sponsors. For it is clear that in future a press village able to accommodate 5000 to 6000 journalists should be provided in the Olympic facilities of the Summer Games.

The thorny transports issue has already been thoroughly studied since Sydney does not wish to face the same criticisms as Atlanta's.

The Olympic Park is not situated in the city centre but at a distance of 14 km with the advantage that Olympic activities will not have to coexist with the business community and the city's life.

Only accredited vehicles will be allowed to circulate. Special lanes will be allocated to the exclusive use of Olympic vehicles along the avenues.

SYDNEY WANTS THE GAMES TO BE A SUCCESS

Although the Olympic Games in Atlanta can be considered as a big success in terms of participation, spectators and TV viewers, the net outcome in terms of press services and technology, because of the size and complexity of the operation and the number of partners involved, was a resounding failure. Of course we should not condemn everything; the Main Press Centre for example gave satisfaction on the whole and was able to accommodate about 500 journalists. Competitions themselves were held under excellent conditions. Broadcasting facilities were also very good. I also wish to recall that the president of the IOC's Press Commission is Mr Kevin Gosper, an Australian who has, therefore, two strong reasons to want the Sydney Games to be a success. A media guide to be updated ever three months will be available. In the area of technology, the data bank INFO 2000 which news agencies are so fond of, is being developed. During an IOC meeting in Lausanne, Mr Palfreyman, the SOCOG's Media Services Director gave assurances: "In view of the Atlanta experience, the links between the division in charge of daily relations with the media and its interface with media operations responsible for the technical part should be strengthened. The person responsible for the MPC will

also have to act as the liaison with the press accomodation and transports departments. All figure estimates which were prepared before Atlanta will have to be revised upwards. The Telstra will handle telecommunications. The recruiting of volunteers, many of them from universities and international specialists or technicians who will act as guides, has already started. The athletics stadium, for the major Olympic sport, will be able to welcome 2000 journalists.

Sydney wants to organize perfect Games, its main objective being to restore the world press' confidence which was seriously shaken during the last Games in Atlanta. This is also the IOC's wish: the idea is not to blame or to go on attributing responsibility to Atlanta, but rather to encourage and help Sydney by saying: "You have seen in Atlanta exactly what should be avoided".

THE OLYMPIC GAMES AND THE MOVING IMAGE

by **Adrian METCALFE** (*GBR*)

In 1996 the World celebrated the Centennial Olympic Games. In nearly 200 countries billions of people shared in the greatest sporting show on earth - probably the only event which genuinely captures the World's interest. There may be disasters, tragedies, even wars which enforce our attention, but only the Olympics celebrates the good things of which human beings are capable. Talent, commitment, achievement, risk, honour, comradeship. These are the values so often excluded from our daily lives. Through sport and the Arts human beings can find moral nourishment and emotional connections to counteract the in-humanity that surrounds and gnaws at them. And how did the World participate in the Games? Through that unique combination of the Arts with Sport; through Television, through that live signal which carries identical pictures to the whole world simultaneously. Though as we shall see, perhaps the advances in technology which make it possible also contain the seeds of its destruction.

It is perhaps fitting that the revival of the Olympic Games coincided almost identically with the birth of the other great force of the 20th Century. While Pierre de Coubertin brought his first Olympic Committee together in 1894, elsewhere in Paris the brothers Lumiere were perfecting the cinematographe. As we shall see, these 2 phenomena have come ever closer over the past century until they now totally co-exist.

Yet what we see clearly in hindsight was not evident at the time. The Lumières sent operators all over Europe to film a multitude of happening, but actually missed the first Games in Athens. Footage claiming to be authentic coverage actually comes from the 1904 Athens event. The only visual recording we have comes from an artist - capturing the scene with his paintbrush.

The first moving pictures of the Games date from 1900 in Paris and 1904 in St. Louis.

Despite the inaugural success of Athens, both subsequent Games were submerged in major World's Fairs - another global fraternal phenomenon of the time which still survives. Any coverage survives only as remnants of general news coverage. It was only in 1908 in London that a Games looking like it does today was established. Opening ceremonies, uniforms, medals, sports organisation! All captured by the very active newsreel companies. Just as the journalists could telegraph their reports, so now film could be shipped around the World.

To us, these images have a rather comic charm, exaggerated by the shutter speed of the cameras of the day. Their 18 frames per second projected at modern 24 fps gives that characteristic silent movie speeded up action appearance. But what we actually learn, is that the athletes were genuine, their skills limited by the primitive technology. The pitted cinder track: the hard-sand high-jump landing; the freezing water in pool. But the cameras at least made the first hero of the Games, Dorando Pietri disqualified from marathon gold after an over-enthusiastic official helped him over the line. (It also turned out later than Pietri had sipped copiously from his coach's special tonic - a lethal combination of cognac and strychnine - thus becoming the first drugs - assisted Olympic star).

By 1912 the film industry was maturing, and in Stockholm many hours were shot. We have the feeling of an idyllic Games reflecting the last peaceful days of Europe before the Great War.

Nevertheless there is no evidence that great film makers like Fritz Lang or DW Griffith were inspired by this great festival of sport. The coverage remained predictable news coverage; wide angles, no movement, no close - ups.

It was not for another 12 years when the Games returned to France that an attempt was made to shoot a real feature. Rapid Film - a French company shot a 2 reel film of the first Winter Games in Chamonix and more ambitiously a 10 reel 2 1/2 hour feature of the Paris Summer Games - a striking fore - runner of

Chariots of Fire. All the major athletics events - the 100m of Harold Abrahams, the 400m of Eric Liddell; the sensational debut of 4 gold - medal winner Paavo Nurmi - are recorded with portraits of these heroes after they finished. But the film makers also expanded their interest to the great range of the other Olympic sports.

Yet despite this significant step-forward the 1928 Games in Amsterdam had no official film and even more surprisingly neither did the 1932 Games held down the road from the centre of the film world, Hollywood. Apart from the usual newsreel, only the eccentric notion of a Universal Studio executive to send along some studio crews to shoot what they wanted, gives us some images of Los Angeles, including the first synch - sound interviews. The Universal reels were left unattended, unloved and forgotten in the Studio archives for over 50 years until unearthed and restored by Olympic film maker Bud Greenspan.

So as the 40th anniversary of the Games approached it could be said that they had made little impact on what was already the World's greatest medium of popular entertainment. Yet 1936 was to be the greatest watershed in the history of the Games and its relationship with the moving image.

There were 2 revolutions at work in the 1936 Games and the one which seemed an eccentric experiment at the time was to have unimaginable significance. Television made its debut in Berlin. There were only 3 cameras - great dinosaurs dwarfing the operators; the lenses were wide and fixed - no zoom lenses at this time. The pictures had very limited distribution - to a few thousand experimental sets around Berlin and giant screens on the Stadium surrounds. Yet it is estimated that nearly 200,000 viewers managed to see these tiny flickering black and white images. For the first time a sports event could be seen live as it happened and most significantly, direct to the home. Film was seen in a picture palace, a communal activity available for the price of a ticket. Television changed this relationship, made it more individual and personal. At the time it seemed like a clever scientific toy. With hindsight this was the beginning of a mutually

beneficial relationship which would unlock unimaginable wealth for the Olympic movement.

The much more visible revolution in Berlin concerned the official Olympic film, the responsibility of the Organising Committee. Berlin as we know, was not a normal capital city. It was the centre of the Third Reich, "destined to last for a thousand years". The Games were seen by Hitler and Dr Goebbels - his propaganda chief as a unique opportunity to set Germany at the heart of Europe as its cultural, sporting and of course ultimately its military leader. Money therefore was of no object - money to build the finest sporting venues and the first athletes village; money to entertain politicians and celebrities; money to stage the first torch run bringing the sacred flame from Olympia ever closer to the centre of the World. To Berlin.

But staging the Games was only half the plan. The results had to be seen, indeed proclaimed. Germany had the largest state controlled film industry in the world, and all advanced distribution system. They needed a film of the Games. Goebbels saw an opportunity for a massive news operation; rushing out short stories within 24 hours around Europe and the rest of the World. He reckoned without Leni Reifenstahl, popular actress turned filmmaker who had already produced "The Triumph of the Will" - a brooding and disturbing celebration of the huge Nazi rally in Nuremberg. Despite many objections she persuaded Hitler that she could achieve similar results with an Olympic Film. And she did. She produced a masterpiece of filming almost without equal. Certainly no film about sport has ever and may never come near it. Yet its terrible beauty also raises as many questions as it satisfies.

Firstly it brought aesthetics into the coverage of sport. It moved from simple reporting - "I was there with a camera" - to the camera being always in the most important place, at the heart of the action. Secondly it inevitably stimulated new technology. To achieve the effects she wanted, a host of new cameras, lenses, mounts and film stock had to be created. Cameras to track as fast as the runners; to submerge with the divers' slow motion to capture human movement; airships to range overhead. There is

almost no technique which Reifentahl and her creative team did not attempt, or anticipate, which today's producers would struggle to do better.

Thirdly her ambitious plans inevitably ran foul of cautious sports officials. The deep pits she dug in the stadium to achieve very low-angle shots almost became instant graves for the runners. This was probably the first time the needs of a producer came into conflict with sporting regulations. That dialogue has developed over the past 60 years and arguably the balance has dramatically changed.

Fourthly, her technique moved so far from any reportage, that a considerable amount of the 250 hours of shot film, edited to just under 3 hours, was shot outside the actual competition. Even the original ceremony of lighting the flame in Olympia, was completely re-staged and choreographed solely for the cameras. Actual performances were not allowed to get in the way of Reifentahl's vision. And was that vision not greater than the scrupulous recording of every media winner?

Subsequently that role would fall to television leaving impressionism to the film maker, until the need to control the emotional power of Olympic images would also become the policy of television. Which brings us to the fundamental question raised by Reifentahl's undoubted genius. Was her film inspired by a love and understanding of sport and human beings, or did it cross over into a distortion of Olympism to worship the triumphalism of fascism?

Certainly for Hitler it was a propaganda exercise, to portray Germany as a peace-loving state in 1936. In that sense it was undoubtedly political. Yet although Reifentahl was commissioned directly by Hitler, her film eschews any crude manipulation. The great victories of black Americans - Jesse Owens of course being the most memorable, are fairly represented and her celebration of physical beauty and sporting achievement is unsurpassed in the history of film.

As we know, World War II changed the World. It caused devastation and horror. It also accelerated science and technology. And it changed society. It replaced leisure for the lucky few with entertainment for

the masses. Henceforth sport would inexorably transform into a professional business, where its greatest ally would be mass communication. In the Forties it was overwhelmingly film, through features and newsreel, but the home was where the family were entertained together listening to the radio. Television was an expensive new - fangled gadget, a toy. It could never replace Radio they said.

In 1948 a war - torn London staged the Olympics. On a modest budget they adapted old venues but nevertheless this patched-up Games attracted huge crowds and the attention of the BBC and the British Film Industry. The first colour film of the Games dutifully covered the action but totally lacked the passion and imagination of Reifentahl.

Much more interesting was the infant Television coverage. The cameras were huge by today's standards: unwieldy and visually underpowered. But the BBC was able to send out a daily live programme to a few thousand domestic sets, mostly near London. Also, in a portent of things to come, the BBC paid a fee of £1,500 to the IOC.

Neither Helsinki nor Melbourne contributed greatly, if at all, to the coverage of the Games. It was Rome in 1960 which really established Television as the world's window onto the Games. RAI - Italian State Television - provided live multi - camera coverage from all the main venues, supported by on - screen timing and informative graphics. The pictures were distributed live across the Eurovision system in Europe, and kinescopes - film of the TV pictures - sent to the rest of the World. The cameras at the time were still large and relied on a variety of fixed lenses. Nevertheless a bold pattern of coverage was established which has not materially changed since. The difference is that modern technology now allows huge close-ups, slow motion and tracking cameras.

The Olympic family - and especially the media, travelled to Tokyo in 1964 with some trepidation. Remember, this was then an unknown country - still recovering from war, and making its first step back into the global limelight. In effect, Tokyo staged

a wonderful Games. From its considerable and highly respected Film Industry, Kon Ichikawa put together a memorable film: poetic, celebratory and technically challenging. The TV Industry too produced high quality pictures - still in black and white - which for the first time reached the USA and Europe via Satellite. Now the viewer at home could be as well informed as the journalists in the stadium, something it took the Press a long time to come to terms with.

Two distinct but inter - related themes now emerged which have driven Television coverage of the Games, to this day.

They are rights fees and quality production. Until 1968, the broadcasting world was settled and predictable. The Olympics were seen as almost a cultural rather than sporting event. Certainly not a ratings driver, but in 1968 ABC TV - the youngest and hungriest of the 3 Networks acquired the USA TV rights. ABC saw sport, as many have since, as a relatively cheap way to attract viewers and advertisers and more importantly to establish a brand image. ABC by linking itself to the Olympics acquired authority and status. They didn't just televise the Games they wrapped themselves in it and so began the creation of the Olympics as a television brand. Before 1968 the Games had no significant commercial value, less than 30 years later fees and revenues in the billions are being negotiated.

But branding means image, and the image of the Games had to change, certainly for ABC. Thus the technical and aesthetic value of the Games needed investment. Mexico City was the first Games in colour although few parts of the world were equipped to receive it. New cameras - back pack recorder and slow - motion appeared.

By 1972 colour was standard and the major national broadcasters of Germany combined their technical resources to offer the world the most advanced coverage. They were rewarded with unforgettable pictures, like the elfin Olga Korbet which overnight transformed the sport of gymnastics. But also names like Keino Stevenson, Spitz Borzov caught the world's imagination. Every country with a TV station was now seeing the Games and sharing

in its unique excitement. But they also shared its vulnerability to tragedy, as the same TV stations turned sports announcers into newscasters to report the terrorist attack. The very success of its global TV image had made the Games a vehicle for political outrage.

Following Munich both Montreal and Moscow suffered from boycott, to the extent that NBC were unable to transmit any significant pictures from the Soviet capital. TV coverage was competent and professional, but there was a general mood of depression surrounding all aspects of the Olympic movement.

It took a return to Hollywood to brighten the picture. In 1984 ABC TV was the national broadcaster, and thus the so-called Host Broadcaster. By tradition and practicality the pictures created by the national broadcaster (or as in Munich a joint operation between ZDF and ARD called DOZ - Deutsche Olympische Zendung - German Olympic Broadcasting) were made available to all other nations who had acquired rights from the IOC. The problem in Los Angeles was that ABC had fought hard against NBC & CBS for the rights and were determined to extract full advantage. For ABC that meant "An American Games for an American audience". A perfectly proper editorial position. Unfortunately for the rest of the world it meant no shows at all of their competitors unless they just beat an American. Impartial reporting had never been an issue previously since no host country had dominated the medals. But in the absence of the Soviet Block, the USA was unstoppable and other nations were frozen out. As a result it was decided that henceforth the role of Host Broadcaster supplying images to the world would be separate from that of the national rights holder, who would supplement the HB signal exactly like other rights holders.

Hence by Seoul in 1988, all the world's major broadcasters led by NBC arrived with tons of extra equipment, so they could personalise the HB signal for their own viewers back home. An International Broadcast Centre was opened to cope with their demands. Here all the signals from all the sports were delivered, plus many unilateral feeds from extra cameras belonging to broad-

casters, who then each made a customised selection appropriate for their needs. From Table d' hôte to "A la carte. But the basic coverage was there for those smaller organisations who could not afford the de-luxe coverage.

Even in Seoul it was becoming clear that no one country had the resources both to provide a Host Broadcast operation and produce its own national coverage. Not did it have the skills in producing coverage of many sports unfamiliar to that country. So in Barcelona in 1992 for the first time there was a completely independent HB operation, drawing heavily on the production skills of rights holding broadcasters by inviting them to send complete production teams - directors, cameramen, tape operators etc - to cover certain sports for which their country might be specially renowned. The BBC perhaps for Equestrian or the Swedes for Table Tennis.

But the HB operation would also spearhead technological advance. A whole new concept of coverage was inaugurated, benefiting from the micro - isation of equipment and the beginnings of the digital age. Cameras that could creep under - water, or travel beneath the stadium roof. Mini - cameras the size of pen - tops, to lurk in football nets or on High Jump bars. In all a much more exciting and penetrating coverage, putting high value images on screen to match both the quality of the competition and the investment by rights holders.

In all, this sweep through TV history at the Summer Games, it is well to note two other strong parallel developments. The tradition of an official Olympic film had continued with varied success since Tchikawa in 1964. A little seen Mexican production was followed in 1972 by a more ambitious plan. Hollywood producer David Wolper devised an anthology film, "Pieces of Eight" to contain diverse short film essays on topics of their choosing at the Games by distinguished film makers - including Mai Zetterling, John Schlesinger, Arthur Penn and others. Unfortunately many of them preselected favourites who flopped while missing the truly legendary performers like Korbet and Spitz, and the African contribution was never even edited.

Not until 1984 did someone come along with an exciting new concept in a narrative documentary telling the stories of winners and losers from their point of view. Something that Television did not do, with camera angles that TV did not have. As a result Bud Greenspan has become one of the most influential and important contributors to the recording of Olympic history "16 Days of Glory" - no more, no less and he is still hard at work polishing up the final cut of his 1996 Atlanta film to release on the first anniversary of the opening of the Centennial Games.

The other great sporting event is of course the Winter Olympics, started in 1924 with a history of TV coverage broadly parallel to the Summer Games. Its impact has been less because so many fewer countries practice winter sports. But it has suddenly taken on a new life and become a major target for TV. The reason is that in 1994 the Winter Olympics broke out of the traditional 4 year Olympic cycle. Henceforth Winter and Summer would be separated by 2 years rather than hold in the same year. Thus budgets and airtime could be freed up to support the Winter Games, and the creation of a separate identity for them. In Lillehammer CBS made the Ice Skating a great national story, and for the first time attracted the kind of ratings hitherto reserved for the Summer Games. Now the TV rights for Winter are approaching those for Summer - certainly exceeding previous Summer Games. And TV production is leaping ahead. Who can forget the tracking cameras at the Speed skating or the 4-wheel drive chasing the skier across country. It made these events - rarely seen on most screens, into gripping competition. And who knows how many youngsters were inspired by what they saw to try it for themselves.

And so to the most recent, the Centennial Games. As you would imagine in the USA, this was a Games of the most. The most cameras - nearly 600, Videotape machines over 400. Host Broadcast staff nearly 4000 - budget \$120m and so on. 197 countries participating, all receiving TV pictures, truly the most global event ever. Yet paradoxically this apotheosis of globalism - the ultimate triumph of universalism - may signal the beginning

of a retreat into nationalism and local triumphalism. How can this be? Surely the Games are launched into a well - financed future with Television at its heart? This is so, but such is the price that the TV companies are paying, they are obliged to use every means to capture the largest possible domestic audiences and thus recoup their investment. Until now it was thought possible to achieve this by extending to a maximum the number of hours transmitted. But it is clear that audiences have only a limited amount of time and thus it is vital to compress and shape the hours available into the most attractive consumer package.

We saw the first really sophisticated application of this technique in the USA in 1996. We recall how ABC TV - 1984 "Americanised" their output. In 1996 NBC totally controlled the images and sequences offered to the American public. Where ABC had made a virtue out of live reporting, NBC offered an Olympic story in a carefully shaped 5 hour narrative where events already concluded were given the appearance of an unfolding drama. They carefully included segments which research told them would attract or at least not defer female viewers. They worked with advertisers to shape commercials which continued the Olympic theme. And they had their reward with the best viewing figures (and therefore commercial benefit) ever. But the hapless non - American living in the USA or sitting in an Atlanta bedroom could find nothing about his own competitors, or receive wide information on the day's results.

In other words we all want to watch "our" version of the Games. How did our athletes succeed? We saw in Atlanta how many countries built studios in the Olympic Stadium to give a backdrop to their presenters. Nearly 30 countries used con cams - mini cameras worked by remote control to give a face to the Commentator in his working position - to personalise his reporting.

This process will not only accelerate by 2000, but it will go far beyond. Not only will national broadcasters increasingly customise their output, the availability of digital transmission will mean that in theory at least not only every TV signal from every venue could be available but every camera. So the viewer at home

equipped with the appropriate technology could create his own personal Olympic Games show, jumping from sport to sport and even camera to camera as desired. But of course at a price.

And so the shared experience of the Games - our mutual delight at the great exploits of a Johnson or Lewis or the Dream Team may withdraw into a personal reaction and that is to deny the whole purpose of the Olympic Games. Where now the glory of taking part is to be discarded by the dictates of nationalism. Where the Games we see and whom we see will depend on where we live. And where the concept of Olympism will be understood differently in different countries. The movement may be rich in sponsors and TV partners, but its soul is in danger of dying.

CONCLUSIONS FROM THE DISCUSSIONS BY THE ENGLISH SPEAKING PARTICIPANTS

1. THE OLYMPIC IDEAL

Each of us will take away a better appreciation of the deep love there is of the Olympics. A feeling that is spread more thinly across the four corners of the world is concentrated here in Ancient Olympia.

For four days we have all felt part of the Olympic Movement as we have come together to share experiences and make connections across the globe.

In particular, there is a gratitude that the smaller countries have been recognised and invited to send representatives to the seminar - felt by both the smaller countries themselves and also by their larger neighbors who have encountered a unique variety of their colleagues.

2. THE ACADEMY

The setting of the seminar at the heart of Olympic history made it easier to take the lessons of the lectures on board - but perhaps more could have been made of this.

We felt we were not fully introduced to the Academy and its role in the Olympic Movement. The seminar would have been an ideal platform for the research graduates to present their findings and we would have been interested to hear about the work that goes on here.

On a more basic level, the accommodation and food was of the expected standard although there was not enough facility for recreation in the evening, there was little to do. In addition, more could have been made of the facilities that are available - an organised football match for example.

3. THE SEMINAR CONTENT

The seminar appeared to have two aims but only succeeded in completely fulfilling one of them.

The fundamental aim - to impart a more theoretical understanding of the Olympic Movement and its history - was achieved in a comprehensive and interesting manner.

As sports journalists we are constantly being asked to work in the present so it is a rare treat to have the time to sit back and reflect on the past and the future.

A good historic interest was maintained with the lectures of Mr Linardos and Mr Metcalfe soliciting particular praise.

In future seminars it would be helpful to concentrate on more journalistic issues (e.g. sensationalism or conflict of interests) with lighter reins placed on lecturers with regards to subject matter. One particular topic suggested for inclusion in future seminars is an in-depth analysis of the problems associated with the shift of the Olympic games from amateurism to professionalism - a subject touched by all lectures but explored by none.

The second aim of the seminar seemed to be a more practical re-examination of lessons learnt from recent Olympic Games, in particular Atlanta '96.

Too often the seminars were burdened by accreditation problems and consideration of inadequate facilities. Questions were addressed to lecturers who were not in a position to answer them adequately.

Some felt that this was not the arena to try to solve these problems, but if it is to be attempted then there must be representation from the I.O.C. and conceivably the Sydney organising committee as well.

The presence of such dignitaries would have the added advantage of giving the discussion a more obvious hard - nosed news angle making stories arising from the week easier to sell to our respective sports editors.

4. ORGANISATION OF THE SEMINAR

On the whole the organisation was good but the muddled na-

ture of question sessions meant that a unique forum for discussion failed to realise its full potential.

It was felt that the technology hindered rather than helped and more informal discussion groups may have led to more valuable debate.

As it was, the questions were interesting but too restricted by time. When talking in a language that is not the mother tongue more time is needed to formulate questions and there was little allowance made for this by the frenetic push - button nature of the sessions.

There was no need for such harsh time constraints. We were perfectly happy to work longer hours -afternoons for example- in the interests of a fuller discussion.

5. SUMMARY

The criticisms outlined above are only minor gripes intended to help an excellent seminar develop into an even better one. All participants appreciate the invitation to attend and would like to thank the Academy for offering a remarkable opportunity to meet with colleagues from around the world and work together to overcome problems that face us all.

THE EVOLUTION OF JOURNALISM AT THE OLYMPIC GAMES

by Alain LUNZENFICHTER (*FRA*)

The evolution of journalism at the Olympic Games is a vast subject that cannot be tackled in a matter of minutes. All the more so as it is linked to events which journalism itself has not always been able to control. Reporting has changed substantially as a result of the growing power of sport in everyday life and its political, commercial, technical, ideological and financial ramifications.

If journalism has changed, it is because sport itself has changed. If sport has changed, it is simply because it has gone from a carefree phase to that of passion and interest. In short from amateurism to professionalism.

Of course, Olympism has not remained untouched by these development and changes. The men who succeeded Pierre de Coubertin at the presidency of the IOC, have left their mark on the growing significance of the games.

Moreover, they each had a very different perception of their mandate. To deal with political problems and "wild" amateurism befell on the American Avery Brundage. His successor, Lord Killanin, discovered commercialization and Juan Antonio Samaranch, who has been leading this institution since 1980, guided it into a revolutionary phase.

The Irishman brought the Olympic Movement to a turning point. This was the period when the media began to show interest in the games and when the economic weight of sport started to be felt. It was also during the 70s that the political world (always because of the media) began to move closer to the games, obviously because of the notoriety associated with them. This was the time of the "cold war" when all possible means could be used to promote the superiority of one's system compared to that of the other block... Or of one's system compared to that of one's neighbour for that matter. This was the time of the matches between the USA

and the USSR and the rising influence of the GDR which, as was proved later, would use all available means to achieve victory.

Olympism changes

Olympism does indeed change but, along the way, it is able to profit from the evolution, the revolution we should rather say, in the area of technology, which gave birth to radio in the '20s and television after World War 2. For sixty long years, the written press had reigned alone. Today, unfortunately, this is no longer true. With each new games, it lost some of its power. Before television, the written press was the eyes of its time and ever if they took some liberties with historic truth, the author - journalists unquestionably gave a supernatural almost divine dimension to champions. Their exploits made people dream. And so, Montherland, Giraudoux, Genevoix and a few others brought sport to the centre of attention... before stepping aside slowly in front of progress.

Thirteen journalists in Athens

In Athens, in 1896, there were only 13 journalists covering the first modern Olympics. 13 Journalists for 13 participating nations and 311 athletes who had come to Greece to compete for the 32 first Olympic prizes. We should also mention that all these countries did not have a media representative in the marble stadium's stands.

In Atlanta, in 1996, for the Centennial Games they were 17912 (including technicians and support staff), more numerous than the competitors (10700) - who had come to win one of the 271 titles - and officials together. At the Lillehammer Olympics in 1994, 1739 athletes had been entered and 7144 journalists covered their performance, i.e. more than four journalists for each competitor. These simple figures clearly show sport's impact on the media... and certainly the impact of media on sport. Already in 1924, Frantz Reichel, Secretary General of the Organizing Committee of the Paris Games realized that relations between the press and Olympism and major sport competitions in general, should be governed by a set of rules. There were no more than 41 countries represented by journalists in the city of lights, but

the Frenchman knew the subject very well, since he had the double advantage of being a professional journalist and having been an Olympic rugby champion with the French team in 1900, which certainly helped.

Reichel, a man with brains in the French Sports Journalists Association, of which Pierre de Coubertin was also a member, understood that certain rules should apply to the journalist's access to competition venues. He therefore created AIPS (the International Sports Press Association) of which he became the first President. AIPS held its 60th annual Congress in Oviedo, Spain, last week and is proud to include more than 130 countries and to represent approximately 30000 journalists today.

Reichel, like Coubertin, was a visionary who already knew that the influence and power of the press would grow, although he couldn't have imagined the role of television and even less that of the sponsors. Sixty years later, we have to admit that here too a revolution has taken place and there has been a transfer of power from influence to money.

Two kinds of press

It is a fact that in all sports, there is a distinction between two kinds of press: the one that pays and to which we owe everything and the other, the written press and radio, which to some is a parasite that we simply have to accept.

Because today, more than a medium, television has become a true partner since all the protagonists in the world of sport are fully aware of the fact that the independence of sport and Olympism cannot be achieved without financial independence. There was a choice between two sources of financing: the state or TV rights. It was the second that was chosen. However, in order to avoid depending too much on television - the IOC looked for a second source of financing which it found in the TOP programme launched in 1985 by Horst Dassler and ISL.

It was during that period in fact that everything changed and that, on the admirable pretext of universality, gigantism set in. Juan Antonio Samaranch, when he took over in 1980, wanted to extend the IOC's field of action and importance. The number

of National Olympic Committees encouraged by the annual TOP premium began to grow, more so now that Olympic Solidarity allowed half a dozen competitors and officials to be entered by each country at the games... They were 93 in Tokyo, in 1964 and 197 in Atlanta. But when we say country we also mean of course the journalists who have come to recount the "feats" of their nationals. I am not trying to say that the stands in Atlanta were taken over by press people from Saint Lucia, the Comoros, Djibouti or Macao. On the contrary, Fekrou Kidane of the IOC should be commended for his efforts aimed at bringing journalists from as many countries as possible to the games, in order to ensure planetary coverage of the Olympics. However, we should have no illusions: it is just a small group of about 20 countries which provide 80% of journalists present at the Olympic celebrations. And we should not forget that all countries are subject to quotas. From Barcelona (1992) to Atlanta (1996), the number of NOCs present at the games went up from 169 to 197 (+ 16,56%)... while the number of journalists representing the written press, which had remained almost stable during several games, rose abruptly from 3134 to 4529 (+ 44,51%).

These figures, however, are nothing compared to the increase in TV numbers. By bringing more and more money into the Olympics (900 million dollars in Atlanta) television has caused the numbers of journalists accredited to the games to soar. Before 1964, there were practically no TV people present at the events.

Just think. In Tokyo, in 1964, there were only 60 television representatives. Today, things have completely changed. In Atlanta there were 12831 people altogether accredited by the networks (journalists, technicians, etc.) of whom more than 3200 were there just for NBC. At Lillehammer, out of 7144 accredited press people, only 2258 were tagged "written press and photographers"; all the others came from radio and television, of whom more than 2000 for CBS. 2000 in Sydney?

What is even more serious is that, with the present rate of increase (34.82% in 1984, 16.15% in 1988, 35,78% in 1992, 37.92% in 1996) accredited TV people will reach a figure of 15500 in Sydney in 2000... which means a total of about 22000 for the

"press" as a whole, if we add the written press and photographers. These figures are causing a strong reaction on the part of the Australian organizers who, let me add, do not think twice about taking television's millions of dollars, but mainly on the part of athletes and officials. The latter cannot understand why they are being penalized by having their numbers cut down, while the press is allowed to expand as it pleases. This is one of the questions raised by the Sydney Olympics coordination commission which is headed by Jacques Rogge.

The rising power of television has revolutionized the working methods of the written press. Until the mid - 70s, sports newspapers were practically the only ones to report on events and on all sports. The Olympic Games were a joy ride for special correspondents, especially since the space given to them by newspapers was not that big. In any event, it was nothing compared to the space which is presently devoted to the coverage of the Olympics.

Just think. In 1960, a smart journalist could go down on the track of the stadium in Rome to interview a winner, a few moments after he had received his gold medal. Today, this would be impossible, even in a small provincial meet, because there is total segregation of the actors from spectators. Journalists are confined in areas, called "mixed zones", which remind me more of a zoo where a few nuts are thrown to the performing animals, than a working environment. The losers ignore you; the winners come long after your newspaper deadline has expired..., television comes first.

220 countries facing television

IN 1977 if you had accreditation you could enter the Olympic Village without problem. At least until the taking of hostages by Black September. After that things changed a lot. It is of course understandable, although we have to admit that the work of journalists has been strongly affected. In Rome, only 21 countries watched the 1960 Olympics on television... In Atlanta, 220 nations were following the show on their screens.

I will give you a specific example. France aired the games of 1996 during 1071 hours, through Eurosport (350h.), TF1 (162 h.), France 2 (107.5 h.), France 3 (69 h.) and Canal + (382.5 h.), with the

help of about 600 accredited staff. The pay channel showed the Olympic Games 22 hours a day. What more could the written press offer?-Simply its technical skills and the comments of experts, its vision and knowledge of sport and athletes. Something which television is not able to do since its role (live) is to broadcast events on all 24 time zones. Newspapers, inspite of their spectacular progress ("L' Equipe" in Atlanta gave the events' results until 3 o'clock in the morning, Paris time, and the paper was available in the news stands just four hours later), are just the complements of the televised show, putting into practice what our Spanish colleague Andres Mercé Várela has said: "Radio announces, television shows and the written press explains".

Thanks to its financial resources, television has gradually imposed its law. The law of the strongest. The law of the one who pays. The law of the one without whom the show could not go on. Little by little, without any fuss, the television like a spider has spread its web, changing data, time schedules... to say nothing of its attempts to eliminate events which it felt took too much time or did not really interest its target audience. It was left to sport to oppose a resistance, to officials to begin negotiations and to the press to adjust by bringing every day something more than what television could offer because of lack of time or knowledge. It is true that, very often, television offers us the material in raw form without giving its viewers all the ins and outs. It will certainly not be the journalists of the written press who will complain about that. Far from it.

The only question that has to be answered is how far can we go in order to continue to inform readers, listeners, viewers, so that they can find what they are looking for every day. Today, Olympism is a well organized, structured, timed, regulated, orchestrated, supported, fenced, policed operation, for it has evolved into a gigantic enterprise that grew too fast and which we wonder how well be able to control. Certainly with improved coordination between IOC bodies and journalists association representatives.

