

OLYMPIC TRUCE

SPORT AS A PLATFORM FOR PEACE

INTERNATIONAL OLYMPIC TRUCE CENTRE

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SPORT AS A PLATFORM FOR PEACE

Edited by
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The opinions of the authors - contributors to this edition do not necessarily reflect those of the International Olympic Truce Centre.

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KARAVOUSIS SARANTIS - *Composition*, 2007, oil on canvas, 130x90 cm

Dr Jacques Rogge

*President of the International Olympic Committee
Chairman of the International Olympic Truce Foundation*

One of the fundamental principles of the Olympic Movement is to contribute to building a peaceful and better world through sport, practised without discrimination of any kind and in the Olympic spirit. This is essentially why the International Olympic Committee revived the ancient Greek tradition of “Ekecheiria”, the Olympic Truce: using sport as an instrument to foster dialogue for reconciliation and peace, with the support of the United Nations calling on its member states.

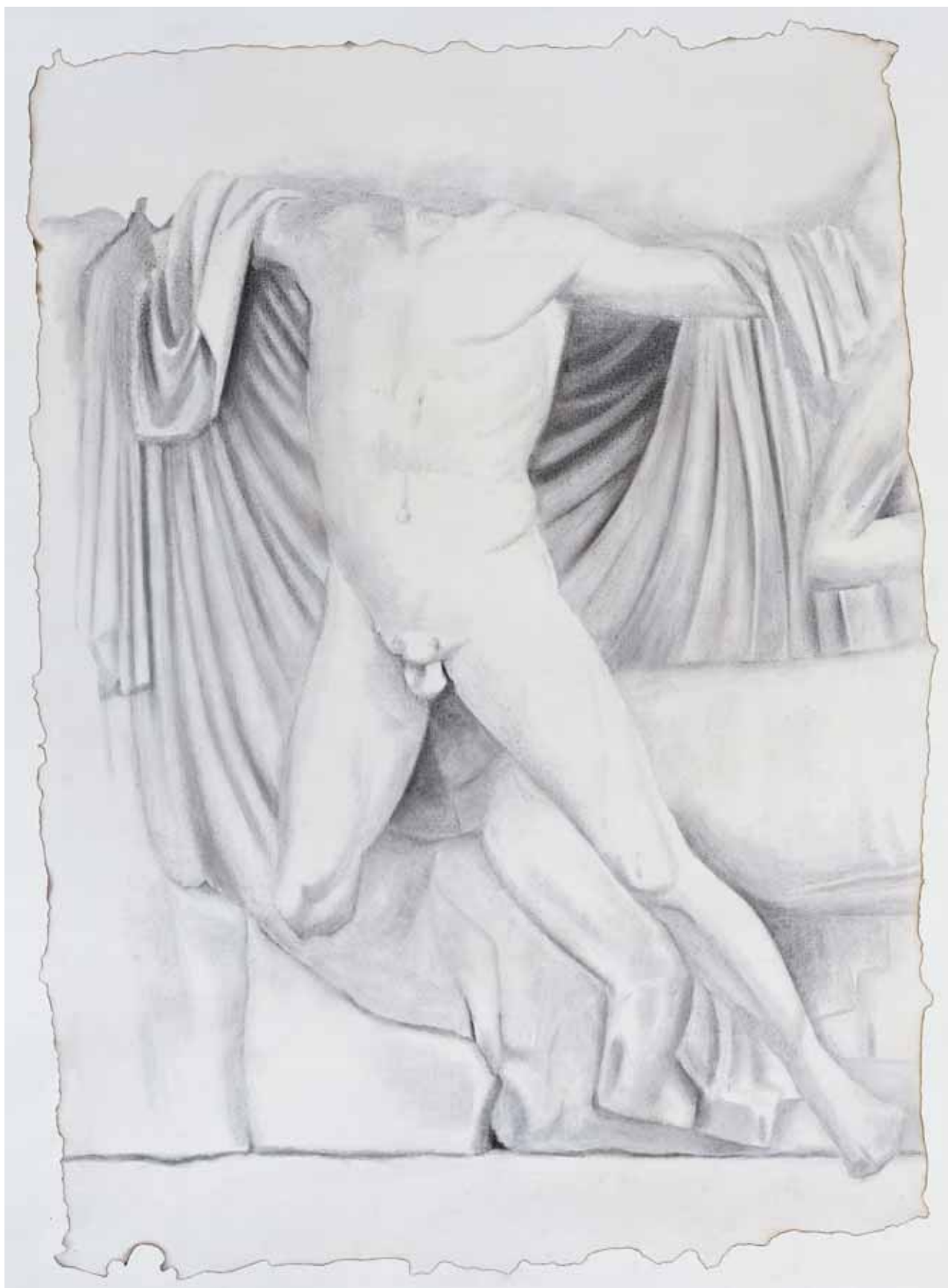
The world around us has a strong desire for peace. Of course, sport cannot impose peace, but it can contribute to inspiring it!

Sport has the power to reach many people across the globe and, in essence, is a language understood by everyone. Sport also fosters understanding between individuals, facilitates dialogue between divergent communities and can contribute to breeding tolerance between nations.

What is behind the Olympic Truce? How is the Olympic Truce brought to life? Experts from all over the world will provide us with their own analyses and interpretation through the publication "Olympic Truce - Sport as a Platform for Peace".

I would like to praise this initiative of the International Olympic Truce Centre in cooperation with the International Olympic Academy. With its practical approaches, this publication will certainly help to support that more than ever, sport plays a key role in our society, uniting and teaching respect and tolerance, two values much needed in today's world.

Our hope is that, through sport and the Olympic values of friendship and respect, we can all make a winning difference and inspire a peaceful society that preserves and nurtures human dignity.



SOTIRIS SORONGAS - *Burnt Image*, 2006, acrylic and charcoal, 200x150 cm

Spyros Capralos

President of the Hellenic Olympic Committee

The Olympic Games are still the biggest festival of culture and sport in modern society. The institution is a very ancient one, two and a half thousand years old, but it has always fascinated people and taught them a lesson via its sporting and educational values. “Noble strife”, respect for one's opponent, understanding of others, and recognition of the victor are key sporting messages. And in the context of both the ancient and the modern Olympic Games, the Truce remains one of the dominant values.

While the Truce was not revived along with the Olympic Games, it never ceased to be the subject of discussion, one way or another. This was because it was a concept with profound political and educational meaning, one that if put into practice will be a signal political act between nations. In the context of cultural cooperation, social maturity and international understanding, of the contribution made by the cultural ideals flowing from the Olympic Games, the International Olympic Committee and the United Nations arrived jointly at a vote to keep the Olympic Truce. Indeed, the United Nations in plenary session required all its member states to respect the Olympic Truce as an institution, and encouraged them to work for a peaceful solution of their differences.

Nevertheless the Olympic Truce today still remains a pipe dream, without tangible and visible results. Wars of various kinds are still taking place during the Truce for the Olympic Games. There is still racial discrimination. The world is still an unsafe place, as national unrest and economic upsets create global havoc. Yet our societies can and must hope for peace, progress and plenty. The one and only tool for maintaining global social cohesion and mutual dependence would seem to be keeping this Truce, albeit for a few days only as the Olympic Games are celebrated. It is the hope of all of us that if the Truce can be kept for this little time, we may manage more. It is a gigantic gamble for all those involved in the Olympics and in politics. In our different ways, we all believe that the Olympic Truce can be the foundation for a more just, a more peaceful, a less cutthroat world.

The part played by major international personalities in the effort to revive the Olympic Truce is a first step towards achieving the commitment of nations to the work of resolving their differences peaceably.

In the words of the Declaration: “The goal may still remain elusive, but if the Olympic Truce can help us to bring about even a brief respite from conflict and strife, it will send a powerful message of hope to the international community”.