JOURNALISTS

	Winter games			Summer games		
	Written Press	Photo	Total	Written Press	Photo	Total
1964	722	157	1164	1268	179	1507
1968	1095	301	3152	1220	172	2249
1972	1207	362	3713	2647	358	4587
1976	993	320	4170	2675	745	5223
1980	1048	404	3905	3129	400	7629
1984	1839	524	7393	2776	533	8837
1988	1862	477	7201	3157	782	10360
1992	1495	596	7407	3134	978	12831
1994	1802	456	7144	-	-	-
1996	-	-	-	4529	1357	17912

JOURNALISTS / WRITTEN PRESS AT THE GAMES

WINTER	SUMMER
1964:722	1268
1968: 1095	1220
1972:1207	2647
1976: 993	2675
1980:1048	3129
1984: 1839	2776
1988: 1862	3157
1992: 1495	3134
1994: 1802	-
1996: -	4529

JOURNALISTS PHOTOGRAPHERS AT THE GAMES

WINTER	SUMMER
1964: 157	179
1968:301	172
1972: 362	358
1976: 320	745
1980: 404	400
1984: 524	533
1988:477	782
1992: 596	978
1994: 456	-
1996: -	1357

**JOURNALISTS / WRITTEN PRESS - PHOTO
AT THE GAMES**

WINTER	SUMMER
1964: 879	1447
1968: 1396	1392
1972:1569	3005
1976:1313	3420
1980:1452	3529
1984:2363	3309
1988: 2339	3939
1992:2091	4112
1994:2258	-
1996: .-	5886

**ACCREDITED T.V. - RADIO JOURNALISTS
AT THE GAMES**

WINTER	SUMMER
1964: 285	60
1968: 1756	857
1972: 2144	1582
1976: 2857	1803
1980: 2453	4100
1984: 5030	5528
1988: 4862	6421
1992: 5316	8719
1994: 4886	-
1996: -	12026

JOURNALISTS ACCREDITED TO THE GAMES

WINTER	SUMMER
1964: 1164	1507
1968: 3152	2249
1972: 3713	4587
1976: 4170	5223
1980: 3905	7629
1984:7393	8837
1988: 7201	10360
1992: 7407	12831
1994: 7144	-
1996: -	17912

NUMBER OF NOCs PRESENT AT THE GAMES

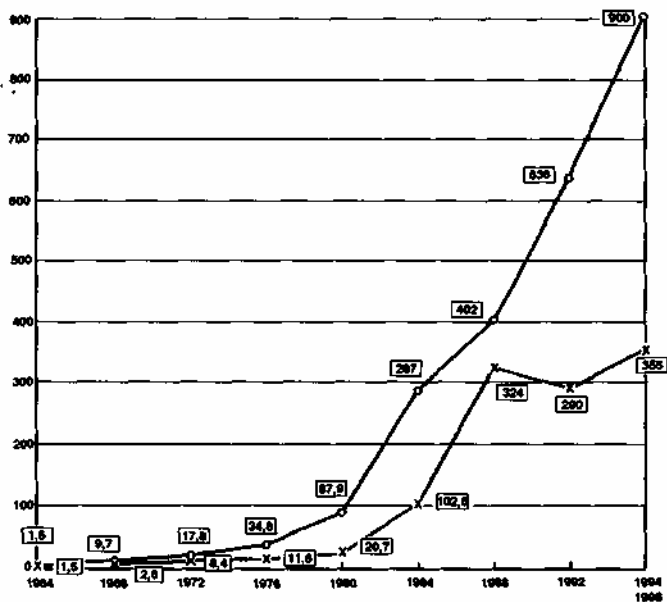
WINTER	SUMMER
1964: 36	93
1968: 37	112
1972: 35	121
1976: 37	92
1980: 37	80
1984: 49	140
1988: 57	159
1992: 64	169
1994: 67	-
1996: -	197

ATHLETES PARTICIPATING IN THE GAMES

WINTER	SUMMER
1964: 1091	5133
1968: 1158	5498
1972: 1006	7121
1976: 1123	6043
1980: 1072	5283
1984: 1274	6802
1988: 1423	8473
1992: 1801	9368
1994: 1739	-
1996: -	10700

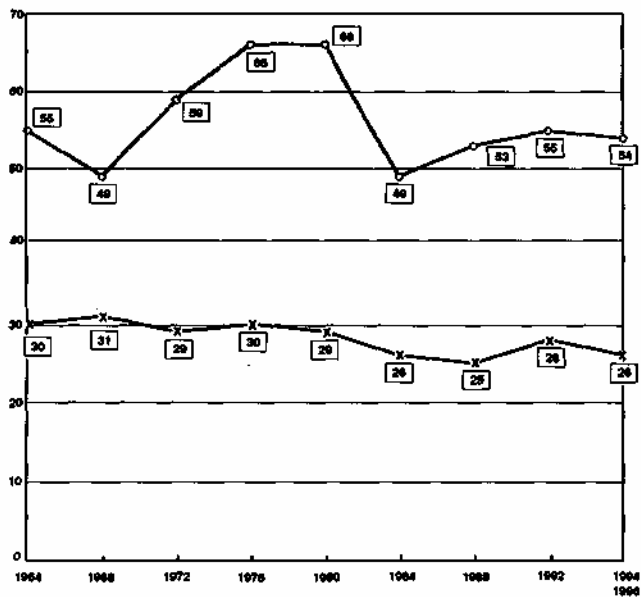
TV RIGHTS (in millions of dollars)

WINTER	SUMMER
1964: 0,1	1,5
1968: 2,6	9,7
1972: 8,4	17,8
1976: 11,6	34,8
1980: 20,7	87,9
1984: 102,6	287
1988: 324	402
1992: 290	636
1994: 355	-
1996: -	900



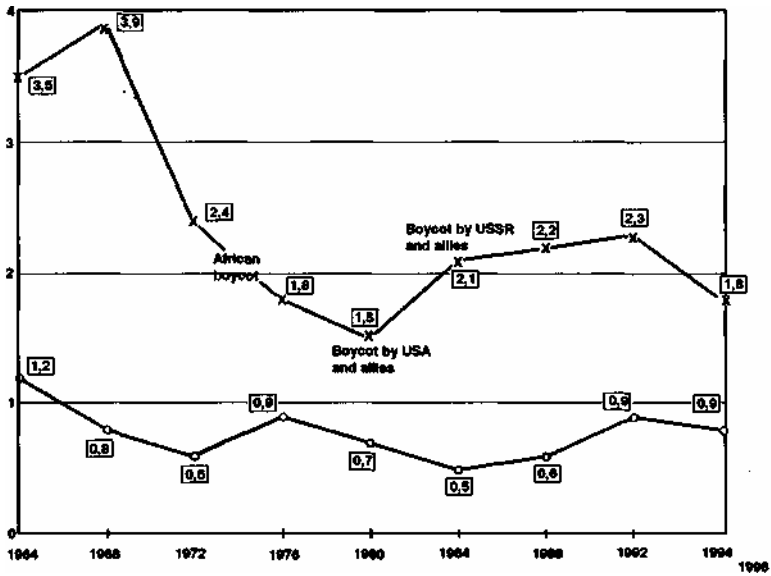
-o- TV rights, for the Summer Games in \$ million

-x- TV rights for the Winter Olympic in \$ million



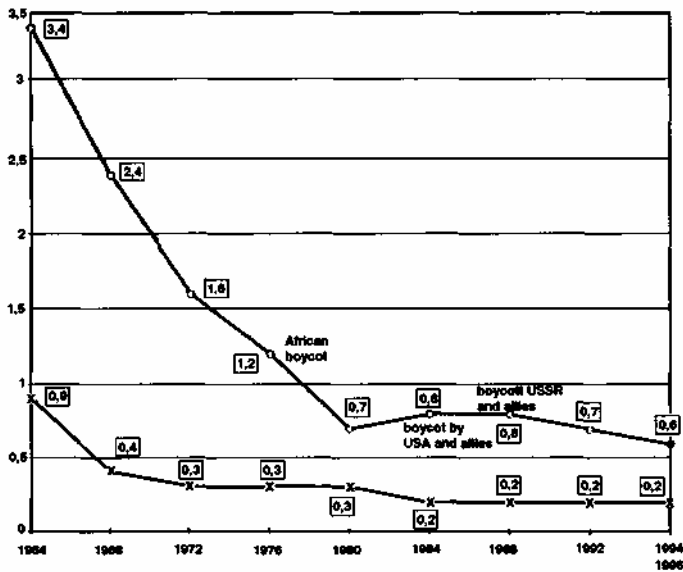
-o- average no of athletes for NOC at the Summer Games

-x- average no of athletes for NOC at the Winter Games



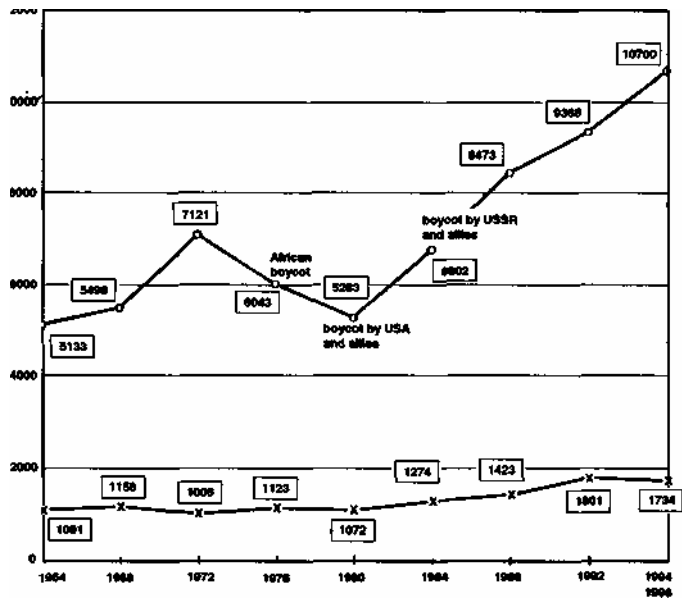
-o- no of athletes per accredited written press / photo personnel at the Summer Games

-x- no of athletes per accredited press / photo personnel at the Winter Games

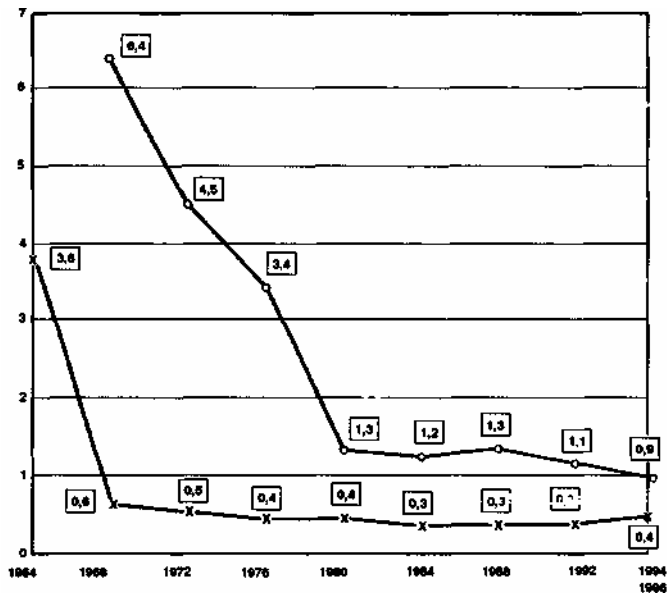


-o- no of athletes per accredited press personnel at the Summer Games

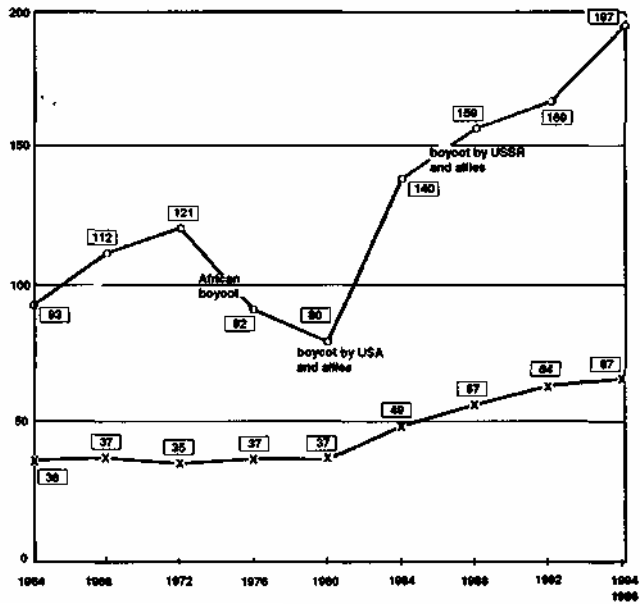
-x- no of athletes per accredited press personnel at the Winter Olympics



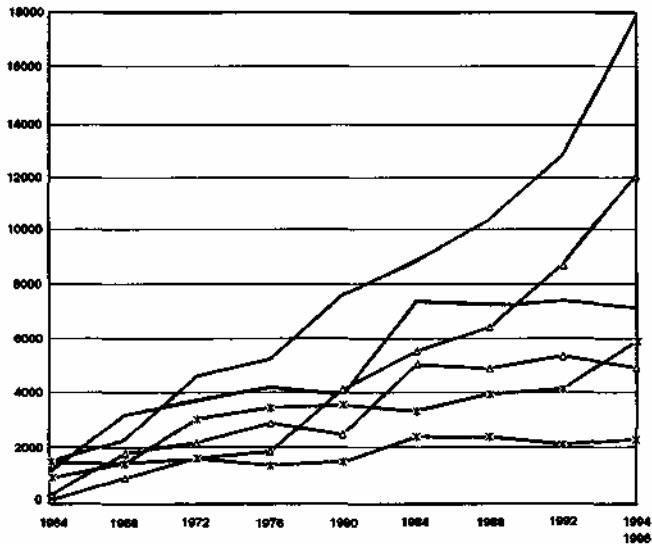
- o- athletes taking part in Summer Olympics
- x- athletes taking part in Winter Olympics



- o- no of athletes per accredited TV/radio personnel at the Summer Games
- x- no of athletes per accredited TV/radio personnel at the Winter Games.



-o- no of NOCs at Summer Games
 -x- no of NOCs at Winter Games



- Journalists at Summer Games
 -Δ- TV radio journalists at Summer Games
 - Journalists at Winter Games

-Δ- TV radio journalists at Summer Games
 -x- written press - photo at Summer Games
 -x- written press - photo at Winter Games

1964	1968	1972	1976	1980	1984	1988	1992	1994-96
1507	2249	4587	5223	7629	9837	10360	12831	17912
60	857	1582	1803	4100	5528	6421	8719	12026
1164	3152	3713	4170	3905	7393	7201	7407	3144
285	1756	2144	2857	2453	5030	4862	5316	4886
1447	1392	3005	3420	3529	3309	3939	4112	5886
879	1396	1569	1313	1452	2353	2339	2091	2258

Journalists at Summer Games

TV - radio journalists at Summer Games

Journalists at Winter Games

TV radio journalists at Winter Games

written press - radio at Summer Games

written press - radio at Winter Games

DISCUSSIONS AND CONCLUSIONS OF THE FRENCH-SPEAKING PARTICIPANTS

The French-speaking group (Ivory Coast, Tunisia, Burundi, Cape Verde, Roumania, Lebanon, Seychelles, Belgium, Portugal, Bosnia-Herzegovina, France) which met this morning, after a democratic debate arrived at a certain number of common conclusions:

- To begin with, we greatly appreciate the fact that the international seminar for journalists is being held for the 9th consecutive time, for it has allowed us, once more, to share our respective professional experiences, but also to listen to outstanding speakers whose knowledge and expertise have provided us with useful elements on the conditions and development of our profession which will help us in our future work.

- However, the French-speaking group would like to make some criticisms, in a constructive spirit, for the purpose of improving the quality of our work.

- There are many colleagues who complained that they had to listen to lecturers who, as a rule, limited themselves to presenting facts, instead of real solutions in order to overcome existing problems (technical organization and logistics of the Olympic Games, excessive commercialization, doping, etc.).

- In this context, we deplore the fact that we did not have the opportunity to hear what was the official position of the International Olympic Committee, although it was most ably represented by Mr Nikos Filaretos who conducted the debate, since the IOC's role is capital and we would have wished to be able to ask numerous questions about its operation, whether it faces political and financial blackmail or pressure on the part of candidate cities, how does it dispose of the enormous amounts of money it receives from TV rights and sponsors, can it have some influence on certain National Olympic Committees which are too "stringent" in the eyes of some of our African colleagues...

- Moreover, the French-speaking group had a lengthy discussion

on the commercial and economic evolution of the Olympic Games and the growing gap between rich and third-world countries, which leads to grave injustice which is totally incompatible with the Olympic ideal as it was expressed, in particular, by Baron Pierre de Coubertin. As a result, third-world countries are the victims of many kinds of discrimination:

- In the field of sport first of all, with regard to the number of participants (a few hundreds Africans for a total of 10,000 competitors!), preparation conditions, to say nothing of the delays which do not allow African athletes in particular to achieve the minimum performances required... In this respect, we should find the courage one day to reduce the number of competitors from strong countries who are not always so outstanding (!) in favour of third-world athletes who often find themselves eliminated for reasons that have nothing to do with sport (lack of resources, facilities, the need to go to distant countries for training, etc.).

- Professional discrimination against sports journalists whose accreditation level varies according to their country's wealth, history (some have just come out of a war, others have just started it)..., as well as media coverage of organizing countries which is highly subjective, while that of participating nations is often precarious because of lack of means or local political will, leading to a high amount of frustration among the populations concerned.

- Economic discrimination, in particular with regard to Olympic Solidarity and the funds given by the IOC which often arrive too late in certain poor countries and whose distribution and allocation should be reconsidered.

- Finally, the French-speaking group suggested that, in future, in addition to those we have had so far, lectures should focus more on specific problems (IBM for Atlanta) and there should be more interactive discussions for which more time should be provided.

- In conclusion, although our stay in the magnificent surroundings of the International Olympic Academy was most pleasant, we would have liked a more flexible timetable for outside visits (archaeological museum, the village of Olympia...), as well

as more professional facilities (fax, telephone, office) to allow the many participants who wanted it to send their first article on our seminar from the Academy's premises. This certainly would be in line with one of your strongest wishes so that, through us, the Olympic Flame can go on burning forever.

**WORKS OF THE 3rd JOINT INTERNATIONAL
SESSION FOR EDUCATIONISTS
AND STAFF OF HIGHER
INSTITUTES OF PHYSICAL EDUCATION**

5 - 12 June 1997

LIST OF PARTICIPANTS

EPHORIA OF THE INTERNATIONAL OLYMPIC ACADEMY

Mr Kostas GEORGIADIS Dean	International Olympic Academy 4, Kapsali street 106 74 Athens GREECE
Mr George MOISSIDIS 2nd Vice - President	International Olympic Academy 4, Kapsali street 106 74 Athens, GREECE

LECTURERS

Dr. Doris R. CORBETT Professor of Sport Sociology President, International Council for Health, Physical Education Recreation, Sport and Dance (ICHPER.SD), Howard University Washington	Howard University 10604 Cannonview Court Fort Washington, MD 20744 U.S.A.
Dr. Ronnie LIDOR Head of The Motor Behavior Laboratory, The Zinman College of Physical Education and Sport Sciences at the Wingate Institute	The Zinman College of Physical Education and Sport Sciences at the Wingate Institute 42902 ISRAEL
Dr. Marc MAES Director of the Belgian Olympic and Interfederal Committee Director of the Belgian Olympic Academy	Avenue de Bouchout 9 1020 Brussels BELGIUM
Dr. Mike McNAMEE Department of Leisure Maganement Cheltenham & Gloucester College of Higher Education	Francis Close Hall Swindon Road, Cheltenham Gloucestershire GL50 4AZ GREAT BRITAIN
Dr. Dimitris PANAGIOTOPOULOS Professor of Sports Law Faculty of Physical Education and Sport University of Athens Secretary General of the International Association of Sports Law	41 Olgas street 172 37 Athens GREECE

Prof. Jim PARRY
Head of the Department of
Philosophy, University of Leeds

University of Leeds
Leeds LS2 9JT
GREAT BRITAIN

Prof. Hai REN
Director of the Centre for Olympic
Studies, Beijing University of
Physical Education

Beijing University of Physical
Education
Beijing 100084, CHINA

Prof. Thomas YANNAKIS
Professor of Sport History
Faculty of Physical Education
and Sport, University of Athens

Faculty of Physical Education
and Sport, University of Athens
GREECE

Prof. Ioannis ZERVAS
Professor of Psychology
Faculty of Physical Education
and Sport, University of Athens

41 Olgas street,
172 37 Athens
GREECE

PARTICIPANTS

ALBANIA

Ms Vjollca CURANI
Pedagogue in the Department of
Social and Human Sciences at the
Higher Institute of Physical
Education

Rr. Islamalla Rallo I.R.I.,
Shk. 2 Ap 15 Tirana

Ms Majlinda PILINCI
Teacher of Physical Education

Lagja 5,
Rr. "Malig Muco", Nr. 112
Dures

Mr. Artan SKENDERI
Teacher of Physical Culture and
Coach in Athletics

Lagjia e re
Rr. Rinia, Nr. 28
Elbasan

BELGIUM

Prof. Andie STORM
President of Institute of Physical
Education and Readaptation

Piace Pierre de Coubertin 1
B. 1348 Louvain - la Neuve

CANADA

Mr. Matthew BENDER
Teacher of Physical and Health
Education Department
Head in High School Athletic
Director

21 Larkspur Dr.
Nepean, Ontario
K2H 6K8

Mrs Arlene LEBOVIC
Director, Marketing Services
Canadian Olympic Association

20 Shallmar Blvd #912
Toronto, Ontario M5N
1J5

CHECH REPUBLIC

Mrs Anna HOGENOVA
Ass. Professor of Faculty of Physical
Education and Sport

Ftvs-UK
Martihó 31
Praha 6, 160 00

Mr. Svatopluk HORAK
Lecturer

772 00 Olomouc
Pred Lipami 1

CHINA

Mr. Chonggan YU
Vice President of Shanghai Institute
of Physical Education

650 # Qingyuanhuan Rd.
Shanghai Institute of P.E.
200438

COLOMBIA

Mr. Everardo CORREA TRUJILLO
Journalist

Calle 66 # 45 -177

CYPRUS

Mr. Philippos SOPHOCLEOUS
Physical Education Teacher in
Tertiary Education (H.T.I.)

Kykkou 2
Strovolos
Nicosia 2062

DENMARK

Mr. Niels ANDERSSON
Advisor, N.O.C. and Sports
Confederation of Denmark

Solskranten 9
2500 Valby

Ms Winnie BRANDT MADSEN
Lector, Sociologist
The Danish State Institute of
Physical Education

Norre Alle 51
2200 N

Mr. Torben HERTZ
Adviser, N.O.C. and Sports
Confederation of Denmark

Idraettens Hus
2605 Brøndby

Mr. Astrup PREBEN BECK
Consultant in N.O.C. and
Sports Confederation of
Denmark

Saralyst Alle 7
8270 Højbjerg

EGYPT

Dr. Ashraf Abd El Moez
ABOU ELNOUR, Teacher
Department of Sport Administration
Faculty of Physical Education
for Men, Helwan University

11 Ali Sharef St.
El – Manil
Cairo

ETHIOPIA

Mr. Tesfaye TEFERI BEFEKADU
Head of the Educational and
Technical Department of the
Physical Education and
Sport at the Ministry
of National Defence

P.O. Box 62522
Addis Ababa

Dr. Bezabih WOLDE
Lecturer in Physical Education
Sciences

College of Teacher Education
P.O. Box 31248 A.A.

FINLAND

Ms Leena KAUPPI
Language Teacher at the Sport
Institute of Finland, Vierumaki

Tommolankatu 11 B 15
18130 Heinola

FRANCE

Mr. Jean KONIECZKA
Professor of Physical Education

1, Rue Général de Gaulle
67116 Reichstett

GERMANY

Mr. Reinhold DIEZEMANN
Professor at the University of Mainz

Joh. Friedr. v. Pfeiffer - Weg 2
55 128 Mainz

Dr. Gerard GRASMANN
Scientific Collaborator in
the Institute of Sport Science
in Greifswald

Rue de Sund
18445 Parow de Stralsund

Prof. Dr. Manfred LAEMMER
University Professor
Institute for Sport History
German Sports University
Cologne

Deutsche Sporthochschule Köln
Carl - Diem - Weg 6
50933 Köln

Ms Margarete SCHORR
Teacher of Gymnasium
am Steinwald Nèunkirchen

Johann - Wichern - Str. 20
66564 Ottweiler

GREAT BRITAIN

Mr. Simon EASSOM
Senior Lecturer
De Montfort University

De Montfort University
37 Lansdowne Road
Bedford MK40

Mr. Andrew HIBBERT
Teacher
Head of Physical Education
and Dance Faculty
Bowndstone Community College

23 Riverside Road
Shoreham by sea
W. Sussex

Mr. Ian MOIR
Senior Lecturer in School of
Sport and Exercise Sciences
University of Birmingham

Jolliffe's Barn
Cofton Church Lane
Cofton Hackett
Worcs B45 8BB

GREECE

Mr. Vassilios BOUTAS
Teacher of Physical Education

62, Karpou street
Neos Kosmos

Mr. Michails KATSIKADELIS
Teacher of Physical Education

2, I. Ritsou street
Koukouli, 263 35 Patra

Mrs Andriani ZAGOUTA
Secretary to the Ambassador of
the Embassy of Greece in Poland
Masters of Physical Education

Rydla 67, Warsaw
01 850
or
54, Panagouli str.
157 73 Zografou

HONG KONG

Mr. Wai Man John LEE
Vice Principal of a secondary school

2D, Block 8
Woodland Crest
33 Tin Ping Road
Sheung Shui, N.T.

HUNGARY

Dr. Istvan KERTESZ
Professor of University

Alkotas Street 44
1123 Budapest

IRAN

Mrs Shokouh NAVABINEJAD
University Professor, National
Teachers Education, Tehran
National Women Sport Consultant
NOC Research High Counsel
Member NOC Sport Psychology
Committee, Member

c/o N.O.C, of the Islamic
Republic of IRAN
44, 12th Street
Gandhi Avenue
Tehran 15178

Mr. Nasrollah SAJADI
University Educator

c/o N.O.C. of the Islamic
Republic of IRAN
44, 12TH Steet
Gandhi Avenue
Tehran 15178

Mr. Rahmat SEDIGH SARVESTANI
University Professor

c/o N.O.C. of the Islamic
Republic of IRAN
44, 12th Street
Gandhi Avenue
Tehran 15178

ISRAEL

Dr. Arie ROTSTEIN
Dean of Students

The Zinman College of Physical
Education and Sport Sciences
at the Wingate Institute 42902

ITALY

Mrs Angela TEJA
Professor of Physical Education
Professor of ISEF Cassino and Rome

Via dei Gabbiani 12,
0060 Castel Nuovo di Porto
Roma

JAPAN

Ms Yuko HATANO
Associate Professor of Hyogo
University of Teacher Education
(Physical Education)

607, 3-10-1 Asahi-machi
Takarazuka - shi
Hyogo, 665

Ms Keiko WADA
Director, Japan Olympic Academy

17-8, Sakura 2 - chôme
Seagaya - ku, Tokyo 156

Mr. Nobuo YUZA
Professor of Chukyo Women's
University, Junior College

1-201 Hiiragiyama
OBU-cho
OBU-shi
Aichi 474

JORDAN

Mr. Jürgen MARTEN
German Sport Expert at Jordan
Olympic Academy

P.O. Box 926238
Amman
11110

KAZAKHSTAN

Mr. Bektleu KARAZHANOV
President of the Olympic Academy
of Kazakstán

Almaty
Samai 11, 77-34

LATVIA

Dr. Ivans KLEMENTJEVS
Instructor of sport

Grestes 5-81
LV-1021, Riga

Ms Rita STRODE
Daugaupils City Vice - Cheef

Riga str. 40-7
Daugaupils

LIBYA

Dr. Ali EL - FANDI
Mayor - Girls Physical Education
College, ZAWAI - TRIPOLI

c/o N.O.C. Libyan Arab
Jamahiriya, P.O. Box 879
7th October Stadium
Tripoli

LITHUANIA

Mr. Arvydas JUOZAITIS
Educationist
Doctor of Philosophy, N.O.C. Member

Lenktoji 69
Vilnius

Ms Liucija KALVAITIENE
Educationist
National Women in Sports
Association, President

Daukanto Str. 28
Kaunas

Mr. Gerardas SAUKLYS Educationist,
N.O.C. Member, Vice-Président of
Olympic Academy of Lithuania

Griunvaldo Str. 12
3000 Kaunas

MADAGASCAR

Mrs Luc. R'ABEL RAHARINORO
Professor of Physical Education

6 Cité des Professeurs
Fort - Duchesne (101)

MALAWI

Ms Ruth CHIBWE - BANDA Educationist at a National Teacher Training College National Course Director for the Itinerant School for Administration for Sports Leaders	Kasungu T.T.C. P/Bag 23 Kasungu
---	------------------------------------

MALTA

Mr. Paul PULÍS Teacher (Head of Department) of Physical Education, Assistant Lecturer (Academy of Physical Education and Sport) Malta University	Merhba Ta' Sardinja Str. Tarxien
--	-------------------------------------

NETHERLANDS

Dr. Bart.CRUM University of Tilburg	H. Swarthlaan 33 1422 KG Uithoorn
--	--------------------------------------

NEW ZEALAND

Ms Lorna GILLESPIE Physical Educator Lecturer in Physical Education	95 Chapter Street Christchurch, 5
---	--------------------------------------

NORWAY

Mr. Per WRIGHT Rector (Associate Professor) The Norwegian University of Sport and Physical Education	Gronnegt. 10 0350 Oslo
---	---------------------------

POLAND

Mrs Anna DABROWSKA Doctor, Academy of Physical Education	Stowackiego 5/13 m 178 01-592 Warsaw
Mr. Miroslaw JUSZKIEWITZ Academic Teacher (Teacher of Swimming)	30-653 Krakow 54/13 Kordiana

PORTUGAL

Mr. Mario MARTINS	Av. Liberbade, Lote 4 - AP. G 3020 Coimbra
-------------------	---

PUERTO RICO

Dr. Fernando FIERAS
Education - Full Professor

Quintas de Cupey Apt. F - 106
San Juan PR 00926
or
Universidad Sagrado
Corazón, P.O. Box 12383
SJ, 00914

ROUMANIA

Mr. Adrian Constantin DRAGNEA
University Professor at the National
Academy for Physical Education
and Sport and General Director
within the Ministry of Youth
and Sport

23, Motrului street
Sector 5 - Bucharest

Ms Elena VLAS
Director of the Mures County
National Academy for
Physical Education and Sport

19, Rue Koos Ferencz, ap. 13
Targu - Mures

RUSSIA

Mr. Yuri CHERNETSKY
Sport Teacher

Cheljabiusk Lenin Str. 77-69

Mr. Alexandr YEGOROV
Lecturer of Social Sciences

214000 Smolensk Dokhtourov
str. 27, apt. 43

SAUDI ARABIA

Mr. Farraj ALFARRAJ
Director of Trainees Division
Saudi Arabia Olympic Academy

P.O. Box 55075
Riyadh 11434

Mr. Muhammed ESSEHIBANI

P.O. Box 6040, Riyadh 11442

SEYCHELLES

Mr. Wilfred ADRIEN
Curriculum Development Officer
Staff of Higher Institute of Physical
Education

Aisse Etoile
Mahe

SINGAPORE

Mr. Ek Piang GOH
Senior Curriculum Specialist
(Physical Education)

Bik. 226
Simei Str. 4 # 04-88,
520226

Mr. Harry TAN
Lecturer School of Physical
Education

469 Bukit Timah Road
259756

SLOVAKIA

Ms Lenka BOHUNICKA
University Teacher at the
University of Philosophy and the
History of Philosophy at the
Comenius University in Bratislava

Romanova 35
Bratislava

Mr. Ladislav PETROVIC
Director of Sport of the Sport Club
Stavbar Nitra

Clementisova 11
Nitra

Mr. Frantisek SEMAN
Assistant of Physical Education
and Sports Faculty

Kocelova 18
Spisska Nova Ves

SOUTH AFRICA

Mr. Paul J. OOSTHUIZEN
Lecturer in Recreation and
Sport Science, Sports Philosophy
and Research Methodology

University of Pretoria
Sports Center
Pretoria 0002

SPAIN

Ms Carmen Martinez DE DIOS
Sub - Director at the Institute
of Physical Education in Madrid

C/Chicago 20
28760 Trescantos
Madrid

Ms. Montserrat LLINES
Deputy Director of Centre
d' Estudis Olímpics I de l' Esport
Autonomus University
of Barcelona

Universitat Autònoma
de Barcelona, Edifici B
08193 Belaterra

SUDAN

Mr. Magdi Sams ELDEIN
Advocate

P.O. Box 437
Khartoum

Dr. Mohament Abdel HALIM
Medical Doctor

P.O. Box 1938
Khartoum

SURINAME

Mrs Denise De ROOY
Teacher in Physical Education on
a School for the Education
of Teachers

Giannilaan 13
Paramaribo

SWEDEN

Mr. Sten ERIKSSON
Ph D. docent sports - pedagogy

Fridkullagatan 25c
41262 Göteborg

Mr. Leif ISBERG
Assistant Professor in Pedagogics
Specialisation Sports

Kyrkvardsgatan 6 5 -
78467 Borlange

Mr. Martin JOHANSSON
Professor in Education
especially Sport Pedagogics

Department of Education
Umea University 90187
Umea

Ms Hervor RANESTAL
Senior Lecturer of the Department
of Teachers Training

Brunnsg. 32
80254 Gavie

Ms Ann - Christin SOLLERHED
Lecturer, University of Kristianstad

University of Kristianstad
Satarodsv. 110
S - 290 10 Tollarp

SWITZERLAND

Mr. Arturo HOTZ
University Professor

Abendruh
3624 Goldiwil

TAIPEI CHINESE

Ms Shya - Ling TAI
Physical Education Teacher

1, AL-Kuo W. Rd.

TURKMENISTAN

Ms Jakhan BALLYEVA
Member of the Presidium of
National Olympic Academy
of Turkmenistan

63 Gaudan - V, fi. 2
Ashgabat

UNITED ARAB EMIRATES

Mr. Mohamed AHMED
Teacher

P.O. Box 1412
Ajman

Mr. Yousef MERAK
Teacher

P.O.Box 11827
Kalba Sharjah

U.S.A.

Ms Ada L. BENDS
Program Coordinator
Crows Counting Coups on Drugs
CTHA Drug Elimination Program

P.O. Box 99
Crow Agency, MT 59022

Mr. Michael GRAVES
President, YMCA of Delaware

YMCA of Delaware 501
W. Eleventh St.
Wilmington, DE 19801

Mr. Karlos KIRBY
Sports Administration

9502 Lincoln Avenue
Clive IOWA 50325

Ms. Christine MAYER
Attorney-at-law
U.S. Figure Skating Assoc.
Ethics Grievance

101 Royalston Rd.
Wellesley
MA 02181

UZBEKISTAN

Mr. Leonid AIRAPETJANTS Head
of the Chair of Sport Games
Professor

Poltoratsky str., hose 90, fl. 16
Tashkent

VIRGIN ISLANDS

Mr. Wallace WILLIAMS
Virgin Islands Olympic Committee

P.O. Box 2720 Christiansted
St. Croix
00822

SECRETARIAT

Ms Tenia MAVROPOULOU

International Olympic Academy
4, Kapsali street
106 74, Athens GREECE

STAFF

Mr Panayiotis AMELIDIS	International Olympic Academy 4, Kapsali street 106 74, Athens GREECE
Ms Kelly LAMBROU	International Olympic Academy 4, Kapsali street 106 74, Athens GREECE
Ms Natassa MICHALOPOULOU	International Olympic Academy 4, Kapsali street 106 74, Athens GREECE
Ms Stella SKALIARAKI	International Olympic Academy 4, Kapsali street 106 74, Athens GREECE

FAIR PLAY by Dr. Thomas

YANNAKIS (*GRE*)

According to Greek mythology, the historic link with the ancient past, the god of all gods and men, Zeus, wishing to inpoint the earth's centre, sent out two eagles, symbols of his omnipotence, and instructed them to fly in different directions and they finally met in Greece. The flight of the eagles, symbols of Zeus' omnipotence, represents the human cultural adventure and their meeting, the centre and cradle of universal civilization,¹ the place where Olympic Sport and the Olympic Ideal were born, according to Gardiner ("Athletics of the ancient world"). The history of ancient athletics is the history of Greek sport since the Greek nation was the only athletic nation in antiquity.

The competitive ideal is one of the most striking features of ancient Greek civilization. This spirit was deeply rooted in the soul of the Greek people, arising from a need to survive in a barren and divided land at first, until it became a way of life. The strong competitive spirit of the Greek race was certainly the pay to its progress and prosperity.

The Greek vocabulary is filled with words which express all the meanings of this driving spirit: pain, risks, vicissitudes, struggle, anxiety, contests, prizes, emulation, rivalries, fortismanship, etc. This is just a small example of the wealth of Greek language which fully expresses the plethora of competition - related aspects of Greek life.⁴

Toil, pain and struggle was the tragic historic fate of the Greeks, "Greece grows stonger through struggle".⁵

The Greeks faced life as a contest which they deified. The presence of the divine element and its love for the contest expresses the Greeks' deep conviction that it was the gods themselves who had established and protected athletic institutions, athletes and

games. This belief explains the indivisible link which exists between the gymnastic contests and religion. And we should not forget that Plato considered gymnastics and music as the supreme educational gifts of the gods⁶ whom he described as "contest - loving".⁷

The deification of the desperate struggle of the contest, consolidates the view that the athlete, at all times, should abide by moral values and rules in order to justify his struggle, take part in the contest and conquer victory.

Greeks saw "labour", in conformity with a very useful etymological correlation as "laborious", i.e. hard, tiring and difficult. They saw all major creations, whether material or spiritual, as they really are, i.e. the product of a lot of effort, of tension, of overpowering difficulties, overcoming obstacles. The chryselephantine statue of Zeus in Olympia, one of the seven wonders of the world, the work of Pheidias, Praxiteles' Hermes, Polycleitos' golden canon and all the other wondrous creations of antiquity were the object of continuous comparison and control and remained classic works of art because their creators abided by the written or unwritten "competitive" laws of religion, knowledge, aesthetics and timelessness. Through his work the creator projects his respect and love for the divinity and man.

All the Greek words which begin with the adverb "eu" (good, well), as for example - ευανδρία (manlihood), ευτυχία (happiness), ευεξία (wellbeing), ευρυθμία (eurythmia) or which combine this adverb with a verb - ευ οίδα (know well), ευ γιγνώσκειν (learn well), ευ αγωνίζεσθαι (fair play) etc. denote physical and moral virtues and are subject to competition and judgement. This adverb, ευ, condenses and expresses the whole philosophy of the Greek sporting spirit.

In the 87 Orphic Hymns, prayers to the gods and divinities, we find the adverb ευ (in more than 60 cases) which expresses a divine property or invokes the clemency of the gods. In particular, we find references to Ευνομία, the daughter of Zeus and words like "εύδρομος", "ευκλεία", "εύθυμος" and others.⁸

Already in the Orphic Hymns we realize that physical exercise and competition were placed under the care of the "god of Contest" Hermes.⁹

According with the information provided by A. Evans, in Minoan Crete, during different athletic contests, bull fighting in particular - the taurokathapsia - the goddess of contest was watching over spectators and athletes.

In Mycenaean times, in Homer's epics we have been able to isolate 210 cases of words using the adverb "ευ", such as "Ευαγγέλιον"¹⁰ (Evangile), "ευστέφανος" (well - crowned), "ευδική"¹¹ (fair administration of justice) "ενομιά"¹⁷ law - abiding), etc.

In classical times, the whole process of exercise and contest was based on sportsmanship and fair play¹³, and the Greeks firmly believed that the games in Elefsina and Olympia had been established by the gods. Pindar, uses the words "ευ πέπραγεν"¹⁴ and "ευ πασχέμεν"¹⁵ to build the ideal of "kalokagathia", which is expressed in the ethics of Olympic victors, who incarnate high ideals and divine virtues. Pindar has expanded more than any other writer on the concept of fair play and advises athletes that we should not cause injustice to our fellow men, either through our deeds, or through our words¹⁶. Fair play, on the whole, was the general attitude of the Greek people in all aspects of their activities and life.

This competitive, heroic ideal finds its root in religion and this was confirmed in pre - Mycenaean times with the games that were staged in the market place of the land of the Phaeacians¹⁷ by Alcinoos in honour of his guest, Ulysses. At these games the goddess Athena herself officiated as judge. This means that athletes and judges alike followed the rules of fair play, which is the basis of the religious ideal, if we take into serious consideration the god - centered social system that prevailed at the time which did not allow any deviation from the moral law.

Fair play at the gymnic games was strengthened by religious and educational training, the truce, the competition rules, the oath given by the athletes and the exemplary punishment of transgressors.

The gathering of many men in the agora (from the word "άγω" from which the word "αγών" is also derived), a place of assembly, is an opportunity to demonstrate, judge and compare skills and

facilities, "the virtues" of the gathered men. At the games, already in Mycenaean times, there have been a few cases when the rules of fair play had not been respected, caused by a lack of mutual respect and recognition of the opponent's value which, however, are completely different in form and scope from what we see today.

In relation to our subject, let me remind you that the first event in the contests held in honour of the dead Patroclus was the chariot race¹⁸ between the Mycenaean aristocrats, Eumelos, Antilochos, Menelaos, Merionis and Diomedes and that these were the most beautiful funeral games held outside the walls of Troy on the Trojan coast. The chariots raced in the direction of the farming fields. The horses of Diomedes and Menelaos "were flying"¹⁹ towards the plain, followed by the horses of Antilochos, son of Nestor from Pylos. But the young Antilochos, full of rage, is thinking about the best way to tackle the race. "I have to think carefully of what I should do in order to be ahead when the road becomes narrower, so as to rush forward and grasp victory".²⁰ So, when they arrived at a point on the road which rainwater had made narrower, he tried to move in front of Menelaos' chariot. Menelaos, seeing this foolish chariotting behaviour on the part of Antilochos²¹, restrained his horses to avoid disaster and allowed Antilochos to go by and finish the race second after the winner Diomedes, with Menelaos in the third place, followed by Merionis and Eumelos. It would seem that this behaviour on the part of Antilochos was not compatible with the rules of the contests and fair play, because Menelaos protested against the result of the race to the organizer of the games, Achilles.

"Why did you break the rules Antilochos without thinking? You cunningly obstructed my horses so that yours, which were not as good as mine, could move forward. Rulers of the Argives and archons, you should pass judgement on both of us, without making any exceptions so that no Achaean could ever say that Menelaos after cunningly overtaking Antilochos, led his chariot to victory because his horses were less good but he was superior in rank and power. If you agree, I will rule on this question that

has risen and my decision will be so fair that none of the Achaeans will reprimand me for it."²²

We have a dilemma here: human passion in confrontation with divine law. What will Antilochos choose? His personal interest and a satisfied ego, or respect of the moral law? Will he admit his fault thus showing superiority, or will his egoism take over? At the end, reason and conscience will prevail, passion will be suppressed and the moral law respected. Antilochos will admit his wrong behaviour, his act being attributed, as it would be today, to his youth: "you do know, Menelaos, that young men may break the rules, because they get carried away and their thinking is thin (superficial)"²³

Menelaos invites Antilochos to swear:

"Dear Antilochos, come here in the front as is customary and stand in front of your horses and chariot, holding in hands the supple whip you used for the race and after you have touched your horses, I ask you to swear in the name of the earth - shaker and girdler of the world that you did not hold up my horses with malicious intent"²⁴

The touching of the horses, meant that the man who taken an oath on the sacred animal of Poseidon chose the god himself as is witness, ready to punish the perjurer. Antilochos had to hold his whip as he stood in front of his chariot to recall in his mind the moment when he whipped his horses and broke the rules.