CHRISTOS KARAS - *Female Athlete*, 2007, oil on canvas, 150x91 cm

Isidoros Kouvelos

President of the International Olympic Academy

The Olympic Truce was an institutional and ideological parameter of the ancient Olympic Games. It was the invention and application of this institution that, in antiquity, catered to the smooth running of the Games. Athletes and spectators had a long way to travel before reaching Olympia, and they, and of course the Games themselves, had to have the benefit of safety and peace. War was a phenomenon dominant in classical society, but its edge was blunted by the truce uniquely applying to the conduct of the Olympic Games. Since this institution in the course of time came to function effectively and to be socially acceptable, it acquired sanctity and has been adopted by modern societies too as their ideal.

The Truce that was bound up with the ancient Olympic Games is Greece's and the whole civilized world's heritage in our own time. Today its role is not much like what it was in antiquity. Indeed, it could hardly be so, since societies alter and transform themselves. What we do have all around us, however, is the same age-old craving for peace. War, man's immemorial comrade in his fight to survive and to win the upper hand, is ever present. War lives on among us. The concept of Truce, as adopted by the UN, the IOC, the International Olympic Truce Centre, and other leading world organizations, is one of humankind's goals, and remains a cherished ideal.

The rich variety of meanings of the modern Olympic Games, Pierre de Coubertin's stroke of genius, is due to the great athletic and educational values which it incorporates. One of the greatest is the Truce. It is because of this that we all need to bend our efforts to putting it into practice, at least at Games-time. We realize that for this to work is not easy - is perhaps utopian. But even if we cannot succeed in putting the Truce into practice, we shall at least have managed by our efforts to transmit to coming generations one of the most insistent messages of the Reviver of the Olympic Games, that "sport is peace". The implication is that periods of sport meetings between nations are periods of peace and mutual respect.





YANNIS KOTTIS
Ship, 2007,
mixed media
with acrylic powder,
114x162 cm



DIMITRIS MYTARAS - *Runners*, 2006, acrylics, 100x100 cm

Introduction

For not much short of twelve hundred years, from 776 BC to 393 AD, the ancient Greeks accepted as by custom that during the Olympic Games there was a ban on the inception of hostilities between city states. At the same time, in accordance with what was **an ancient institution**, participants in the Olympic Games were able to traverse the territory of neighbouring city-states, even when this was, as it often was, enemy territory, and make their way unimpeded to Ancient Olympia. Severe penalties for infringement of this Sacred Truce were laid down by those who made the laws governing the Games. Three things - the temporal duration of the Truce, its universal application for the period of the Olympic Games, and people's belief that to comply with it was a moral obligation - are confirmation that here was the longest-lived institution of international law in the history of the ancient and modern world.

Humankind has never ceased to search for universal principles that might act as common forces, common constants to steer it to more peaceful conditions of coexistence. It was in the context of this search that the concept of the Olympic Truce was created: **a concept for a peace culture**, deeply embedded in human society.

The concept of the Olympic Truce derives from a deep belief that sport and the Olympic Ideals can make their contribution to creating a better and peaceful world. The fundamental aim of these efforts is to take initiatives promoting dialogue, reconciliation, mutual understanding, mutual solidarity, and peace. The goal of the Olympic Truce as **a tool for peace** is to underline the significance of respect for peaceful coexistence. Sport, particularly in societies just emerging from crisis, can provide, when allied to the Truce, a basis for rapprochement and dia-

logue between warring sides. And each of these three approaches to the Olympic Truce is an end in itself, even as it coexists with the other two.

The purpose of the present book is to look more closely at the Olympic Truce and to pin down the idea behind it; to see what it means, what part it played in ancient society and what part it plays in today's global world, by means of the three different approaches mentioned above. We shall see to what extent the Truce contributes to international understanding and to the fixing of the ideal of peace. The analyses in the essays which follow, with the views and counterviews that emerge, reveal parameters of the Truce: educational, social and political.

The views expressed in these chapters show how broadly the concept of the Truce is capable of being interpreted. It can be an institutional compact; a ceasefire; a suspension or interruption of hostilities; an act of peace; non-inception of war; a means or tool for peace; or an educational process.

These different approaches do not make it any easier to define what the choice of content and best methods should be if the Olympic Truce is to be put into practice realistically. There is a context within which the new theories of how to put the Truce into practice might operate with greater effectiveness, and this is an elucidation of the relationship between sport and peace in the Olympic Movement of today. Conversely, finding our way among the various conceptions of and approaches to the Olympic Truce may enable us to understand both its limits and its ability to intervene in sport with regard to questions of this sort.

Sport and physical exercise mould the qualities and the democratic consciousness of the citizen. All those taking part in Olympic activi-

ties are jointly helping to weave into moments of peaceful relaxation the concept that all men are equal: equal before the law, with an equal right to be heard. Participants in the Olympic Games set aside their differences. Realizing that they are in such a place at such a time, and precisely because they are different, they accept others as equals and show heightened understanding towards their differences of race, creed and ideology.

Taking part in the Olympic Games, with all that it stands for - "noble strife", "fair play", the Torch Relay, the accommodation of all the National Olympic Committees and all the races of the world in one single Olympic Village - is a source of inspiration for the Olympic Movement. It forms part of humankind's long march in search of a culture of peace. The symbolism which it emits is the transmitter of social, peace-loving messages. Such is the way in which the Olympic Games and all the other Olympic events contribute to making public opinion more aware of issues of international understanding, harmony and friendship. It is impossible to set an exact value on this contribution, or to place it with absolute precision within the fabric of the global community. Nevertheless, in the course of the modern Olympic Movement's long journey there have been countless examples of the deep sensitivity of its members to issues of promoting and developing international understanding. Was it not the visionaries around Baron Pierre de Coubertin who adopted this view and so often preached the power of the Olympic Movement to promote peace-loving relations between the peoples of our planet?

The founding of the International Olympic Truce Foundation, whose *ex officio* Chairman is the IOC President at any given time, is the Olympic Movement's main instrument of leverage to make the Olympic Truce familiar and accessible to all the peoples of the planet.

In ancient times the Sacred Truce appears as a divine command. Conditions are quite different in the modern world. Despite this, tracing a relationship between truce and religions is still a

subject for philosophical speculation. How is it possible for even enemies to compete peacefully in athletic contests within the framework of the Olympic Games? Why do the Olympic Games form so ideal an environment for peaceful coexistence? Still vivid in our minds is the example of two competitors in the Shooting at the Beijing Games, one - Nino Salukvadze - from Georgia, and one - Natalia Paderina - from Russia. On the platform at the Medal Ceremony, the two women hugged one another, even as armed conflict was developing between their two countries. Here, yet once more, was youth sending out to the world an appeal for peace.

At the Athens Games in the year 2004, after the final event in the decathlon, all the athletes performed a lap of honour hand in hand; and the same happened at the end of the heptathlon in Beijing. These images are yet one more confirmation that in sport there are the winners and the losers. Nevertheless, the competitors are well placed to see that this contest goes side by side with the concept of internationalism and international understanding.

The IOC should continue its fruitful cooperation with the United Nations. National Olympic Committees and National Olympic Academies must in future develop programmes to promote dialogue between young people of differing cultural background so that they become more able to resolve their differences and 'train the trainers' in Olympic Truce issues. In conjunction with other educational organizations, pioneering educational ideas must also be looked for via putting the Olympic Truce into practice in community groups. For sport can also be a way of social integration, of social reform and of strengthening the social fabric. In the knowledge that the majority of children on our planet have other prior needs, survival being one, these programmes must inspire trust, create relationships, and function as mainsprings for the development of societies.

The Olympic Movement is different from other movements and organizations such as the peace movement or the United Nations Organi-

zation, in not seeking forms of peaceful coexistence through international law by political means. The Olympic Movement has its own means. The Olympic Games, the role model of the athlete hero, the significance of the Ceremonies, the way the Olympic Village operates, the Torch Relay, and the cultural sideshows in the course of an Olympiad: all these form a sum total of activities addressed to human beings'

Dr Konstantinos Georgiadis

Honorary Dean of the International Olympic Academy

emotions, but also their reason, for a better world. First and foremost, we live on the same planet. Only afterwards does the individual separate off to a different place or country.

The International Olympic Truce Centre and the International Olympic Academy are committed, through their efforts, to make clear the Olympic Movement's mission of peace, its social role, and its educational nature.

Dr Angelos Syrigos

Director of the International Olympic Truce Centre



ACHILLEAS DROUNGAS - *Olive Branch*, 2007, oil on canvas, 100x100 cm

Olympic Truce: From Myth to Reality

Dr Angelos Syrigos

*Director of the International Olympic Truce Centre
Assistant Professor at the Panteion University of Athens, Greece*

A. The philosophical and historical background

The history of the Olympic Games and the Olympic Truce go hand in hand. The Games, first held in 776 BC, were created in order to act as a Truce to bring a temporary halt to the fighting between ancient Greece's warring city-states. Messengers, called *spondophoroi*, were despatched to announce the Truce, which lasted for the duration of the Games, plus a few days in order to allow the safe passage of athletes and spectators to and from the Games.

To be specific, the political make-up of Ancient Greece was a system of city-states in an almost constant state of war. The history surrounding the birth of the Olympic Games is not very consistent, for it incorporates both historical fact and legend.

What we know from myth is that the ancient Greek king Iphitos sought from the oracle at Delphi - the "think tank" of the ancient Greeks - advice on how to end the wars that were plunging his kingdom and the Peloponnese at large into chaos. The oracle advised him to hold an athletic contest in ancient Olympia, every four years, and to proclaim a Truce for its duration.

The first recorded Olympic Games were held in 776 BC. We know that the ancient Truce ensured the survival of the Games by guaranteeing both the safe transit of athletes, judges, artists and spectators to and from Olympia, and their peaceful participation in the Games. The Olympic Games

and the Olympic Truce were one and the same thing - it was impossible to have one without the other. In other words, **the Games were designed with peace in mind, to broker differences between warring states.**

The Olympic Games became the only source of inter-state legality in a society characterised by a perpetual state of conflict. There is evidence to suggest that its institutions were universally respected, with few notable exceptions, for more than 1200 years. The announcement of the Truce was made months ahead of the start of the Games.

Messengers-*spondophoroi*-gathered in Olympia to be briefed on their mission to spread the word throughout the city-states. By 776 BC, a treaty has been signed between the rulers of three cities of Southern Greece: Elis, Sparta and Pisa. The treaty defined the area around Olympia as sacred and inviolable space, and decreed the cessation of hostilities for the duration of the Olympic Games. There is evidence in the sources to suggest that the Olympic Games was successful in bringing together Greek city-states pitted against one another in bloody battles. There are numerous examples of the observance of the Truce during these Games.

The importance of the ancient Olympic Games came to the fore during the battle of Thermopylae in 480 BC. In one of the great trials of strength between the Greek World and the Persian Empire, while the 300 soldiers of Sparta were resist-

ing the Persian army against heavy odds, the rest of the Greeks were assembled in Ancient Olympia to celebrate the 75th Olympiad.

The Olympic Games were so intertwined with the idea of peace that the major treaties between the city-states were actually on public display in the area of the sacred Altis.

Of course, not everyone welcomed the Truce. It was therefore strictly enforced by Olympic officials, who levied fines on anyone who broke the peace during the Games and the period allowed for safe passage. According to Thucydides, the Spartans were barred from the Games in 420 BC, after launching an attack at the time of the Truce.

In spite of these expected violations, the observance of Olympic Truce for 1200 years makes it the most important instance in the ancient world of customary law for the safeguarding of peace.

B. The revival of Olympic Truce in Modern Olympic Games

The Games were revived in 1896, but the Truce remained dormant for almost a century. The International Olympic Committee (IOC) reinstated the Truce in 1992, and it has been invoked at every Olympic Games since.

In 1993, the IOC launched an appeal for an Olympic Truce at the 1994 Games, which was endorsed by 184 National Olympic Committees and presented to the Secretary-General of the UN. The UN then passed its own resolution, which supports the appeal for an Olympic Truce, recognising the contribution that this could make towards "advancing the purposes and principles of the Charter of the United Nations".

In 1994, the then president of the IOC, Juan Antonio Samaranch, had experienced the Truce in action while leading an IOC delegation to the war-torn city of Sarajevo during the Olympic Winter Games in Lillehammer. This high-profile visit not only focused the eyes of the world on the Balkan conflict, but also provided a break in the

fighting, thus allowing humanitarian relief to be delivered to the besieged population of Sarajevo.

President Samaranch wrote to the heads of state in 1994 to encourage the observance of the Olympic Truce during the XVII Olympic Winter Games in Lillehammer, Norway. As a result:

- ❑ the Sudanese NOC succeeded in obtaining a ceasefire in the war between the Sudanese People's Liberation Army and the government;

- ❑ the armed conflict in Georgia with Abkhazia was suspended;

- ❑ a General Assembly vote during the Games encouraged a ceasefire arrangement to permit the supply of humanitarian aid to populations in Bosnia. It has been estimated that this allowed 10,000 children to be inoculated in just one day.

During the subsequent Olympic Games in Sydney and Athens a public audience of 3.7 billion people, saw what was perhaps the most impressive demonstration of the power of the Truce yet, when athletes from North and South Korea marched together under one flag at the Opening Ceremony of the Games, reflecting their hopes of a peaceful and unified Korean peninsula.

Today, the IOC calls on the host nation to declare the Truce. From 1992 onwards, the Truce has had formal endorsement from the UN, in the shape of a number of Resolutions. Every two years, before each Summer or Winter Games, the UN has passed a resolution to reaffirm its commitment to the ideal of the Olympic Truce.

At this point, it should be noted that Olympic Truce Resolutions are the most widely supported resolutions in the history of the United Nations.

In 2000 the Olympic Truce concept was included in the UN's Millennium Declaration, and in the same year, the IOC, in partnership with the then Greek government, established the International Olympic Truce Centre (IOTC) in Athens, to work for the advancement of the Truce's message of peace.

The Truce has also attracted the support of familiar figures from the worlds of international politics, sport, media and the performing arts.

They include Nelson Mandela, Bill Clinton, Boutros Boutros-Ghali, Denis Glover and Roger Moore. The Truce has also been supported by such influential figures as the Pope, the Greek Orthodox Patriarch, and over 400 heads of state. Government and foreign ministers and heads of international organizations have all enlisted in its cause.

C. The future of Olympic Truce

The Truce is not a panacea. Conflicts begin and end for complex and contested reasons. Just as a single agent rarely carries sole responsibility for a war, so too peace is a highly collaborative business. But there are moments of breakthrough, and what they illuminate is how several elements - an ancient accord, the modern Olympic Games, and diplomatic goodwill - can powerfully combine to make peace *more likely*.

They remind us that behind the tough realities of international relations, an ideal can still move hearts and minds, and, in small ways, help to spur individuals to act for peace. The Olympic Truce is one of a wide range of instruments of peace that can be used to aid progress.

We have a generation of peace-making tools designed for a postwar era, which is under strain from a new order of conflict. The most familiar strategies - preventative diplomacy, implementation of sanctions, traditional peacekeeping - are still in the hands of governments, while conflicts rage on the ground between players who recognise neither the authority of their prime ministers and presidents, nor the legitimacy of international law.