Touched by Antilochos' repentance, Menelaos was as happy as the "dew on the crop" and said with satisfaction: "... the spirit of youth got the better of discretion, but another time be careful not to overreach your betters"²⁵

The epics of Homer shaped the conscience of the Greeks and guided them to heroic deeds with the help of admonitions to excell, to be good and virtuous in all things²⁶.

In this ethics - oriented atmosphere and as a complement to religious worship, the ancient Greek games were instituted. Their purpose was pure and noble competition. The four panhellenic games of antiquity far from dividing Greeks brought them closer

together²⁷. The Olympic Games were a very strong institution which brought together all Greek tribes, all cities, in the mainland and on the isles, all metropolis and colonies. The Olympic Games in particular were the major festival of all Greeks, a panhellenic gathering where physical and intellectual virtues could be exhibited and one of the strongest foundations of the Greek people's moral unity and national conscience.

The value and essence of sport as an institution which characterized the education and life of the ancient Greeks and brought about the so-called "Greek miracle, had attracted the interest of the legislators and philosophers of ancient Greece. With the help of their philosophical experience, the Greeks educated their youth and contributed significantly to the consolidation of the spirit of fair play by emphasizing the deeper emaning of exercise and competition. The dialogue that follows is a characteristic example of this approach.

Philinos from Cos, was a good stadium runner; however, he had some reservations and before he attempted to compete in Olympia he informed his teacher, the philosopher Nicandros, of his decision and Nicandros replied:

- You should know Philinos, my boy, that in inaccessible Olympia it is not enough to have a strong body, if you do not also have, along with it, a sound mind. To compete in the stadium of Olympia you must be perfect.

Master, what does perfect mean? asks the athlete Philinos. "The body, Philinos, is cultivated with the help of gymnastics, the soul with music and the mind with knowledge. This is the only way to achieve beauty. Beauty expresses the whole meaning of man. The man is not someone who just has a strong body, but he who, at the same time, has a beautiful soul and mind. Beauty, therefore, is the expression of this plenitude and this perfection is virtue and the man who possesses virtue is perfect". And so, stadium racer Philinos competed in the sacred panhellenic games and was proclaimed Olympic victor five times (264 - 256

²⁸
B.C.), Pythian victor four times and Isthmian victor seven times.

This perfection which is pursued through Olympic education

and fair play, is of course achieved by means of continuous improvement. Fair play, the result of a religious, agonistic and civic education, was the supporting framework within which the huge edifice of Olympic sport could be built; without it, the Olympic Games would not have survived from 776 B.C. to 393 A.D. that is for 1169 long years during which 293 Olympiads were celebrated and a corresponding number of truces proclaimed. All athletes had to be present in the capital of Eleia, Elis, thirty days before the opening of the games.

If the judges, the hellanodikai, felt that some athlete would not abide by the moral principles of the competition, in order to safeguard the prestige of the Olympic Games they would disqualify him²⁹. One of the reasons for which the Olympic games could survive for so long was the impartiality and objectivity of the Elean judges. Agis, the Spartan general, a man of sound judgement, vision and moral fortitude, confirms this when he remarks on the great contribution of the Eleans through the years in this aspect. It is also no accident that the ritual and ceremonial part of other local and panhellenic games was founded on the oral principles which governed the Olympic Games.

Fair play is the means through which the social individual, the athlete, can tame his passions and weaknesses and dominate. The victory against one's self is the greatest victory of all³⁰ and we should not of course forget that this precise idea of Plato, as expressed in his Laws, constitutes the highest value of modern Olympism, "to go beyond one's self every day".

This dimension of fair play had a positive impact and contributed to the development of the magnificent Greek civilization which has been accepted by the whole world; the proof is that the whole of the civilized world celebrates the Olympic Games every four years: "the whole of the civilised worlds hares a common homeland, Greece, Olympia" (V. Hugo).

Greece was the cradle of civilization and sport and Olympia the mother of the gold - crowned athletes. In Greece, the sporting spirit and the noble ideal of competition were alive from the very beginning. The most beautiful civilization flourished here in all

domains and as someone said, very aptly, "Greek art would be inconceivable without sport" .

To sum up what has just been said, let us emphasize that in any human action which has a social dimension there is the risk of deviation. This risk is also inherent in sport and there is always the possibility that athletes may resort to unlawful means. But under the influence of morality, another human quality, already since ancient times, athletic contests were governed by honesty and fairness and could thus encourage the development of man's physical, intellectual and mental qualities and control his passions and instincts and strengthen cooperation and friendship between individuals and peoples. Without this element of honesty and fairness, sport would lose its moral dimension and become just a struggle serving individual interests, selfishness and arrogance. Based on the concept of fair play, Olympic education has functioned from antiquity to this day as an ideal school of moral teaching, because it is:

the nucleus of the sporting ideal, the essence of a nobler human activity, a shield against irrational competition which transforms an honest contest into an relentless struggle, a resistance against frenzied commercialization, the corruption of sport, blind fanaticism leading to excessive destructive aggressiveness. It is widely acknowledged that it represents the highest educational value for it cultivates self - knowledge and further reconciliation between individuals and groups. It promotes man's inherent religiousness.

Fair play is a fundamental educational concept that can teach spectators and athletes to recognize the value of the opponent who is also a winner since he participated actively in the beautiful contest, in the strenuous effort. Fair play supports mutual respect, the personality of man and mutual concessions in explosive moments in the heat of the game. It teaches chivalry, integrity, it emphasizes man's personality. Fair play disciplines the individual, brings him to his senses after reminding him that the purpose is not to break a record, by any means, but to strive for the first place using accepted moral means.

Fair play is waging an inexorable war against the dishonest practices which unfortunately are all around sport, threatening noble competition.

Fair play means equality before the law, recognition of one's merits, incessant effort to safeguard sport against rigged games, manipulated refereeing, etc.

Fair play is not just the measure of competitive sport, but of social activity as well. A good social struggle is a means to achieve a moral quality of life.

Fair play is an all - human message which comes from the divine land of Olympia, born from the heart of the sacred Altis. It is a unique panacea that can cure deviations in sport which we have provoked through our arrogance, selfishness and expediency and contribute to fraternity among peoples and world peace(Lysias, Olympic Speech 2).

Fair play expresses Olympism's highest value. Sport and culture would be inconceivable without this crown. (Newspaper "Athlitikos Syntaktis", no 2, February, Athens 1997, p. 2).

With the help of education and fair play and Plato's "gymnastics and music", the Greeks were able to move away from man's primeval bestiality and cultivate and develop all the qualities and virtues which humanize life: love, justice, respect, which allowed them to expand their knowledge in many fields and approach contemporary reality. Thus, man's fulfillment as a human being (how happy man is when he is a true man, Meandros) can be achieved through his philosophical attitude to fair play and the sporting spirit that drove the Greek race through the ages.

I hope I have been able to show you in this paper how necessary it is to protect and safeguard the true Olympic spirit from the growing dangers and threats which exist in our materialistic contemporary society. The Olympic Idea, the true child of the Greek spirit, which has been the solid cultural foundation on which the whole of our modern civilization rests, a conquest of all mankind which must, at any cost, be placed above any opportunistic or interest - related considerations.

Olympic education is the only means by which we can attain this objective. Only if we turn with an unquenchable thirst for

learning to the clear and pure sources of Olympism, only if we give to the sporting generation of this country the opportunity strengthen its will and character through honest competition and fair play, only if we, the teachers and initiates of the Olympic idea can convey the true spirit of sport to the young, only then will Olympism succeed in overcoming the present crisis and promote its true, bright, shining image to a world that needs it so badly.

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SPORT ETHICS IN THE PAST AND NOW

by Yannis ZERVAS (*GRE*)

Humanity has recognized sport as one of the most important educational, social and cultural factors in the life of man. Sport is a part of education and culture and as such it is given serious consideration by many other fields of science, e.g. biology, paedagogics, sociology, behavioural sciences a.o.

However, the existence of an ethical dimension in sport is being questioned increasingly as of late. Up to a certain degree, this doubt is justified, because the incidents of violation of the athletic spirit recorded in the history of sport, are numerous, particularly in the last few years.

Let us see, however: what is an athletic competition? Or, even better, let us see what our ancestors say about it, beginning from the oldest and by far most perfect description of athletic games, namely the ones Achilles organized in honour of his dead friend, Patroclos [Homer, *Iliad*, 23 [Ψ]: as it unfolds we encounter all the characteristics of sport and, of course, modern sport as well. Already in the first contest, the chariot race, three actions entirely opposed to the athletic spirit can be observed: the victory won by Antilochos against Menelaos by devious means [*Iliad*, 400-442], the unbecoming verbal exchange and behaviour between Ajax and Idomeneus in the spectators' rows [*Iliad* 23, 474-495], as well as gods resorting to violence when Athena supports one athlete and Apollo the other to the effect that one of them gets wounded [*Iliad* 23, 383-397]. But also the verbal challenge of Epeios against anyone who would dare to brave him, is contrary to the athletic spirit [*Iliad* 23, 672-675]. And yet, these games constituted a cultural event of the highest order: it was these games through which the dead were honoured, it was these which offered the

people recreation, these also which pacified and conciliated warriors with one another, these also which taught competitors "fair play". Antilochos, attempting to make good his unfair behaviour towards his opponent wanted to return his prize and thus make good the negative impression he had created of himself. Menelaos on the other hand, showed magnanimity and accepted the repentance of his young rival as well as his plea for forgiveness.

It would be no exaggeration to say that the ancient Olympic Games constituted the most successful Institution in the history of humanity. This success is attributed to the love Greeks had for an honest contest as well as for the beauty and harmony between body, soul and spirit.

But there have also been periods during which sport suffered a decline. During the lifetime of Philostratos for example, gymnastics brought about a change in sport ethics thus bringing athletes into disrepute, while on the other hand the people became indignant even with the behaviour of sports fans [Philostratos "Gymnastikos", chapt. 1].

In antiquity, spectators inspired the athletes and encouraged them [Iliad 23, 681-682 and 767-768]; they applauded the victors, scattered flower - leaves on them, crowned them with wreaths, became deeply moved, shed tears, shouted, sprang up from their seats and embraced one another [Philostratos, Eikones, fj. But fanaticism existed as well, manifested through phenomena closely resembling those of our times: for example, the incidents incurred by the "transfers", as they are called today, of athletes from one team to the other; e.g. Astylus, a runner from Kroton and winner of the stadion as well as the diaulos foot-race, competed as a citizen of the city of Syracuse at a later date thus becoming "red rags to a bull" to his fellow Krotonians who destroyed his statue in rage and turned his house into a prison for criminals.

In spite of all this, in human life sport continues to enjoy the foremost preference and be the recreational activity of choice. The modern Olympic Charter has been drawn up on the basis of the ancient Greek philosophy and experience by the two pioneers of modern sport, i.e. Dimitrios Vikelas [first President of the Inter-

national Olympic Committee and President of the Organizing Committee of the first modern Olympic Games] and Pierre de Coubertin [Secretary General of the Games and afterwards President of the IOC] and their associates. The basic points of the Charter of the Olympic Games referred to the aims and aspirations of the Olympic Movement as, for example, developing the mental, physical and moral values and educating youths in a spirit of mutual understanding, friendship and international good will with the further aim of creating in this way a better and more peaceful world. Thus the sum total of principles, ideals and values which constitute the basis of the Olympic Games and are valid for every society, has become known as "Olympism".

The crisis in our time

In our time sport is going through a major crisis which undermines the athletic values and ideals. The problem lies not in the individual phenomena registered from time to time, but in the exacerbation and above all the generalization of these phenomena. The so-called "diseases" of modern sport, such as for instance commercialization, professionalism, doping, the waging of psychological war and violence, have destroyed every value and every notion of a spirit of sportsmanship. All the above phenomena are connected with profit, public relations, fame and publicity, all of which are correctly termed negative and nonethical values [Lumpkin, Stoll & Beller, 1994]. Nowadays, threats, insults, vilifications and squabbles constitute day-to-day routine in all facets of athletic life and events; they constitute actions with which we have become so familiar and used to in such a high degree that they no longer impress us. Thus actions and ways of behaving which even a few years ago were characterized as punishable both from the athletic and social point of view, today go unnoticed. On the other hand, exaggerations in both the training and competition programmes, such as the extreme physical and psychological pressures, are actions which do not only harm the athletic spirit but also cause serious damage to the athletes' health. Consequently, a beautiful athletic contest which only a few years ago

constituted at the same time a form of festivity and recreation - in reality it was a delightful cultural event - in our time and day has been reduced to unlawful competition and to a sheer battlefield. Noble competition has turned into ruthless rivalry and into a struggle aiming solely at serving specific interests. Never before had the frequency, intensity and duration of incidents of violence reached such a dangerous point as the present one. And this is ample reason for grief because, experiencing as we do the phenomena of ruthless rivalry and violence on a daily basis we can no longer see or feel the immense beauty of sport! Thus it is not coincidental that relatively recent research has shown that athletes have lower levels of ethical logic than individuals not engaging in sport [Lumpkin et al., 1994].

These phenomena have influenced to a high degree even children's sport and school sport. School championships copy the worst habits and forms of behaviour prevalent in out-of-school sport. Furthermore, for many children but also for many parents recreation and athletic education have ceased to constitute the number one priority for participating in sport.

Human nature

On whom or what are we to lay the blame for all this? The problem is not incurred by sport as such - it is caused by man himself and his human nature. In other words, sports does have its ethical dimension [e.g. its principles, rules, values and ideals], so if an ethical behaviour exists also on the part of those who serve sport, then a sum total of values which constitute the ethics and the spirit of sport is created, without which there can be no sport.

Competition is intertwined with our life; but there is the positive and the negative aspect of competition. Positive competition means who will write the best essay in school or who will surpass a fellow athlete in athletic activities. Negative competition means who is going to wear the most expensive sports clothes; negative is also the competition among sports fans as to who will shout out the most vulgar and insulting slogans. And this only results

in conflict, thus destroying one of the greatest values in the life of man, i.e. competition for the conquest of noble goals and aspirations. Athletic competition means above all equal opportunities for success as well as honest behaviour.

Undoubtedly, striving for victory does constitute the characteristic of competitive sport, yet in no case can this be done by violating the rules; a good athlete accepts defeat and knows that victory is by no means the beginning and the end of the world. On the contrary, one can draw important conclusions for his next effort from a defeat.

Sport helps man to recognize his limits and by accepting the one who is best strengthens the will of the athlete to achieve an even better performance in his next attempt. The athletic contest is a struggle both against oneself and against one's environment. Plato tells us that "to win a victory over one's own self is the foremost and best of all victories, whereas to be defeated by one's own self is the most humiliating and most shameful thing" ["το νικάν αυτόν αυτόν πασών νικών πρώτη τε και αρίστη, το δε ηττάσθαι αυτόν υφ' εαυτού πάντων αίσχιστον τε και κάκιστον" [Plato, Laws, 626E].

For the young sport means seeking, exploring, solving problems; it means forecasts and perspectives. Athletic contests are contests of imagining, of thinking, of developing ideas leading to mastery and to self-knowledge; what is important is participating, making the effort and manifesting honest behaviour. Sophocles tells us that man "must act honestly even if he fails rather than succeed by fraudulent means" ["βούλομαι δ'άναξ, καλώς δρων εξαμαρτάνει μάλλον ή νικάν κακώς" - Sophocles, Philoctetes 94-95].

Models of athletic behaviour

The history of sport contains many models of ethical behaviour. One such model worthy of emulation is the behaviour of the American soccer player Nile Kinnick. I am referring to a real incident related by the author Ralf Sabock [1985] in his book "The Coach"; this incident took place before World War II in the final match for the American Soccer Championship between the Iowa and Michigan teams, in the seat of the Iowa team, i.e. in Iowa, USA.

It is the last phase of the game and the score is 7-6 in favour of the Michigan team; the victorious team would win the USA Soccer Championship. The ball, however, is in the hands of the Iowa team at the four yards' line of Michigan. The player who had undertaken to pass the ball was the best defender of the Iowa team, Nile Kinnick. Therefore, everybody was awaiting breathlessly the player's throw: if he made it, he would reverse the score and his team would win the Championship.

The referee blows his whistle, Kinnick starts, he gets wedged between the players, manages to escape but when he reaches the line he loses the ball from his hands - the end of the phase is also the end of the match. However, nobody has been able to understand what exactly happened; the open question was whether Kinnick lost the ball before crossing the line or not. The only one who really knew what had happened was Kinnick himself. So, the referees decide to call the player and ask of him to tell the truth.

From that moment on Kinnick finds himself in a dramatically emotional situation; he feels the silent pressure of the players of his own team, of the players of the rival team, of the sports fans; he also feels his own desire for his team to win the Championship.

In an atmosphere of breathless silence, the referee looks Kinnick straight in the eye and asks him, in the name of the athletic spirit, to tell the truth. Kinnick could have said whatever he wished, since he was the only one who knew what had happened and since he was trusted by all. He could have said what served his interests best. Yet, how would he have lived his whole life afterwards, bearing the burden of a lie? And what would be the sense of such a victory? Therefore, without the least hesitation whatsoever, he declares that he lost the ball before crossing the line... After which statement the referee blew his whistle again signalling the end of the game and at the same time proclaiming the Michigan team winner of the USA Soccer Championship.

The epilogue of this incident is as follows: Nile Kinnick lost his life in World War II. In 1972 the Stadium of Iowa was named "Nile Kinnick Stadium" to remind to all and sundry through the

ages that honesty is a concept far more important than any victory and any trophy.

Another, equally important example of bringing sport ethics to bear is the incident which occurred during the Olympic Games in Seoul: in the sailing race a yachtsman from Singapore fell into the sea; due to the enormous waves his life was in danger and he would have drowned but for the help from the athlete in the sailing yacht right behind his own, the Canadian Lawrence Lemieux who although at that moment was second in the race, abandoned it in order to rescue his opponent. At that moment he thought of nothing else. He had been training for this victory for years and years, yet at that moment what predominated in his mind was his moral duty to save a human life. There functioned in his mind a mature, assimilated ethical programming, an assimilated ethical commandment. And for this noble action of his he was honoured with a special prize by the President of the International Olympic Committee, Juan Samaranch [Halliwell, 1989].

The above, of course, are not the only examples of ethical behaviour one could call to mind. I am certain that each one of us would have his own incidents of sport ethics brought to bear to relate. But what has to be stressed is the importance of models of athletic behaviour. According to Bandura's theory of social learning [1977], the integration of the individual into society takes place to a great extent through emulating or modelling a model role. The question is: how can we multiply the models of sport ethics and ethical behaviour?

Proposals

My proposals regarding the problem of cultivating sport ethics can be summarized as follows:

First of all, what is needed is for the problem to be tackled in a scientific manner; in other words, more and more systematic research is necessary in order to define its root causes and to work out a strategy for its solution.

Moreover, the issue of legislation is also an important factor for its solution. As a rule, in all countries pertinent legislation is

satisfactory, but the problem is that the laws are not applied. A wise Greek of the last century, Emmanuel Roides, had proposed "to pass a law imposing the application of laws"... Of course, neither laws nor police measures can cure the problem alone; they merely postpone it. For example, the law on doping and other prohibited substances provides for very strict penalties [for both users and suppliers]; however, it does not contain information regarding the inherent risks of doping, it does not explain - nor can it explain - why the use of anabolic steroids is prohibited. In this respect it is similar to the Traffic Code which stipulates that the driver who disregards a red traffic - light shall be liable to such and such a fine, but fails to explain why this traffic rule should not be violated; such enlightenment is the task of an educational programme.

Therefore, what I am mainly proposing - and what else could be expected from an educator that I am - is systematic education. "Education is training the human being in virtue already from childhood", we are told by Plato ["την δε προς αρετήν εκ παιδων παιδείαν", Plato, Laws, 643c]. And Plutarch adds that "among the things human only education is immortal and divine" ["παιδεία δε των εν ημίν μόνον εστιν αθάνατον και θεϊον", Plutarch, Ethics, 5 E]. Ways of thinking, attitudes and behaviour of men can be changed only by education.

As regards to athletes and their coaches, let us not forget that athletic grounds are at the same time educational grounds. It is not coincidental that the Greek words "παιδί" [= child], "παιδεία" [= education] and "παιδιά" [= athletic game] have one and the same root [Zervas, 1987]. Athletics alone, however, do not teach manners of ethical behaviour nor do they reinforce the capacity of the individual to take ethical decisions when confronted with a dilemma, unless and if they are complemented by a systematical educational intervention. Parallel to his training programme, an athlete also needs athletic education. This, however, requires educated staff; it is not enough for the coach to know his specific sport thoroughly - this is the easy part of his job. He needs both education and the ability to educate individuals. What if someone

teaches the technique of a sport to perfection? Does the glory of sport stop there? Which are really the aims and the goals of athletic education? If they merely consist in how many basketball throws, or goals, or points an athlete achieves, then we are simply developing a machine that produces mechanical performance. If, however, we are trying to find out what we have succeeded in inculcating in the soul and mind of this young man, what positive changes we have brought about in him through his participation in sport and his athletic effort, then we have really added something to his spiritual and ethical stature.

As a concept, ethos lies between morality and habit. "The word "ethics" - we are told by Aristoteles - is derived from the notion of "acquiring a habit", this is therefore the reason it has got its name with but a small deviation from the word habit" ["Η ηθική ἐξ' ἔθους περιγίγνεται, ὅθεν και τοῦνομα ἐσχηκε μικρόν παρεκκλίνον ἀπό του ἔθους", Ethical Nicomacheia B, 1103a, 17-18]. In other words, habit does influence ethics, thus morality can and does become a habit.

Athletes, coaches, sports administrators, referees, judges, parents and sports fans, we all need **ethical logic and ethical knowledge**. **Ethical logic** is the form of thinking which motivates an individual to proceed to right actions and to know why they are right. There are certain things that are not provided for by regulations but only by the athletic spirit, such as for instance, politeness, respect for one's opponent, being "a good loser", helping the referee in his work, supporting the efforts of one's opponent etc. **Ethical knowledge** means all that one must know about the moral rules and values of sport [Lumpkin et al., 1994]; what each one must know and do both for himself and for others, what is important for himself and what he has to do when he finds himself in a difficult position. What he must know is that over and above every victory, every reward and every publicity lie integrity, sincerity, righteousness and dignity.

Epilogue

Sport forms the wealth of civilization. The violation of athletic

spirit, therefore, is incompatible with our culture. The responsibility rests with all of us. The honest and righteous contest depends on all members of the athletic community. The problem of distortion of the athletic spirit will be solved only if and when the attitudes and efforts of all concerned are coordinated and if there is systematic and co-ordinated action on their part. Man does learn. Since he is able to learn what is bad, he is also able to learn what is good. It is there that our hope lies. A little effort on the part of each and every one of us and everything can be achieved. Let us call to mind Socrates' words: "No great effort will be required to awaken the hearts of men; the soul has a divine element and it seeks its liberation. In the depths of each man's soul there is not only rubbish, there is gold too."

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ETHICAL ASPECTS OF THE OLYMPIC IDEA

by Prof. Jim PARRY (*GBR*)

The Olympic Idea

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

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

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

For Olympism is a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education. De Coubertin understood, towards the end of the nineteenth century, that sport was about to become a major growth point in popular culture - and that, as physical activity, it was apparently universalisable, providing a contact point across cultures.

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

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

The contemporary task for the Olympic Movement is to further this project: to try to see more clearly what its Games (and sport in wider society) might come to mean. This task will be both at the level of ideas and of action. If the practice of sport is to be pursued and developed according to Olympic values, the theory must strive for a conception of Olympism which will support that practice. The ideal should seek both to sustain sports practice against unjust criticism (where it exists) and to lead sport towards a vision of Olympism which will help to deal with the challenges which are bound to emerge (see Parry, 1989 and 1994, pp. 181-2)

Concepts of Olympism

Let me try to set out some of the many attempts that there have been to capture the meaning of Olympism, to try to give a flavour of the idea in all its complexity.

1. Contemporary Official Sources

The first words of the Olympic Charter (1994) state simply the nature and goals of Olympism:

Fundamental Principle 2 (p10) says

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

Fundamental Principle 6 (p11) says

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play. In referring to this goal, President Samaranch appeals to six

"basic elements" of Olympic ethics: tolerance, generosity, solidarity, friendship, non-discrimination and respect for others (1995, p3). Later in the same editorial he says: The principles which inspire the Olympic Movement are based on justice, democracy, equality and tolerance."

2. Hans Lenk

Lenk (1964, p. 206) refers to over 30 Olympic aims and values dealt with in his book of the same title as the essay, including:

- values or religious - cultural import
- festive, artistic and spiritual planning of the Games
- creation of a sporting elite
- performance ideas (records and competition?)
- the equal starting position...
- the Agon
- Fair play
- the ancient idea of an unarmed truce... and the movement's... peaceful mission
- making the movement international and independent
- the desire to give the Games the character of the host country
- amateurism

- sweeping aside all cultural, racial, national, religious and social barriers
 - uniting all forms of sport on an equal footing at Olympia
 - the ancient meaning of the Games in relation to their modern form
 - regulating sporting life by looking towards the Olympic Games periodically
 - beneficial effects of the example of Olympic competitors
 - incentive provided by the possibility of participating in the Games.
3. *Ommo Grupe*

Grupe's recent paper (1997) addresses De Coubertin's pedagogical concept of Olympism. If you're wondering why his title is in quotation marks, it is because it was taken (without attribution) from a letter of de Coubertin's (1918, Letter IV, p55): "Olympism is not a system; it is a state of mind".

De Couberin's idea, he says, was based on five points:

1. unity of mind and body

However, de Coubertin (1894) had a more differentiated view:

"... there are not two parts to a man - body and soul: there are three - body, mind and character, character is not formed by the mind, but primarily by the body. The men of antiquity knew this, and we are painfully relearning it."

And later (Letters III, 1918):

"I prefer to harness a foursome and to distinguish not only body and soul,... but muscles, intelligence, character and conscience."

2. self-improvement (developing one's abilities)

3. amateurism. This value seems to require nobility and chivalry - but de Coubertin was ambivalent about the social inequality reinforced by certain expressions of this value. For example, he fulminates against "the English of England, and on their heels the English of the Dominions" (1924, p. 94), alleging against them:

"A good sports club in their eyes continues to be a club in which the members are gentlemen on the same level. That was the first condition. They have not succeeded in freeing themselves

from it. That is why, in rowing for example, they formerly declared every manual worker a professional. The university rowers wished to preserve in this way the aristocratic hall-mark of their favourite sport. It took a long time to put an end in theory to such medieval legislation. When it will disappear in practice no one knows."

4. fairness, and fair play
5. peace

Hans Lenk had pointed out that "citius, altius, fortius" may lead us astray, given the dangers for humaneness of politics and commercialism. Grupe tells us that Lenk had added "*humanius*" - but actually, at this reference, Lenk also includes *pulchrius* (more beautiful) "to correspond to the five Olympic rings." (1982b, p. 228).

Grupe warns us of today's dangers, and asserts that we need a new definition and a new legitimacy. On his account, Olympism today is about:

1. Education, self-fulfilment, effort
2. Fairness
3. Peace, toleration, anti-discrimination
4. Sport for All
4. *Pierre de Coubertin*

Now let us remind ourselves of the considered ideas of the founder of the modern Olympic Movement, Pierre de Coubertin. His mature article "The Philosophical Foundations of Modern Olympism" (1935a) clarifies the idea of Olympism: It is:

1. A religion of sport (the religio athletae).

"I was right to create from the outset, around the renewed Olympism, a religious sentiment (transformed and widened by Internationalism, Democracy and Science)... This is the origin of all the rites which go to make the ceremonies of the modern Games." (p. 131)

Roesch (1979), however, argues that this is to misunderstand the nature of the religious life:

"Religious life and cultic expressions take part in other forms and contents, such as gesture, attitude, ritual dance, prayer,

speech and rites. The individual athlete, no matter what his religion, denomination or ideology, lives and acts, according to his religious conviction as a Christian, Moslem, Buddhist, Jew and so on... "Olympism" can't take the place of that" (p. 199).

Roesch calls the ritual elements of Olympism consciously created by de Coubertin "pseudo-cultic" expressions (p. 200), and he proposes four central values of Olympism, which seem to be entirely secular: Freedom, Fairness, Friendship, Peace.

2. An aristocracy, an elite (but egalitarian and meritocratic)
3. Chivalry (comradeship and rivalry - suspension of exclusively national sentiments)
4. Truce (the temporary cessation of quarrels, disputes and misunderstandings. "... to interrupt their struggles for a moment in order to celebrate loyal and courteous muscular Games".
5. Rhythm (the Olympiad)
6. The Young Adult Male Individual. "It follows from what I have said that the true Olympic hero is in my view the adult male individual", (p. 133) who alone should be able to enter the Altis, or sacred enclosure. This means that team games will be at best secondary, taking place outside the modern Altis ("...fittingly honoured, but in the second rank."). It also means that women "could also take part here if it is judged necessary", although de Coubertin himself thought that they had no place even in the second rank. He says:

"I personally do not approve the participation of women in public competitions, which is not to say that they must abstain from practising a great number of sports, provided they do not make a public spectacle of themselves. In the Olympic Games, as in the contests of former times, their primary role should be to crown the victors." (p. 133) He is at least consistent on this:

"I still think that contact with feminine athletics is bad for him (the modern athlete) and that these athletics should be excluded from the Olympic programme" (1934, p. 129). "As to the admission of women to the Games, I remain strongly against it. It was against my will that they were admitted to a growing number of competitions". (1928, p. 106).

There are very important corollaries of this kind of statement. For example, those who simply disparage the Muslim doctrine of "separate but equal development" should notice the echoes of that view in de Coubertin's work, in the practice of the Ancient Olympics, and in the educational ideology of single - sex schooling throughout Europe. And those who, on other issues, call upon the authority of the thought of the Coubertin or of ancient practices to support their views, should notice that such "authority" does not necessarily derive from justifiable principle.

7. Beauty (artistic and literary creation - "intellectual manifestations organised around the Games", so as to promote "civilisation, truth, and human dignity, as well as... international relations.")

8. Peace, promoted by mutual respect based on mutual understanding.

9. Let us also add: participation and competition. De Coubertin (1935b, p. 19), said in London in 1908:

"Last Sunday, in the course of the ceremony organised at St Paul's in honour of the athletes, the bishop of Pennsylvania recalled this in felicitous words: "the important thing in these Olympiads is less to win than to take part in them"... Gentlemen, let us bear this potent word in mind. It extends across every domain to form the basis of a serene and healthy philosophy. The important thing in life is not victory but struggle; the essential is not to have won but to have fought well".

5. Avery Brundage

Just to show how things change over a very short period of time, consider the views expressed by the former President of the IOC, Avery Brundage, in terms that remained fairly standard (although under threat) into the 1980's:

"The first and most important of these rules, for good reasons, was that the Games must be amateur. They are not a commercial enterprise and no one, promoters, managers, coaches, participants, individuals or nations, is permitted to use them for profit".
(1963, p. 30)

The Olympic Games were revived by the Baron de Coubertin to:

1. bring to the attention of the world the fact that a national

program of physical training and competitive sport will not only develop stronger and healthier boys and girls but also, and perhaps more important, will make better citizens through the character building that follows participation in properly administered amateur sport;

2. demonstrate the principles of fair play and good sportsmanship, which could be adopted with great advantage in many other spheres of activity;

3. stimulate interest in the fine arts through exhibitions and demonstrations, and thus contribute to a broader and more well rounded life;

4. teach that sport is play for fun and enjoyment and not to make money, and that with devotion to the task at hand the reward will take care of itself; the philosophy of amateurism as contrasted to that of materialism;

5. create international amity and good will, thus leading to a happier and more peaceful world." (p39)

The Philosophical Anthropology of Olympism

What are we to make of this bewildering welter of ideas, offered by various writers as values, aims, goals or principles of Olympism, the Olympic Movement or the Olympic Games? The ideas so far presented are highly suggestive, but they are not systematic or coherent, so we need to try to find a way to organise our thoughts.

My topic is "ethical aspects of the Olympic Idea". However, it is not possible to do ethics without a philosophical anthropology - without having a conception of the human being first.

So what I want to say is this. If I'm thinking about ethical aspects of Olympism or ethical problems facing the Olympic Movement, I need first of all to know what I think Olympism is. And the first thing that Olympism seeks to be, is a philosophical anthropology.

Now, a philosophical anthropology is a theory of the human being. Social anthropology, practical scientific anthropology, is the investigation of whole cultures which are preferably, from the point of view of the researcher, quite alien to the researcher's own society. If I'm British and I investigate Britain, I'm a sociologist.

If I'm British and investigate a group of people whose lives, language, culture and ideas are foreign to me I'm a social anthropologist. A social anthropologist investigates the living instantiations of human nature - the quite different kinds of human nature that are to be found around the world - practically, scientifically, through observation and so on.

What a philosophical anthropologist does is to create a theory about human nature in general. It's thinking about the human being at its most general level. Hoberman (1984, p. 2) writes about the differing political conceptions of sport, but finds it necessary to refer to several levels of explanation and theorising:

"(Different societies) ...have distinct political anthropologies or idealized models of the exemplary citizen which constitute complex answers to the fundamental question of philosophical anthropology: "What is a human being?"

He quotes John F. Kennedy as a representative of "centrist neo-Hellenism":

"... the same civilisation which produced some of our highest achievements of philosophy and drama, government and art, also gave us a belief in the importance of physical soundness which has become a part of Western tradition; from the mens sana in corpore sano of the Romans to the British belief that the playing fields of Eton brought victory on the battlefields of Europe". (p. 21)

In order to try to fill out just what were the ideas that have been handed down from classical times, to be reinterpreted (by de Coubertin and others) we need to examine two central ideas.

The Ideas of Kalos K'agathos and Arete

Lenk says (1964, p.206):

"Many representatives of the Olympic movement combine these values together to form a picture of the human being harmoniously balanced intellectually and physically in the sense of the Greek "kalos k'agathos".

This is also a theme in Nissiotis (1984, p.64): *"... The Olympic Ideal is what qualifies sport exercise in general*

as a means for educating the whole man as a conscious citizen of the world... The Olympic Idea is that exemplary principle which expresses the deeper essence of sport as an authentic educative process through a continuous struggle to create healthy and virtuous man in the highest possible way ("kalos k' agathos") in the image of the Olympic winner and athlete".

Eyler (1981) pursues the meaning of the Olympic virtue of excellence in performance and in character, through Homer, early philosophers, Pindar and Pausanias. He concludes:

In summary, arete has several meanings - distinction, duty (primarily to oneself), excellence, fame, glorious deeds, goodness greatness, heroism... valour and virtue. Some of the many implications of these meanings contextually are: man is born, grows old, and dies; performance is not without risks; winning is all; man achieves by his own skills... human performance is the quintessence of life; and finally, man is the measure of all things and the responsible agent" (p. 165)

He quotes Kitto (1951):

"... what moves a Greek warrior to heroism is not a sense of duty as we understand it, i.e. duty towards others, it is rather a duty towards oneself. He strives after that which we translate virtue or excellence, the Greek "arete" (The Right Stuff)." (p. 166).

Lenk (1982a, p. 166) emphasises the centrality of the ideas of action and achievement:

"The Olympic athlete thus illustrates the Herculean myth of culturally exceptional achievement, i.e. of action essentially unnecessary for life's sustenance that is nevertheless highly valued and arises from complete devotion to striving to attain a difficult goal."

Paleologos (1982, p.63) echoes the mythical origins of the Ancient Games in the deeds of one of the great heroes of antiquity, Hercules:

"With the twelve labours depicted by the bas-reliefs on the two metopes of the Temple (of Zeus), the world is presented with the content of the moral teachings which Olympia intended with the Games".

The idea is that the sculptures of the demi-God Hercules should

stand as a role model, especially for the athletes who were there to train for the Games, of physical, moral and intellectual virtue:

"... Hercules is shown bearded, with beautiful features,... a well-trained body, fine, proportioned muscles, ... as a representative of the "kalos k'agathos" type, where the body is well-formed and harmonious, the expression of a beautiful soul, and the face radiates intelligence, kindness and integrity", (p.67)

Nissiotis concludes (1984, p.66):

"The Olympic Idea is thus a permanent invitation to all sportsmen to transcend... their own physical and intellectual limits... for the sake of a continuously higher achievement in the physical, ethical and intellectual struggle, struggle of a human being towards perfection. "

So: a philosophical anthropology is an idealised conception of the human. If we ask ourselves what the Olympic Idea is, it translates into a few simple phrases which capture the essence of what an ideal human being ought to be and to aspire to. From the above, I think we might suggest that the philosophical anthropology of Olympism promotes the ideal of:

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

That's the general idea - a conception of the human being who is capable of being and doing those things.

Ethical Applications

Then we ask ourselves: and how does that relate to ethical aspects of participation in sport?

1. The first way of looking at this is as follows: when you state the philosophical anthropology of Olympism - when you describe

what the ideal conception of the human being is - does that statement itself straight away throw up any ethical principles? Well, obviously it does. The specification is already packed with ethical indicators.

First of all, for example, there is the value of respect for persons. If you are interested in individual development you are obviously interested in individuals - which raises some interesting questions about team games, but we may discuss that later. If you have a concern for someone's development it is very difficult to do that without respecting them and their rights. So already my philosophical anthropology draws with it certain values and makes me do certain things in practice.

The second value is one which you can call equality, or fairness, or justice and it draws with it other subsidiary values. Anti-discrimination is one; and three examples are race, class and gender. If you seriously believe in fair play, if you seriously think that the athlete is a person who fully understands and fully respects the conventions of fair play, what follows that? You have to take a stand on equality and support it - you just have to.

2. The second way of looking at this is as follows: when you have decided what ethical principles you ought to be committed to if you subscribe to the philosophical anthropology of Olympism, you are not out of the woods yet! For it still remains to be argued *which* principles are to be applied in *what way* to particular examples in ethical dispute. How might all this be beneficially worked out in practice?

Two Examples

1. The drugs issue

Is it permissible or wrong to take drugs in sport? A knee-jerk reaction is to say: drugs are wrong and they should be banned, so let's set up an apparatus to ban them. I'm not saying that's wrong, but look at the values that underlie that conclusion. Does that respect the individual autonomy of the athlete to take decisions for him/herself? I'm working back to the ethical aspects of the philosophical anthropology. If I really believe in that philosophical anthropology and I really believe in the values that it throws up,

then they should apply in practice. And if you're not going to apply them in practice then you don't fully believe in them. Here we see a punitive authoritarian response to an issue and not an educative response to an issue; and didn't we say that one of the things we were interested in was human development?