A legitimate role for the Truce in conflict resolution and international rapprochement can only be achieved if the Truce has established its status as an alternative tool of diplomacy and ways have been found of integrating its sporting tradition with its peace-making aspirations. This involves recognising tensions inherent in

using sport as a route to peace - from growing fears about the politicisation of sport, to fears about the commercialisation of the Olympic brand. It also involves celebrating the rediscovery of the roots of the Games through the revival of their historical association with peace.

The problem is how to put in place adequate systems of governance and oversight so as to ensure that those seeking to apply the Truce do so in accordance with the values of the Olympic Movement, and do not abuse or appropriate its global standing for their own interests.

The ancient idea of the Olympic Truce remains as relevant today as it was in ancient Greece. At a time when the assertion of difference - social, cultural, geographical and ethnic - is the dominant force, the Truce reminds us of the timeless nature of the challenges we face in weakening the grip of violence on our societies. If the potential of the Olympic Truce as a tool for peace is to be fully realised, it must reflect these changes in the way it is used.

High-level support through institutions such as the UN is necessary and welcome. But ways must be found of transcending national borders, thus helping those at all levels - from top decision-makers down to ordinary citizens - to 'achieve full ownership' of the Truce and apply its ideals effectively to the conflicts paralysing their communities and diminishing their quality of life.

The Olympic Truce has the potential to play two key roles. First, its application over the past decade has demonstrated its capacity to deliver practical results on the ground - from the delivery of humanitarian relief to the facilitation of dialogue between bitter rivals.

Second, and perhaps even more important, at a time of growing loss of confidence in political institutions, the Olympic Truce reminds us of the power of idealism. It has the capacity to inspire a new generation and their leaders to make small but constant steps towards peace. The Olympic Truce is a peace-inspiring tool for our age.



TAKIS KATSOULIDIS - *Preparation of the Athlete*, 1993, acrylic on canvas, 160x155 cm

Olympic Sport and Its Lessons for Peace¹

Dr Heather L. Reid

*Professor of Philosophy
Morningside College, Sioux City, USA*

To the ancients, an Olympic victory was imagined as a visit from the winged goddess *Nike*, who swooped down from Olympus to briefly bless the mortal athlete with a divine crown of sacred olive. The Nike with which we moderns are more likely to associate Olympic victory is the multi-national mega-company, which swoops down from Wall Street to briefly bless the athlete with a fat paycheck and temporary status as a corporate shill. Just as corporate Nike differs from the goddess after whom it is named, so the modern Olympic Games differ in important ways from their classical Greek ancestor. Nevertheless, the modern Olympic Movement should take its ancient inspiration seriously. After all, the ancient festival boasts a nearly uninterrupted millennium-long history, whereas the modern Games have already, in the relative infancy of their first hundred years, twice been stopped by war. For a movement proclaiming peace as one of its main goals, this is not an auspicious start. Do the ancients have any lessons to teach us moderns about the relationship between sport and peace? Or is the Olympic ideal of peace, like the ancient goddess *Nike*, merely rhetoric - a convenient marketing device to be exploited for power and profit?

I shall suggest that we can indeed learn from the ancient association between the Olympic Games and peace, and that this association derives not merely from mythology and rhetoric, but also from particular (perhaps unexpected) effects of athletic competition *per se*. I think that Olympic sport *taught* the ancient Hellenes something about peace, by obliging them to set aside their conflicts, to treat others as equals, and to tolerate difference. These aspects of Olympic sport are only partly specific to the culture of ancient Greece; they still reveal themselves in the modern analogue. The Olympic Games retain their ability to teach us much the same lessons - provided we are willing to listen. This requires us to do more than re-narrate what our predecessors *did*, it requires us to ask *why* they did it. What common ground can we find between their reasons, and ours. The aim of this paper is therefore to make illuminating connections between classical Greek culture, Olympic sport, and the philosophy of peace that emerged at the onset of the modern age. The hope is to retrieve the lessons inherent in the Olympic tradition, so that they may continue to help us in the struggle for peace.

1. This is a revised version of the published article (reprinted with permission) by H. Reid (2006) 'Olympic Sport and Its Lessons for Peace', *Journal of the Philosophy of Sport* 33(2): 205-214.

I. Olympic Peace: An Ancient Paradox

The ideal of Olympic peace, said to have been put forward by the Delphic Oracle,² is, like so many of the Oracle's pronouncements, a paradox. Why should anyone believe that international peace and good will can be promoted through (national) competition? Although the *Olympic Charter* states explicitly that the Olympic Games are competitions between athletes and not between countries,³ there is no denying that the Games provide a stage for the expression of international rivalry and conflict, potentially a breeding ground for divisive nationalism. Some would say that the Olympic Movement should abandon all pretense of promoting peace and admit its status as a sports-entertainment product that profits by manipulating nationalistic emotions and staging mock battles among political foes. As a political tool, the Olympic Games have at best a checkered past. It cannot be denied that if peace is an Olympic target, the Games have fallen well short of it both in ancient and in modern times. Of all the Olympic ideals inherited from the ancients, peace is perhaps the most puzzling.

Ancient Greece itself was no paradise of peace and concord. Classical Greek society was at least as militant as ours, and the Olympic Games featured cultural and political rivalries just as bitter as those seen today. Contests between a Spartan and an Athenian, or between a mainland Greek

and a Greek from Sicily or Asia Minor, were no doubt as emotionally charged as the 20th century battles between France and Germany, China and Taiwan, or the USA and the USSR. Political rivalries certainly compromised contests on occasion in antiquity, as they did in Hungary's bloody water-polo match against the USSR in 1956. And it is a fact that the sanctuary at Olympia was filled with dedications of weapons and armor: thanks offerings to Zeus for success in war.⁴ As classicist Nigel Crowther observes, ancient visitors witnessing all those martial dedications would be much more likely to associate Olympia with war than with peace.⁵

Nonetheless, the ancient Olympic Festival somehow developed an association with peace.⁶ It was explicitly to promote friendship and unity among the Greeks that Heracles was said to have founded the Olympic Games, and Iphitos to have revived them.⁷ Although such mythology is a truer reflection of the wishes of its creators than of historical reality, the existence of these myths implies that the association with peace began at some juncture to be taken very seriously, even if it was not the original reason for the inauguration of the Games. The historical record suggests that this association with peace grew stronger as the games matured. Orators, among them Gorgias, Lysias, and Isocrates, preached Panhellenism to festival crowds. Olympic officials were used as ambassadors of peace. There is evidence that a court was set up at Olympia to me-

2. Pausanias (1971) *Guide to Greece: Vol. 2: Southern Greece*, Trans. P. Levi, London: Penguin, p. 205.

3. International Olympic Committee (2004) *Olympic Charter*, Lausanne: IOC, Rule 6.1, p. 16.

4. Raubitschek, A.E. (1988) 'The Panhellenic Idea and the Olympic Games', *The Archaeology of the Olympics*, Ed. W. Raschke, Madison, WI: U. of Wisconsin Press, p. 36. Olympia was not distinctive in this regard, such dedications were normal for sanctuaries dedicated to Zeus. Crowther (2004) in: 'The Ancient Olympics and Their Ideals', *Athletika: Studies on the Olympic Games and Greek Athletics*, Hildesheim: Weidemann, p. 17, notes that intellectuals such as Plato (Republic V 496e-470a) opposed the dedication of arms taken from Greeks.

5. Crowther, "The Ancient Olympics and Their Ideals", *op. cit.*, p. 17.

6. It may be objected that this ancient idea is importantly different from peace as it came to be understood during modern times. When thinkers like Plato praise peace, they are thinking about internal harmony and concord, rather than the absence of war. As we shall see however, the concept of internal concord and international peace come together when one talks about the expansion of communities and especially the concept of a world community or *cosmopolis*.