I would rather appeal to drug users to consider the values within Olympism, and to try to square them with drug taking. I would want to say to someone who is taking drugs, "is it fair to other competitors"? If the answer is no, then that might be why drug taking is wrong. Or I might say that in taking drugs are you being an instrumentalist - a self - instrumentalist, in using your own body as an instrument to success. If we are sincerely interested in human values such as respect for persons (which includes them not being used as a means to an end but that they should be seen as ends themselves) then is wrong for them to be used (even by themselves) as an instrument.

Much of the drugs debate really irritated me because it seemed as though people were appealing to principles that they weren't really prepared to regard as principles. For example, some people said that drug-taking is wrong because it removes the competition from the running track to the pharmaceutical laboratory, making the competition not between athletes but between people in white lab coats. I would say that, if someone believed in that principle, he ought to be able to follow it up a little bit: would he agree, then, that we should not remove competition from the track to the physiology lab, or the psychology lab, to the nutritionists's lab or the medic's table? If all those things are permissible, there is not a very good reason why it shouldn't be removed to the pharmaceutical lab. What's wrong with that kind of argument is that it pretends to a kind of principle and then contraverts it. It refuses to allow that principle to run and run, it just wants to apply that principle to the drugs issue. Now that looks to me like the unprincipled use of a principle.

2. Equality

Take equality, the anti-discrimination issue. If we really do

believe in equality, we really do believe in anti-discrimination. If we really do believe in anti-discrimination then lets see it applied. On the race issue in South Africa: it was quite clear that there was racial discrimination - The Group Areas Act was quite explicitly a racially divisive act. If you are against that kind of thing, then you have to oppose it. If it is so blatant, you have to oppose it blatantly, and to the credit of the IOC that's what they did. They didn't say "Well we don't like your politics and we don't play with people whose politics we don't like". (If we all said that no-one would play with anyone!) They said instead: you can't play sport with people who don't play sport properly; and you can't play sport properly unless you have equality of opportunity and equality of treatment and consideration.

A related example: why is it then that with countries who don't permit women to participate virtually at all, we permit their men to participate in the Olympic Games? If you really believe in Olympism as philosophical anthropology and the values it generates of equality, justice, fairness to all, we have no answer at present. This is a very thorny issue for the IOC and its President. It brings up the difficult matter of the definition of equality. What is wrong with separate development? What is wrong with pouring a lot of money into women's sport and not allowing men to compete?

Another example: social class. If you are really committed to equality and fairness then you will seek to eradicate important distinctions on the basis of social class, and in my view that is what the amateurism debate was all about. It was all about an absurd and historically generated class-based idea of who could participate at what. Years ago in equestrian events you could only participate if you were an officer and not in other ranks. Creative NOCs promoted some members to officer status for the period of the Games and then demoted them afterwards! The idea, I suppose, was that, if you are committed to the value of equality, then such inequalities should not have been permitted in practice - and it deserved to be subverted.

I recommend that you try taking this route: try thinking about what your basic values are and then try to work them through

to the conclusion; or begin with a conclusion and work all the way back to the principles. What I'm trying to say is that you can look just at these principles that Olympism is trying to throw up and see how they can be applied, or you can ask yourself how would an Olympist, a person who is committed to certain principles approach a particular ethical issue like drug taking or anti-discrimination.

Conclusion

I have tried to present many examples of ethical aspects of the Olympic Movement. More importantly, though, is that I have tried to suggest, with examples, a systematic method of arriving at principled judgements *about* ethical matters *through* the values of Olympism. Our answers to our ethical dilemmas must resonate with a previously established set of values which relate to the philosophical anthropological nature of Olympism. We should be trying to make an argumentative relationship, a reasoned relationship, between principles, values and practical outcomes.

There is no guarantee that even people who agree at the level of principle will agree on particular practical applications, since there are so many other variables. But at least we should be able to assess, from the various arguments, who has made a proper appeal to his own principles.

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CULTURALISM AND EDUCATIONAL VALUES OF OLYMPISM

by Prof. Hai REN (*CHN*)

I. Introduction

The Olympic Movement is a social movement, attempting to "contribute to building a peaceful and better world" as the Olympic Charter declaims¹. The basic logic idea of Olympism, initiated by French educator Pierre de Coubertin, is to start with promoting harmonious development of individuals, further, to enhance the society since a better society has to be made by better persons, and finally to built a peaceful and better world since the world is consisted of many societies. Therefore the core of Olympism lies in a harmonious development of individuals. The extraordinary thing is that Olympism heavily relies on sport, trying to use sport as its main practical tool to reach its noble goals, thus a linkage between a social movement and sport is formed. That makes the Olympic Movement different from any other similar social movements. Olympism expects many great valuable things from sport and use sport to cultivate various fundamental social values and universal ethical principles such as balanced development of personality, equality for all people, fair play, healthy life style, positive attitude towards to life as the Olympic motto refers "Citius, Altius, Fortius", non-discrimination, honor for talent, respect for the loser, friendship, solidarity, international understanding, peace, justice, democracy etc.

Does sport have the capacity to fulfill such a high requirement imposed by Olympism? The question seems difficult to answer, for we got an extremely contrary picture when looking at the reality. As a two-edged sword sport is capable of various doings with different purposes, both desirable and undesirable.

On one hand, sport may make many good things happen. We have had enough evidences in both antiquity and the contemporary time. For instance, ancient Greeks had successfully used sport to construct

their brilliant civilization. Sport, as an inseparable part of their culture and education had played an essential role in various aspects of their social life and contributed a great deal to the splendid Greek civilization whose impacts we still feel clearly even today. Many outstanding philosophers, politicians, artists and ordinary free citizens in the ancient Greece had their life linked to sport in one way or other. In ancient China, sport games, such as ball kicking, archery and others, had been used as the important means to cultivate moral qualities and to enforce the social order.

When Coubertin was trying to initiate the Modern Olympic Movement obviously he was intended to follow the footsteps of the ancient Greeks and make sport even a greater instrument for an ambitious grand social reform. He viewed "sport is not a luxury activity, or an activity for the idle, or even a physical compensation for cerebral work. It is, on the contrary, a possible source of inner improvement for everyone"² "Olympism may be a school of moral nobility and purity as well as physical endurance and energy"³.

However, on the other hand, it is also true that sport may involve with all sorts of problems and misbehaviors which are difficult to handle, such as spreading drug abuses, increasing violent accidents inside and outside sport arena, various scandals from cheating to bribery and many other social problems which are strongly against Olympism.

What makes sport, the main tool of Olympism, so different? We have to turn to culture and education for the answer.

II. Functions of culture and education in Olympic Movement

1. Culture and education ennoble and purify Olympic sport.

Being a type of physical activities, sport works directly on the physical dimension of human beings and closely linked with their bodily senses, it would be easy to evoke various material desires and to become external value oriented while tends to neglect or despises the non-material values. Moreover, since sport takes the form of competition, a direct face-to-face confrontation, it is not difficult to stimulate aggressive feelings within players and spectators, making them inhuman, indulged in wild passion, resulted

in uncivilized behaviors, even moral degeneration. Especially at this highly commercialized and industrialized world sport could play a role as, bad as a devil. Modern history has witnessed too many cases to reveal the ugly side of sport.

How to bring the potential advantages of sport to their full play while minimizing its negative aspects, as Olympism suggests "to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity"?

The only answer for that is to blend sport with culture and education and to put the cultural and educational values at the top priority in the Olympic Movement. Only in this way can sport be purified and ennobled as a proper means to realize the noble goals of Olympism, and become a "driving force behind the philosophical ideology of Olympism"⁴. This is why leaders of Olympic Movement all focused on the relationship of sport and culture and education, as Coubertin pointed out "The sole mission of the Olympiads is not to exalt physical strength. On the contrary, they must also be intellectual and artistic"⁵ Samaranch also stated clearly, "Without education Olympism could not attain its noble objectives."⁶ In his view Olympism surpasses sports. It is inseparable from education in its widest and most complete sense. It combines physical activity, art and the spirit and tends toward the formation of the complete man."⁷

Moreover, Olympism insists on a close combination of sport and various cultural forms thereby to make the Olympic Movement a grand aesthetic campaign, full of a noble artistic atmosphere to invoke the people's desire for appreciating and pursuing truth, benevolence and beauty.

It is the emphasis on combination of sport with culture and education that makes the Olympic Movement unique. It is culture and education that has formed the essential reason to justify the existence of the Olympic Movement.

2. Culture and education set the value judgment for the Olympic movement

Since 1980's the Olympic Movement has had a close connection

to all essential social sectors due to a series of reform carried out from that time. The strong and profound interactions between Olympism and society has led the Olympic Movement into a new dynamic stage and, at the same time, resulted in a variety of problems which are related not only to sport but also to a broad range of social factors, such as politics, economy, morality, environment and so on. Olympic issues have become so complicated that demand a basic principle for decision making. What is the fundamental principles upon which right decisions can be made in dealing with today's Olympic problems? Once more, we can find the answer based on those cultural and educational values of Olympism. These values should serve as the basic criteria to shape and direct the development of the Olympic Movement and to prevent it from any sorts of political and economic abuses. The basic contents of the Olympic Movement are all stemmed from the cultural and educational concerns, so we not only have sport competitions but also have the Olympic solidarity ready to give help, the International Olympic Academy and National Olympic Academies to educate, the splendid Olympic museum and attractive Olympic arts festivals to offer the true beauty of sport, youth camps for friendship. So we have witnessed the Olympic arena being the only one in the world forbidding commercial ads and the persistent fighting against doping in sport. Without culture and education we even could not tell why things like drug abuse, cheating and sport violence are all wrong. Moreover, the Olympics, as an international phenomenon, may stir up a variety of conflicts due to the fact of their diversified participants with different social and cultural backgrounds. To avoid this the Olympic Movement has to have the certain fundamentals shared by all participants, an accepted standard of behaviors for everyone, and a general guideline for its development. The fundamentals, standard and guideline could not be anything else but the cultural and educational values for a harmonious development of human beings and world peace. These values are vital to all human beings as well as widely accepted by all nations, therefore they are suitable to be the foundation of the Olympic Movement.

Olympism up held the banner of culture and education is to up help the spiritual banner of mankind.

3. Culture and education set the Olympic Movement an example for other sport forms

Sport, as a multidimensional social phenomenon, may be for different purposes such as recreation, enjoyment, relaxation, self development; it may target at different social groups of children youth, adults and elderly; it may take place in various social settings, like family, community, district, work site, fitness club and so on. So there are various forms of sport. All these forms of sport have the same questions, in various degrees, related to culture and education. The values emphasized, goals pursued, and the practical models set by Olympism would have positive influences on all those sport forms in one way or other and help them keep on the right track to serve the human beings.

III. Current problems in Olympic culture and éducation

Since Olympic culture and education are so important to the Olympic Movement, they have to be carefully observed. The following issues related to the Olympic culture and education may deserve our special attention.

1. Olympic education has not obtained enough attention

Many evidences have indicated that educational values of Olympic sport have been put in the secondary place by some sport officials, coaches, journalists, even players themselves in comparing to its material gains. So we have all witnessed the disproportional ratio of cultural and educational programs of sport in comparing with the huge commercial advertisements of sport in all forms of mass media; sport has been used more frequently as a pure entertainment, pursuing profits; the external material values are treated superior to the intrinsic educational values; the Olympic Games are regarded merely as a magnificent big show and athletes as great circus performers; in many countries the Olympic educational activities are overshadowed by the powerful athletic programs, many national Olympic academies are in inactive status; the lack of subject to introduce Olympism in the curriculum of

high physical educational institutions; the shortage of publications on Olympic culture and education for general public. All these suggest that Olympic education has, to great extent, being neglected.

We cannot blame the people around us too much for their incorrect image of the Olympics because they have no proper access channels to comprehend Olympism, especially its cultural and educational values. What they have imaged about the Olympics come mainly from the mass media which tends to treat Olympics as show business purely for material reasons.

To keep the Olympic Movement prosperous in the next century and let it continually play its unique role in human society, we have to pay great attention to Olympic education and take efficient measures to reinforce education and stress on the intrinsic values or educational values for fostering sound human beings.

2. Olympic education needs more specific programs

Another issue related to Olympic education is how to make it fit into the diverse social contexts which are so different in terms of economy, politics, religion, tradition etc. Even though the cultural and educational value emphasized by Olympism are universally accepted, how to apply these values to a particular country is still a big question. Olympism has to find various concrete educational patterns in order to get itself more operational in the nations and areas with different social and cultural backgrounds. Moreover a country has to find its own proper format of Olympic education with regarding to main educational objectives to reach, main problems to tackle, target groups and channels for disseminating the Olympic message.

3. Olympic culture needs to be enriched in its content

The 20th century is the century of industrial revolution sweeping over the world and the Western culture becoming the main stream of the human society. However at the eve of the third millennium more evidences have indicated that both industrial society and the Western culture have to be improved and reformed in order

to fit in the post industrial age in the 21st century. A new trend of cultural diversification is gradually taking its form.

Since the modern Olympic Movement emerged from the Western industrial world it is not surprising for it to take as much as possible from industrial society and Western culture. This practice did promote the growth of the Olympics and made it developed so rapidly during the past one hundred years. But it also made the Olympics tend to be mono-cultural and lack of non-western cultural components. This situation has already become an obstacle to the further development of the Olympic Movement and made it difficult to have the widest appeal.

Obviously, the future development of Olympic Movement means not only its cultural expansion in the spatial dimension but also in its connotation. The Olympic mono - cultural pattern based mainly on the Western one needs to be transformed into a multi - cultural type which is composed of all cultural element of the world. Of course, the task is not easy to be carried out, for it does not mean simply to pile up different cultural elements in a disorder manner, on the contrary, Olympic culture should be like a melting pot in which different cultural factors can be integrated into a new universal one.

IV. Suggestions to enhance Olympic culture and education

1. On Olympic education

With regard to promoting Olympic education, the following suggestions may be taken:

1) To reinforce the importance of Olympic education through all possible means and organizations disseminating the fundamental value and ideas of Olympism among the youngsters, especially the Olympic athletes. Let everybody be aware that Olympics refers not only the best sport performance, physical excellence but more importantly the basic values like harmonious development, fair play, friendship, respect for ethical principle, world peace and international understanding. It is a pleasure to see that a specialized committee of the IOC in charge of the education has

noticed that, and tried seriously to improve the Olympic education.

2) To set up Olympic research and educational organizations in universities. It is clear that the task of Olympic education cannot be efficiently carried out only by NOCs because they are too much occupied with various sport affairs. So educational institutions, especially those high educational ones, in each country have to be brought in. More and more Olympic research centres or institutions appeared in various countries in recent years seemed to response to this particular demand.

There are certain advantages for high educational institutions to deal with the Olympic education: Firstly, university is the place of large number of young people gathering and university students are the future teachers, leaders, experts and parents and will play an important role in future society. They are the ideal Olympic messengers to carry the Olympic ideal to every corner of the society. Secondly, Olympic education is not ought to be offered as simply as a stereotyped propaganda, instead it needs a careful research. It is true that the basic ideas of Olympism is universally accepted, otherwise the Olympic movement would have not been so popular. However the general Olympic ideas have to be interpreted and explained according to the particular culture of the given nation in order to be properly understood. Moreover, the Olympic Movement itself is in a changeable process and constantly raises new questions which have to be analyzed. Therefore Olympic education in fact cannot be separated from research. In the high educational institutions it is more convenient to bring specialists from various fields to carry out the tasks of both Olympic teaching and researches.

3) To strengthen the cooperative relationship among various institutions related to Olympic education such as Olympic museums, archives, Olympic academies, research centers, universities and so on. A special attention should be given to the developing nations.

4) To start regional cooperation in Olympic education and studying. It may be regarded as the first step because it would be more practical and comparatively easier to carried out, for instance, scholars and institutions in Asia, Africa, Europe, Oceania. America

may cooperate on some educational project on the continental bases and communicate more on Olympic education and researches through various symposia, conferences and exchange programs. A communication network may also be set up to stimulate the exchange of all kinds of information.

5) To set up special educational programs for Olympic athletes in educational institutions, especially universities because athletes are living examples of Olympism, they are the role models worshipped by millions of youth around the world.

2. On Olympic culture

With regard to Olympic culture the following suggestions may be valid:

1) To carry out some cross-national or cross-cultural sport studies by international scholar groups in order to systematically and precisely examine the sport in different countries, to identify similarities and differences among different sport culture and to investigate the possibilities for their combination.

2) To organize indigenous sport demonstrations and activities in every Olympic Games to expose the sport heritage in different regions world - wide. Youth sport exchanging program should also be organized in order to let teenagers know the sport forms other than their own.

3) To strengthen the relations between sport and other cultural forms such as fine arts, literature, sculpture, music, architecture and so on. It is not only to give sports an artistic overlook and make them more elegant, but also helpful in refining basic nature of sport and enhancing their value. So various exhibitions and salons related to the Olympics should be held in museums, arts galleries and university halls.

Creation, innovation and reformation are always the key words to the Olympic Movement. The Olympic history is also the history of creation and reformation. The highly developed scientific technology has provided us with more opportunities for carrying out various Olympic cultural and educational programs. In order to ensure the values of Olympism, we have to think new and act new to fulfill our duties as educators.

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SPORT, MORAL EDUCATION AND DEVELOPMENT OF CHARACTER

by Dr. Ronnie LIDOR (*ISR*)

A Child's Plea

Well, here it is another hockey season,
So I am writing you for just one reason,
Please don't scream or curse and yell,
Remember I'm not in the N.H.L.
I am only 11 years old
And can't be bought or traded or sold,
I just want to have fun and play the game
And I am not looking for hockey fame
Please, don't make me feel I've committed a sin
Just because my team didn't win
I don't want to be that great, you see
I'd rather play and just be me
And so, in closing, I'd like to give you one tip -
Remember, the name of the game is
Sportsmanship

Donny Chabot, age eleven Sault
Sainte Marie, Ontario (Smith,
Smith & Small, 1983)

Introduction

The famous American author Ernest Hemingway once said that "sport shows us how to win with honesty and sport shows how to lose with dignity. That means that sport shows us how to live" (Gill, 1982). This idea has been readily accepted throughout the years by sport participants, coaches, managers and the public as a prominent motive why sport is so important for us. The dynamic situations which exist in sport activities should teach us some lessons about behavior, moral education and character.

However, it seems that the beautiful idea expressed by Hemingway is seldom implemented in sport, especially at the high

level of elite performers. For instance, Vince Lombardi, who was one of the most famous and well-respected football coaches in the U.S.A., once said that: "Winning isn't the most important thing; it's the only thing" (O' Brien, 1987). When you read a powerful statement like this from a sport legend, you have to stop for a second and think: Can sport activities really expose us to values about moral, education and "good" character? Can sport activities facilitate the development of character? Theoretically speaking, the answer to these questions should be positive. However, practically speaking, the answer may be negative, unless some initiatives are taken to decrease and even to eliminate the gap between the theoretical level and the practical domain in this matter. More specifically, it seems that it is difficult to educate people through sport activities because of the competitive and winning - oriented demands of these activities.

We can talk about sport, moral education, and the development of character from different points of view. We can take the philosophical point of view, we can focus on the theoretical background of moral education and development of character and we can emphasize the demands of the sport itself as a highly competitive domain in which achieving second place is sometimes absolute disaster.

During the first part of this talk, I would like to take a researcher's perspective on the topic, and during the second part of this presentation I would like to adopt a psychological approach. Both approaches may assist physical educators and coaches to develop an awareness of moral education and character development in sports. It is important to note that the educator has to gain some knowledge about a relevant topic. More importantly, the educator has to integrate (Boyer, 1990) all these fundamentals into an applied approach in order to provide the young participants with a variety of opportunities for moral education and development of character during sport and physical education activities.

The purpose of this paper is to briefly examine the theoretical aspects of moral education and the development of character in sport, particularly those aspects which emerge from research, and, mainly, to focus on a practical approach that can be utilized

by practitioners in their work with kids and youth. This approach emphasized the psychological and sociological characteristics of youth programs.

The first part of this paper presents two theoretical concepts of moral education: (a) approaches of moral-reasoning (Bandura's social learning approach and Kohlberg and Haan's structured-developmental approach), and (b) selective research findings on moral development (Bredemeier & Shields, 1993).

The second part of this paper focuses on the applied aspect of the development of character. Critical considerations in character development are reported, followed by an emphasis on some practical implications for the teaching and coaching domains (e.g., Weinberg & Gould, 1995). These suggested implications take into consideration the main elaborated points from the first part of the paper.

It is believed that if these practical implications do exist, then "... the teaching of sport entails the initiation of children into a form of life which, because it involves the acquisition of skills, the development of practical knowledge, the active nurturing of admired human qualities, as well as moral understanding and conduct, is in effect a form of education" (Arnold, 1984, p. 280).

Approaches of moral reasoning

Two views about moral reasoning in general and about attitudes and behaviors in sport in particular, have been extensively reported in the literature (e.g., Bredemeier & Shields, 1993; Weiss & Bredemeier, 1990). These approaches attempt to explain how the individual learns to carry out an act that is defined as "right" or "wrong". For this paper, **moral reasoning** is defined as "the decision process in which the lightness or wrongness of a course of action is determined".

The social - learning approach

According to the social-learning approach, which is mainly based on Bandura's (1977) work, an individual learns how to make a "moral" decision by: (a) watching what others do and do not do,

(b) perceiving reinforcements and penalties provided for one's behaviors, and, (c) exhibiting behaviors in an effort to fit in with one's peer or comparison groups (Weinberg & Gould, 1995). The social interactions of an individual, i.e. a 12-year old basketball player who watches his teammate foul an opponent aggressively while penetrating to the basket and who is then congratulated for this action by his coach, and also his environment, affect the moral development of this individual most.

The structured - developmental approach

In contrast to the social - learning approach, the structured - developmental approach emphasizes the internal thought process more than the observed actions of an individual. Two structured - developmental approaches have been discussed in the physical education and sport sciences: Kohlberg's and Haan's (e.g., Bredemeier & Shields, 1993; Weinberg & Gould, 1995; Weiss & Bredemeier, 1990). Although Piaget (1965) and Gilligan (1977) also provided structured - developmental explanations to moral reasoning, Kohlberg's and Haan's models are more accepted by researchers and educators in the motor domain. According to Kohlberg (1984) there are six stages of moral development. In each six-stage sequence the individual progresses in his/her ability to take the role of others, e.g., to understand others' needs and judgments. Weiss and Bredemeier (1990) not only described Kohlberg's model in detail, but also provided sport illustrations for each stage of the model.

Haan's model on moral development was developed based on research of people's interactive behavior in everyday life situations as well as simulated game contexts (e.g., Haan, Aerts & Cooper, 1985). Haan proposed a 5-level model in which the individual progresses in three main perspectives: Moral balance, moral dialogue and moral levels. As was pointed out earlier in Haan's model, Weiss and Bredemeier (1990) provided unique sports examples at each level of the model.

Although both models were not originally developed for explaining moral development in sport situations, sport psychologists

and sport sociologists have been using the six-stage model of Kohlberg and the 5-level model of Haan to describe moral sequences in sport activities. These two models, as well as the social - learning approach, also assisted researchers in the areas of sport psychology and sport sociology in examining moral development in empirical inquiries.

Research findings on moral development

Researchers in sport psychology and sport sociology have shown little interest in the area of moral development. Weiss and Bredemeier (1990), in an excellent review of the literature on moral development in sport, provided three explanations for the lack of empirical investigations on moral development: (a) the belief exists that morality is a personal or a philosophic concern and not one appropriate for scientific investigation, (b) some individuals question the idea whether research on morality can be useful, and, (c) many individuals feel that the job of nurturing moral growth should be left to parents, academic classrooms, and religious institutions, and not to teachers and coaches in the physical domain. In addition, it should be pointed out that some methodological concerns can be observed in the moral development investigations which may weaken the research paradigm. Consequently, our ability to generalize from one particular case to a large population is somewhat limited.

Studies on moral development can be classified into three categories: description, explanation and application (Bredemeier & Shields, 1993). These three-type studies attempt to provide an inside look at moral aspects of children participating in sport vs. children not participating in sport, and of youth participating in sport vs. youth not participating in sport.

Under the first category of descriptive studies, we can observe investigations that examine the impact of sport competition on children's cooperation and altruism (Kleiberg & Roberts, 1981), the effect of cooperative game programs on children's willingness to share (Orlick, 1981), and the effectiveness of a combined instructional and modeling program on negative behavior of boys

in physical education activities (Giebink & McKenzie, 1985). Although there is no clear-cut evidence for the positive effects of these interventional programs on moral development and moral awareness, it seems that behavior modification can be positively achieved by participation in moral-emphasized educational programs.

Other investigations (e.g., Bredemeier, 1984; Hall, 1981) which used Kohlberg's theory of moral development revealed differences between moral thought and sport action among children and among athletes vs. nonathletes. For example, Hall (1981) found that collegiate basketball players' moral reasoning maturity was lower than that of their college peers.

Under the second category of explained studies, we can observe an interesting line of research which was conducted by Bredemeier and her colleagues (Bredemeier & Shields, 1984, 1985, 1986; Shields & Bredemeier, 1984). In these investigations, an attempt was made to set the stage for theory-building about moral thought and action in sport settings. For example, Bredemeier and Shields (1984) reported that "life" reasoning maturity scores were higher than "sport" scores among a sample of 120 basketball players, swimmers, and nonathletes. Bredemeier and her colleagues speculated that "just as sport may be a "world within a world", existing within and connected to the real world, so game reasoning does not completely displace or render inoperative basic moral understandings" (Bredemeier & Shields, 1993, p. 595-596).

Finally, under the third category of applied studies we may examine what conditions and strategies enhance participants' moral growth, and what factors are essential to facilitate moral development. A good example of researchers who worked in the field with children was Hellison (1985, 1993; Hellison, Lifka & Georgiadis, 1990). In his work with at-risk youth in Chicago, Hellison developed a model in which "good characteristics" of behavior such as self-responsibility and self-control, were emphasized. Although more empirical work is needed on Hellison's pedagogical recommendations, this kind of model is suggested for physical educators to promote moral values throughout their practical work with children and youth.

In a recent study (Lidor & Nagal, a manuscript submitted for publication) that was conducted on young Israeli participants in school-settings, a 4-month interventional program enhanced classroom behaviors, self-discipline, self-image and academic achievements of sixth-grade children. In addition to its educational goals, the program was designed to develop character through physical activities.

Educational programs which were developed through empirical inquiry as well as practical experience of educators may strengthen the link between moral development as a theoretical framework far from the world of sport, and the moral and character considerations to be applied by coaches and physical educators. Furthermore, although research has not yet explained all the aspects of moral development in sport, practitioners have to be more intensely involved in an attempt to enhance moral and character development through organized sport and physical education activities.

Critical considerations in character development

Although the concept of "character" can be defined in many ways, for the purpose of this and the subsequent parts of this paper it is suggested Shields and Bredemeier's (1995) view be used. In their recent book entitled **Character development and physical activity**, they recommend that four virtues be included in the concept of character: compassion, fairness, sportspersonship and integrity. These four virtues should be taken seriously into consideration when coaches and physical education teachers are attempting to develop character through physical activity.

Broadly speaking, sport and physical activities do not promote, develop or facilitate character and its unique virtues. However, **appropriate and efficiently - designed physical activities** may enhance character development. If the goal of the coach or the physical educator is to stress the concept of character development, he/she has to adopt a plan that is based upon this goal. It is impossible to conduct a regular physical education program and to assume that a character development process occurs by itself. This is probably the basic instructional mistake of many educators.

They would like to develop character through game activities; however, they do not create a suitable learning atmosphere for this to occur.

Weinberg and Gould (1995), in a new sport psychology book entitled **Foundations of sport and exercise psychology**, emphasized the role of educators in the physical domain to positively influence character behavior and development. According to Weinberg and Gould, there are three critical considerations in character development:

a) Educators should consider the **double-sided role** of winning by focusing on moral lessons and not only on the winning process.

b) Educators have to create learning environments in which the ability of the learners **to transfer** the learned ideas is centered. It is a highly-achieved learning goal to create transfer situations, but educators should spend more time on discussions, conversations and observations on the transferability and the generalizability of ideas.

c) Educators should set **realistic goals** during the learning process. The expected outcomes from the learning course should be matched to the participants' abilities and their skill level.

Each one of these three recommended critical considerations is difficult to achieve. Moreover, they are difficult to maintain. The important key in implementing these considerations is to act as if they are the most relevant teaching and instructional aspects of the program. In the next part, we will demonstrate a few strategies for applying these considerations.

Practical implications for teaching and coaching

Recently-published books by Weinberg and Gould (1995) and Shields and Bredemeier (1995) have brought to the readers some useful moral and character implications for teaching and coaching. For example, Weinberg and Gould proposed a six-phase strategy that can be used during physical education classes or at any other organized sport activities. These six strategies are based on the social-learning and the structured-developmental approaches to moral development that were discussed before in this paper.

The six strategies are:

- Strategy 1: Define sportsmanship in your particular context.
- Strategy 2: Reinforce and encourage sportsmanlike behaviors and penalize and discourage unsportsmanlike behaviors.
- Strategy 3: Model appropriate behaviors.
- Strategy 4: Convey rationales:
 - Emphasize "why".
 - Emphasize the "intent" of actions.
 - Emphasize "role taking".
 - Emphasize empathy.
- Strategy 5: Discuss moral dilemmas.
- Strategy 6: Build moral dilemmas and choices into practices and classes.

In their book, Weinberg and Gould (1995) provided specific guidelines on how to implement each of these six strategies. In addition, they proposed a written code of sportsmanship for a youth sport program (see p. 488).

Shields and Bredemeier (1995) suggested similar practical implications for teaching and coaching. However, they broke down the implications separately for coaches, athletes, sport administrators and parents. For example, they recommended that coaches reflect thoroughly on their own coaching philosophy and objectives. If the coaches's philosophy does not fit the recommendations to be followed in these programs for character development, the desired educational outcomes will probably never occur. Shields and Bredemeier also argue that coaches should tailor their styles and emphases to the appropriate age level. If the target is to educate children and youth, they have to be provided with the appropriate models and guidance on how to execute this target. One of the more interesting practical recommendations that was given by Shields and Bredemeier has to do with motivation. In their opinion, coaches should minimize extreme motivations for sport participation. If the motive to take part in the activity comes from within the child, he/she will communicate better with the coach, and will apply his/her moral guidance.

Shields and Bredemeier (1995) proposed three recommendations for athletes. One dealt with the responsibility of the athletes when

participating in sport activity. They suggested that athletes need to take the ultimate responsibility for their own behavior, and that they must be aware of all the circumstances that might exist at the end of a moral or immoral act.

Four recommendations were proposed for sport administrators. Among the recommendations were that sport administrators should ensure that moral educational goals are not neglected in sport programs, and that they should provide opportunities for members of different teams to work cooperatively toward achieving short goals. The recommendations for parents were that they should be more involved with the program and that they should be more aware of the coach's philosophy and his/her demands from the young participants.

More guidelines on how to facilitate character development through sport activities can be found in Orlick's (1988) cooperative games program, Hellison's (1985) involvement strategy suggestions for physical educators, Lumpkin, Stoll and Seller's (1994) applications for fair play, Thompson's (1995) positive coaching program, and Miller, Bredemeier and Shields' (1997) sociomoral program through physical education.

A final educational remark

Too many reports have been released recently which focus mainly on the lack of moral behavior and character, as well as on the low values of sport ethics, not only among active athletes, but also among college coaches and sport administrators (e.g., Dealy, 1990; Funk, 1991; Miracle & Rees, 1994; Ryan, 1995; Sperber, 1990). Based on these published reports two leading questions may and should be raised:

1) Is it possible to emphasize moral education and character development through sport activities in spite of the public's demand to achieve a high level of proficiency at almost any cost?

2) Assuming that moral and character development can be integrated by appropriate youth sport programs, what are the chances of the participants to be able to transfer the learned moral actions from a pure and well - supervised environment to real life competitive situations?

Presumably, despite the sincere efforts of all those involved in this topic, these questions will remain vague and open for new suggestions. We can provide some "food for thought" for researchers and educators who have an interest in promoting moral education and development of character, by quoting Sir Roger Banister in his foreword to McIntosh's (1975) *Fair Play* book: "Sport, which occupies the professional time of a few and the spare time of many, is a fit study for ethics". However, "... there is all too much evidence that young people learn lessons from sports that most of us would rather they not learn" (Thompson, 1995, p. 109).

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DEMOCRACY, EDUCATION AND SPORT

by Dr. Doris R. CORBETT (USA)

INTRODUCTION

THE MYTH OF SPORT AS VEHICLE TO DEMOCRATIZATION

It is frequently argued that sport is one of the few areas of our respective societies in which class distinctions are not important. There are a number of research studies from several countries which show that inequalities exist in sport on the basis of sex, race, ethnic or socioeconomic background, and age. McKay (1991) writes that it is a myth that elite athletes' sporting excellence inspires ordinary athletes to emulate their heroes. McKay (1991) argues that although there may be some impact on others when performers win international honors, "there is no evidence to suggest this "emulation" does anything whatsoever to democratize cultural activities, including sporting activities because the structural barriers to leisure pursuits still remain" (p. 79). As the world shifts even closer to the actuality of a global village and the terms "new world order", "cultural homogenization", and "westernization" become more frequently apart of a nations vocabulary, the potential for the export of sport become a reality.

As one examine the global landscape, one must note that with the increasing affluence, leisure time, and mass media exposure of sport, there is greater homogenization of the sport participant and spectator preferences regardless of class. This paper will address "Democracy, Education and Sport" from three perspectives.

First, I must point out that the distinct elite versus the common folk dichotomy that has traditionally described the social distinctions in sport is declining. From this perspective, we shall examine the democratization of sport as a system of stratifica-

tion. I will discuss to what extent sport has moved from being an elite form to an equalitarian mass involvement emphasis (democratization) in all facets of social participation.

Secondly, the presentation will look briefly at sport as a democratic - equalitarian movement. This social movement has been aimed at goals which focuses on improving the political, social, and economic status of sport participants. For example, the democratic movement in the USA organized the Olympic Project for Human Rights prior to the 1968 Mexico City Olympics. The sporting democratic dogma holds that sport and athletics *be of the people* (participants), *for the pleasure of the people* (participants), and *run by the people* (participants). It is an "humanitarian" approach to sport which aims at emphasizing genuine concern with the welfare of fellow competitors instead of focusing on the elimination or annihilation of one's opponent. The democratic movement vilifies the undesirable aspects of contemporary sport such as excessive commercialism, authoritarianism, winning at all cost, drug-use, recruiting violations, the sport elitist and spectator orientation, its overemphasis upon sport as a male preserve and the denial of women participation in sport at all levels, and the general conservative orientation inherent in sport which aggressively strives to maintain the traditional status-quo. Consequently, you can see that the democratic movement and the traditional tenets inherent in sport often will teach a philosophical divide.

And lastly, an examination will be made in part to look at the impact, and of the spread of sport, its diffusion, its democratization throughout the world. The writer recognizes that there are certain causes and consequences, and issues which are important connections when one looks closely at the spread of sport. For example, what happens to indigenous forms of sport in the course of spreading sport through out the world.

The democratization of sport is just one concept that can be utilized in describing the spread of sport throughout the world. Research has been undertaken in recent years by Holt (1981) on the spread of sport within Europe (France) and the rest of the

world. Riordan (1977, 1978) traced the spread of sport to the Soviet Union, and similarly, Wagner (1989) looked at the spread of sport to Africa and Asia. Research by Arbena (1988) investigated the democratization of sport in Latin American countries.

Obviously, we do not know everything regarding the causes and consequences of the spread, the democratization, the diffusion of sport throughout the world. The democratization of sport to some parts of our world continues to be in its infancy particularly in the organization and functioning of sport forms around the world. There are many issues of concern that must be examined as countries adopt and encultrate into their society sport from very different cultures.

DEMOCRATIZATION OF SPORT AS A SYSTEM OF STRATIFICATION

Since the late 1960's and early 1970's researches (Luschen, 1969; Pavia, 1973; Grunea, 1972; Baltzell, 1958; Metcalfe, 1972, 1976; Yiannakis, 1975 and Loy 1972) have examined the democratic relationship between sport and social class. Luschen (1969) set forth three propositions based on his analysis of social class background of the former German Federal Republic young sportsmen. Luschen (1969) hypothesized that:

1. The newer a sport, the higher its social position.
2. That with the increasing importance of individual achievement, the social status of a sport becomes higher.
3. The higher the social status of a sport, as determined by the class to which its participants belong, the more it is dependent upon organization into clubs.

Based upon these propositions, Luschen's (1969) research yielded the following conclusions:

1. Basketball in the German Federal Republic and in Australia has a high social status because it was a recent import.
2. The decrease in the social status of soccer and gymnastics in the former German Federal Republic may have been a reflection of the length of time these sports have been apart of the German Sport Culture.

Lunschen recognized that this particular thesis may not hold for newer sports such as skydiving or hang gliding which are often associated with youth or a developing sport sub-culture.

3. Sports such as tennis and squash have achieved a higher social status because of the increasing importance placed on individual achievement. Amateur wrestling is an exception to this proposition. It has not attained the same high status despite a high degree of individual attainment.

Historically speaking, sports that are high in status were organized within a club framework (Baltzell, 1958; Metcalfe, 1972, 1976). In North America, many sports are available on a club basis. It is only those that are restricted to the elite private clubs (such as polo and other equestrian events) that retain an image of high status.

Another theorist writer on the subject of democratization of sport as a system of stratification is Yiannakis (1975) who has written that the social status of a sport is influenced by four factors:

- a. The Structure of the sport (i.e., individual vs. Team sport)
- b. The cost of participation
- c. The publicity it receives
- d. The amount of physical contact.

Yiannakis argues that higher-status sports are related to 1) a greater degree of autonomy in one's occupation (that is, the professions) as reflected by greater participation in individual sports; 2) the cost of participation (the upper classes can afford to participate in higher - status sports); 3) the exposure or publicity a sport receives (higher - status sports remain the privilege of the elite because the masses either do not see or hear about them, or they learn very little about the purpose or ethos of the sport); and 4) an absence of a combative element or bodily contact. Using original and secondary data, Yiannakis (1975) obtained correlations of 0.75 and 0.79, respectively, between the four predictor variables (sport structure, cost, publicity, physical contact) and the respondents' social status.

There are also cross-national differences in the prestige ranking of some sports. For example, gymnastics is low in Belgium (Renson,

1976), at the middle in Germany (Luschen, 1969), and at the upper-middle in the United States (Loy, 1972). I would posture that these differences are as a result of the historical development of a sport in a given country. For example Renson (1976) analyzed the system of social stratification in Belgium and noted that the higher-class sports such as skiing, golf, field hockey, tennis, and fencing are all characterized by the use of "status sticks;" the upper - middle class sports of rowing, canoeing, horse riding, climbing, skating, hunting, and scuba diving are all "nature" sports; the lower-middle class sports such as basketball, volleyball, badminton, and table tennis require the "use of balls, nets, and targets;" while the lower-class sports of gymnastics, calisthenics, track and field, boxing, soccer, and fishing are either of an "individual nature" or "involve close bodily contact". In some respects, the sports played by a particular social class serve as symbols of their status and function within society.

In more recent years, sport has been cited as one of the systems promoting and facilitating a trend toward egalitarianism in society through democratization and increased opportunities for social mobility. Researchers (Berryman and Ingham, 1972; Berryman and Loy, 1976) continue to examine the extent to which there has been movement from elitism to mass involvement (i.e., democratization) in all facets of social participation, including sport. For example, Betts (1974) noted that the form of sport changed after the industrial revolution from the elite agrarian pursuits of horse racing and fox hunting to commercialized mass entertainment in the form of spectator sport. However, as noted earlier, the masses were largely excluded from primary involvement in the sport pursuits of the upper classes through the organization of sport within highly institutionalized country clubs.

While there has been great democratization in consumption opportunities and some increased opportunities for mass participation, there has been little, if any improvement in access to formal leadership positions in which the decision - making power dwell (Gruneau, 1975). Gruneau (1975) argues that despite the decline of ascriptive privilege, modern sport actually contributes

to the reinforcement of class distinctions. Access to the sport world persist and, although more individuals may *be* involved in sport, the prestige hierarchy of each sport remains relatively stable, even though a few sports gain or lose status to some degree over time. For example, the prestige of boxing is still low and that of polo high. As a result of this prestige hierarchy, some sports remain exclusive to a specific group, while those in the middle have become more democratized. However, even in those sports in which democratization has occurred, status considerations still prevail in terms of the style of involvement.

The increasing affluence of the average American and the proliferation of public recreational facilities after World War II have combined to produce an increasing "democratization" of leisure sports opportunities in the United States. Sports such as tennis, golf, and swimming, which once were restricted to the affluent members of socially exclusive private clubs, now are available to less affluent members of American society through community recreational facilities and programs. However, despite the leveling of social class distinctions in opportunities to play at physical recreation and sports, patterns of active leisure sports participation still are marked by social class differences (Nixon, 1984).

In contrast to the moral affluent classes, working and lower class Americans frequently find that the sports they like to watch are not readily accessible to them as players. Equipment and private facilities may be too expensive. Community recreational facilities may be crowded or unavailable. A rigid work schedule or the need to have a second job could make it difficult or impossible to find enough leisure time to engage in regular physical activity. For these reasons, leagues organized by community recreation departments, churches, local businesses, unions, and employers for sports such as bowling, basketball, volleyball, and softball often are popular with the working class. Without these opportunities, active leisure sports participation is likely to be very limited for the less affluent members of the working class and particularly the poor and the unemployed (Nixon, 1984).

Along with the economic and practical reasons that make sponsored league competition popular with the masses, there seems

to be symbolic reasons for the mass appeal of certain kinds of leisure sports. Sports such as weightlifting, arm wrestling, boxing, wrestling, the martial arts, drag racing, auto racing, motorcycle racing, and snowmobile racing, which are popular with working and lower class spectators, also tend to be the activities of choice for members of these classes who can afford the money or time to participate actively in these kinds of sports. Sports symbolizing strength, physical dominance, and power provide the masses with a chance to play at roles in which they may be what their jobs or society do not allow them to be. Many of the masses who engage in these sports see sport participation as an opportunity to raise themselves above their status as an invisible member of an assembly or unemployment line. They can be assertive and dominant instead of subordinate, and they can temporarily forget about being deprived of many of the "good things" in life that are supposed to be available to all who try hard to succeed.

The sports with special appeal to upwardly mobile and successful Americans as leisure players probably are most clearly distinguished from leisure sports with mass appeal by their lack of physical contact. The white collar world is characterized by mental and physical discipline, and the leisure sports choices of upper-income groups tend to have this character. The striving and successful in the American society tend to prefer leisure athletic activities that can be pursued on an individual basis rather than with teams. The activities of choice involve precise, disciplined movements; and they are expensive or socially exclusive. Running, swimming, tennis and the other court games, golf, sailing, alpine and Nordic skiing, polo, yachting, bicycling, backpacking, hiking, and mountain climbing are the leisure activities with special appeal to the more affluent in American society. Their leisure recreation may not be competitive, and it may not be very physically strenuous (Nixon, 1984). However, the popularity of competitive distance running and swimming with upper-income players suggest that the casual and noncompetitive motives of these players may change as they become more involved in their leisure pastimes.

Nixon (1984) writes that more important than winning, per se,

for upper - income players is likely to be the demonstration of form, style, or "class". As in the case of spectator sports, active participation in leisure sports may be seen by upper-income and especially upwardly mobile players as an opportunity to garner status recognition and polish their image. Thus, they may pay special attention to sportsmanship/sportspersonship, proper form in executing the skills and movements of their sports, and fashionable style in outfitting themselves for participation. Knowing the nuances of rules and observing them in competition, taking private lessons, using expensive equipment and clothing, and participating in exclusive clubs and events all can be seen as aspects of the conspicuous demonstration of status or "class" in leisure sports. The need to win and the desire to gain status recognition may come together for upper -income players at the higher levels of competition in their leisure sports, as in the case of Masters swimming (Nixon, 1984).

It is important to point out that even within the exclusive private clubs in America, social differences between their own members continue to be perpetuated. The American sports world has always been a predominately male world. But it is less so among the rich and more so among the poor (Nixon, 1984). The sports in which women have been more accepted such as tennis, golf, swimming, and skiing traditionally have been sports of the elite and more affluent classes. Most lower income women have been relatively unfamiliar with them, and have been unable to afford them.

Even though women of the middle and upper classes have had more leisure sports opportunities than women of the working and lower classes, their opportunities in exclusive private clubs have tended to reflect and reaffirm the different and subordinate position they have traditionally occupied with respect to men in the larger society. For example, in many private golf clubs women played golf less frequently than men, have poorer tee times, usually do not play with men, are responsible for organizing children's activities at the club, and tend to be excluded from important economic and political decisions about the club's survival.

When a sport democratizes to the extent of involving the working class, it is likely to undergo significant cultural changes (Donnelly, 1982). Some changes can be expected because the traditional values of sport are essentially upper and middle - class values, and the involvement of a different class culture inevitably invites the introduction of new values. Thus, one result is the incorporation of the sport into the dominate sport culture.

SPORT AS A DEMOCRATIC EQUALITARIAN MOVEMENT

A look at the process of **democratization** in sport raises many issues and questions. Why were women not allowed as spectators at the original Olympic Games? Why were Jews not allowed to play golf at many of the golf and country clubs in the United States before World War II? Why are there so few women on the National Olympic Committees? And why are there so few African - Americans in positions of head coach at major colleges and universities, or in top leadership positions in the front offices of professional sports in the United States?

As leaders and analyst of sport, we need to go beyond a mere tabulation of the number of people involved in sport or concern ourselves solely with the amount of money expended on sport. We need to examine more of the qualitative dimensions of sport. The meaning of sport in society is greatly influenced by the evolving economic and political organizations and the values of that society. Sport, as we all know is a socio-cultural product. In a given society, the purpose and meaning of a sport may be to emphasize the values of competition, aggressiveness, and violence. This is certainly the case for most team sports in North America. Another society may stress cooperative social interaction, friendship, skill, physical fitness. Over time, the values, purpose, and meaning of sport may change greatly (Guttman, 1988). China, you will recall, first entered the international sport arena in the 1970's by engaging in "Ping-Pong" diplomacy. By 1984 athletes from China competed more seriously and with great success in the Summer Olympic Games. China's success was repeated in the 1988 Seoul Olympic Games when the Chinese did particularly well in diving and volleyball.

In a world of highly organized sports from Little league to the highest levels of professional sport and commercial levels, meritocratic and egalitarian principles are supposed to imply an opening up of participation opportunities to the talented and hard-working regardless of their social background or their ascribed characteristics. However, as we have already come to understand, opportunities continue to be blocked in a variety of ways for minorities, the less affluent, and women. The tragedy for the less privileged who pin their hopes for success and upward mobility solely on sport is that they will have nothing to cushion their lives if they are unsuccessful in their pursuit of a professional sport career. Sport has been a path to success and to an assortment of American dreams for its champions and stars but few of the champions and stars at the lower levels of sport are able to achieve a career at the top of the American sport hierarchy. Most of those who make it to the top find that their career as a professional or Olympic - level athlete is relatively brief. Many of these super-star athletes find their lives filled with unexpected pressures and demands. The pressures on American super sport stars may not be greater than those experienced by the successful in other realms of the society. However, these pressures may be felt more intensely by sports stars because these stars are likely to be much younger and subjected to much more public scrutiny and criticism than the stars of industry, the professions, politics, and other areas of life (Nixon, 1994).

CULTURAL DIFFUSION OF SPORT

It is engrossing to study how certain sports seem to have a broad international appeal while others are often restricted to national boundaries, and still others are only popular within certain regions of a country. The official sports and demonstration sports within the Olympic Games represent examples of the social distribution, cultural diffusion or democratization of sport (e.g., baseball at the 1984 Los Angeles Summer Olympics, tae-Kwon-do at the 1988 Seoul Summer Olympics and curling at the 1988 Galgary Winter Olympics).

Whenever cultures come into contact, there is an inevitable "borrowing" and adaptation of elements from one culture to another. In sports, a number of present activities were imported to the USA. The "rudimentary" games of rugby, tennis, and handball are examples of the role of diffusion in social change (Leonard, 1993).

Sport, like any other set of beliefs, norms, and values can be exported to other countries. The sport may or may not retain its original meaning and form. More often, it will acquire a different meaning and form that is more consistent with the new culture (Donnelly and Young, 1985; Fox, 1961; Riesman & Denney, 1951). Take the case of professional baseball in Japan. In Japan, professional baseball reflects the traditional pattern of strong group loyalty in that society. As a result, the practice of trading players and firing managers is quite different than that found in North America (Andreano, 1965; Benedict, 1946; Whiting, 1976).

Insights about the democratization of the spread of sport have been furnished by sports geographer John Bale (1989). According to Bale, sport has tended to spread spatially both within and between countries, and they have also tended to spread hierarchically; that is, within countries from higher to lower levels of the social scale. The degree to which elite groups have been able to spread sport varies from country to country according to their social structures, cultures, and levels of development (Bale, 1989). Similar patterns have recurred as sports have spread intranationally, intracontinentally, and intercontinentally (Dunning, McGuire, & Pearton, 1993).

Research has been undertaken on the spread of sport within Europe and its diffusion to the rest of the world. For example, Holt (1981) studied the spread of sport to France, and Riordan (1977, 1978) has studied the spread of sport to the Soviet Union. Similarly, Wagner (1989) has researched the spread of sport to Africa and Asia, while Arbena (1988) and colleagues have investigated sport diffusion to the countries of Latin America. Many gaps remain in our knowledge and understanding of the processes involved in the global democratization of sport.

We know little about the causes and consequences of sport diffusion in various countries. For example, not much has been written on, the spread of sport within Europe to Germany and Italy, or to the Scandinavian countries and those of the Iberian peninsula. Correspondingly, the study of the spread of sport to the so-called "developing countries" remains in its infancy (Dunning, Maguire, & Pearton, 1993).

A number of issues need to be explored as it relates to the diffusion of sport globally. For example, what happens to indigenous forms of sport in the course of diffusions? Do they fade away completely, or do they survive but become marginalized? What sorts of conflicts and struggles are involved? Can some sport cultures be described as "dominant" and others as "emergent" or "residual" (Gruneau, 1988; Donnely, 1993)? Why is it that some originally English sports such as soccer, spread almost universally, while others (e.g., rugby and cricket) remain confined almost wholly to the countries of the former British Empire? What caused the spread of rugby to such countries as France, Argentina, and Japan - but when transported to the United States from England, it was converted into a very different "gridiron" sport? Why did other originally English sports diffuse without undergoing fundamental changes? Why has professional soccer not caught on in a major way in the United States despite the fact that the World Cup Finals were held there in 1994? Will we see the American sports of football and baseball garnishing more international appeal? Is the relatively slow diffusion of these sports somehow connected to the United States dominance as an industrial and military power? How, and in what ways is the spread of martial arts connected with Japan's emergence as a major industrial and trading power? Is this process of diffusion connected more generally with the growing commercial and industrial power of the countries of Southeast Asia? Are we currently witnessing a worldwide competitive struggle between what started out as English, American, and Japanese forms of sport, and will it be possible for these different forms to coexist and develop (Dunning, Maguire, & Pearton, 1993)?

The democratization of sport world-wide will likely only occur after such movements take place at the national, regional, provincial and local levels. Democratization will come from the grass roots of sport associations, and organizations, where there is some evidence of concern over the practices and objectives of today's dominant form of sport.

Whether we endorse wholly the role sport plays in society, we must acknowledge that sport has become a transmitter of economic, but not ethical and democratic values. Our schools, colleges, universities, and leaders of sport at all levels must become advocates for a democratic global sport society. Changes are needed in our academic programs to restore ethical and democratic principles to sport.

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ETHICS AND PHYSICAL EDUCATION; ESCHEWING KOHLEBERG, EMBRACING CHARACTER

by Dr. Mike McNAMEE (*GBR*)

ABSTRACT

Modern philosophical debate in ethics has centred ethical systems that reduce morality to the singular ideas of duty or utility. In the last ten to twenty years, however, there has been a wave of academics who, in response to the theoretical and practical weaknesses of modern moral philosophy, have placed the good character of persons, embodied in a range of virtuous dispositions and supported by a network of practices, back to the heart of ethical discussion. This trend has also begun to emerge in the psychological literature where a Kohlbergian model of moral development, antithetical to the virtues, had been hegemonic for over thirty years. I wish to stress again the importance of the character traits we call "virtues" in ethics and why it is important to move away from both philosophical and scientific accounts of moral life that place exclusive emphasis on impartiality, rationality and universalizability. In conclusion I offer some rather old-fashioned ideas about the ethically educative potential of Physical Education.

INTRODUCTION

The notion that "morality" is a contested concept is a commonplace in modernity. It is often forgotten that the problem was raised long ago by Plato. Many theorists, in the face of moral diversity are inclined to jump, rather readily, to the easy conclusion that therefore there are no moral standards and that the moral correctness is hermetically sealed into specific communities at specific times. Against this relativism the work of the psy-

chologist Lawrence Kohlberg stands as a bastion of certainty. Following in the footsteps of the duty - based moral philosophy of Kant and the cognitive psychology of Piaget, he constructed a model of moral development that held sway over social scientists in the field for over thirty years. In articulating his six stages/three level model, Kohlberg attempts to demonstrate the greater cognitive and moral adequacy of utilitarian thinking over egoism and mere socialization only to trump it with a universal perspective founded on the principles of justice. I recommend a range of ethical considerations for teachers and researchers in Physical Education that is broader and richer than the restricted range of the Kohlbergian paradigm.

KOHLBERG AND MORAL DEVELOPMENT

History has already reserved an eminent place for Lawrence Kohlberg in the annals of moral psychology. His works, over the course of a professional lifetime, became the standard against which all other works compared. He developed, from Piaget, the notion of moral development explained in terms of increasingly sophisticated cognitive development. Specifically, he took from Piaget, after Kant, the idea that "All morality consists in a system of rules, and the essence of all morality is to be sought for in the respect which the individual acquires for these rules¹" (1932, p.1). Kohlberg's model of moral development is one in which the child progresses through invariant stages of increasing moral adequacy culminating in the acceptance of universal principles of justice that guide one's action at all times. Effectively the thesis runs that children necessarily are born into an egocentric worldview which is ameliorated through cognitive development and that this is manifested as they come to solve moral dilemmas of increasing complexity in favour of an impartial, justice orientated, perspective.

Further specification of the thesis refined the notion of this development in terms of stages². Specifically, the stages ran as follows:

LEVEL A: PRECONVENTIONAL LEVEL

Stage 1

Punishment and obedience

Content

Obedience to rules and authority; avoiding punishment

Social Perspective

Egocentric; actions judged by physical outcomes

Stage 2

Individual instrumental purpose

Content

Right is serving ones own needs; fair deals judged by concrete exchange

Social Perspective

Concrete individualistic; distinguishes own interests from authorities; fairness gives equal shares.

LEVEL B: CONVENTIONAL

Stages 3

Mutual expectations, relationships & interpersonal conformity

Content

"Being good" is important; defined by living up to expectations of others, and by role

Social Perspective

Individual in relationship with others; the Golden Rule"

Stage 4

Social system and conscience maintenance

Content

Doing one's duty; uphold law and contribute to welfare of society.
"What if everyone did it?"

Social Perspective

Differentiate society from individual agreement; society defined rules and roles.

LEVEL C: POST CONVENTIONAL AND PRINCIPLED LEVEL

Stage 5

Individual rights and social contract or utility

Content

Individual rights, values, opinions should be upheld. Basic values should be upheld regardless (e.g. life, liberty)

Social Perspective

"Prior to society"; individual rights precede social contract; morality and legality may conflict

Stage 6

Universal ethical principles

Content

Personal commitment to principles of justice

Social Perspective

Rational morality and respect for others

Kohlberg's paradigm held sway over social scientists with remarkable hegemonic duration. In parts of the educational system in the United States of America he still holds the status of a guru. Yet philosophical, psychological and pedagogical criticisms of Kohlberg's model of moral reasoning are now legion. I do not wish to review them all here. What I do want to note, however, is that both psychologists and philosophers interested in morality and moral education have come seriously to question the efficacy of his model. I am interested here solely in the latter, philosophical, critiques.

In the first instance it is not at all clear why utilitarianism, characteristic of stage 5, is to be viewed as less adequate than the deontology of stage 6. If justice is a principle against which conflicts can be solved is not the principle of utility or the Greatest Happiness Principle? Furthermore, central to Stage 6 in the notion or impartiality which guides both theoretical positions. What seems to guide the notion of justice to the highest echelon (however crudely put) is the notion of the autonomy of the moral agent. The position can be caricatured in the celebrated phrase of Nagel

as "the view from nowhere"³. The moral agent, when faced with a dilemma, reasons without recourse to situational features. The apotheosis of such a view is to be found in the positivistic mindset; scientists purportedly proceed via value-neutral observation of data.

In sympathy with this mindset is celebrated thought experiment of the moral and political philosopher John Rawls called: "the veil of ignorance"⁴. Faced with ethical decisions, agents choose acts and policies based on justice considerations only since they have no knowledge of their individuating factors (e.g. age, sex, race, intelligence, ethnic group, physical abilities) nor of the ends of life. Such a position (dubbed the "original position" by Rawls) ensures that decisions are impartial, objective, abstracted from potential bias. Now Rawls' position is the picture of what might be called an ideal spectator view. It is a view characteristic of an agent who has achieved Stage 6 of Kohlberg's model of moral development. I want to return to this notion of the ideal spectator who views moral dilemmas, as it were, from nowhere. But before that I want to note two further criticisms.

It might be argued that the criticisms I wish to mention, none of which are by any means original, both spring from a common source, namely, the cognitivism that informs Kohlberg's conception both of ethics and the moral agent (person). Many feminist ethicists, among others, noted that the focus on principled positions regarding individual rights and interpersonal obligations seriously underdetermines the moral sphere. That is to say, there are other notions central to the good life that are neglected by the exclusive focus on justice. In particular, writers such as Carol Gilligan⁵ in psychology, Noddings⁶ in philosophy of education and Annette Baier⁷, Virginia Held⁸ and Amelie Rorty⁹ in moral philosophy have opened up academic debate to notions such as trust, care and, more generally, the notion of non-contractual human relationships. By way of a very broad brushstroke, what unites these disparate writers is what has been termed "the practice of partiality".¹⁰ While both utilitarian and deontological theories have demanded impartiality in the application of moral rules or principles to guide

right action, in the last decade or so there has been a growing acceptance in academic circles that the notion of partiality towards those with whom we have deep and close personal relations is gaining some acclaim¹¹. In these relationships we are quite naturally partial: we are specially attentive and responsive since they are the kinds of relationships in and through which we define our very identity, its character and integrity and are constituents of our leading good lives.¹²

I want to draw from this very sketchy set of remarks a few pointers for future research and policy development in sport and physical education. Focus on the ethics of right action seriously underdetermines the range of ethical considerations of our field¹³. I am not in any way whatever committed to the view that ethical considerations in sport ought always and everywhere to follow biases and favouritism. On the contrary, sports very nature is of a rule governed contest wherein competitors strive for mutually exclusive victory under conditions of formal equality. But there are a whole range of ethical issues in sport and physical education that emerge unscathed if we adopt these limited and limiting constraints. Without them the scope becomes at once more catholic and more interesting; how are we best to characterise coach/teacher: performer relations and relationships? What is the scope of these relations/relationships in addition to the rights of the performer and the obligations of the teacher or coach? when the rules of the ethos of sports clash with the formal rules or when two teams are playing by a different set of unwritten rules, how do children know which to follow? If a proper aim of physical education teaching is to maximise the playing time of all his/her pupils are they being simply unprincipled by not choosing principles of justice in team selection? which conception of justice should prevail in such team selection? what does it feel like to lose the most important match of your sporting career when your identity is inextricably woven into the role of physical education teacher or star performer of the team? And this is just the beginning of a richer list for the ethics of sport and physical education if we move from a restricted vocabulary of Kant-inspired Kohlbergian agenda.

But there is another, older, point of contrast to the Kohlbergian model of moral development as cognitive development. Its name is synonymous with the ethical philosophy of one of the greatest thinkers of his, and any, age: Aristotle.

Various writers in the virtue theory have noted Kohlberg's failure sufficiently to attend to issues relating to the acquisition of desirable behavioural dispositions or, less formally, key notion of character training. The issue of whether a Kohlbergian scheme could accommodate these notions is not one to merit significant attention. At rock bottom, there are deep seated theoretical differences that make one inimical to the other. In Kohlberg's Kantian scheme, the greatest prominence is given to a picture of moral life that is focused upon the notion of morality as universal, rationally prescriptive principles for right conduct. In any Aristotelian scheme moral notions such as justice, courage and honesty are seen as seen as ways of acting, feeling, and thinking in the world in ways not reducible to mere principle or cognition. As Carr puts it:

In other words, one could also say that for the Aristotelian moral life is rooted more in principled dispositions than in the disposition to be principled and, in its emphasis on the ethical primacy of those qualities of character ordinarily termed virtues, an Aristotelian ethics can only stand in the starkest opposition and contrast to the sort of neo-Kantian perspective which informs a theory such as Kohlberg's. (p. 355).

Having sketched out this rather difficult theoretical terrain I will now return to the focus of the discussion: Physical Education.

ETHICS AND THE MORAL PSYCHOLOGY OF CHARACTER DEVELOPMENT IN SPORT AND PHYSICAL EDUCATION

Within the traditional theory of physical education little empirical work has been carried out with regard to character and moral development. Recently, however, there has been an notable upsurge of interest in areas relating to ethics generally. And so it is that the literature has recently seen numerous additions to the social scientific literature of sports generally¹⁴. While some psychologists of sport have uncritically adopted a Kohlbergian scheme¹⁵ others

have been more critical. I want here to address myself to portions of the final section of what is the pre-eminent work in this field, namely, Brenda Bredemeier and David Shields' recent book "Character Development and Physical Activity"¹⁶. In particular I want to focus on the broader notion of character development and its home in virtue theory.

While it is not the place to offer sophisticated exegesis of their model of psychologically processes entailed in moral action I want to give an outline here so that I can later develop a critique of the virtue - theoretical position they offer which is counterpart to it. But I want first to applaud their attempt to move on From an intellectualistic conception of moral action wherein agents understand the good and unproblematically act in accordance with it.

According to their model of moral action four processes are entailed:

- 1 Interpreting a situation;
- 2 constructing a situation - specific moral ideal;
- 3 selecting the moral ideal over competing values;
- 4 fulfilling one's intention in action.

The model is then cashed out in terms of the character of the person who enacts these processes. Having acknowledged the diversity in usage of the term "character", they stipulate that it comprises: "the possession of those personal qualities or virtues that facilitate the consistent display of moral action".¹⁷ Accordingly, they go on to describe character in terms of four virtues that correspond to the four processes of moral action:

- (i) compassion;
- (ii) fairness;
- (iii) sportspersonship;
- (iv) integrity.

It is interesting that Bredemeier and Shields and Shields appeal to the concept of virtue. It appears that they recognise the inherent weaknesses in the cognitivist scheme and want not to align themselves with Kohlberg's infamous disavowal of the "bag of virtues" approach. Yet our admiration at their advances in moral psychology aside, it is the case that they have not comprehended the schemes

within which the virtues operate. They have committed, as it were, "the ontogenetic fallacy". They have uprooted a concept, and in this case, components of a conceptual scheme, from its proper home (its genesis) and attempted to place it into an alien scheme that has not the kind of conceptual ecology to sustain it. They write:

We appeal to the concept of virtue in much the same way that Erikson (1964) did. Erikson distinguished virtues, or what he sometimes called "strengths", from ethical or moral ideas. According to Erikson, moral ideas, by themselves are "non-vital" or "dispirited". Moral ideas need the qualities of character that Erikson labeled the virtues, to animate them, give them spirit, root them deeply, in personality. Ethical constructs or principles provide useful guides to action only as they are infused with the vitality of the virtues arising from the core of one's being¹⁸.

Despite my admiration for the book as a whole, it is in the section where the authors attempt to apply the model of moral action to physical activity contexts that their arguments are least convincing. One must note, first, that their clarification and justification of a virtue approach by contingent association to the work of Erikson offers somewhat slim-pickings. In an attempt to overcome the potential weaknesses of a cognitive scheme, they want traits of character to animate abstract principles. In this vein Bredemeier and Shields go on to say that one needs compassion in order to interpret situations as a precursor to moral action. But this approach is reductive in a damaging way. If one needs compassion to guide one's interpretation why might not one also need other virtues or character traits such as generosity, insight, salience, acuity, insight, empathy or sympathy. Why look for one affective notion when there may be so many at play at any given time. Ockham's razor¹⁹ is doing too much work here. While parsimony is an important intellectual virtue, one can be too thrifty.

It is the very nature and role of moral perception, however, that is problematic here. This may simply be my prejudice against psychological models here. But perception seems only causally related to action by way of the chain of segments they propose.

This is moral perception only as precursor to the selection among competing value which itself is precursor to executive action. Following Blum, I think that this is an attenuated account of action, in general, and moral perception in particular:

So the role of moral perception here in tuning into a morally significant feature of the situation is not to help the agent select a relevant rule (or construct an appropriate maxim) and then to (test it and apply it). Rather the morally charged description of the situation salient for that moral agent (...) already contains her reason for action, a reason that draws her to offer to help without mediation by principle²⁰.

The point Blum is specifically addressing here is the notion that moral judgement cannot simply be the bridge between principle and action. This is precisely the role that psychologists have tended to adopt whether they are of a Kohlbergian persuasion or not. The point is reinforced in the shape Bredemeier and Shields give to the virtue of compassion.

There is a sense in which Bredemeier and Shields display the need to buttress the notion of "compassion" but this serves only to underscore their own latent cognitivist prejudices. Compassion is needed they argue, but it must not proceed untutored by justice:

Compassion engages one fully in a situation, but the virtue of fairness is needed to ensure that compassion is not overly influenced by our natural affinity with those who are similar to us, those whom we particularly like, or those simply closer to us. Fairness is the virtue most closely connected to the second process of the moral action model - constructing a moral action model - constructing a moral ideal.²¹

They assert that justice is the primary virtue of all sport. In the first instance I am simply not sure what this, should be taken, mean. Where I can see one clear application is in the language of the sporting institutions. Officials of the Olympic Games ought to carry out their offices fairly; neither teams, nor performers or coaches ought to receive unfair advantages; members of the IOA ought to treat all bids from host cities with fairness as indeed they should receive bids from would-be Olympic sports; referees

ought to treat both teams in a football match with fairness. Whether it is also true of sports persons and practices is a matter requiring much greater attention and sophisticated moral argument. Think about the kinds of factors that properly weigh with teachers and coaches when selecting teams. Is the fairness always the first virtue they turn to? Ought other considerations not come in to play? But let me return to the more strictly psychological point. First, I want to repeat my strong conviction that Bredemeier and Shields are moving in absolutely the right direction. They accede the need for harmony within the various passions of the person but their specific picture or moral action carries with it too many hangovers from eclectic moral pasts...

What seems the most contrived segment of the model is the notion that sportspersonship is the virtue that most closely chimes with process III: the selection of moral from competing values. In the first instance, it is clear to me that "sportspersonship" is no simple virtue but a complex amalgam of a range of virtues. It is much more closely aligned to broader notions of personhood than the psychological accounts of processes and a processor behind them. To be "sporting", the verb or adverb behind the would - be virtue, might require one to be empathetic (not to inflict damage fairly against a vulnerable opponent), alert to the needs of others (to kick the ball out of play when an opponent is down and seriously injured), to be tenacious (to give the opponent as good as s/he does to make the boxing match a proper contest), to be gracious (when one has just lost by a narrow margin), to be generous (in one's praise of an opponent's fine exhibition of skill) and so forth. The list is indefinitely long. It is not at all clear what kind of work the authors are trying to make the concept of "sportspersonship" perform here. I have a fancy that the engine is either idling or overheating; doing too much or nothing at all.

The final virtue Bredemeier and Shields offer is that of "integrity". They argue that without integrity we fail to act on our intentions. This may be true, but not for the reasons they espouse. They appear to assign to "integrity" almost magical executive powers. It appears to be the fix-it virtue that is designed to overcome the

weakness of will in its many forms. They also assert that it "rests" on two other qualities "self - esteem" and "moral self - efficacy" but fail to articulate what is meant by those thorny terms, what work the word "rest" is performing and also why it is those two notions that are basic within the notion of "integrity".

My feeling again is that there are here many problems that require careful dissection in a way that is characteristic of philosophical but not psychological analyses. This is something of a hollow charge. It is not, of course, the job of psychologists to be philosophers. Yet all scientists, social or natural, must first perform their conceptual work before their empirical enquiry and to fail to do so is to defer difficulties rather than eradicating them.

A few points must suffice here, where many really are needed. In the first instance, courage is the classic executive virtue and seems to be doing a lot of the work Bredemeier and Shields want done. But then it too is merely a token; there are other executive (or if you want to broaden the class: "instrumental") virtues that might as easily do the job; tenacity or steadfastness to name just two. We should note here that the real vice here, as above, is the reductivism of their project. Likewise, and consistent with the above criticism (this is by no means unique to Bredemeier and Shields²²) the notion of integrity is much more complex than is first assumed and is not merely an issue of resoluteness in the face of adversity. As Solomon notes:

It is because of (...) internal conflicts and the clash of loyalties that the word "integrity" is so important (...). Integrity is not so much a virtue itself as it is a complex of virtues, the virtues working together to form a coherent character, an identifiable and trustworthy personality.

What I have tried to do here is to commend the picture that Bredemeier and Shields offer of moral action because it is richer than the overly - cognitivist one that is inherited from Kohlberg via Kant and Piaget. But in adopting an approach analogous to the classical virtue-theory, they have failed to pay sufficient attention to its philosophical heritage, and their scientifically reductivist attitude has not served them well in this respect. Moving

towards a conclusion I want to say just a few words about Physical Education and its potential in respect of character development.

CHARACTER DEVELOPMENT IN AND THROUGH PHYSICAL EDUCATION; SOME BRIEF REMARKS

Too often in the nature of morality, in keeping with the value of sports and games, academics have resorted to the idea of rule - governed behaviour. Of course there are rules and there are rules, so to speak. While I do not wish to dwell on this issue here²⁴ a point ought to be made to note, contra Kohlberg that rules or principles and character traits are not so clearly to be distinguished as he thought. Some virtues act can act as principles. To distinguish which can, where and when requires some conceptual geography. Peters with admirable and characteristic clarity writes:

In his account of moral development a principled morality is contrasted with a morality of character-traits. This is strange contrast. Surely, being just or fair are paradigm cases of character - traits. They are as much character - traits as being honest, which is the virtue with which justice is often contrasted in Kohlberg's work. To call something a trait of character is simply to suggest that someone has made a rule - for example, of honesty or of justice - his own. Whether a rule, which can also be regarded as a trait of character if internalised, is a principle depends on the function which the rule or consideration, which is personalised in the trait, performs. (...) The contrast, therefore, between traits of character and principles rest on no clear view of how the term "principle" functions.

In their move away from the dichotomising of principles and character traits, I want to stress again, that Bredemeier and Shields are heading absolutely in the right direction with their model of moral action. And, by way of counter-balancing the enormous influence of Kohlberg, this is why we need to focus on character. As Rorty puts it:

In the domain of practice there is no royal road, no purely formal characterization of a robust substantive rationality ca-

pable of constructive as well as consistent or universalized practical intelligence. (...) determining whether a procedural rule is substantively rational and fair already presupposes substantive value judgements against which consistency or equity is measured. But even more significantly, it requires that these valued judgements become realised in the details of practice. It is character - the vast range of perceptual, categorial, behavioural habits - that carries principled value judgements to their realization in practice.

The full realization of morality requires not only a sound set of principles but also a robustly formed character, that is, a configuration of the minute dispositions that affect the ways in which a person acts. *Morality is in the details.*²⁶

A psychology that issues from Kant's purely formal moral system or one that reduces motives to the Greatest Happiness Principle is likely to treat moral agents as ghosts. A more robust consideration of the types of persons we want, and those that we think especially we can help to develop in and through Physical Education is required.

Of course the characterisation of virtues and character - traits are various²⁷. What we need to focus our attention toward, and that is probably the wisdom of the ages for most sports coaches, is those aspects of character required by and reproduced in sporting practices and how best to achieve them within an educational framework.

Elsewhere, I will have to elaborate upon the kinds of character traits which sport paradoxically requires and produces with proper educational guidance. A proper list would of course have to separate those characteristics which might develop inherently within the activities (*ceteris paribus*) from those which they could be made the vehicle. The former list would include such valued human characteristics as co-operativeness, courage, determination, honesty, loyalty, modesty, truthfulness. In addition to these, and doubtless more, the activities characteristic of Physical Education might profitably be used to foster virtues such as altruism, conscientiousness, dependability, gracefulness and trustworthiness. And

beyond the list of virtues there are doubtless a further range of attitudes and characteristics such as independence, respect for authority, punctuality and other features of a person that could be developed in appropriate patterns and measures.

The key point in all of this, of course, is the clause which underwrites such notions as "the proper use of sports and games" or "educationally orientated games and practices" or "balanced programme of sports and physical activities". There are many characteristics of persons that sports and games could develop, some of which we would praise and some of which we would abhor. Pretty much everything depends upon how the activity is presented to young children through to their adolescence and adulthood.²⁸

One of the underlying assumptions of all stage-related theorising seems to me undeniably right. Moral development and moral education cannot but be developmental. What is an appropriate model for infants is unlikely to be efficacious with young children or teenagers. To think this would be to fly in the face of all psychological research. But accepting such need not drive us to the kind of stage theory beloved of Kohlbergians. Much more felicitous is Richard Peters philosophical remarks on the appropriateness of social scientific projects in this area.²⁹ One thing seems certain to me. Without a proper discourse on the nature of ethical theory and of human agents our psychological efforts are likely, at best to be ill-directed. Peters brings out this point with clarity while reminding us of on of the explicit failings of the Kohlbergian conception of ethics and of agents.

But allow me, at the point of boorish repetition to push the central points again; over emphasis on cognition, and the other-side of that distorted coin, under - emphasis on a proper characterisation of feeling is incompatible with the moral maturing of human agents. Constructing a moral theory that is not in principle a mode of life that humans may lead is not helpful however scientific it appears. Moral theory, whatever it is, cannot be a theory of that sort. And concomitantly, a better theory will have to pay considerably greater attention to those features of character we call

virtues whose development is properly related to folk-psychological ones of emulation, habituation, imagination, imitation; of the power of example.

Thus Peters:

Does not the encouragement and example of adults and older children play any part in their development? Without them a child's understanding of justice would be very external. He might know what justice is, but might not care about it over-much. To apply the principle seriously, the child has to develop not only an abhorrence for the arbitrary, but also a more positive concern for considerations that determine relevance. How do children come to care? This seems to me to be the most important question in moral education; but no clear answer can be found in Kohlberg's writings.³⁰

The notion of coming to care, coming to have a range of what Peters calls rational passions but which the lay person might call a proper set of attitudes, dispositions and values (perhaps even less formally a "good character") it strikes me is the age-old wisdom of the moral value of sports and games. Did we not know this in advance of all our academic psychological explanations and enquiries. Has the accumulated wisdom of the ages not shaped, refined nor refined these exhortations and expectations of sport.

On a more anecdotal note we find the notions of habit, practice and tradition being undermined at sports highest level. In a notorious Nike advertisement the renowned basketball player Charles Barkley "I am not a role model... I am not paid to be a role model... Parents should be role models" But he is partly wrong and partly right. Parents are indeed important as role models perhaps the most important of role models. Yet for icons of world-wide sports, role-modelling is not like fashion modelling on the cat-walk. The Victorian's moralising of sport means that role-modelling is an apparent clothing (not just a uniform) that Barkley wears each time he takes to the court. It is not a question of whether he wants to be a role model. The educational traditions of sports and games renders his choice redundant. It is not a question of whether he will or will not, but of his relative success

and failure in exemplifying all the best in sports and in humanity. This is precisely why we must focus our efforts upon sports and games as *educational* experiences shaped always with moral ends in view.

In conclusion I wish to go against my explicit guidance (doubtless yours too) to all undergraduates to the effect that they should summarise their own thoughts in conclusion and not introduce someone else's. Yet the points made by Pincoffs on the moral educational task capture pretty well all that I want to say regarding our present them and are considerably more felicitous than I could hope for:

Moral education is at once the most complex and the simplest, the most frustrating and the most rewarding, the most challenging and the easiest task of the teacher. It is complex because of the number of conceptions (and misconceptions) of its purpose and because of the number of means to achieve "the" purpose that are in the field; it is simple because there are straightforward and obvious things that the teacher can do to aid moral development. It is frustrating because the teacher is not, even in his own school, the only, or necessarily the most important, influence on the child's development of character; it is rewarding because nothing can seem more important than the revelation of admirable qualities in a child that are teacher inspired. It is challenging because the task is obviously centrally important and endlessly difficult; it is easy because the most effective procedure is to serve as a model of the sort of person the teacher would hope that the child should become.