7. For the Heracles story, see Pindar (1997) *Olympian Odes, Pythian Odes*, Trans. W. Race, Cambridge, MA: Harvard U.P., *Ol.*10.30-60, the Iphitos story is repeated by Pausanias, *Guide to Greece, op. cit.*, 5.4.5.

diate disputes between Greek city-states.⁸ Although the classical Games clearly failed to eradicate war and enmity, they tirelessly declared their Truce and brought people of different backgrounds together to engage in rule-governed, non-violent struggle.⁹

Indeed the Games' ability to promote an atmosphere of friendship and solidarity among otherwise diverse (and often warring) peoples may be their most remarkable (and perhaps unexpected) legacy. The athletic contests at Olympia were primarily intended for the religious purpose of attracting pilgrims and, in particular, the attention of the gods. Such gatherings went beyond the simply religious, however, and they seem to have created feelings of community and solidarity among those gathered there. Athletes at Olympia might be supported, rewarded, and rooted on by their own city-states, but the overall emphasis was on everyone's common Hellenicity. As Burkert observes, to go to Olympia was, in a sense, to be Greek.¹⁰ Most likely it was the atmosphere of this festival, a combination of religion and sport, together with the attitudes that emerged from it, that validated the Olympics' association with peace, as well as the pacifist myths about its origins. It should be noted that our sources for these myths are from several centuries after the start of the Olympic Games; Pindar wrote around the 5th century BCE and Pausanias wrote in the 2nd century CE. The drive for Hellenic unity was especially strong around the time of the Persian Wars (500-449 BCE). Peaceful reconciliation was also a popular

theme for Olympic orations during the Peloponnesian War (431-404 BCE).

The association between the Olympic Games and peace is spelled out in the modern *Olympic Charter*. The section "Fundamental Principles of Olympism" identifies the promotion of "a peaceful society" as one of its primary goals.¹¹ Moreover, it is part of the "Mission and Role of the IOC": «to cooperate with the competent public or private organizations and authorities in the endeavor to place sport at the service of humanity and thereby to promote peace».¹²

These are general statements that leave little guidance as to how the desired result is to be achieved. There is a clue in Fundamental Principle #4, which defines "Olympic spirit" in terms of "mutual understanding, friendship, solidarity and fair play".¹³ Perhaps this is where Olympism and pacifism meet, since these qualities are associated not just with the practice of sport but also with philosophies of peace that have emerged in the modern age. A closer look at this relationship shows that Olympic-style sport can cultivate peaceful attitudes in three ways: first, by carving out space and time for putting aside conflicts (truce/friendship); second, by treating individuals as equals under the rules of the game (equality/fair play); and third, by tolerating and even celebrating differences (mutual understanding/solidarity). The Olympic Movement's most valuable contribution to peace comes at grassroots level - the conscious cultivation of peaceful attitudes through the image of its festival and the playing of its games.

8. Crowther, 'The Ancient Olympics and Their Ideals', *op. cit.*, p. 19.

9. Here I am using the term 'violence' to contrast games with war, in which the objective of the activity is to kill or disable one's opponent. Although such ancient sports as boxing and the *pancraton* were brutal, and sometimes resulted in death, death was not the intention of the contest and in some cases the dead man was posthumously awarded the victory, see Pausanias, *Guide to Greece*, *op. cit.*, 8.40.2-5.

10. Burkert, W. (1985) *Greek Religion*, Trans. J. Raffan, Cambridge, MA: Harvard U.P., p. 130.

11. IOC, *Olympic Charter*, *op. cit.*, p. 9.

12. *Ibid.*, p. 11.

13. *Ibid.*, p. 9.

II. Truce & Sanctuary

The first lesson about peace that we can learn from the Olympic Games is that a time and a place have to be set aside for it. Philosophers disagree about whether peace is a natural state for humanity. Hobbes famously declared mankind's natural state to be one of warring enemies in a world dominated by "scarcity and fear".¹⁴ On the other side is the opinion of Erasmus, Christian and Renaissance thinker, that every sort of being has an innate sense of peace and concord.¹⁵ In ancient Greek literature, Hesiod declared strife to be the basis of human life itself, but he distinguished the good strife that motivates competition from the bad strife that fosters war.¹⁶ He also harked back to a mythical Age of Gold (succeeded in Olympic-style by Ages of Silver and of Bronze) in which humanity thrived without war.¹⁷ We all seek that thriving Golden Age of peace, recognizing it as a higher expression of our humanity than war and enmity. Because such a condition is rarely part of our day-to-day lives, deliberate efforts have to be made to "seek peace and ensue it". We must intentionally carve out times and places where conflict is set aside in order to achieve this higher purpose. So far, so good. But how did athletic contests become that kind of place?

The archetypal answer is religion. Ancient Greek religious sanctuaries were considered the property of the gods, specifically marked off from the realm of day-to-day life. Sanctuaries hosted sacrificial rituals in which the favor of the

gods was symbolically traded for some kind of gift.¹⁸ The success of such trading exchanges depended of course on attracting the gods' attention. Perhaps it was for this reason that athletic games were at some point added to the sacrificial ritual at Olympia - such a spectacle would attract gods and mortals alike. Like every other religious ritual, the Olympic Games were separate from worldly concerns and conflict. The Altis, the Olympic sanctuary, was a special place in which diverse peoples who might otherwise be strangers or even enemies came together for a common purpose. Athletic space can also be interpreted as a kind of sanctuary set apart from the everyday. In a turbulent neighborhood, basketball courts or soccer grounds can seem to be an oasis - a place where interpersonal quarrels must be suspended, enough at least to make the game possible. Although Olympic sport has lost its religious purpose, it can retain its status of sanctuary. One purpose of sport should be to mark off a time and place where we deliberately put aside what Hesiod called "bad strife" in order to engage the "good strife" of athletic competition.¹⁹

The ancient Greeks' ability to compete peacefully, even with their enemies, may have roots even deeper than religion, in the venerable Hellenic tradition of *xenia*, hospitality. *Xenia* requires that Greeks welcome the stranger and provide for his basic needs—all before knowing anything about him. It was a kind of unwritten pact among human beings, with obligations for the guest as well as the host, presided, protected,

14. Hobbes, T. (1958), *Leviathan*, Indianapolis, IA: Library of Liberal Arts, [1651] p. 107.

15. Erasmus (1963) 'The Complaint of Peace', *The Essential Erasmus*, Trans. J.P. Dolan, New York: Mentor Books, [1510], p. 178.