References

1. Piaget, J. (1932) *The Moral Judgement of the Child*, p.1.
2. It should be noted, however, that neither stage theory nor the idea of moral development will be Kohlbergian nor, less specifically, cognitive. For a staged account of moral development, sympathetic with the broadly Aristotelian position set out later, see Tobin, B. (1989) "An Aristotelian Account of Moral Education", *Journal of Philosophy of Education*, 23.
3. Nagel, T. (1986) *The View From Nowhere*, Cambridge; Cambridge University Press.

4. Rawls, J. (1972) *A Theory of Justice*, Oxford; Oxford University Press.
5. Gilligan, C. (1982) *In a Different Voice; Psychological Theory and Women's Development*, Cambridge; Harvard University Press.
6. Noddings, N. (1984) *Caring; A Feminine Approach to Ethics and Moral Education*, Berkeley; University of California Press.
7. Baier, A. (1994) *Moral Prejudices*, Cambridge; Harvard University Press.
8. Held, V. (1993) *Feminist Morality; Transforming Culture, Society and Politics*, London; University of Chicago Press
9. Forty, A. (1988) *Mind in Action*, Boston; Beacon Press.
10. By "disparate" I am referring to the fact that these writers work in different academic disciplines. It is clear that they all share feminist sympathies. Yet there are other authors who share a concern for partiality as a prominent ethical notion worthy of attention. See, for example, Blum, L.A. (1980) *Friendship, Altruism and Morality*, London; Routledge and Kegan Paul; Blum, L.A. (1994) *Moral Perception and Particularity*, Cambridge; Cambridge University Press.
11. In a note of sweet irony, Friedman remarks "Ordinary people, fortunately, have held this view for quite some time." Friedman, M. (1993) *What are Friends For? Feminist Perspectives on Personal Relationships and Moral Theory*, London; Cornell University Press, p. 35.
12. Bernard Williams refers to these relationships, and other commitments as "ground projects". See his essay "Persons Character and Morality" in his collection *Moral Luck*, Cambridge; Cambridge University Press.
13. Even when they are as excellent in their construction as Warren Fraleigh's (1984) *Right Actions in Sport; ethics for contestants*, Champaign; Illinois, Human Kinetics.
14. For a review of three of the most recent books in the literature see McNamee, M.J. (1996) "Ethics. Sport and Education; state of the art and science" *Sport, Education and Society*, 1,3.
15. See for example Lumpkin, A. Beller, K and Stoll, S (1994) *Sport Ethics; Applications for "Ethics, Spori Fair Play*, California; Mosby. For a devastating critique of which see Gough, R. in McNamee, M. J. and Parry, S.J. (eds.) (1997) *Ethics and Spori*, London; Chapman and Hall.
16. Bredemeier, B.J. and Shields, D.L. (1994) *Character Development and Physical Activity*, Leeds; Human Kinetics.
17. Op. cit. pp. 192-3.
18. Op. cit. p. 193
19. Ockham's Razor is a working philosophical principle attributed to William of Ockham; "entities ought not to be multiplied beyond necessity".
20. Blum, L. (1994) *Moral Perception and Particularity*, Cambridge; Cambridge University Press, p. 43. In support of this point, though using an aural metaphor, Pieper notes: "Goethe has written: "In our doing and acting" everything depends in this: that we perceive objects clearly and treat them according to their nature". (...) What is demanded from us is exactly this: to bring our interest to that kind of silence which for its part is simply a pre-requisite for hearing". Peiper, J. (1974) "The Timelessness and the Timeliness of the Cardinal Virtues" paper presented to the conference *Lasting Values and Modem Man*, Netherhall House, London, 24.11.1974, pp. 14-15.

21. Op. cit. p. 193. To be fair they go on to say that the two notions need to work harmoniously thus eschewing the traditional cognitivist move of characterising feelings as blind and in need of the tutelage of reason. Their own ambivalence, is expressed by the point that the two need to be harmonised as much as is possible. Yet having asserted that justice is the first virtue of sport they also assert that "To completely sacrifice one for the other exhibits a lack of character". The ambivalence is important but I cannot explore its ramifications further here.
22. Precisely the same manoeuvre is to be found in Drowatzky, J.N. (1996) *Ethical Decision Making in Physical Activity Research*, Champaign, III; Human Kinetics and Lumpkin, et al op. cit.
23. Op.cit. p. 165.
24. Though I have commented on rule - based theories and then application elsewhere. See McNamee, M.J. (1997) "Virtues and Rules in the Ethical Conduct of Sports Coaches; celebrating trust" in McNamee, M. J. and Parry, S.J. (eds.) op cit.
25. Peters, R.S. (1981) *Moral Development and Moral Education*, London; Unwin, p. 93.
26. Rorty, A.O. (1993) "What It Takes To Be Good" in Noam, G. and Wren, T. (eds). *The Moral Self* Massachusetts; MIT Press, p. 36, emphasis added.
27. See for example, Peters, R.S. (1981) "Moral Development; a plea for pluralism" in *Moral Development and Moral Education op. cit.*, Pincoffs, E. (1986) *Quandaries and Virtues; against reductivism in ethics*, Lawrence; University of Kansas Press and Rorty, A.O. (1992) "The Advantages of Moral Diversity", *Social Philosophy and Policy*, 9, 2, pp. 38-62. Of course, as Rorty notes, the idea of differential virtue or character requirements, has rather older roots: Those who are careful, fair and conservative - those of a moderate temperament - are not keen; they lack a certain sort of quick, active, boldness. The courageous on the other hand are far less just and cautious, but they are excellent at getting things done. A community can never function well (...) unless both are present and active (...) woven together by the ruler. Plato, *The Statesman*, 311 B.C., in Rorty op. cit. p. 38.
28. The logic of the argument alluded to here is brought out with clarity by Carr, D. (1997) "What Moral Educational Significance and Physical Education; a question in need of disambiguation" in McNamee, M. J. and Parry, S.J. (1997) op. cit.
29. Ibid.
30. Op. cit. p. 110.
31. Pincoffs op. cit. p. 150.

SPORTS MANAGEMENT STRESSING THE VALUES

by Dr. Marc MAES (*BEL*)

As times goes on the sports world is increasingly rocked by conflicts of an essentially ethical nature, far beyond the normal confines of the law.

It seems too that these ethical problems are now a regular feature of the business world. And that the worlds of politics, culture and economics are no more able to break the mould.

The sports world is increasingly dogged by a number of ethically sensitive social issues, making the need for untainted, consistent and incorruptible sports managers more urgent than ever before.

Sport, itself a breeding ground for values, can no longer tolerate management that makes a mockery of our most fundamental standards.

Certain deceptive factors, already ingrained within our society, such as star status, drugs, the violence in and around sport, exaggerated chauvinism and nationalism, over-commercialisation, financial gain, corruption and fraud, cheap media exposure, discrimination, and the need for achievement within sport itself... are chipping away at even the most basic values, such as honesty, tolerance, and respect for others... The need for results at the managerial level tramples more and more of these values underfoot. As self-interest gathers momentum, it takes its toll on sports the very general sense, and on the unsuspecting sportsman in particular.

Very often the ends are a blessing of the means.

Here and there a cautious revival is under way. Answers are being sought in a variety of directions.

The family, as a generator of values, has been neglected over the decades. People are trying to restore it to its former glory - as the most immediate guardian of our values.

The more the values are seen to slide from sport and sports

management, the more the common man will have his doubts about sport.

The broad base of sports fans has already begun to doubt its sporting heroes. Their staggering salaries are accepted only grudgingly, and though we still tolerate the whims and fancies of our sports stars, the authenticity of sporting achievements and sports organisations must always be preserved. Were these values ever to be shattered, the sports fans would turn their backs.

Any sports manager who is aware of the mechanisms of the sports market, and wants to continue as an honest business manager, will know that this could mean the end of sports, since it is the fans who fuel the whole of the sports economy. Should sport become valueless, or worthless in other words, it could spell the end of what might have been the greatest movement ever.

This is particularly alarming since it is diametrically opposed to the fundamental values we normally associate with sports, and on which the modern Olympic Movement is based.

Management and ethics

Since management is based on human action whereby techniques and strategies are used which have been designed by people, it is encompassed by a legal and ethical framework. With each management act this framework should be taken into consideration, the ethical aspect being much more comprehensive than the legal one, of course. The latter is exclusively based on rules and laws which are very narrowly circumscribed and are constantly subject to strong evolution, on the one hand under the influence of the empirically established development progressing within that legal framework, on the other hand due to changes or new provisions that are geared to the future evolution of the socio-economic order. The ethical prevails over the legal to the extent that it is not merely based on fixed laws and explicit provisions, but also on implicit agreements, on empathy within the social context, orientational principles and generally accepted standards and values.

Contrary to animals, man is not purely bound by instinct when

performing actions, which consequently presupposes a certain orientation or criteria. Very often it is possible to perceive an orientation deficiency or an orientation need in man's behaviour. Plato already discussed the fact that man has a natural need for orientation, for building up conventions and standards of value. Considering that man is not constricted by a rigid and inescapable determination, he can distinguish himself from the other living creatures through freedom, consideration, intelligence and understanding.

The acting human being, including the manager, is capable of searching for and finding himself and the orientation for his own acts in the world surrounding him within every cultural act. Thus he can bring about his positive self - realisation. Ethics can be understood as a reflection on man's behavioural orientation, considering that the norm for his acts needs to be found as a standard of exchange between himself and the environment. Therefore it is of overriding importance that he should find such a norm or that he should be attributed one, as man is a creature who has alternative options. He has to rely on the orientation of his actions.

Ethics actually means fence, enclosure, domicile or residence and has to do with existing habits and customs within which man is born and which surround him as a demarcation of borderlines not to be crossed. The orientation which managers have appropriated is put under pressure increasingly and is threatened ever more by the harmful excrescences of our fast-evolving, so-called civilised society. Money and power in many cases devalue the behavioural profile of executives. Personal honour and self-respect often come off worst. Management is roughly similar to war and can therefore become subject to the same extremely negative degradation. The game of sports, however, has also developed to waging war, while it is the (war) booty which has become the target rather than the sport itself. It stands to reason that this involves a completely different concept and different strategies. When the booty (the money) becomes the main pursuit, the temptation to reach the targeted end by less honourable means grows stronger. Managers put up money as a reward for a victory,

which appears to pass muster, up until the moment when certain managers also start promising money to bring about a defeat, and that gives rise to an ethical revival. However, for the actors in this play the distinction has turned fuzzy and blurred when making money has become the principal objective. It is obvious that in the latter case the most fundamental values of sports are violated.

Since sports are increasingly threatened by factors such as the star cult, doping, violence on and off the pitch, exaggerated nationalism and chauvinism, excessive commercialisation, lucre, corruption and fraud, cheap médiatisation, discrimination and the evolution of achievement within the sports themselves, it is quite clear that the manager who must help run the sport business has to dispose of a sound ethical profile in order to cope with these threats.

Factors threatening sport

On the one hand, sport proves to gain increasing importance as a leisure time vehicle, as a remedy, as a training component, etc. Yet we find that this is definitely not converted into increased support on the part of the State; in addition, the media pay attention especially to the negative excrescences of sports. The media appear to create a lot of scope particularly to exaggerate anything that goes wrong in sports events. Frank Taylor (President of the International Sportpress Association) rightly states "too often the bad news of sports gets bigger headlines than the good news". We know that we are experiencing a cultural development which we deserve - or is it a cultural degeneration which we deserve. Sport being one of the various items of cultural value which come under the authority of the Minister for Culture cannot escape that fact. Culture, which reflects the society in which it comes into being, in most forms of expression clearly indicates what is cherished in that society and in particular what the situation is of the social and individual sense of values. If we accept sport as a form of expression of the social cultural process, as a kind of mirror of society, we can indeed establish that sport, because

of its simple universality, functions as a kind of convex mirror, which especially shows an intensified reflection of pernicious social excrescences. '·

Taking the foregoing into consideration, one can argue that factors threatening sport are not specific to sport but are social phenomena which are blown up via sport. Let us have a closer look at some of them.

Star cult

Star cults have always existed in the most widely varying forms of human activity, both in politics, in business and the universities, in the art world, in religion, the media, etc. It is quite normal for us to respect other people's abilities, the virtuosity and sublime realisation of talent, "I' Excellence" of which de Coubertin liked to speak. Of course it is wrong to idolise persons for what they are, either for their titles or social position. It is essential to show respect for the way in which people flesh out this status. In this sense a first awakening can gradually be perceived in the business world, in universities and politics.

The development of talent is a very broad concept. People used to applaud, for instance when a pilot landed his plane safely. One could also applaud the housewife happily busy preparing her little ones for a far from simple future or for the tramdriver who takes thousands of people to their destination safely every day. The development of talent which lacks an ethical dimension has no value. Today, talent represents our most valuable human asset. A masterly football trainer who crushes an almost invincible opponent thanks to a well-considered strategy and stesses this victory before a TV reporter by showing the well-known finger and elbow gesture is completely worthless. However, the television producer who makes and broadcasts these pictures is also worthless, literally and figuratively.

Here, too, the sport manager has an important task. The sport manager is co-responsible for the conduct of his sporting actors.

The doping issue

The press reports that tens of thousands of youngsters use steroids simply to look better. Tens of thousands more use caféine to improve their performance, hundreds of thousands take stimulants and painkillers.

In the sports world dope tests were already begun twenty-five years ago. Even outside matches, during practices, dope tests are carried out, and in various branches of sport, such as golf and shooting. In these branches it is especially tranquillisers that are used, like beta-blockers, agents that are also used by managers, parliamentarians, musicians and others, but there are no tests for these professions just yet. This is another field where the sport manager can play an essential role, for if there are any lapses in this respect, the whole management structure will collapse, which will result in irreparable loss of face and devaluation of sport.

Excessive commercialisation

There is quite a large number of matches or sports events in which it has become almost impossible to distinguish the players among all kinds of publicity in and round the sports field, on shirts, shorts, shoes, socks, seats, boarding and other publicity carriers. Only the Olympic stadiums and Wimbledon have so far managed to remain free from any form of publicity, although there was publicity in the stadium during the Olympic Games of Paris in 1924 - the first and let us hope the last time. Sponsoring is a phenomenon of all times. Even at the time of the Games in Greek Antiquity, athletes were supported and protected by wealthy benefactors, or by the village or the city where they lived. When the first Olympic Games of the Modern Age were organised, private donations constituted two thirds of the income. Without benefactor George Averoff, who paid for the alteration of the Olympic stadium in Athens among other things, this first event would not have been possible at all. In fact, these private donations were a form of patronage. The adage prevailing almost exclusively today is: "scratch my back and I'll scratch yours" - "donnant - donnant", "win-win actions" etc... which means: sponsoring.

Companies are still willing to invest, but they want something in return. This may be the increase of brand awareness or the promotion of image building. To associate oneself with sport and all the values it advocates, such as: winning, freshness, speed, force, endurance, etc. Unfortunately there are a lot of factors threatening sports, such as violence, hooliganism, doping - companies are not particularly keen on being associated with those. Hence the exceptional importance to the sport manager of keeping his sport clean and impeccable. On the other hand, he must be able to shield his sport from such desires or demands of his sponsor as could jeopardise or harm his sport and the integrity of the sportsman. The overload of the sports calendar is just an example. Athletes in many branches of sport complain about programmes that are too crowded or too heavy. The sport manager must dare to give priority to the physical and mental well-being of his athletes and his sport and must thus dare to decline even the most attractive of offers. It is particularly young sportspeople who must be protected by the sport manager from the grabbing arms of the economy. As stated before, the sporting careers of too many young sports stars are ended prematurely because they cannot cope with the early glory and the overwhelming interest from the masses and the media, but also because they cannot physically and mentally satisfy the demands made upon them. In order to check the influence of sponsors properly, it is advisable to limit their number. A brief analysis of the sponsoring for the different Olympic Summer Games may clarify this. Since the Olympics of Los Angeles (1932) the number of sponsors increased considerably, reaching a maximum of as many as 628 sponsors in Montreal (1976). Today, Montreal is still trying to recover from the financial hangover after the Games. Los Angeles (1984) became a turning point in Olympic funding. The strongly limited number of sponsors, suppliers and licensees as well as the agreements were circumscribed narrowly. As of Seoul (1988) and Calgary the TOP (The Olympic Programme) was started up. For the Olympiad 1985-1988 the agency I.S.L. acquired the support of nine multi-nationals for a total amount of 95 million dollars. The Olympic

marketing strategy acquires a global dimension. For Lillehammer and Atlanta, Top III will acquire approximately 300 million dollars. Coca-cola, whose annual turnover for 1995 is estimated at 15 billion dollars (profit: \$ 2.5 billion) coughed up an amount of \$44 million for Atlanta.

Since no publicity action whatsoever is allowed in the stadiums, the oldest sponsor of the Games (since 1928) delivers another 67 million dollars for publicity spots and approximately 100 million dollars for world - wide actions to advertise its Olympic sponsoring. It is clear that such astronomical sums oblige the marketeers devise all kinds of cunning systems and strategies to generate bigger returns, which is sometimes at the expense of the sport and the sportspeople. A comprehensive and flawless contract drafted by the sport manager can prevent a lot of mischief. Apart from the purely commercial agreements, a code of conduct for the sponsor must be included in the exclusivity contract. Some products are incompatible with the healthy practice of sports to such an extent that they had better be kept out.

Several branches of sport are still identified too often with alcoholic drinks and cigarette brands. Half of the cover of the programme of the Olympic Games of Antwerp (1920) was occupied by an ad for cigarettes. "Olympias" became the official cigarette of the Games of Tokyo (1964) and raised more than 1 million dollars. Fortunately, tobacco firms were later kept out of the sponsoring programme. However, there is nothing new here. The introduction of boxes or business seats in modern stadiums, which emphasises the difference between the classes and segregation, cannot be called new. Hundreds of years ago loges were found in churches, where the brass attended religious ceremonies, and there were business seats, too. These were heavily upholstered chairs provided with gilded nameplates and purchased by the wealthiest people of the village or the parish. Nor is merchandising a novel phenomenon. Just think of the sale of medals, candles, scapulars, relics, devotional pictures and even pardons. Today these have been replaced by pins, T-shirts, stickers, successful keyrings,...

Médiatisation

That television in particular has a great impact on commercial events centred around the Olympic Games is evident from the astronomical amounts that are counted out to acquire television rights. For the Games of Nagano and Sydney (2000) an amount of more than 1.2 billion dollars is mentioned. It is obvious that those who pay such amounts want to achieve the highest possible ratings and the greatest possible show value. In itself, it is positive that sport and television are functioning more and more as inseparable partners, provided sports can preserve their own character and provided there is no adaptive swerve which puts the integrity and the health of sportspeople at risk.

It must be possible for certain sport organisations to change their rules in order to make their sport more telegenic, at least if this process of change is exclusively led within the sport organisation and does not harm the image of the play or the sportspeople. That the time when a match must be played is sometimes fixed with a view to the ratings rather than to conditions being favourable for the athletes is quite reprehensible. Some matches for the World Cup in Orlando had to be played just after noon, at temperatures between 35° and 40°C and when humidity was extremely high. Organising an Olympic marathon under such circumstances would simply be murder.

Sport and violence

This is a particularly unfortunate phenomenon, which we think is neither typical of sport nor new. Surely there is nothing wimpish about wrestling and fistfights to the death at the time of the ancient Greeks, or the regular casualties at an Anglo-Saxon football game which was played in the late Middle Ages by teams of hundreds of people on a pitch of a few square kilometres. Today an unfortunate tackle in the heat of the game is repeated several times by television-makers, from all possible angles and preferably in slow motion. As far as I know, acts of violence, particularly moral ones perpetrated in other parts of society are not televised to that extent,

especially not from all possible angles and certainly not in slow motion. The aggressiveness in competitive sports cannot meet with our approval at all. Some journalists explain away misconduct and violent play, saying that players are under stress and that there is a lot of money involved. Bernard Destreman, Chairman of the Racing - Club de France, states: "For the very reason that they are professional athletes, who are well-paid and rich, they should behave better than anyone else." Better conduct definitely not only concerns losing situations, but winning ones as well. The incredibly provocative behaviour of players and trainers when a goal is scored often causes the supporters to go out of their minds.

Excessive lucre

Some top-class sportspeople make loads of money. That is another item to which the media like to pay more attention than to the millions gained in other sectors of culture. There does not appear to be any need for film, music, the theatre world and such to publish a top thirty of the best-paid actors among them. Some top-class sportspeople oppose this extravagant profit, others, over whose backs the media and the organisers trade billions, want their share of the cake. That, too, is as old as the hills. Even in 590 B.C. the law obliged Solon to pay out a huge amount (500 drachmas) to the victors of the Olympic Games (which is almost equal to a workman's annual wages). The excessive lucre has, among other things, led to the downfall of the Classic Games. This should give today's sport managers food for thought.

The foregoing elements indicate that mediatised sport in particular turns out to be the carrier of various social evils. These evils are not specific to sport, but they do jeopardise sport. This social shortcoming, which has been illustrated through sports in this contribution, has a great deal to do with some kind of incompatibility there is said to be between human freedom and responsibility. All of this goes to show that direct interference of the business world with the sports world must be avoided as much as possible. That becomes very difficult, however, when we

see how the decisions in a large number of sporting clubs, as far as the management is concerned, are made by the businesses themselves.

The results of this can be sufficiently witnessed through the coverage of the downfall of sporting clubs, bicycle racing teams and such, due to the collapse of financial constructions.

The sport manager as an ethical beacon

He does not have to be more Catholic than the Pope, but as a representative and even signboard of the sport and all the values which advocate this concept, the sport manager must certainly adhere to ethical limits in his actions. His policy must be characterised by a passionate internal leadership. Above we have already alluded to some of the social factors threatening sport which he has to cope with. In addition, the sport manager functions not only as a beacon, as an example for the employees collaborating with him, but also for all sportspeople, trainers, club managers and other well-meaning persons included in his organisation.

He must develop a long-term vision and strive for a multidisciplinary approach within the several teams which have to substantiate the picture. Thereby he must act as a super facilitator, an initiator of change, a taker of calculated risks. He needs to dispose of a whole range of personality traits such as: quality awareness, flexibility, openness, creativity, motivation, sense of synthesis and analysis, social skills such as stimulating people to co-operate, dynamise (and not dynamite) his associates, great power of persuasion and a charismatic touch as well as problem - solving capacities. The leader must turn into a coach, must foster favourable conditions; his actions must primarily show his commitment. He knows that excellent achievements follow especially from an excellent way of dealing with people. In the selection of managers, people sometimes use the 5-factor model of MCrae & Costa. Upon further inspection, nearly all factors relate to affective and dynamic properties rather than to expertise and know-how, namely: extroversion, kindness, conscientiousness, vulnerability (emotional stability) and openness/intellect. The future changes

and clearly requires other basic managerial skills. Global efficacy has become more important than traditional productivity. In the last one hundred years, sport has evolved from a social practice into an economic activity. This is translated into: *de la gestion pratique sportive à la pratique de la gestion du sport*.

The manager and the stress policy - an ethical dimension

Management and stress

It is generally accepted that managers have to be able to deal with stress without letting their health and power of achievement suffer. There are several known means and methods for dealing with stress. The problem does not become ethical until stress is consciously delegated to one's inferiors. Managers sometimes say to each other: "You must be able to delegate everything, even your heart attack" - speaking of ethics! One delegates stress by withholding information, by failing to award people or pat them on the back (enforcement). Everybody, not only children, like to experience success sometimes. By continuously putting employees under pressure, such as pressure of time. By making other people pay for the mistakes one has made oneself. By taking an unstable mood out on them. By making false promises, for instance by promising promotion or employment and failing to keep such promises. By constantly changing instructions ("order, counterorder ...disorder!").

Distrust does not only generate stress and reduce output, but in many cases it is even humiliating. Not all employees have the same frustration or stress threshold. Getting rid of the employees who are the most susceptible to stress means shifting the problem to a higher level while at once losing body, insight and empathy with these employees. Being aware of pressure is extremely important, however, for it usually has a warning function which can inform us in time about matters which threaten to go wrong. Employees who are susceptible to stress must be regarded as a kind of danger detectors. The comparison has been made with the canaries which miners used to take along down into the mines in order to get a timely warning for mine gas. Not everybody

possesses the quality of empathy in respect of the ergonomical and mental comfort of employees. Nevertheless this is an essential personality factor which can bring about unity in a team and can make people's work lighter. Intellectual qualities alone usually produce good solo performers. A good conductor needs to have more strings to his bow.

A good manager can "liberate" the thinking of his associates, give new impulses and generate creativity. Positive thinking and a sense of humour are indispensable tools for good stress management. Rest and recovery are important for dealing with stress. So in physical activity. There are many sport managers who lose it by not going in for sport sufficiently themselves.

Sport management and drop-out: an ethical problem

A large number of youngsters quit sport prematurely because they do not fit into the system in one way or another. A youth sports policy which is founded on early and unadapted competition, which does not consider the degree of maturity or the biological age, which cannot work in a child - oriented way, which has no representation in the management... is the cause of the elimination of young people from sport. The Anglo-Saxon literature speaks of cut-out. Sport managers who set up projects to conscript youngsters for their sport merely with the intention to select the best among them as soon as possible and to drop the rest irrevocably are making a serious mistake.

These were just a few examples of the issues that may face the sport manager. All in all, the sport manager's task does not appear to be that simple. Apart from all the traditional management techniques he must be able to cope with all the factors which threaten sport, for if sport becomes value-less it can only be termed a spectacle unworthy of sport.

THE LEGAL ASPECTS OF SPORTS ETHICS AND THE PROTECTION OF FAIR PLAY

by Dimitrios Panagiotopoulos

OUTLINE

Introduction

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2. Rules of law and fair play
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INTRODUCTION

The content of athletic competition as an institution with its own special character, is or should be framed by ethics, i.e. that distinct feature which shows up in athletic contests. This form of applied ethics delineates and defines sports, the athletic and competitive activity, as an institution of a special nature within the human society.

Beyond its moral content which commands a particular conduct in sports and competition Ethics, this framework of the athletic institution, is made up from legal rules, abidance to which guarantees a show of sportsmanship and fair play in athletics.

1. The nature of the institution of athletic competition

Physical education and sport are essential to each human being for the perfect development of its personality and their free practice is recognised as a fundamental human right¹. This right implies

that sport and physical education should be fully integrated in the educational system and all the other aspects of social life, as a means for individuals to develop their physical, intellectual and moral qualities.

Securing the right to participate in sport practice is also related to the protection of sport as such, which as an institution under national legislation as well as of the organised international sport movement, is governed by rules which refer to the content of ethics and of sports morals. The latter give sport its special character as a cultural institution and a means of social education².

The rules of law contribute to the evolution of sport and physical activity into a world of relations with a moral, aesthetic, educational and social content³. The legal provisions impose the prospect of fair competition, of fair and square game, as a form of culture. Under these conditions, sport can express and promote, through competition, values which have constituted fountains of culture for the citizen such as integrity, propriety, purity and fair judgement; the same fountains as the Greek classical ones of beauty and virtue shaped in the context of the common love of sport.⁴ These values give sport its special character and build a world with moral principles, what we call sports ethics, which have to be respected during the practice of sport.

2. Rules of law and fair play

2.1. The ethics of Greek athletic competition

The idea of fair and honest contest was born in Greece laying the foundations for the development and consolidation of Greek, European and world sport. Gymnastics, competition and games in classical ancient Greece acquire a symbolic significance, where competition and emulation, trial and outcome, are fully integrated in the spirit of peace, friendship, co-operation, mutual respect and celebration. The nobility of sport and the games do not only stem from their morphological elements, but also from their lofty spirit. Greek competitive sport has developed as a moral concept which rests on values such as "modesty", an awareness of the

law, which would induce a reaction, a resistance against any form of infringement, any unfair decision, any impudence, any violence which are aspects of "hybris"⁶. Within this moral context of Competition, athletes are rewarded with a wild olive branch, the kotinos, for their modesty and spirit of fair play which receive public recognition⁷. The moral content which is presently attributed to the concept of "amateur sport", as it emanates from the Olympic Charter, defines the nature of a specific sporting behaviour. Namely, it is a standard by which respect of the rules is measured and any deviation or derogation from this ideal principle of sport is condemned. The meaning of these concepts which constitute sports ethics, is expressed in the terms, "amateurism, amateur sport, sports fan, love for sport, fair play, as part of the content of the general term, Olympism. In the Olympic Charter, these notions are conveyed with the expressions, "respect for one another", "mutual understanding", "Friendship", "a better and more peaceful world", "friendly effort and fair competition" and "equal treatment"⁸.

2.2. Athlete and amateur status

Thus, a framework of moral principles and rules is created which is binding for all those who wish to take part in sports activities. In this sense,

a) the sportsman enjoys athlete's status, that is he has the right to develop his physical skills and achieve optimum performances⁹.

b) The other persons who are involved in sports (coaches, referees, administrators and spectators) enjoy amateur status which gives them the right to participate in sports activities thanks to the existence of sport either as a factual situation, or as a fabrication of law.

Any deviation or abuse, such as doping, violence, bribery, attempts win using any means and commercialisation which has become standardised today, are in conflict with the moral principles and the institutionalised ethical rules of sport. Such acts are not compatible with sport and may lead to a revocation of athlete or amateur status and the possibility of participating in sports competitions through temporary or lifelong exclusion¹⁰.

Under Greek sports law, to maintain their athlete's status, sportsmen should also have amateur status, i.e. show proper "sporting conduct", in conformity with the spirit of sport.

In accordance with sports law, amateur athletes are eligible by definition, unless of course their actions are not compatible with sports ethics¹¹.

However, the same does not apply to professional or remunerated athletes as they do not take part in sports activities, in accordance with the spirit and the letter of eligibility provisions, i.e. "sincere love for sport" and may be driven by other considerations. It is also taken that their interest in sport does not arise solely from a wish to promote competition and physical activity, since their involvement in sport and competition is primarily aimed at material benefits and the improvement of their financial situation through sport, whilst supporting competition between companies and their fans.

The nature of professional sport is in direct opposition to the spirit of amateurism and its rules¹². As a result, we have to accept that professional athletes acquire athlete status only as an exception to the law.

To acquire amateur status, which means to be able to actively become involved in sport, an individual should not derive "any economic benefits". Should this be the case, the athlete will lose his amateur status. An exception is made for the coaches of amateur sports associations, because they work in a professional capacity, not for financial benefits, but for the promotion of sport.

The coach of an amateur association is automatically considered as an amateur, because his professional activity is by nature aimed at the development, improvement and propagation of sport and its ideals. In contrast, the coach of a sports company would be granted amateur status only as a legal fiction, since he offers his services not for the benefit of sport, but for his own benefit and that of his employer¹³. The reason for which the legislator has allowed these legally fictitious amateurs is to make it possible for them to work in the field of sport which would be impracticable otherwise.

3. The protection of the ethics of athletic competition

3.1. National legislation

The question that is put and which represents a problem for sports law is whether rules for the moral protection of sport and competition could be enacted today at national and international level, in particular after the emergence of professionalism and commercialisation in the domain of competitive sport and the parallel appearance of such negative phenomena as doping, violence and bribery. The consequence is or should be that the athlete who fails to comply with these principles of competitive sport should be deprived of the possibility to take part in such activities. These athletes should be found guilty of conduct unbecoming, in violation of sports and competition ethics¹⁴. The question is though: is there an institutional structure, both at national and international level, based on the international principles of sport ethics, so that special organs could enforce sanctions in cases of unsparing behaviour?

In order to see abidance to the principles of the Olympic Movement and fair play¹⁵, as defined in the Olympic Charter and the relevant international rules, the International Olympic Committee (I.O.E) has delegated some of its jurisdictional authority for the resolution of such cases¹⁶.

On the basis of this IOC delegation of powers the NOCs can establish a competent body with jurisdiction to deal with all cases having to do with sports conduct and Olympic principles as laid down in the Olympic Charter. In certain cases, the NOC may also step in as a second instance jurisdiction, whilst there could also be a third level of appeal, depending on the applicable law.

In Greece, within the organisation of the Hellenic Olympic Committee there has been constituted an Eligibility Commission, a first instance jurisdiction responsible for the protection of the ethics and traditions of sport¹⁷. The EC will examine cases of infringement relating to amateur status, the principles of fair play and sporting traditions, linked to the sports activity of natural or legal persons who wish to be part of the Olympic Movement,

of the Olympic Family¹⁸. The EC is solely responsible for determining whether natural or legal persons have violated the rules and traditions of sport, as in the case of bribery, corruption and general non-sporting conduct¹⁹. The penalty will be withdrawal of amateur status²⁰ for a minimum of six (6) months or for life²¹.

This provision is mandatory as to the minimum length of the sanction, meaning that the EC cannot impose a sanction of less than six months, whilst it is left to the discretion of the Commission to impose a longer sanction, even a life-long one, beyond the six-month limit.

The scope of its powers gives to the EC the character of a first instance sports tribunal whose competence is limited to cases involving the non respect of sports ethics and traditions in the daily practice of sport²².

The E.C's decisions can be of decisive importance for the promotion of sports ethics and fair play in Greece and abroad²³.

An appeal can be lodged against the E.C's decisions²⁴ before the Hellenic Olympic Committee, which is the only competent body to rule on such appeals²⁵, as an appellate tribunal²⁶, in cases involving the non respect of the rules of fair play and sports principles and traditions as defined in law²⁷, the rules of the Olympic Charter and the EU's code of sports conduct and competition ethics.

The law acts as a shield in cases where fair play and the spirit of sport are not respected, i.e.

a) non-sporting behaviour in general and conduct incompatible with sports principles and traditions,

b) doping,

c) bribery,

d) violence and hooliganism in sports venues and during competitions,

e) any behaviour which is incompatible with fair play and competition ethics, under the threat of losing amateur status (temporarily or for life), the result being that the person concerned can no longer be actively involved in sports activity.

3.2 Code of Sports Ethics

The European Sports Charter and its Code of Sports Ethics complete the ethical principles and recommendations contained in the European Convention on violence and non-sporting behaviour of spectators, in particular during football matches and the Convention on Doping^{off}.

The Code of Ethics for sport is founded on the fundamental principle that its contents are binding for sport as a whole, including the administration of sport, recreational sport and competition sport. The contents of the Code provide a solid moral framework for the struggle against all the negative phenomena of modern society which undermine the foundations of sport which are built on fair *play*²⁹, the sporting spirit and free individual participation in sports activities³⁰.

In conformity with the Code, the responsibility for promoting and consolidating the principles of fair play lies with: governments, sports associations, physical education institutions, coaching centres, medical and pharmacological circles, the mass media, as well as any commercial organisations that are connected with sport. As regards natural persons parents, teachers, coaches, sports officials and administrators, journalists, medical doctors, pharmacists and top athletes, all have their own responsibility for the promotion of fair play.

Under the Code, governments have an obligation to encourage the adoption of high moral standards and to motivate and support individuals and organisations to apply such high moral standards in the course of their sports-related activities.

In the area of physical and general education, governments should encourage the integration of sport and fair play as a basic element of the curricula and support initiatives which aim at their promotion. They should also encourage research projects at national and international level to improve existing knowledge on complex issues related to the participation of young people in sport³¹.

Sports organisations are responsible for a) establishing a general framework of fair play, with clear instructions on sporting conduct,

associated with appropriate sanctions, for their individual sport, in conformity with the Code of Ethics.

They should introduce systems which will reward success in the competition but also fair play and ensure that examples of proper conduct are promoted by the mass media.

In cooperation with young people, sports organisations should establish rules that meet the requirements with special emphasis on fair play rather than competitive success and prevent the exploitation of children, especially those who show special skills³².

Individuals should act as role models for children and young people and not encourage or reward unfair competition which would incur the sanctions that should be imposed in such cases.

The health, safety and good living conditions of the children and young athletes with a strong element of recreation and no undue pressure which would violate the children's rights, should be important priorities for those who plan sports activities for the young³³.

The Code of Ethics in this respect may raise for the first time the issue of the protection of children and young athletes in sport training and competition³⁴.

For the first time, the European Code of Ethics establishes the principles of fair play as binding principles for European states, aimed at promoting victory during competition in accordance with ethical rules and not at any cost or sacrifice³⁵.

Conclusion

The rules of law provide the essence of sports ethics and define the status and eligibility of those who are involved in sport and competition.

The infringement of these legally binding ethical rules which govern sport and competition will cast doubts on the athlete and amateur status of an individual, which allow him to participate in sports activities.

As a result, it is imperative to adopt rules of law to safeguard the spirit of fair play and sports ethics and satisfy the sense of justice of the friends of sport by depriving the transgressors of

their right to participate in sport and competition for the length of their punishment.

Such a legislative approach is deemed necessary in order to punish deviant behaviour that violates sports and competition law, which is aimed at the protection of the contents and ethics of sport, competition and fair play.

Notes

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3. Greek Constitution, Art. 1,9 & 28. see also. Panagiotopoulos D.(1990). *Theory of Sports Law*", Ant. Sakkoulas: Athens pp.21-50, Venizelos E.(1993). "Constitution and Sport" In: *Proceedings of International Conference: The Institution of the Olympic Games*, Olympia, 3-7 September 1991, EKEAD, Athens, p. 269 following.
4. Panagiotopoulos D. (1990). *Sportsman Eligibility*, Ant. Sakkoulas: Athens, pp. 11-15.
5. "In favour of mutual friendship", Irene, Lysias, Olympikus. XXX III. 2, Plutarch, Lycourgos, see also Nisiotis N.(1985) "The contribution of the Olympic Movement to Peace", IOA 25th Session,4th-5th July, Anc. Olympia, 1985,p.3. This idea prevailed during the ancient games and athletes did not compete for money or other material rewards but for virtue (Pausanias, Philostratos). These sacred moral rules of the Olympic Games did not apply only to sport but to all citizens and cities in their relations to one another, as victors received the crown of victory in the name of their father and homeland, see also Kitrinariis K. *Philostratu Gymnastikos*, Athens, p.73., Vernardakis A., *"The Stadium and Panheuenic Games"*. These were also the great values on which Greek competitive sport was founded and which became sources of education, promoting friendship, Democracy and Peace for a better and happier life. "Olympic victors live the happiest life" (Plato Rep. E,H, 465 d).
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 10. see R.D.2.9.1955 (OJ 273), 6.10.1955, vol.A, art. 4 of Sports Code, p.337 and Panagiotopoulos D. (1990), *Eligibility*, Op.cit., pp.37-42.
 11. see Panagiotopoulos D., *Eligibility*, (1990), Op.cit., pp. 32-37. see art. 5 R.D. 26.9.1955 and art. 5 of law 75/75.
 - 12.R.D.1955/7.10 (JO 27) art.1, par.2 and art. 2 & 3, Sports Code, pp.230-231.. The Eligibility Commission has had a lengthy discussion, during one of its meetings, on the participation of amateur and professional players in basketball teams and concluded that such participation would not be compatible with

existing legal provisions, see HOC Bulletin, no 9, p.30.