16. Hesiod (1978) *Works and Days*, Trans. H.G. White, Cambridge MA: Harvard U.P., lines 11-26.

17. Zampaglione, G. (1793) *The Idea of Peace in Antiquity*, Tr. R. Dunn, Indiana: U. of Notre Dame Press, p. 23.

18. Mikalson, J.D. (2005) *Ancient Greek Religion*, Malden, MA: Blackwell, p. 25.

19. To be sure, many fail to acknowledge this separation. Fans and sometimes even athletes may attempt to transfer worldly conflicts to the athletic arena. An analysis of these cases is not the purpose of this paper; I will only observe that this is ineffective and even an abuse of sport. Although efforts such as "ping-pong diplomacy" may have some political value, real political conflicts will never be resolved by the results of athletic contests. It would be absurd, for example, to believe that the Israeli-Palestinian conflict could or should be resolved by a basketball game.

and enforced by the same god to whom the Olympic Games were dedicated: Zeus.²⁰ The *xenia* tradition shows the importance of overcoming the common sentiments of fear and hostility when faced with a stranger. Doing this effectively clears out a space where the roots of friendship and brotherhood can take hold. It is a kind of interpersonal truce, the importance of which was not lost upon modern thinkers such as Kant, who made "universal hospitality" the third article of his plan for perpetual peace among nations. Kant was surely aware of the ancient Hellenic tradition. He understood it not as something guaranteed by gods in the limited space of an Olympic festival, but as the token that all human beings share common ownership of the earth's surface.²¹ In our own time, Derrida has affirmed both the ancient and the eighteenth-century conception of hospitality, identifying its importance not just for peace but for ethics, which (says Derrida) "is hospitality".²²

As a Panhellenic event attracting participants from a variety of city-states, the ancient Olympic festival 'internationalized' the religious, athletic, and cultural concept of sanctuary. The vehicle necessary for such a gathering was an official truce (*ekecheiria*) that allowed people from all over the Hellenic world to travel to Olympia safely. The Olympic Truce did not, as is sometimes claimed, put an end to wars. Its main function was the protection of pilgrims traveling to and

from the festival. But even this limited purpose shows that the communal festival was regarded as *more important* than mundane conflicts between city-states.²³ The Truce shows that the festival effectively trumped war; it made war a baser activity (at least in the eyes of the gods). In practice, the large, diverse gatherings at Olympia provided unparalleled opportunities for social and intellectual interaction. Of course the religious side of the ancient Games helped to reinforce the Truce, and of course it was not fail-safe. In 364 BCE, a battle took place within the sanctuary at Games-time.²⁴ But truce violations were conspicuous by their rarity, and the effectiveness and duration of the ancient Games and their Truce stands as a practical demonstration of endurance in the struggle for peace.²⁵

The modern Olympic Truce is even more ambitious than the ancient one. Formally endorsed by the United Nations before all Olympic Games since 1993, the modern Olympic Truce requires nations to follow the athletes' example and put aside their political differences at least for the duration of the Games.²⁶ Although the modern Truce usually fails in its goal of stopping conflict worldwide, it has had some remarkable successes. A brief cease-fire in Bosnia during the Lillehammer Games allowed an estimated 10,000 children to be vaccinated.²⁷ More visibly, the Olympic teams from North and South Korea have marched together under one flag during various Opening

20. Burkert, *Greek Religion*, *op. cit.*, p. 248. *Xenia* is illustrated by the myth of Baucis and Philemon, which recounts the gods Zeus and Hermes, disguised as travelers, being turned away from house after house before taking refuge with the poorest couple in town. The couple generously shared what little they had and by morning their house had been transformed into palace and they never wanted for anything again, see Hamilton E. (1942) *Mythology: Timeless Tales of Gods and Heroes*, New York: Warner, pp. 115-7. *Xenia* is also demonstrated in Homer's (1996) *Odyssey*, Trans. R. Fagles, New York: Penguin, VIII.546-7, where the Phaeacians welcome the stranger Odysseus to a feast and friendly athletic games, while the Cyclops and suitors dishonor the unwritten pact and suffer accordingly.

21. Kant, I. (1983) *Perpetual Peace and Other Essays*, Trans. T. Humphrey, Indianapolis, IA: Hackett, [1795], p. 358.

22. Derrida, J. (2001) *On Cosmopolitanism and Forgiveness*, London: Routledge, p. 17.

23. Finley, M.I. and H.W. Pleck (1976) *The Olympic Games: The First Thousand Years*, New York: Viking, p. 98. Scholars may be confusing the Olympic truce with the Panhellenic truce of 481 BC, perhaps negotiated at Olympia, which did put an end to internal conflicts, at least until the end of the Persian Wars, see Crowther, 'The Ancient Olympics and Their Ideals', *op. cit.*, p. 21.

24. Drees, L. (1968) *Olympia: Gods, Artists and Athletes*, New York: Praeger, p. 154.

25. Miller, S.G. (2004) *Ancient Greek Athletics*, New Haven, CT: Yale U.P., p. 225.

26. Briggs, R., H. McCarthy, A. Zorbas (2004) *16 Days: The Role of Olympic Truce in the Quest for Peace*, Athens: Demos, p. 16.

27. *Ibid.*, p. 29.

Ceremonies. Ultimately, the point of truce is one of “opening windows of opportunity for peace”.²⁸ Like the Olympic festival, and potentially like sport itself, truce creates a time and a place where conflicts are set aside and the culture of peace has a chance to take root. Just as *xenia* required ancient Hellenes to make space and bring out their best for the stranger, the Olympic Games cultivate peace by making a space where it is possible for us to give of our best as human beings.

III. Equality & Fair Play

The second lesson that Olympic sport can teach us about peace is that we must at some level recognize one another as equals. This may be another principle derived from the religious origins of the Games; individual differences between human beings were regarded as insignificant in comparison with our collective inferiority to the gods. A more direct influence was the simple fact that an athletic contest treats competitors as equals; they are subject to the same set of rules. It has been surmised that the function of athletic contests at the ancient Greek religious festival was to select a single “best” winner, who would then be symbolically sacrificed to the god.²⁹ The tokens of victory explicitly associate athletic victors with the victims of ritual sacrifice.³⁰ In order to perform such a scientific testing function, the Games needed to give contestants an equal chance. This athletic equality stood in stark contrast to the highly stratified societies from which

most ancient athletes hailed. Some scholars believe that athletic equality may have influenced the development of democracy in ancient Greece. Noting that a free man would subject himself to public punishment if he violated the rules of the contest, archaeologist Stephen Miller concluded that *isonomia*, “equality before the law”, may well have been the greatest thing ancient athletics created.³¹

In our modern world, where fledgling international law is already a reality, the idea that athletic games could be at the root of such a concept may seem strange. But it would be hard to find another context where citizens from different communities governed by different laws get together and agree to be guided by one set of rules. Sport is quite simply impossible unless competitors submit to a common set of rules defining them as equals. At the time of the first Modern Olympic Games (1896), it should be noted, there were no standardized international sports rules. Competitors in the triple jump, for example, used contrasting styles, since the rules did not specify how the jump should be made.³² It was actually the establishment of the modern Olympic Festival that spawned most international sports federations and subsequent standardization of rules.³³ It may be objected that this standardization of rules amounts to cultural hegemony, an agreement forced upon competing parties by stronger authorities. Like the *Pax Romana*, this could be seen more as the imposition of power than the cultivation of peace, whereas participation in athletic contests is by definition voluntary.³⁴

28. Briggs et al., *16 Days: The Role of Olympic Truce*, op. cit., p. 19.

29. Sansone, D. (1988) *Greek Athletics and the Genesis of Sport*, Berkeley: University of California Press, p. 40 f.

30. Burkert, *Greek Religion*, op. cit., 1985, p. 56.

31. Miller, *Ancient Greek Athletics*, op. cit., p. 233. Not only did ancient competitors compete under common rules, recent archaeological evidence suggests that the ancient *hoplitodromos* (race in armor) used standard equipment that was stored at the stadium, see Miller, op. cit., p. 33.

32. Georgiadis, K. (2003) *Olympic Revival: The Revival of the Olympic Games in Modern Times*, Athens: Ekdotike, p. 175.

33. Guttmann, A. (2002) *The Olympics: A History of the Modern Games*, Chicago: U. of Illinois Press, p. 16.

34. It has been argued persuasively in the Olympic Studies literature that the Olympic Games are biased toward European and North America culture, particularly in their selection of sports. Although limitations on the number and nature of Olympic sports inevitably restrict the athlete's choices, this does not eliminate the fact that sports participation is voluntary.

But in actual fact, athletic participation levels down social hierarchies. No matter what the competitors' social or political status, the rules of the contest treat them as equal to one another and, in a sense, compel them to treat one another as "equal under the law". The nudity of ancient athletes is possibly the most vivid illustration of this principle. As Miller puts it, "Once clothes are stripped off the human figure, it is difficult to distinguish the rich from the poor, the smart from the dumb, the aristocrat from the king or the democrat".³⁵ Perhaps more significant in the social context of the ancient games, competitors faced the possibility of being flogged in public for rules violations. Flogging was a shameful punishment, normally reserved for slaves, and the willingness of a free man - possibly even a noble - to run the risk of it is strong evidence of the atypical equality associated with Greek athletics.³⁶

The importance of equality under the law is reflected, among other places, in Kant's seminal essay *Perpetual Peace*. Here Kant proposes a civil contract among nations - akin to the traditional concept of a social contract - in which individuals give up just enough personal freedom to secure the much greater freedom provided by peace. This submission to common laws is viewed as completely voluntary because completely rational. Since the world itself is limited in terms of space, rational nations must secure their freedom by making agreements with others to live together in peace.³⁷ A nation refusing to agree to this must be either irrational, or

more interested in power than peace. Plato's *Republic* argues likewise that peace within the city must be based on adherence to purely rational laws. Justice is identified with the harmonious function of an individual or a community, and injustice leads inevitably toward discord and civil war; it makes the community an enemy of itself.³⁸

Today's athletes may submit to the common rules of sport grudgingly, especially where there are personal or political differences, but they *must* accept them if they are to have the chance of victory. That drive for victory as a team was no doubt what encouraged racial integration in sport, and it is what is currently encouraging women to do athletics - even where cultural obstacles exist. For Nissiotis, "sports competition transforms human aggressiveness - a biological, essential momentum which expresses the desire to dominate the other - into a means of sociable relations".³⁹ Sport allows us to express our differences, maybe even our anger, while still respecting our status as equals. And what is perhaps even more important for the goal of peace, international contests such as the Olympic Games provide an educational spectacle in which the world sees people of all kinds treating each other as equals and voluntarily submitting to common rules. Olympic competition is indeed an illustration of that paradoxical ideal, competitive striving within a cooperative framework. So the second lesson about peace that the Olympic Games teach us is to treat one another as equals.

35. Miller, S.G. (2000) 'Naked Democracy', *Polis and Politics*, eds: P. Jensen, T. Nelson, and L. Rubenstein, Copenhagen: Museum of Tusculanum Press, p. 283.

36. Miller, *Ancient Greek Athletics*, op. cit., p. 233.

37. Kant, *Perpetual Peace and Other Essays*, op. cit., p. 357.

38. Plato (1997) *Complete Works*, Ed. J. Cooper, Indianapolis: Hackett, 351b ff. Both Kant and Erasmus follow the Greek philosophical tradition of connecting politics with morality. Kant points (famously) to universal human reason as the basis for a common morality, see Kant, *Perpetual Peace and Other Essays*, op. cit., p. 359. In other words, whatever our national, cultural, or even personal differences, we are all subject to moral laws derived from universal human reason. Just as an individual's greed may lead her to violate the social contract and steal her brother's treasure, so a nation's lust for power (or wealth) is what leads it to violate the demands of morality and attack another nation.

39. Nissiotis, N. (1985) 'The Olympic Movement's Contribution to Peace', *International Olympic Academy Proceedings*, p. 59.

IV. Tolerance & Cosmopolitanism

The lesson of equality through sport leaves us with another paradox. Aren't contests all about finding winners? Aren't they designed to create inequalities? Within this paradox lies the Olympic Games' third lesson about peace: we must learn to respect difference. The roots of this lesson lie most probably in the nature of the ancient site itself. Although Olympia was dedicated primarily to Zeus, it hosted altars to an immense variety of gods and heroes. Furthermore it was a Panhellenic site, serving not just a single city or region, but a diverse panorama of peoples and cultures within the ancient Greek world. Every four years at Games-time the small valley was packed with a huge variety of visitors. By coming to Olympia for common worship, feasting, and athletic competition, this group created a new community - one by definition more culturally and politically diverse than the faraway communities from which they had themselves come. A modern might call this Olympic community "multicultural", but the Greeks had their own word for it, "cosmopolitan". In any case, Olympia, like the other Panhellenic festivals, seems to have helped diverse groups sink their differences and identify themselves simply as "Greek".⁴⁰ Olympic-style sport in all probability facilitated this unification.

Competing in athletics with somebody from a totally different background not only helps to overcome stereotypes and confirm our common humanity, but (perhaps even more importantly) it can help us to tolerate and even appreciate our differences. Imagine a pair of wrestlers, one Athenian one Spartan, raised from birth to distrust the other. During the close-fought match, however, the stereotypes fade away because the sport requires them to

respond to each other, not as Athenian or Spartan, but as wrestlers. Ideally they might even come to appreciate their differences as wrestlers; perhaps one relies on strength and endurance, the other on speed and technique. As soon as they begin to evaluate one another in terms of their personal qualities, however, they begin to evaluate one another as people do *within* a single community. At this point, the Athenian and the Spartan have not lost their identities as Athenian and Spartan, nor has one absorbed the other into his culture; what has happened is that their idea of community has expanded to include persons and cultures that were previously excluded.

This intellectual community-expansion reflects the ancient concept of cosmopolitanism or world-citizenship. This idea bloomed when the Socratically-inspired philosophy of Greek Stoicism faced the unprecedented racial and religious diversity of the Roman Empire. The emperor Marcus Aurelius and the slave Epictetus alike embraced the essential unity of all mankind. Stoics viewed humanity as something like a single organism that depends for its health on the well-being of all its parts.⁴¹ The Stoics themselves came from all over the empire. They must have drawn strength as much from their cultural diversity as from their philosophical agreement. Their cosmopolitanism did not require the individual to opt out of a particular community (or even to opt out of taking part in that community's wars). Instead, it posited a higher human community of which each individual is simultaneously a part. We can see this in a description of Diogenes of Sinope, supposed to have been the inventor of the term "cosmopolis": "He would ridicule good birth and fame and all such distractions, calling them showy ornaments of vice. The only true com-

40. Of course the unification of 'the Greeks' includes many other factors, not least of which is the story of Troy. There is an historical correlation, however, between the popularity of Panhellenic festivals including Olympia, and the Greeks' victory in the Persian war.

41. Davidson, W.L. (1907) *The Stoic Creed*, Edinburgh: T. & T. Clark, p. 165.

monwealth was, he said, that which is as wide as the universe".⁴²

Stoic cosmopolitanism, like Coubertin's "sincere internationalism",⁴³ did not depend on one culture's being insulated from another, or imposing its will on another. Rather, it sought to engage different cultures on some sort of common ground. Athletic arenas are one such common ground; the valley of Olympia was another; eventually all of Hellas became a larger common ground; and by the time Kant was writing about international peace, the idea had gone still further. Allowing that nations may have particular borders and interests, Kant argued that all human beings nevertheless share common ownership of the earth's surface. The globe itself is a kind of bordered community in which all human beings are entitled to certain basic rights, which Kant described as "cosmopolitan".⁴⁴ It may be daunting to imagine a true world community, but the Modern Olympic Games have been remarkably successful at presenting at least the look of one. Olympic sport continues to emphasize commonalities while celebrating differences. Nissiotis describes the Olympic Games as "a world community beyond any kind of discrimination and hatred".⁴⁵ The Olympics best illustrate their cosmopolitanism spirit when the athletes abandon national ranks and enter the Closing Ceremony as one world made of many diverse individuals and groups. Olympic sport's third lesson about peace is that we can live with, and even muster respect for, our differences.