13. see Panagiotopoulos D. (1997), *Sports Jurisdiction*, Sakkoulas: Athens, as in Review of Sports Law III, ADV, 1997.

14. Eligibility conditions for athletes who have obtained their athlete's card from the relevant federation: legalization of the athlete, see. art. 5, par. 1, combined with art. 16, par.9. see Decision of Council of State 4914/1988, published in periodical PANDEKTIS, 1:1, 1992, p.96. see also decision 3190/1986 of the Council of State annulling a decision of the Sports Tribunal which quashed a decision of the Central Regulations Committee of the Greek Football Federation which had been ratified by the Federation's Management Board and rejected an application of a football club to issue an amateur athlete's card to a football player. The Council of State justified its annulment on the grounds that the applicant club was bound to the federation to which it was affiliated by a private law relationship and, therefore, the competent courts were the civil courts and not the Council of State. In accordance with the legislation (art. 25 of law 423/76 and decision 22516/5.9.1980), the case that was tried by the Sports Tribunal is considered as coming under the contractual relation and dealing with the execution of contractual terms coming under the jurisdiction of civil courts. see Panagiotopoulos D. (1990), "Issuing of an athlete's card for a new sport by a federation governing another sport", STADION, 1:1, pp.95-97 and Sports Code, Op.cit., p.63.

*Formal conditions under the legislation, list of athletes, participation of athletes in competitions.

*Amateur status is interwoven with athlete status which is ascertained on the basis of an athlete's actions and behaviour (R.D. 26.9.1955, no 445 N75/75).

*Remunerated, professional athletes acquire athlete status under the legislation, however the criterion for practising sport is the financial benefit, in contrast to amateur athletes. The proper term would be "sports performer".

15. see "Provisions on Fair Play", as formulated by the International Physical Education and Sports Council in cooperation with the IOA under the auspices of UNESCO, see Panagiotopoulos D., Naskou-Perraki P., (1993), Op.cit., p. 165.

16. see Olympic Charter, International Olympic Committee, 1987, art.244 and by-law C.16. see Law 3148/1955 "The Hellenic Olympic Committee's aim is to promote and disseminate the Olympic Ideal and fair play..." art. 2, Sports Code, 1988 ed. p. 152.

17. "A special Commission will be created within the HOC, called the Eligibility Commission (E.C.), whose aim will be to monitor all those who are involved in sport, gymnastics or athletic competitions, whether natural or legal persons, in Greece and abroad, in respect of their compliance with the ethics and traditions of sport. (Law 3148/55, at. 4, par.I). EC, NOC and IOA were retained in force as they have by Ministerial Decision No C3 E/F 100/47, OJ 433/24.6.1982, v B following. See Royal Decree 26.9.1955 OJ 272, Art. 1.

FIRST INSTANCE COMPETENT BODY:

The Eligibility Commission is the only competent body (it consists of five members designated by the HOC) CASES: Infringements of amateur rules a)non-sporting behaviour and conduct incompatible with sports principles

- and traditions
- b) doping
- c) giving or accepting bribes
- d) violence and hooliganism in sports venues
- e) any conduct incompatible with athlete status.

SANCTION: Deprivation of amateur status (temporarily or for life)

APPEAL BODY: HOC (when an appeal is made execution of the E.C.'s decision is suspended.)

FINAL APPEAL: Council of State which will only rule on the legality of the HOC's action as a legal entity under public law.

Table: EC, NOC (L3148/1955, DR708/1976, RD 26.9.1955, OJ 273/6.10.1955, OJ 274/ 7.10.1955, MD 15732/75).

In accordance with the opinion of the Supreme Court Prosecutor Fafoutis K., (2/1983), the E.C. is not a preliminary investigation authority, it only performs informal enquiries in order to achieve its objectives. Persons invited to appear as witnesses are not liable under the penal code and are not subject to the sanctions for false or incomplete testimony, but may violate art.225, par.2 of the Penal Code. In addition, the E.C. is not authorized to audit the tax statements of companies or traders. The appeal to the HOC by a person sanctioned by the E.C. can only be made on grounds that he was not given the possibility to present his case. The Council of State will accept that this constitutional requirement has been met, if the person concerned has appealed to the HOC which will allow him to defend his case and, as a result, any such reason invoked will be deemed inadmissible (CoS 3417 /1978 as well as the relevant decisions of the CoS 3148/1987).

- IS.Panagiotopoulos D. (1990), *The law of the Olympic*, Legal framework in ancient and modern times, Op.cit., p.333. The Supreme Court of Greece recognised in an opinion the E.C's role as defined by the law.
19. See art. 4 par.1, law 3148/1955, as replaced by art.45 par 6 of law 75/75, R.D.26.9.1955 (OJ 273), art. 3 85 4 and Min. Dec. 15752//23.8.1975 (OJ 913/30.8.1975).
 20. See art.45 par.2 of law 75/75 as added to par.7 of law 3148/1955.
 21. See art. 45 par.6 of law 75/75.
 22. See Leontidis D.(1977), "Scope and objectives of the E.C", *Hellenic Olympic Committee Buletin*, April-June, p.26.
 23. See Tzartanos A.(1985). "The law governing participation in the Olympic Games, in accordance with rule 26 and Greek legislation", *IOA Report, 1st Joint Session*, Olympia.
 24. See law 3148/55, art.4 par 3, Sports Code, 1988 ed. p. 160.
 25. Ibid with the addition of par. 7 of art. 45 of law 75/75.
 26. Following the appeal before the HOC, the execution of the E.C.'s decision will be suspended within one month (Law 75/75, art. 45 par. 7, art. 5 par. 3 of law 1070/1980, Sports Code, op. cit., pp. 314-315).
 27. See art. 20 par. 2 of the Const, and Council of State 2033-34/1977 which provides that the person concerned may present his views, following his appeal, before the HOC and therefore the application to annul the HOC's decision

on the grounds that he was not invited to present his case before the E.C. is unfounded and inadmissible. The appeal to the HOC would cover the possible absence of a hearing by the first instance body as stipulated by the Greek Constitution.

28. European Sports Charter, Code of Sports Ethics, art. 2. Ethics on Sports, Right and obligations in the sports process, Proceedings 2nd Int. Congress on Sports Law, Olympia, Oct.29-31 1991. ADV group, Athens 1997. see also Panagiotopoulos D., (1994). *The law of international sports relations and institutions*, Sakkoulas: Athens, pp.186-189. see law 75/75, art.13 par.4. see Panagiotopoulos D., Sports Code, Op.cit. p. 63.
29. see Panagiotopoulos D., Naskou-Perraki P., Op.cit. p. 165 , and fair play provisions, UNESCO, Paris.
- SO.Eur.Sports Charter, Code of Sports Ethics, art.6, PANDEKTIS, International Sports Law Review, Vol. I, Issue 2, p.33. The rules governing competition sport and relating to the spirit of friendship, mutual respect, fair contest, in conformity with the spirit of sport, without use of drugs and violence, physical or verbal, constitute the essence of fair play.
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33. Code of Ethics, art. 12.
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A CONCEPTUAL ANALYSIS OF THE EDUCATIONAL ASPIRATION OF FAIR PLAY WITHIN OLYMPISM

by Deborah P. McDONALD, M.A. (CAN)

INDRODUCTION

Definitions of Olympism

- * *Definitions of Olympism are intended to represent the core structure or essence of the philosophy of Olympism. However, it is my opinion that all the currently existing definitions of Olympism are vague. Vague definitions serve only to identify general ideas underlying Olympism and thus do not make clear the core structure or essence of the philosophy.*
- * *In the search for clarity, many scholars have reduced definitions of Olympism into identifiable aspirations. As an example, consider the aspirations of Olympism offered by Jeffery Segrave (1988)...*

Aspirations of Olympism

- * Education
 - Peace and International Understanding
 - The Independence of Sport
 - Excellence
 - Cultural Expression
 - Equal Opportunity
 - Fair play

**It is expected that an understanding of the aspirations will clarify the definitions of Olympism as well as illuminate its core structure. However, it is my opinion that the meanings of each of these aspirations are less than apparent. Aspiration identification will not be helpful in clarifying Olympism until such a time that the meanings of each are clarified. Furthermore, if Olympism is to fulfil its aspiration of education, the clarification of each of the additional aspirations becomes crucial.*

- * *My purpose is twofold. First, to clarify the essential meaning of fair play both as an aspiration contributing to the essence of Olympism*

and as an objective guiding the design, implementation and evaluation of Olympic education programs. Second, to identify one specific problem that may be associated with the inclusion of fair play as such.

THE NATURE AND EVALUATION OF SPORT ACTIONS

The Necessary And Sufficient Condition Of Fair Play The action *complies with* the regulative rules of the sport in which it occurs

Regulative Rules

- Those rules that "specify the type and severity of penalties to be applied when particular constitutive rules have been violated" (Klaus Meier, 1992, p. 7)

- Rules that are added to the constitutive rules of a sport so that sport may be practiced

Constitutive Rules

- Those rules that provide a "descriptive, defining framework which specifies the fundamental aspects of, and determines exactly what it entails to engage in a particular... sport" (Klaus Meier, 1992, p. 6).

- Those rules that specifically permit and proscribe certain means of attainment of the prelusory goal of any given sport

Two Ways To "Comply With" The Regulative Rules

- Accidentally yet knowingly violate a constitutive rule and accept the penalty for that action

- Intentionally violate a constitutive rule and accept the penalty for that action.

Three Subcategories Of Fair Play

- Actions characterized as fair play alone

- Actions characterized as fair play and good sportspersonship

- Actions characterized as fair play and bad sportspersonship

The Interrrelationship Of Fair Play, Good Sportspersonship, Bad Sportspersonship And Cheating Within Sport

Moral Judgements Associated With Classifications of Sport Actions

- Fair Play

Bad Sportspersonship

OLYMPIC GAMES AND EPIPHANY

by ANNA HOGENOVA (CZE)

Existences have lost their "background", their being. Statement has stopped predicting the "sacredness of being", and has become a part of the technology of logistics. Heidegger would add to this: "The act of stating, i.e. the basic act of thinking, and thus also thinking itself, has now become a judicial instance above being. The teaching of logos, logic, has become an evident or hidden basis of metaphysics". (Heidegger, M.: Europe and German Philosophy. Lecture in Philosophy. Lecture in Rome, 8/4 1936. In: Filosoficky casopis, Vol. XLIV, 1996, No.1, p. 81).

"Pthonos Theon", or envying gods, is the initial stage in the development of the Olympian philosophy, to approximate divine perfection (Epiphany) is the goal of the Olympian athlete. Approximation to divine perfection is analogical to coming near to the flame which is good itself in that it makes possible truth (by giving light in darkness), and provides justice and proportion - fair play (since fire consumes everything indiscriminately); fire emits heat, and therefore is a home, and ultimately, fire is very beautiful, impossible to grasp, no one can hoard it, etc. etc.

The Olympic flame is sacred, it is one of the last symbols of sacredness and nobility. To worship Zeus by cleansing flame can be done only by those who are clean themselves, i.e. only by those who take care of their soul (Epimeleia) and of their body (Technai). Arete-virtue, excellence, perfection is the result of the best possible proportion - harmony between care of the soul and care of the body. In this connection, we can speak of Kalokagathia, of harmony, of proportion realized in Arete. Impairment of this harmony causes ILLNESS, deficiency, desire for consummation, need to realize oneself, to affirm oneself existentially. The Czech philosopher Jan Patocka reflects on care of the soul and body in

this way; (Evropa a doba poevropská [Europe and the Post-European Time]. Prague 1992).

Arete understood as excellence arising from harmony of both modes of care (i.e. care in the sense of KALOS and care in the sense of AGATHOS) is what ensures order (KOSMOS). And KOSMOS in the sense of order is the precondition of existence and validity of everything that exists.

To preserve the order of the world by creating order in one's own person is thus the task and mission of life honestly lived; it is that mode of conduct that we call FAIR PLAY. The ethical character of Olympian philosophy thus arises from the need to participate in the order of the world. Thus, the KALOKAGATHIA of personality is participation in the KALOKAGATHIA polis, in the KALOKAGATHIA of the world - cosmos. Jan Patooka would say in a simple way: "The real constituent reason would be the whole". "(Evropa a doba poevropská. Prague 1992, p. 42). The whole is the order through which everything is born and originates again and again, the whole is the real constituent reason. The principle of FAIR PLAY is thus not only a quality of conduct, fair play applied in life is determination of being, is the very root of being, is participation in the whole. The philosophy of the Olympic Games is thus an expression of the sacred function of man to participate in the order of the world by approximating through ARETE divine perfection (Epiphany). It is possible to live one's life only in the horizontal, i.e. amidst things, or to share in one's life the vertical, i.e. relate oneself to the transcendent, i.e. to what is sacred. "We can see and comprehend the soul only when we take care of it", says Patooka (Evropa a doba poevropská. 1992, p. 66). We make all wholes present only when they originate, and thus assume shape. Care of the body makes present the whole of the body, the so-called corporeal scheme, cf. M. Merleau-Ponty: *Phänomenologie der Wahrnehmung*. Berlin 1966, p. 254. The Olympic Games together with the Olympian philosophy care of the whole - world order - by the organization of the Olympic Games, by care for the Olympian philosophy which is contained in the symbolism of the flame.

It is the sense of the commonness that constitutes the most important background for the arising of existences, meanings of this world. If this sense of the commonness is replaced by avidity, the projecting capability of the background is diminished, and here the fair play principle opens possibility for commonness, and therein rests the sacred function of the philosophy of the Olympics. Also absolute avidity in the direction of victory becomes a temptation for the Olympian athlete that destroys the sacredness of the background, the whole, the meaning of the Olympic Games. The ethical acme in this case is Epiphany in the sense of approximation to ARETE, to divine perfection. To this, Patocka would add: "It is right for THYMOS to be rocked to quiescence, without getting stuporous or without vanishing. This can be achieved by good conjoining of music education and gymnastics, and care of the soul falls to great nomothetists, in particular in this sense. In such a harmony, a new community has its internal foundation." (Ibid., p. 85). The Platonic concept of soul consisting of reason (Logistikon), bravery (Thymos) and avidity (Epithymia) finds its application here. The balancing of reason and bravery as the basis of Fair Play is the essence of Olympian education. This balancing taking place through care of the soul and the body is a Gadamerian posing of questions that make present background in the most general sense, that background that we call existence and which is that sacred whole without which our life becomes a life in the desert a chunk of lava on the Moon. To resemble flame, to be as clean, to be a source of truthful light, to be equitable like fire in which everything is consumed, to be a proportion - all that is guaranteed, developed by the Olympian philosophy. In brief, it is only the Olympian idea today that is taking care of relationship to the sacredness, the other sports activities are guided more by pragmatic goals.

MORALS AND THE SACRED PANHELLENIC GAMES

by Vasilios BOUTAS (*GRE*)

The tendency to compete and the effort to outdo the others are two of the qualities of the Greeks. The motto **"to long for power and honour"** was an integral part of the Greek classical education.

"Always to excel and surpass the others" was what Hippolochus told his son, Glaucus, in **Homer's Iliad**, while sending him off to Troy. According to **Hesiod**, there are two kinds of dispute on the earth, the good one and the bad one. The good kind of dispute is what we call **competition "which urges even the lazy to work"** since **"the neighbour envies his neighbour, who set as his goal to become rich"**.

Xenophon in "Cyropaedia" says that people prefer more than anything else to practise the things in which they love outdo the others.

That's the reason why the tendency to display one's personal qualities formed the basis of a large number of institutions of the various Greek states. The idea of man being destined to excel and outdo his peers gave birth to the concept of struggle, ie to the concept of competing in order to win a prize.

Plato in his "Laws" states that the lawmaker educates the citizens as though they were **"athletes taking part in the greatest games, in which there are thousands of competitors"**. In "Philebus" the discussion about which is better tought, prudence or pleasure is compared to a kind of game in which it is not certain which one of the three is the actual winner: which one gets the first place, which one the second and which one the third.

Herodotus, Thucydides, Aeschines and others used to compare those fighting a war to those competing in a game. **Demosthenes** praises his country time and again since **"there people struggle to be first in honour and in glory"**.

Virtue was an object of competition, the **"best"** one actually.

What's more, it was considered everyone's duty to outdo the others in virtue, or at least not to allow the others to outdo them, thus getting the biggest prize, the greatest honour in society.

Pericles in the epilogue of the "Epitaph", awarding honours on the dead and taking charge, on behalf of the state, of the raising of their children as children of the city said: **because where the prizes of virtue the biggest are, there, too, are the best citizens**".

Cyros, as presented by **Xenophon** in *Cyropaedia*, at the time of his death asks from his son and heir, Cambyses, only one thing: to wish for the performance of difficult deeds, to have a care for a lot of things and never to rest, being dominated by a passion to compete with, surpass and win his own father in the achievement of the great deeds.

The moral, spiritual, scientific and political greatness of ancient Greece is due to this kind of "**contention**", to this noble emulation.

We can see that this instinct of man - as observed by the ancient Greek philosopher **Polybius** and developed by the sociologist **Gumplouicz** and the psychologist **Adler** - moved from a state where it was developed in the highest form of competition and "**contention**" for "**primacy**" to the **aristotelian** idea of "**the average**" and then, going through "**exaggeration**", degenerated into an endless dispute over the sporting, political, spiritual and social life.

The **Education** of the Greek was such as to implant in him the idea of "**the longing for honour**" and of a kind of decent ambition (whenever the latter did not degenerate into something inferior) as well as to inspire in him a longing for distinguishing himself and surpassing the others. The Greek's religiousness contributed a lot to this end. The panhellenic games were sacred. The youth of the Nation had to stand before the Gods in all their bodily, moral, spiritual and musical educational armour, summed up in the famous notion of "**kalokagathia**", which constituted after all the goal of the entire Greek classical education and training. The Greeks took the barbaric games and implanted an element of spirituality in them, the so-called "spirit". They contrasted the view of the body as matter with that of the body as an "idea".

When Xerxe's Persians were in Thermopylae watching the Greeks, they were surprised not by the fact that the Greeks were

having games before the battle, but by the discovery that the only prize one could get in these games was an olive - wreath. Herodotus mentions what Tigranes said to Mardonius: "**Alas, what kind of men did you lead us to fight against; men who fight not for money but for virtue**" (meaning the fight leading to the olive-wreath). The fact that the wreath was being taken from the God's sacred tree was an indication of the religious nature of the games. The honour awarded on the wreathed was his coming closer to God as well as his "**consecration**" through the sacred olive-branch.

During the sacred panhellenic games it was only natural that the track would become a school of morals and virtue, of that virtue, in fact, that the Greeks considered one of the major ones and which was no other than **wisdom**, as the expression of modesty, self-restraint and the submission to **Reason. To have a high opinion of oneself**, that is **Hybris**, or, in other words, one's effort to exceed the limits of one's finite nature was considered to be the worst of sins. Consequently, the greatest virtue was the recognition of these limits, the fear not to and the will to avoid any kind of conceit as well as everyone's everlasting effort to keep within one's bounds. This becomes obvious in the piety the Greeks showed towards their Gods. For the moral and spiritual education, as mentioned above, were an integral part of the physical training. In other words, they were "**symmetric**". This helps us have a full understanding of the meaning of the panhellenic games, which originated in the spirit of competing as well as in the awareness of unity.

Pindar, one of the greatest poets of ancient Greece, was born in 518 BC in Cynos Kephalaie, Boeotia, and was the offspring of the noble family of Aegeus. Through his poems he introduced a new and deeper view of the relationship between education and natural ability. He was the actual instigator of the high ideal of humanism, which appeared during that time in the Greek works of sculpture of the classical period of ancient Greece, often to become the objects of admiration. The athlete these sculptures represented, an example of harmony combined with power as well as of nobleness and perfection, lived, felt and spoke through Pindar's poetry. In fact, Pindar, through his spiritual strength

and religious seriousness, had a kind of influence which we meet again only in the unique and unparalleled achievements of the human mind.

Thanks to Pindar people had the chance to see the greatness of divinity incarnated in the body and soul of the human being. In the picture of the human - like Gods, in which the artist embodied the ideal of perfection, human efforts could find their end, which was no other than to imitate the **Divine Model**.

Pindar wrote his odes in order to praise the greatest moment in the life of an athlete, i.e. his victory in one of the major games in **Olympia, Nemea, Delphi** or in **Isthmia**. The athlete's **victory** constituted a prerequisite in order for the poet to write the ode, which was sung soon after the winner's triumphant return to his birthplace by a chorus consisting his companions. Pindar was the first to turn the triumphal hymn into some sort of religious poem by lending a moral and religious meaning to the spectacle of people fighting against each other with the aim to lead their human nature to perfection through their victory.

The poet believes that victory is the expression of the highest human virtue, while the form of his poems is dictated exactly by this belief. In his poems he developed this form according to the inward inclinations of his soul, despite the fact that he uses the element of form as a means to express himself. The form of his poetry can be fully appreciated only through the moral example this form embodies. Pindar, considering "**virtue**" as a quality of the aristocracy, connects it with the great deeds of past heroes, thus creating the model of the winner. Man should have full awareness of his weakness. There have to be certain limits to the actions of each one of us and we should be careful not to go beyond them. Otherwise, we cause nemesis and the envy of Gods and men alike. On the contrary, the wise man acts within certain limits. His favourite motto was "**MODESTY IS A REAL VIRTUE**". Man has to act. **To dare** was, for Pindar, something very important in life. The idea of **acting with prudence** forms the basis of his moral beliefs. It is also the source of all human duties according to the poet.

ETHICS IN SPORT AND OLYMPIC GAMES

by Dr. Shokouh NAVABINEJAD (IRI)

The term ethics and morality used synonymously, and have to do with decision making where right and wrong should and should not help and harm is at stake. Ethics and morality define one of the most important area of human responsibility, and in essence are value neutral. The issue is not to have ethics but to have good ethics or high standard or morality.

All professions have their own ethics and ethical guidelines that guide proper and appropriate practice in dealing with its own issues. For example, an ethical guide-lines on competency could be that professionals practice only in areas within their competency.

In sport, the goal must be the principle determined of conduct and attitudes proper to sport activity since, one of the main goals is pleasant and healthy diversion, and the immediate joy to be derived in the activity itself, a determined effort is to be made, not only, to avoid all unpleasantness and conflict, but to cultivate an unselfish and cooperative effort to maximize the joy of moment.

The essence of sportsmanship as applied to athletics can be determined by application of the same principle. Honourable victory is the goal of the athlete, as a result, it required that nothing be done before, during, or after the contest to cheapen or detract from such a victory.

Achieving the goals of ethics in Sport and Olympic Games, involves three processes:

- 1) Becoming sensitive to moral issues, searching for and selecting moral excellence.
- 2) Respecting yourselves and being happy with our choice, and
- 3) Doing something with our choice repeatedly throughout our sporting life.

MORAL DILEMMA

by Yuko HATANO and Keiko WADA (*JPN*)

INTRODUCTION

Ladies and gentlemen. My name is Keiko Wada from Japan. I am a director of the Japan Olympic Academy. First, I'd like to thank President, Vice Presidents, Dean, and all staff of the IOA who have kindly organized this meaningful session for us.

Everyday we see the world "Olympics" on TV, newspapers and magazines. It is especially true in Japan because the Winter Olympic Games will be held in Nagano next year. Compared to the magnitude of the Olympic Games in the media, ethics in sports is very little spoken, in spite that we have serious problems.

The topic of my presentation is "moral dilemma".

(#1) Before going into my presentation, I'd like to give you a short story for 8 - year old children to see their stage of moral development. "Ponta, this is a raccoon, has been looking for a KAKI fruit for his sick mother and he finally found one. But he cannot reach it, so he put his name on the tree and he went somewhere to get a stick. Here is Lin Lin, a hungry squirrel. He also found this KAKI fruit, and he climbed up the tree and got it. Ponta with a long stick has just come back. Now, to which does the KAKI belong?" Before responding, children go through a moral dilemma. Well, I am not going to discuss any further on this at the moment.

Now back to my theme. You have copies with you of 2 stories about Japanese athletes, both of who participated in the Olympic Games.

(#2) With the help of Yuko Hatano, a survey was conducted with graduate students, who are mostly teachers with teaching experiences for more than 10 years, and undergraduate students majoring physical education. I also did a small survey with Ameri-

cans and Japanese living in the U.S. to learn about their feelings about the stories just for comparison purposes. Respondents gave their free written answers.

SURVEY FINDINGS AND REVIEW

Takenaka story

(#3) Here are the findings on Takenaka story. Respondents pointed out 2 issues, sportsmanship/fair play of the athlete and responsibility of the media. More than half of the respondents are impressed with Takenaka's honesty and courage to tell the truth in spite that he must have had much confusion and self-dilemma after he was suddenly treated as a star. Many respondents showed sympathy toward Takenaka, probably they themselves are athletes or major physical education. There was no specific difference in their comments between undergraduate and graduate students.

On the other hand, all of the respondents who pointed out the responsibility of the media showed displeasure commenting that the media tend to make up stories, good or bad, to please readers or to go with the current of the times. Or, if the media try to be true to the fact, then the coverage becomes excessive infringing athletes' privacy. Takenaka story happened some 60 years ago, and I have no reliable data how the American journalist came to write such a praiseworthy story. Interesting finding about comments from Americans and Japanese living in the US is that none of them pointed out the media issue. They are more interested in the political issue.

I would like to emphasize here that the media have a great responsibility in communicating the fact, what really happens, to the general public, who would never know the happenings without the media. That is why we want the media of the whole world not only to have ethics of their own but practice it, and we, the general public, should be a good critic. Because it is us and not the media that form public opinion.

b. Fujimoto Story

Fujimoto's action may be evaluated within a cultural context. Japanese society is collectivistically - oriented. You sacrifice yourself for the good of the whole.

(#4) From the survey, we can see respondents share the same feelings as Fujimoto as you can see from their comments here. This shows that athletes are too pleased to sacrifice their health to win. Some claim here that Fujimoto performed for himself and not for his team or his country, so he will not be sorry about the injury. Many respondents feel "if he says it was worth it, it was worth it." From these comments younger generation shows a more individualistically - oriented tendency. Though small in number, some say "one should not sacrifice his health for sports. One should have courage to give up". What I am interested is if Fujimoto had had gone through the dilemma at the very moment he was to perform the rings. It is ethics or moral they have established in their mind when they make a decision. When people have to choose one solution among others, it should be the one based on his sense of ethics. Few decisions are without sense of guilty or regret. Then such a decision should be accompanied by least sense of regret.

CONCLUSION

Olympic Movement / Greek Philosophy

We gather here to study ethics in sports and the Olympic Games. What is important is that we must get back to the Olympic Charter that we should not forget the principles. I feel this is one of the most universally accepted writing.

(#5) In Article 2 in the Fundamental Principles, it clearly refers to ethical principles. When we speak of ethical principles, we cannot go without considering the cultural background of the countries in the world. We have a saying "One man's meat is another man's poison". Good thing in terms of your moral could be wrong in other countries. What I would like to stress here is that you should know that there exist totally different ways of thinking and try to understand them if not accept them. In this

sense, I feel Japanese athletes should be more sociable with athletes from other countries.

(#6) In the ancient Greek philosophy or the values of Hellenism teaches us the importance of "virtue, honesty and beauty" and that physical beauty, strength and health are not the only virtues necessary to us, but should be combined with mental and moral virtues. I do feel a harmonious entity in all circumstances should be respected.

Education

The last point I want to mention is importance of education. Education has tremendous influence on us. Again I believe the Olympic Charter should be reviewed and studied in different levels of education. There is hardly any person who does not know the "Olympic Games". It is a global event that gives us every opportunity to make money, to show the power of your country, so that we try to take greatest advantage of the Games. In the sphere of education, we should teach children and young people the Olympic Games are held based on the Olympic Movement/Olympism.

I believe we should have a moral dilemma. We should face it and think about our own conduct and decision. For better decision, we absolutely need to go through the dilemma. Why? If you have only one truth to believe in and decide without any moral dilemma, it is quite dangerous. You will become a totalitarian. Education is one of the most effective means to teach children and students that there exist many different cultural backgrounds.

Before closing my presentation, I would like to go back to the two stories once again. As you may be aware, there could have been two different endings, that is, if Takenaka stepped inside instead of outside, and in the case of Fujimoto, if Japan had been beaten by the Soviet Union and had lost a gold medal. We should also be prepared for these endings as well. One last thing. The raccoon and squirrel story. What would you think is the best solution for those animals? If you say the raccoon and the squirrel should divide the KAKI into two, you are in a higher stage of moral development.

Olympic Charter #5 Fundamental Principles

1...

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

3...

4...

Ancient Greek Philosophy

**VIRTUE
HONESTY
BEAUTY**

**PHYSICAL BEAUTY,
STRENGTH AND HEALTH
SHOULD BE COMBINED
WITH MENTAL AND
MORAL VIRTUES**

SURVEY METHOD

Area: Hyogo, Japan
Respondents: Undergraduate and Graduate students majoring in physical education
Age (average): Undergraduate students - 22 years old
Graduate students - 32 years old
Method: Free written answers
Sample Size: Graduate students - 18
Undergraduate students - 21

A small survey was conducted in Boston, USA via e-mail
Respondents: Students
Age (average): 30 years old
Method: Telephone interview and e-mail
Sample size: 6 (4 Japanese and 2 Americans)

TAKENAKA STORY #3

Issues	Graduates (%)	Undergraduates (%)
Sportsmanship/ Fair Play	24%	44%
Media	57%	50%
Other	19%	6%

Comments

(G) = Graduate students (UG) = Undergraduate students
(A) = American in USA (J) = Japanese in USA

Sportsmanship/Fair Play

- Athletes are often taken advantage by media to make up praise worthy stories (G)
- Fair person because he said it was not a "fair play" (G)
- Admirable and honest person (G and UG)
- Maybe a fair play but not good sportsmanship (UG)

- Respect Takenaka for his honesty (J)
- Appreciate his candor about his efforts to win (A)

Media

- Media is responsible for the distorted story (G)
- Media should report the fact (G)
- Media tend to report what the public of the time want (UG)
- We should have not too much information - oriented (UG)
- Both media and politics take advantage of the Olympic Games (UG)
- Truth is often distorted to suite political interests (J)
- The Olympic games are not political games with political repercussions (A)

FUJIMOTO STORY #4

Issues	Graduates (%)	Undergraduates(%)	USA respondents (%)
Worth it	55%	67%	17%
Not worth it	27%	6%	33%
Do not know	18%	27%	50%

Comments

(G) = Graduate students (UG) = Undergraduate students
 (A) = American in USA (J) = Japanese in USA

Worth it

- Wonderful (UG)
- Praiseworthy (UG)
- If he says worth it, it is worth it (UG, G)
- Played for himself and not for his country (UG)
- Worth it, if he does not regret (UG)
- Well performed as an athlete (G)
- Has much discipline and passion (J)

Not worth it

- Would he think it worthwhile, if Japan lost a gold medal (UG)
- Situation he had to continue to perform is regrettable (G)

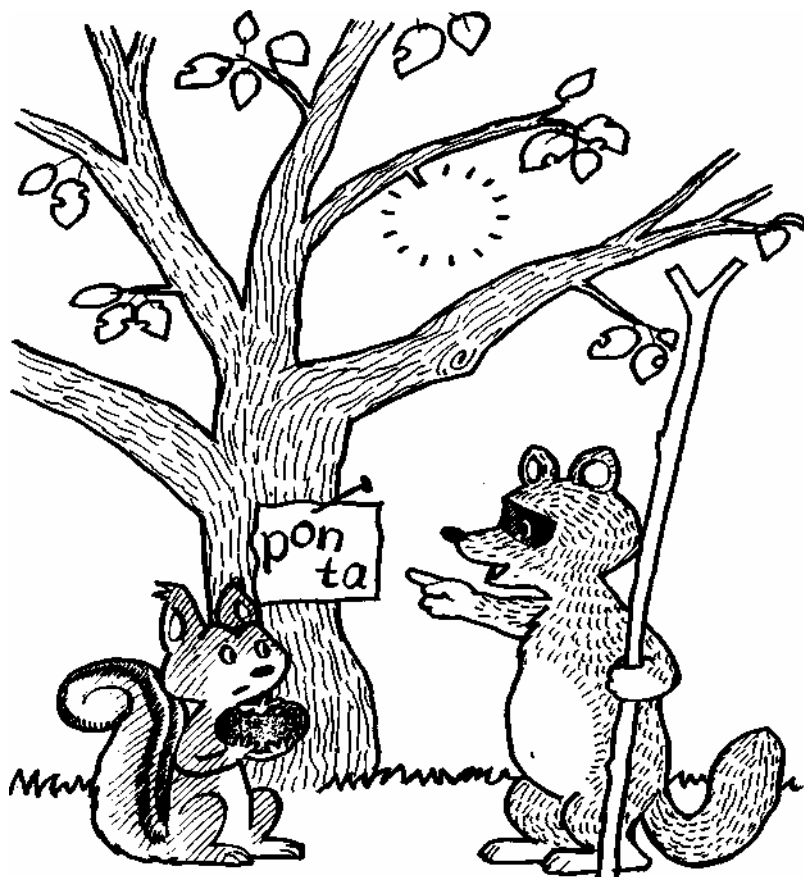
- Not worth it if he injured (G)
- To retire is another important aspect of sports (G)
- One should not sacrifice his/her health for sports (J)

Do not know

- Cannot say worth or not worth it, because it is Fujimoto's business (UG)
- If he says worth it, it is worth it, but I am not sure (UG, G)
- The athlete's decision is understandable, but it is a matter of degree if he should continue or abandon (A)
- Might regret if the team could not win a gold medal (J)

PONT A AND LIN LIN

To which of these does the KAKI belong?



EDUCATION, PHYSICAL EDUCATION, OLYMPIC MOVEMENT, AND WELLNESS. APPROACHING UNIVERSAL VALUES

by Dr. Fernando FIERAS (*PUR*)

Optimal Wellness Definitions

Physical Health

Much broader than physical fitness, this component encompasses everything that relates to the optimal functioning of the body.

Emotional Health

Emotional health relates to feelings and the expression and/or, suppression of those feelings and how those feelings effect the body.

Intellectual Health

Intellectual health includes improving the quality of our lives and the lives of others through education, teaching, time management, creative / artistic endeavors, and career activities.

Spiritual Health

Spiritual health involves discovering and living according to one's basic purpose in life, experiencing joy, love, peace, and fulfillment, and may include developing a relationship with God or some other higher being.

Environmental Health

Environmental health is characterized by a positive relationship between the earth and its inhabitants. This relationship is one that allows organisms to live, grow, and reproduce.

Social Health

Social health involves creating a space that other people can visit and having adequate support systems.

Self Responsibility

At the core of the Optimal Wellness Model is self responsibility. It is virtually impossible to be healthy in any or all of the six components of optimal wellness if the individual does not accept responsibility for his/her own health and well-being. Armed with personal accountability and with knowledge of healthy and unhealthy lifestyle habits and how these habits ultimately effect the body, it is possible to move toward optimal wellness.

Norms and Rules

The norms and rules we learn and abide by effect the lifestyle decisions we make. When they cause us to make unhealthy choices they need to be addressed.

Values and Ethics

Our values and ethics are related to our priorities. They help us decide what is good and bad what we are for and against. The decisions we make are affected, in part, by our values and ethics.

NEW CONCEPT IMPLEMENTED

by Betsy MEHOLICK

The new physical education concept for the current decade and the 21st century focuses on health promotion with a *fitness and wellness* approach. St. John's Physical Education Program and Athletics will adopt and implement these trends which are best summarized in the conceptual framework of the wellness compass.

Key concepts which support this program's philosophy are as follows: **Physical fitness** - means "To perform daily activities with vigor, to reduce the risk of health problems related to lack of exercise. And to establish a fitness base for participation in a variety of physical activities. **Wellness** - is not merely the absence of disease but also optimal health. It emphasizes the individual's power to make responsible decisions that not only lead to the prevention of disease but also to the promotion of a high level of health. It is achieved through proper nutrition, regular exercise, effective stress management, and freedom from destructive habits (e.g., smoking or drug use) **Holistic health** - is an approach to health that recognizes the interrelatedness of physical, mental, emotional, spiritual, and environmental factors in the attainment of health. The holistic philosophy also emphasizes self-reliance for health as much as possible".

Basically, St John's program will not only address the acquisition and refinement of motor skills for athletic competition, but also the development and maintenance of fitness and optimal health and well being, the attainment of knowledge and understanding of fitness, the principal of movement, and the importance of exercise as preventive medicine. Social skills and attitudes that encourage participation and enjoyment of physical activity will also form part of the program.

The accomplishments of wellness are related to behavioral modification, so a lot of understanding, positive attitudes, motivation,

and peer support will be key factors in St. John's Physical Education Program. Watch for the next *Fitness and Wellness* column.

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SOME THOUGHTS ON MODERN SPORT

by Frantisek SEMAN (SVK)

These days, on a world scale, sport is one of the most important mass phenomena. Annually, the number of sports is growing, with greater or lesser success in respect to popularity. We are presently witnessing the emergence of new sports where physical contact between athletes is prevalent. On the other hand, there are also new sports which do not involve such contact. The emergence of sports lacking physical contact is motivated by the fact that the practice of sport is an environment propitious to aggressive behaviour and even violence, in spite of the observance of rules.

It would be impossible to prevent the birth of new sports, of any type, since to invent, perfect and introduce something new is in the nature of all men, including sportsmen.

So we should rather focus on the way to eliminate all the negative phenomena associated with new sports or established sports for that matter.

All athletes want to win at all costs and this sometimes means violating the written or unwritten rules of sport which can only lead to the progressive degradation of the athlete as a person. I am thinking of doping. Contemporary science is very advanced and pharmacological preparations are being replaced by new substances. In order to win and on the advice of his coach or physician, the athlete will take these substances, heedless of their effects. What is important is to win, to win at all times, without caring if this means violating the rules. If athletes, as well as coaches and doctors can allow morality to prevail over the impure wish to win at any price, the desired result will be achieved. All of us who are gathered here, must provide the guarantee that the respect of ethical rules will be at the top of the athletes' value list and that all athletes will be modern knights demanding equal competition conditions for themselves and their opponents.

Let us do all we can so that our athletes and students never have to regret, in future, having tried to conquer victory by trampling on fundamental moral principles. Let us teach them moral rules that will allow them not to exceed the limits, beyond which human personality is debased and man loses his dignity.

Let us never forget that it is not just doping, which I used as an example, but also violence, foul play, underestimating the opponent, etc. that can tarnish the work of coaches and educationists and that we are responsible of the athlete's behaviour in the sporting field.

I fully realize that it is not possible to do away with all the unethical elements in sport, but I am also convinced that by acting on the athletes we may eliminate the negative aspects.

Let us fight for this, to preserve the purity of sport and the Olympic Games, born out of Pierre de Coubertin's romantic dream, for the coming generations... So that athletes can run faster, jump higher and fight stronger, without disobeying the rules and human ethics.

Now, please allow me to say just a few words on the present situation in Slovakia.

In 1929, the founder of modern Olympism, Pierre de Coubertin, urged for the teaching of Olympism at school. His appeal was not heeded. Today, however, in the Department of Physical Education and Sports of the Komensky University in Bratislava, in Slovakia, Olympism is being taught for the last ten years, as a compulsory and optional course.

If among you there are people from other universities where Olympism is taught, please let me know.

**STAFF AND VOLUNTEER RECRUITMENT
FOR CHARACTER DEVELOPMENT
AND THE OLYMPIC MOVEMENT.
THE YMCA MODEL**

by Michael P. GRAVES (USA)

What is character development?...It is challenging people to accept and demonstrate positive values.

Should those of us in the Olympic Movement network change any part of our hiring and volunteer recruitment practices to make sure we attract people who are best suited to help us build character? How can we make sure we have the right people in place to deliver this important component? Who is qualified to implement an effective character education program that needs careful consideration when making staff and volunteer leadership selections? What methods can we use to make sure our human resources are selected to deliver the promise in our missions? How can we place this effort in the context of collaborative relationships such as the Olympic Movement?

The YMCA of the USA has recently launched its comprehensive Character Development Program. I think YMCAs in the USA have embarked on what has the potential to be the most transformative program thrust in the entire history of the YMCA. More than our invention of such sports as basketball, volleyball and racquetball and the popularization of dozens of other Olympic sports, character development can change our world.

The Olympic Movement's historical and chartered in the ethical conduct of sports is a logical ground for further collaboration. It is the positive effort our world community needs. It gives us focus for all that we do. It differentiates us from other organizations. It ensures we are doing what we say we do.

The Olympic Movement, and the Olympic Games in particular,

is the crown jewel of sports. The Olympic Movement encompasses various sport federations, national governing bodies, organizing committees, associations, clubs, coaches and athletes who voluntarily come together for the joy of taking part in athletic competition. The movement assures that the athletes who are the most fit and have demonstrated excellence can celebrate their abilities. The movement provides a system of support for hard work, persistence, training and talent. Most importantly, the Olympic Movement strives to provide this offering in the highest ethical context.

Over and over we see children from a very young age putting their goals in an Olympic context. The Games are, for spectators and participants, a desperately needed expression of the world as a healthy community. Healthy not only in the physical-athletic dimension but in the context of a world community of character.

As an ethicist I've watched and learned as the Olympic Movement has publicly struggled with the morality of sports. The Olympic Movement has provided *a* vehicle to distinguish between good and evil, between right and wrong human actions, and between virtuous and non-virtuous characteristics of people. How the Movement has addressed: cheating, rules, arbitration, opportunity, doping, violence, wars, boycotts, gender, race, recognition, finance, human rights, terrorism, commercialization, amateurism and demonstrations has been the avenue of experience, maturity and wisdom for the entire world. It's hard to even think about any of these dilemmas on a global scale without the countless Olympic Movement examples leaping into our minds. The Olympics have given us a common ethical experience of character shaping dilemmas.

The Olympic charter calls for setting the "educational value of good example and respect for universal fundamental ethical principles". The founder of the Modern Olympics felt that sport "possessed the power to enhance humanity and encourage peace among the nations of the world". The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dig-

nity". "The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play." What could be more consistent with the YMCA's character development initiatives than the Olympic goals?

The charter's call for universal and fundamental ethical principles may not be as difficult as first imagined. Among the roles of the International Olympic Committee are: "... collaborates with the competent public or private organizations and authorities in the endeavor to place sport at the service of humanity supports and encourages the promotion of sports ethics".

YMCAs throughout the United States are embracing our movement's recommitment to character development. Institutionalizing character development in our organization is a long-term commitment and a goal best characterized as an organizational journey - a journey of years, not months. We have defined YMCA character development as challenging people to accept and demonstrate positive values.

We have selected the universal fundamental core values of caring, honesty, respect and responsibility, which we will teach intentionally through all our programs. We feel these are universal values to which all people and organizations can subscribe. The Olympic Charter calls for attention to "universal fundamental ethical principles." These four virtues are worthy of consideration for this universal test. Character development is not a separate program, but a focus that will effect everything we do.

In July 1992 the Joseph & Edna Josephson Institute of Ethics brought together in Aspen, Colorado, USA, an eminent and diverse group of educators, youth leaders and ethicists to share ideas about character development and to investigate ways of working together. Chief among those ways was developing consensus on the ethical values that held appeal for individuals and organizations with differing beliefs, missions and methodologies. At the end of the three - and - a - half days of discourse, participants unanimously endorsed the Aspen Declaration on Character Education. About

a year later, the Institute founded the Character Counts Coalition to further the goals of the Aspen conference. The YMCA of the USA was a founding member of the coalition and an active participant in its endeavors.

The Aspen Declaration

1. The next generation will be the stewards of our communities, nation and planet in extraordinarily critical times.

2. The present and future well-being of our society requires an involved, caring citizenry with good moral character.

3. People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision making and conduct.

4. Effective character education is based on core ethical values which form the foundation of democratic society in particular, respect, responsibility, trustworthiness, caring, justice and fairness, and civic virtue and citizenship.

5. These core values transcend cultural, religious and socioeconomic differences.

6. Character education is, first and foremost, an obligation of families; it is also an important obligation of faith communities, schools, youth and other human service organizations.

7. These obligations to develop character are best achieved when these groups work in concert.

8. The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model core ethical values and every social institution has the responsibility to promote the development of good character.

The YMCA has spent almost two years of communication, training, strategy development, collaboration and commitment to character development.

David Mercer, National Executive Director, YMCA of the USA, in December 1996 published the following list of things we have learned. The author has added the therefore statements for this paper.

To look at character development not as a program but as a focus for everything we do. Therefore, the YMCA of the USA's relationship to the Olympic Movement should have a character development emphasis component.

To view character development not as a quick fix but as a long - term commitment. Therefore, sustainable, collaborative relationships with organizations of character such as the Olympic Movement need to be established and maintained which can support ethical behavior in sport.

To work to ensure the involvement of veteran staff members and volunteers at all levels. This comes about only when they participate directly in developing the implementation strategies for character development. Therefore, the participation at the International Olympic Academy by the Chief Executive Officer of a large local YMCA known within our movement as a leader on ethical issues affecting the YMCA.

To appoint character development champions who will spearhead the YMCA's institutionalization of character development in our sports programs and keep this focus at the forefront of all YMCA activities and discussions. To make sure top management staff lead the journey by modeling the Y's values and acting as enthusiastic, vocal advocates for doing it the right way.

How can sports leaders challenge participants to accept and demonstrate a positive value?

Sports leaders must in a consistent fashion:

- Teach the value to participants so they will know what it means.
- Consistently model it with behavior so participants can see what it looks like.
- Celebrate the value and hold it up to young people as what is right in order to help them strengthen their "internal compasses".
- Ask participants to practice it over and over.
- Consistently affirm, reinforce, and reward behaviors that support this value, and use the specific value word (honesty, respect, responsibility, and caring) that is relevant.
- What participants choose behavior that is inconsistent with the

value, consistently confront that behavior in a productive way-that does not devalue the person.

The YMCA Character Development starter kit states that, "character development is not a new initiative, project, or topic of the month. In fact, it dates back to the origins of the YMCA. One of the best things the YMCA does is develop character. The YMCA asserts that the best long term solution is challenging people to accept and demonstrate positive values-and that is YMCA Character Development". The same can be said about the Olympic Movement. How can our staff and volunteer selection help build the organizational climate that will intentionally and systematically improve society through character development?

One of the first steps, should be to incorporate specific character development language into everyone's job description. This has been a successful strategy in increasing awareness and communication of other organizational expectations. Every employee and volunteer should understand that the primary job at the Y and central to the Olympic mission is building character through whatever they do.

As in all good hiring decisions the person doing the hiring needs to have a clear sense of the program objectives. Once you are clear on that, you can begin to establish a set of standards that applicants can be tested against.

It seems obvious that we want to hire people of character, to help build an organization of character, which in turn develops character of our program participants. I would assume we have always sought to recruit and hire people of high character, although we've not always been so conscious of the virtues necessary for the task.

Beyond extensive background and reference checks we need to seek to understand how the candidate has demonstrated character and dealt with character issues in the past.

I ask candidates to review the four virtues of character that the YMCA has identified for focus prior to an interview. Along with the job description this can be a powerful communication of the importance of this aspect of working at the Y or in the Olympic Movement.

During the interview I tell several anecdotal stories about how the YMCA has sought to build character for more than 150 years. I want to help them feel that they can be part of the YMCA story. I invite them to join in being one of the Y heroes who can help teach character and play a major role in this aspect of our mission. Then I stop and ask how they think they could help extend this rich tradition into the future. The details of our history and their placing themselves into the desired future can help eliminate any vagueness around the subject.

I ask prospective Y employees and volunteers how they have demonstrated honesty, respect, caring and responsibility in the past. When has the commitment to these virtues been difficult or challenging? How have they demonstrated an ability to choose a long term goal concerning character and stuck to it when challenged? When has the candidate demonstrated excellence in dealing with feelings and actions concerning character? When has the applicant had to express strength and commitment to character in a setting similar to the YMCA?

I think with a little advanced planning we can select staff and volunteers that are ideal for developing our ability to care (be compassionate, forgive, demonstrate generosity and kindness). We can help our communities discover the power of honesty (integrity, trustworthiness and fairness). The diversity of the Olympic Movement beyond just race and gender is an ideal place to practice respect (acceptance, empathy, self-respect and tolerance). We can develop responsibility (commitment, courage, health and service to others).

- We can make ethics and character development a focus of Olympic planning.
- We can allocate resources to those areas most likely to promote character development.
- We can decide which programs to offer based on their potential for developing character.
- We can ask donors to support our character development efforts.
- We can recruit governing board members to help us improve our world through character development.

- We can send a key message to athletes, coaches, organizations and bodies that the Olympic Movement is intentionally and systematically improving the world through character development.
- We can evaluate our effectiveness by how well we help people accept and demonstrate positive values.

Can you imagine coming to work or volunteering for an organization or movement that wants to build character? I can't imagine not.

DISCUSSION GROUPS

Each discussion group has been assigned a lecturer, whose task is to ensure that the group has a Chair and a Scribe for each of its two meetings. The Chair will organise the discussion, and the Scribe will take notes and produce a one-page word-processed report after each meeting. The group should also elect a Presenter, who will present the two-page final report to the Plenary Session at 08.30 Tuesday.

Each group has questions relating to both the first and second half of the programme. You do not have to answer all of your questions - but please do address at least one from each half. In addition to the questions below, there is an additional "open" question for all groups:

- Take any ethical issue, and discuss its significance for the Olympic Movement today.

QUESTIONS

French Group

- Identify ethical aspects of the Olympic Idea.
- What functions do higher institutes of physical education have regarding Olympic culture and education?
How can they carry out those functions?
- Comment développer dans son propre pays une éthique du sport?
- Comment un manager de sport peut faire face au différentes menaces comme le dopage, la violence, le nationalisme et la chauvinisme, la surcommercialisme, la corruption...?
- How does sport promote and/or inhibit democratization?

English Group 1

- Identify ethical aspects of the Olympic Idea.
- How can a sports manager cope with threats such as doping, violence, nationalism and chauvinism, overcommercialisation, corruption...?

- How can we in our own country help to develop an ethic of sport?
- What functions do higher institutes of physical education have regarding Olympic culture and education?
- How can they carry out those functions?
- *Virtues - Which?* What virtues should we expect from, and develop in: sports performers; coaches; educators; administrators.
- How does sport promote and/or inhibit démocratisation?

English Groups 2 & 3

- Take any evil of your choice, and explain why in Olympism it is evil.
- Define "character", suggest basic guidelines for facilitating character development in sport activities.
- What is the role of the physical educator and the coach in character development?
- What are the unique cultural and educational values of Olympism? Have they changed during 100 years?
- *Virtues - Which?* What virtues should we expect from, and develop in: sports performers; coaches; educators; administrators.
- Discuss the view that sport: be of the people (for the participants) for the pleasure of the people (participants) run by the people (participants)

English Groups 4 & 5

- Provide an account of "fair play" and explain why it is a central to sports ethics.
- "Winning isn't the most important thing - it's the only thing". Is it desirable or possible to eradicate this maxim in modern society?
- Is it possible for Olympism to maintain its educational values under current social-economic conditions?
- *Virtues - How? Take* any virtue. Now: what are the best ways of developing that virtue in each group: sports performers; coaches; educators; administrators?
- What are the systems of stratification in your country that inhibit the démocratisation of sport, and how might they be altered or accommodated?

French speaking group

chaired by Dr Marc MAES (BEL)

ESTABLISHED FACTS

- There are no National Olympic Academies in all represented countries.
- Within training institutions structures that would further consideration of issues related to sports ethics and Olympism vary (e.g. Olympic chair, teaching integrated in the history and philosophy of sport) or do not exist.
- Relations between these two institutions are sometimes close, sometimes conflicting or inexistent.
- The ideas of Olympism are not always included in the educational programmes.

WISHES

- Establish or develop the exchange of information on research work dealing with sports ethics and Olympism.
- Make these ideas better known and allow people to live them.
- Integrate them in training programmes for teachers, sport administrators and sport leaders in particular.
- Spread this awareness to all the target groups concerned (the media especially, but also parents and the athletes themselves).
- The many achievements that were presented are aimed only at young school students. They should also involve adolescents among whom the development of free, non organized practices, could be perceived as a rejection of proposed models. Which are the values around which these practices are structured?

CONCLUSIONS

The group appreciated the quality of the lectures and noted:
- the need to update the fundamental values of Olympism;

- the need to test the theoretical models proposed which can develop in the sportsmen and the other actors concerned, the sense of ethics.

In future sessions:

- more time should be provided for interventions by participants and their discussion,

- the texts of the lectures should be available in advance,

- more time should be allocated to the working groups.

Finally, partnership agreements between two countries could be considered (training, information, resources).

English speaking group 1

chaired by Dr. Ronnie LIDOR (*ISR*)

Discussion Group One

After the group leader introduced the process each member introduced themselves and a secretary and facilitator were selected.

The group reviewed the suggested questions.

The question of what is ethics was raised and each member spent two minutes writing a definition of ethics. Several were shared with the group for discussion.

1. Ethics could use the word moral, human virtues, characteristics of human behaviour, internalised in social community. Context is specific, values are universal.

2. Separate morals and ethics, rules of living written or un written. Ethics is the rules, morals is the behaviour.

3. Moral values are voluntary action of right and wrong action values can vary.

4. There are normal and meta ethics, an explicit set of moral rules of human action.

The group spent the balance of the session exploring and discussing a "fundamental and universal set of ethics or virtues". We included the following list after brief discussion and examples and clarification of each.

- **Fair play** - follow and keep the rules
- **Equality** - anti-racism
- **Respect** - persons, abilities, differences, emancipation, environment, ideology, solidarity.
- **Tolerance**
- **Always do your best**
- **Honesty**

Ethics apply every day, they are measured in crisis, extremes, and when others don't see your behaviour.

We had a short discussion of the universality of faith and religion in ethics *and* cultural variances if any, on "fundamental and universal ethics".

Sports are a social group with temporary or special rules. We spent a limited time discussing the morality and ethics applied to Olympic Boxing. All members contributed and added to the discussion.

The discussion group recommends that the IOA take steps to encourage the formation of committees and ethics education programs throughout the Olympic Movement.

The group discussed the concept of thinking globally and acting locally, as a strategy to overcome the feeling of powerlessness to improve ethics. The group members will employ the following strategies informed by the learning and experiences of the past few days when they return home:

- Work in the area of applied ethics workshops with coaches.

- Report proceedings of Academy to various NOC, Federations, Associations, Ministries and Institutions

- Seek teachable moments on ethics in sport in the context of Olympism.

- Will put together proposals for centers of applied sports ethics.

- Impact the formation of ethics committees throughout sport.

- Introduce Olympism and ethics in the education system.

- Work with team members and students on ethics.

- Become an intentional role model and raise discussions of ethics as an athlete.

- Support the education of policy boards and committees on the subject of ethics.

The group discussed the importance of physical education as a vehicle for sport ethics education. A majority of the group supported a resolution that the IOA encourage physical education in countries where it does not exist in the school curriculum.

Vehicles for sharing, reporting and evaluation of these proceedings on the impact on the subject of ethics in the Olympic Movement should be encouraged.

English speaking group 2

chaired by Prof. Manfred LAMMER (*GER*)

Metaphors in the Making of an Olympian Character

Olympism knows no evil, for Olympism is pure. By definition, Olympism is good. It is what we strive for, what the reasoned man seeks. It is a way of life dressed up in sporting clothes that suits our very being. If there are evils, then they belong to the Olympic Games, ancient and modern, and are the products of the corrupting influences of commerce and vain glory. They show us up to be deeply flawed creatures with capacities for good and bad. The characters shaped by our circumstances and situations do not face in only one direction.

The road to Olympism's Gelestial City, like that of Bunyan's pilgrim, takes many twists and turns, with dead-ends and easy exists, cross-roads and forks. It is a rocky road, not a golden mile, and it takes true courage to find one's way along its path without succumbing to the temptations of short-cuts and blind-alleys. Courage that is shown by challenging the I.O.C. if necessarily, as gatekeepers at the entrance to the Olympic City; courage to be true to oneself, not to say one thing but do another. It takes courage to find one's own way, because there is not one map but many. Let courage, temperance, justice, and prudence be your compass. It takes courage to persevere, to folio one's path, and the courage not to hide behind the mask of false identity.

The metaphor of the mask is a useful one here. It is the meaning of the word persona: the person, or personality. It is superficial perhaps: a covering, a changeable screen that can fool us with its charm. Have we only masks to wear? Is there nothing beneath the surface? Perhaps it is our character that is more deeply buried in the flesh behind the changing cover, a character that we might wish to hide away, so horrible are its scars and so obvious are our misdeeds that begot them.

What is character?

Aspects of character, as the ancient Greeks believed, were the marks of a man. These are not surface smears; painted on so easily that they can be washed off. The lines that draw our character run deeper. They are tattooed, inscribed, etched, carved, chiseled into the formless shape. The chisel requires a heavy hammer, but wielded carefully, the marks it makes can create a thing of beauty. But, these marks can be deep and mistakes are difficult to change. Sport and the Olympics are tools in this endeavour. They require steady hands if they are to be guided well. Their use gives no guarantees. The physical educator is not chosen by the pupils to sculpt them in the image they desire. They must trust the sculptor and the sculptor must take responsibility to guide the pupils as to the images they can choose. And there must be this choice. The sculpture that is copied over and over with no thought for the rock's autonomy in no work of art. Let our children be children. Let their spirits be lifted by the joys of play. The physical educator must not be a preacher in the pulpit, but a sage on the sidelines; not a dictator of duty, but the voice that praises virtue. The role is to create the opportunities for the pupil to choose where the chisel falls, to practise the virtues that shape the image: small, deft strokes taken with care, guided by the educator's hand, cutting slowly deeper and more indelibly.

What are the values of Olympism?

Olympism has no values. Values belong to persons. They are *held*, and holding on to them is often far from easy. Values are not found out there in the world. They are created by us through the act of choosing. It is free choice, so how do we make it? What guides us? What image does the sculptor have that chisels the creases and folds of our characters? Olympism is the model, one model, of a world that could exist if we choose to uphold the values it exemplifies. Look at this world. It is a world worth striving for, a perfect world as a mold from which we create our imperfect reality. It is of the kind like Plato's *Republic* or Sir Thomas More's *Utopia*. It is a modern secular myth of dreamtime, of nirvana, of heaven and earth. It is a story

modernity tells of itself, just as all our ancestors of all cultures have told their stories of the world from which they came and the world to which they aspire. Do you like our story? Do you like the image Olympism portrays? It is too easy to dismiss it as *merely* a story, as a fantasy, as an unreal world. We do not hope or want to achieve it. Perfection is a dull paradise. To borrow and alter slightly an Olympic metaphor: it is not the realisation that matters, it is the taking part in the strife. And just as in games, sometimes we win, sometimes we lose. So what then of character, of virtues, and of values? The virtues our Olympic dream demands are just so. They are the characteristics of a hero in the pursuit of the Olympic good life, the moral life, the proper and right way of life as portrayed by Olympism. Without this story to tell of ourselves the sculptor has no guide to chisel the rough-hewn stone.

Have our Olympic values changed?

Olympism has not changed. Its perfect image is timeless and spaceless. The realised models of Olympism have altered a great deal and always will. We should not worry about this. We need not fear that the ancient games were blighted by professional athletes. We need not pretend that they were amateur in order to re-cast our ancient model of Olympism in a greater likeness of its ideal. We need not anguish over Brundage's decree that the games must be always be amateur in the face of their almost complete transition to professionalism. The issues that concern us are situated in their time and place and tomorrow they well be gone. Olympism is our guide to help us through this transition. *Citius, altius, fortius* needs limits. The nature of the human being knows no bounds. Morality, here understood through our virtues and values, is the restraint that keeps unbounded freedom from roaming too far. How far is too far? How are we to know without the complete picture that Olympism offers? It is not the only picture. Many images can vie for our attention and tempt us in their sight. We have other stories to tell. But it does seem that we are telling a story that resonates around the world, across all cultures, in all languages, to all people than can and want to hear it.

Is this the uniqueness of Olympism?

Some people abhor the extraneous trapping of the Olympic Games: the flags, the ceremonies, the anthems, the flame, the oath, the medals. But these things create its unique ethos. It makes them special. It creates meaning out of action. Would wars cease for a mere race? In ancient times, the Olympic truce brought stillness to turbulent waters. The Games did not then and do not now *make* peace. They create space for peace to flourish. They provide an opportunity to taste the sweetness of joy and soften the bitterness of our squabbles. We can sit down to eat with our enemies and by recognising their need and desire for the same foods that nourish us, know them as friends. For the majority of Olympians who will never be winners of medals, their victories are quietly won battles with themselves, to overcome pride and jealousy, to learn to accept defeat and to accept others, to learn to live with oneself through learning to live with those who face the same tests. The Olympic village is truly a global village. No other institution brings so many of us together. Surely we can use this for good? There is no question that Olympism is worth fighting for. At the end of the 20th Century it is as good a fight as any to pick. We must cherish its joys and struggle on against its corruptions. In doing so we are doing nothing less than fighting for a better world. Olympism's values are not special to Olympism. They simply give our ideals an image of substance through which the virtues necessary for their survival can be practised. We must do everything to focus on the human glories of the Olympics. If we can hold in our memories the individual stories that stirred our compassion, helped us see our fellow humans as brothers and sisters, and inspired us to try a little harder to live up to loftier goals in all our lives, then we will have done much to cool our heads and warm our hearts. In the end this may be the best we can hope for.

English speaking group 3

chaired by Prof. Hai REN (*Chn*)

SUBJECT: Define "character", suggest basic guidelines for facilitating character development in sports activities.

We believe a person of "character" would possess certain attributes which would include, but not be limited to the following: Honesty; respect for self, others and the rules & regulations of life and sport; responsibility; fairness; trustworthiness, and positive self esteem.

Some basic guidelines to facilitate character development in sports activities:

Because we believe that people do not automatically develop moral character, sustained efforts must be made to develop "character: Therefore, our answer is Education, education, and more education.

Education to teach values; practice values; and, enforce, reinforce, affirm and reward the practice of good values.

Education by good example; education by distribution of written materials; education by inspiration; education by involvement and real experience. As one of our group members noted: (Old British Chinese Proverb): "Tell me, I Forget; Show me, I know; Involve me, I understand".

Subject: Role of physical education and coach in character development

In order to mixture "moral growth" and character development, the teacher or coach must:

1. Be a good example to imitate: The teacher must be a positive role model.

2. Organize, demonstrate, practice, and correct mistakes.
3. Preach and practice good habits!
4. Teach the value of following rules and the consequences of not doing so.
5. Emphasize respect for self and others.
6. Challenge individuals to higher achievement.
7. Advise students/athletes of the requirement - and what it means - that he/she serve as an example to other youth of the country should he/she be selected as a member of the Olympic Team.
8. Provide a conducive learning environment in which athletes are encouraged not only to ask questions, but also to seek answers themselves (with guidance).

Always remember the Charley Brown and Snoopy story: Charley Brown said to his friend: "I just taught Snoopy to whistle. His friend watches Snoopy and after a while says: "I don't hear him whistling". Charley answers: "I didn't say he could whistle. I just taught him to whistle!!!".

Subject: Take any evil of your choice, and explain *why in Olympism* it is evil.

This group decided on inequality/discrimination as a general "evil" which we then narrowed down further to inequality of opportunity based on class discrimination. We agreed that such discrimination is generally based on income, occupation, background and education. There is a definite belief that generally less affluent, lower class people are discriminated against not only in Olympism because it is specifically contrary to the Fundamental Principles set forth in the Olympic Charter - particularly on Principles #3 and #6, and on Chapter 4, Section 31, paragraphs 2.1 and 2.5. Additionally, the evil of this kind of discrimination is contrary to the universal moral values that the group as a whole believes to be at the heart of *Olympism*.

Input from the group established that inequality of opportunity based on class existed for different reasons in different countries:

1. In one country, there is equality of education (regarding the ideas/ideals of Olympism) from the 5th grade onward, but there

is inequality of opportunity to participate in sports based on the financial ability of the family to support the cost of any particular sport. That is, students with more money had more opportunity; students with lesser money had less opportunity. (NOTE: Surprisingly, more of the less affluent students/athletes consistently excel in sports. The belief is that the poorer athletes have more incentive to do well to raise their standing - so they are more committed toward the commitment it takes to excel!).

2. In at least one country, there is a national system of sport education which includes the specific principles of Olympism, and, the different classes appear to have equal opportunity to take advantage of sport.

3. In at least two countries (one clearly richer and larger than the other), there exists equal education and equal opportunity. All students/athletes have the same opportunity to participate and to compete. It is up to the individual to take advantage of the opportunity. No distinctions were noted as to participation by class.

4. In several countries, in years past, all athletes received equal education and had equal sports opportunities - so the best and most dedicated could excel. Class distinctions were unimportant. However, because of changing political conditions, that situation has changed and the future is up in the air...

5. In other countries, there is sporadic education about Olympism, and it is clear that those with money have greater opportunities to compete at all levels of sport - and, often class is a great advantage.

All of the above situation amount to "evil" contrary to the Olympic Charter and the ideals of *Olympism*. According to the Olympic Charter (Chapter 4) the NOC's are responsible for this problem. The IOC should direct NOC's to take action to comply with these fundamentals.

The Significance of the Ethical Issue of Judging *tar* the Olympic Movement

Many Olympic sports (in fact, most) involve judging systems which, by necessity, have room for human error. For the most

part, they include sport with "non-measurable" results. Other results are measurable, but the results can be affected by a judge's call. They include both team sports and individual sports - such as: basketball, baseball, boxing, soccer, ice hockey, diving, equestrian, figure skating, gymnastics, ski jumping, and synchronised swimming among others.

In sport where technique and aesthetics are equally valued (for example, figure skating and gymnastics), judging can be compromised - or at least questioned. Just as one person loves Rembrandt and another Dali - so very different from each other - but both recognized as among the greatest ever, so it is with these sports. One judge prefers tall thin skaters dressed in long flowing dresses, another loves short, bubbly skaters in short skirts. There is no question that personal preferences can and do affect the outcome. This is not necessarily bad. As long as preferential or punitive marks are not given to unfairly (!) raise or lower a competitor's standing, judges preferences are part of the "game".

Likewise, a referee in a basketball game, or soccer game can affect the outcome by the calls he/she makes during the game. It is possible to call a questionable play either fair or foul. The ref has the discretion to make the "proper" call. He/she may make a mistake. As long as that mistake is not made purposefully to give one team an unfair advantage, it is part of the game.

There are several factors which could cause the existence of unfair bias for judges. The most obvious are:

1. Such things as special antipathy toward a competitor, his coach, or even the country he/she represents would certainly raise the issue. Any judge in such a position should recognize the conflict of interest position it puts him/her in, and disqualify himself. At this time, rules governing possible conflicts for judges lie in the hands of the various IF's. Some (like soccer) seem to have acknowledged the fact that there are time when the judges from one country should never be put in the position of judging a country they are in great competition with - for example, Norway and Denmark. Although the growth of "nationalism" in Olympic competition is contrary to the pure ideals of Olympism, it exists... and must be recognized as such, and,

2. Special bias in favor of one's own competitor or team is grounds for disqualification... Additionally, judges are subject to other outside pressures that are not always so readily apparent. For example, the sound (of approval or disapproval) from the crowd at a figure skating competition, boxing match, or even soccer or basketball game.

It is important to note that there are multiple effects of "unfair judging" One effect (more likely to occur in team sports), in the example of purposeful biased refereeing, is that the whole game becomes tainted and unfair - to the athletes, coaches, and spectators. The sport would be ruined if it is believed that such manipulation takes place. Another effect (more likely to occur in individual sports such as figure skating, diving, gymnastics, ski jumping, etc.) occurs when judges send a message to young athletes about what is desirable to the judges in order to win - but which advice may be destructive to the athlete. For example, judges who make it clear to gymnastics or figure skaters that they need to be small and/or thin to "look their best". What has happened to the Olympic ideas of "fair play" in the first instance, and the "harmony" and perfection of mind and body in the second instance? The consequences of the first example are obvious to all; the consequences of the second example are still being revealed - but not corrected.

There are various ways to guard against "unfair" judging. Education, refresher courses, ongoing certification are obviously necessary. Accountability of judges within their own sport and peers is probably the most effective remedy.

Individual IFs are responsible for "policing their own." For the most part, judges at high levels of sport are very good - but are always criticized. Take the example of the outcome of several famous soccer games - where many fans really believe the result would have been different except for "one bad call". Or, the outcome of the 1994 Lillehammer Olympics in figure skating in which Oksana Baiul beat Nancy Kerrigan for the gold. Many judges, skaters, and fans are still debating that one!

This discussion discussed Olympic and national amateur sports

versus "professional" sports judging. We concluded that the "problems" associated with possible unfair judging are not common to "amateur" sport. Professional sport seems to have the same issues. It is actually a great credit to all our judges that there is as little problem as there is. Hopefully, that speaks well of the moral and ethical values of today's judges.

Overall, we concluded that subjective judging in all sports without mechanically measurable results is not bad. In fact, it is probably desirable and necessary for a portion of the excitement present at today's Games. Isn't "subjective" judging part of the game? Part of the thrill of sport? Part of the excitement? As we, as spectators or competitors, wait for results of subjective judging, aren't we all "taking part" in the competition... Perhaps this kind of judging adds to sport and to the Olympic Games!?!...

English speaking group 4

chaired by Prof. Dr. Doris CORBETT (USA)

Regarding the central role of fair play

Whilst there are various definitions of fair play we ask are they realistic and are they adhered to, is playing fair simply obeying the rules of the game, or does this notion of fair play encompass less concrete ideals, such as gamesmanship. We know for a fact that sport has been very successful to date without too much interfering with the ethics of fair play. We are also confident that players, coaches and officials interpret rules and guidelines to suit their needs. Other than these notions discussion led us to a series of questions.

- By rewarding fair play are we rewarding what should be the norm?
- Do those players/coaches who transgress the fair play code receive appropriate penalties?
- Should we be examining the cause of the lack of fair play and adopt a preventative rather than a cure?
- Has the success of sport and materialistic rewards encouraged the abuse of fair play?
- Can academics realistically theorize about fair play ethics without having inside knowledge gained from participation?

Regarding the winning isn't the important thing...

- By taking part in sport we are striving to win, the struggle and the journey are very important qualities intrinsically, are these qualities compatible with the materialistic rewards in professional sport?

- Professional sport leaves a competitor with a dilemma, to fulfill his ethical fair play duties whilst trying to remain faithful to their contractual obligations.

- In the highly professionalised and commercialised world of sport are the good intentions of educators/philosophers important to any but those educators/philosophers?

- Do we really know what we want from sport in terms of ethical and moral conduct...

-Ethics reveals the depth of our beliefs, therefore our actions reveal the depth to which we hold on to our beliefs.

- There is a need for developing recognition of other equally important values than those of winning.

- Why should academics play the role of rule-maker in sport, has sport asked for this help?

- Do we need to educate the spectators both in the nuances of the game and also in ethical considerations?

Considerations on an ethical theme

Concerning the question of an ethic, any ethic, Equality (non-discrimination) is a fundamental ethic. Discrimination appears to exist in many cultures and in many forms. Equality of female participants, coaches and officials is an area of concern. The Olympic Charter outlines one of the principles of the Olympic Movement as follows: "To contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mental understanding..."

Can we honestly say that every or any of the N.O.C's practice this principle? Does this principle work for the I.O.C.? Let us consider the many nations who send male-only representation to the Olympic Games. Are these countries meeting the principles as outlined, and if not, why are they allowed to compete. South Africa failed to meet this principle and was excluded from the Olympic family. Once the conditions changed in South Africa, they were reinstated. They were excluded because they did not play sport in such a way that met the Olympic principle. Now then, the I.O.C. has a problem. Many countries discriminate against women, which is against the Charter. However, to demonstrate tolerance and to allow countries to remain in the Olympic family requires that we accept their discrimination against women.

This contradiction provides the I.O.C. with a serious problem. They have arrived at a principle which appears not to hold true. To suggest that the I.O.C. excludes these countries would be failure to acknowledge religious implications and therefore mutual respect. The problem facing the I.O.C. is therefore the need to find a principle that works every time.

English speaking group 5

chaired by Prof. Jim PARRY (*GBR*)

Provide an account of Fair Play and explain why it is central to sports ethics.

Fair Play is seen as the "ethics of competition".

It encompasses justice, equality, fairness, honesty, acceptance of and respect for individual differences and other moral values. To play fair, one must accept and abide by the rules.

Fair Play is an individual responsibility and it is a personal challenge for not only players, but for parents, coaches, teachers, administrators, spectators and media also. It involves values and ethics for life, not just for sport and should therefore not be taught in isolation. Ideally, the principles of fair play should be taught in all curriculum areas so that these values become part of society and not just of sport. Sport then, can be considered as a vehicle for social change through the teaching and learning of the values associated with fair play.

If the principles of fair play are taught and instilled at an early age, they are more likely to be maintained through adulthood and into elite sport as customary behaviours.

Fair play and its principles are dependent on culture and interpretations of what can and cannot be taught will vary from one country to another. The moral values of individual and team persons may also differ and these differences need to be acknowledged, if not accepted.

"Fair Play" is a useful term to describe the values gained through sport at the "grass roots" or base level. However at the Olympic level this term should be replaced by another one and parameters redefined as there are currently too many problems and situations that do not meet with the ethics of fair play. This is a strong recommendation from the group. If the term fair is used to describe something that is blatantly

**not fair, it is difficult to educate about these values.
"Winning isn't the most important thing - it is the only thing".
Is it desirable or possible to eradicate this maxim from modern society?**

Yes, ideally, it is very desirable but also very difficult.

In some cultures, winning is very important and the pressures to win can be enormous. It is acceptable to want to learn to win if it is the right way, the fair way to win. You must also know that you may lose and must accept this loss.

If one of the goals of sport is to promote the spirit of friendship, then participation must be more important than winning.

Is it possible for Olympism to maintain its educational values under current social - economic conditions?

No!

Current economic and social differences already undermine many of the principles of Olympism. Changing of rules can also undermine the maintenance of the Olympic ideals. For example, if only 100 Triathletes can compete, this rule on reduction of numbers will exclude top athletes from some smaller countries and increase elitism suggesting that the Olympics are for winners only. **Take any virtue. What are the best ways of developing that virtue in: sports performers, coaches, educators, administrators:**

Honesty

Honesty is a difficult virtue to define, but can be regarded as being truthful or presenting the realistic and true picture.

To be not honest is to cheat. Honesty is a very important term in the Fair Play context. In elite sport negative examples are apparent; the importance of role models showing honest behaviour is considerable.

An athlete or player must be able to make decisions that which allow him/her to be honest with themselves as well as with the coach and others involved in the sport.

There needs to be a common ground between action and belief so that what is seen, reflects the honest beliefs of the person.

Children need to experience honesty and the consequences of being honest or not and discuss these. Children and young sport-

spersons can *be* educated about the roles of coaches, referees and administrators and can experience these roles and appreciate and experience the value of honesty from different viewpoints.

For coaches, honesty also involves making ethical decisions. Coaches and educators need to model honesty and combine it with equality, consideration and respect. Often coach education focuses on the development of skills only. Coach education needs to include teaching about honesty and other values. Communication skills and interpersonal skills should also be included so that coaches are able to be honest in a way that is considerate of the feelings of others.

It needs to be remembered that while sport reflects society, sport can provide the opportunity to develop virtues such as honesty. However, honesty is more likely to be practised in all aspects of life if it is taught in a variety of contexts. In society we can see examples of what may be considered acceptable dishonesty, such as cheating the tax-man. Does this represent a double-standard, and if so, does this need to be addressed also?

Positive role models are always important and instances of honesty can be highlighted in this way.

Honesty is important in administration, in the provision of funds for example. There is increased pressure on coaches to provide desired results and these types of pressures can contribute to a lack of honesty.

Many pressures can affect the ability of the media to be honest. It is perceived that the media in a small local paper may not present a totally honest report of the "home team" while the large urban paper is more free to be critical.

In some countries, big sports have their own Press Office and can generate coverage which may not be totally honest, but busy journalists may accept the press release.

Honesty is not an easy virtue to teach in others, but there is certainly no point encouraging players or sportspersons to be honest if they are exposed regularly to dishonest practices by from their coach or administration.

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Phototypesetting & Printing
by **EPTALOFOS S.A.**
Ardittou 12-16, Athens 116 36
Tel. 9217513 - 9214820