V. Conclusion

Those who dream and write about ideal societies where peace prevails, are frequently accused of uselessly building castles in the sky; but oftenest it is they who are most aware that the complete ideal is unrealizable. Throughout his plea for peace, Erasmus laments the militancy he finds ubiquitous among mankind - even among professors in the University and monks in the monastery.⁴⁶ St. Augustine is so frustrated by the problems of worldly conflict that he finally consigns true peace to the afterlife.⁴⁷ And as Kant ends *Perpetual Peace* with the declaration that making a just and peaceful world is a duty, he adds "though only through an unending process of approximation to it".⁴⁸ In philosophy, peace is always an ideal - but one worth striving for. What is so remarkable about the Olympics and peace is that the two came to be associated with one another at all. In this paper I have suggested that the connection develops out of certain aspects of Olympic-style sport. Although the aspects derive from the particular cultural heritage of the Games, they still endure today.

Olympic sport can teach us three lessons about peace: first, that we must deliberately set aside a time and place for it; second, that we must recognize others' equality; and third, that we must respect one another's differences within the larger world community. Whatever the Olympic Movement's political ambitions for international peace, the cultivation of harmony and concord among individuals in any size community should be rec-

42. Diogenes Laertius (1972) *Lives of Eminent Philosophers*, vol. I, Trans. R.D. Hicks, Cambridge, MA: Harvard University Press, 2.19.

43. This term is explained by Morgan, W.J. 'Cosmopolitanism, Olympism, and Nationalism: A Critical Interpretation of Coubertin's Ideal of International Sporting Life', *Olympika IV* (1995), p. 88, based on an interpretation of a variety of Coubertin's texts. The distinction is from "nomadic" and "enlightenment" cosmopolitanism.

44. Kant, *Perpetual Peace and Other Essays*, *op. cit.*, pp. 358-60.

45. Nissiotis, 'The Olympic Movement's Contribution to Peace', *op. cit.*, p. 58.

46. Erasmus, 'The Complaint of Peace', *op. cit.*, p. 182.

47. Augustine (1994) 'City of God', Trans. G. Walsh, *Medieval Philosophy*, Eds. F. Baird & W. Kaufmann, New Jersey: Prentice Hall, p. 123.

48. Kant, *Perpetual Peace and Other Essays*, *op. cit.*, p. 386.

ognized as a valuable and lasting gift contribution to the struggle. As Saint Augustine put it, "Any man who has examined history and human nature will agree with me that there is no such thing as a human heart that does not crave for joy and peace".⁴⁹ Let the Olympic Games be

more than an expression of this craving, let them be an instrument of peace, and one that provides the opportunity for the peaceful values inherent in sport to offer their lessons in a violent, cynical, and increasingly claustrophobic world.

49. Augustine, 'City of God', *op. cit.*, p. 115.

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DIMITRIS SEVASTAKIS - *Cerberus Feat*, 2002-2007, oil and acrylic on canvas, 160x140 cm

The *Religio Athletae*, Olympism and Peace

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Introduction

"I therefore invite you ... to come and sit on the wooded slopes of Mount Kronion at the hour when beyond the Alpheus the rising sun begins to touch the swelling hills with gold and to lighten the green meadows at their feet. I have drunk in this spectacle twice at an interval of thirty-three years. On a morning in November 1894 I became aware in this sacred place of the enormity of the task which I had undertaken in proclaiming five months earlier the restoration of the Olympic Games after an interruption of fifteen hundred years; ... On a morning in April 1927 I waited there in a kind of devout contemplation for the hour when the hand of the minister of education would draw back the Greek and French flags veiling the dazzling marble erected to attest success. From this lovely pine forest which climbs Mount Kronion ... it is possible to recreate in imagination the long avenues of plane trees along which there once came the athletes and pilgrims, the embassies and the commerce, all the traffic and all the ambition, all the appetites and all the vainglories of a civilisation both more complex and more strictly defined than any which have followed it. Altis - the sacred precinct - immediately reveals itself as a religious focus, the centre of a cult. Among this people and above all at this time it is difficult to imagine a religion not based upon a positive philosophical conception. Let us therefore look for this basis. And if there really was a religion of athletics ... let us find out why it is in Greece that it took shape, and whether the Greek ideal ... is still suited to the rest of humanity".¹

Whilst teaching at the International Olympic Academy some years ago I first accepted Coubertin's invitation, and jogged with other staff and students to the top of Mount Kronion, overlooking the archaeological site of Ancient Olympia, with the stadium in clear view, to wait for the dawn. I read out this passage from Coubertin's essay *Olympia* as the sun rose, and later the same day gave a lecture on ethical aspects of the Olympic Idea. It is clear that Coubertin's "de-

vout contemplation" of the idea of a "religion of athletics" (the "*religio athletae*") was central to his project to revive the Olympic Games at the end of the nineteenth century. The last chapter examined the ethical core of sport as exhibited by its rule structures and by the notion of ethos. This chapter will explore the place of religion, religious sentiment and ceremonial in ancient and modern sport, and will extend the discussion from ethical into political considerations.

1. Coubertin, P. de (1966/1929) 'Olympia', in Carl-Diem-Institut (ed.) 1966, pp. 107-108.

Religion, myth and cult

The Olympic festival and the evolution of the Games

Olympia has been a sacred place since very early times. Thousands of votive offerings have been found there dating from at least the tenth century BC, left by a fertility cult associated with an oracle of Rhea, the earth goddess. But Zeus was the supreme Greek god, and the grove known as the Altis at Olympia became his most sacred precinct, beautifully situated at the foot of Mount Kronion (named after Kronos, the husband of Rhea and the father of Zeus). As the religious cult of Zeus gained ground, people used the grove for worship at altars and for hanging offerings from the trees: primitive figures of men and animals made from terracotta or bronze.

However, local disputes interrupted celebrations, which some say included games and contests, until 884 BC, when the local rulers, King Iphitus of Elis, the lawgiver Lycurgus of Sparta and the Archon Cleosthenes of Pisa, made a truce and revived the festival. The terms of this sacred truce were engraved on a bronze disc, which still existed in the time of Pausanias the traveller and chronicler, who describes it to us from the second century AD, but we have no specific record of any games that might have taken place. The Olympic festival marked the beginning (and later also the middle point) of a Great Year of eight years. Thus an Olympiad was a period of four years, with each Olympiad celebrating one Games, and this became a standard way of calendar dating in ancient times.

It was a festival of Zeus, held in early autumn, a season of rest from agricultural work and celebration of fertility - a sort of Harvest Festival. Gardiner also saw it as a festival of lustration,

involving ceremonies of purification by making offerings to the gods.² The ancient Olympic Games, so far as we know, began at Olympia in 776 BC. The first official event, a simple straight sprint race of about 192 metres, is the distance between the grooved starting blocks at either end of the stadium at Ancient Olympia, which modern visitors are tempted to run. Some authorities say that the one-stade race had its origin in a race to light a flame that could be used for the sacrifice to Zeus.

This festival to the greatest of gods attracted athletes and citizens from all over the Greek city-states and colonies, which meant most of the known world at the time. It meant a truce from war and an opportunity for all Greeks to meet on neutral and sacred territory. This truce established Olympia not as one amongst many of the Greek city-states, but as a place apart - both neutral and sacred - a place where Greek society and culture could attain and represent its self-awareness and self-identity.

And of course the greatest of Games were held here, at which only free-born warriors of the Greek tribes might compete. As Swaddling says, "there is no modern equivalent for Ancient Olympia. It would have to be a site combining a sports complex and a centre for religious devotion - something like a cross between Wembley Stadium and Westminster Abbey".³

The Games were held every four years until they were banned by the Roman emperor Theodosius I in AD 394. The last Games, the 293rd, were held in 393. The Games had therefore been held continuously for 1168 years. This astonishing record demands the attention of students of history. Apart from the rituals of some of the major world religions, what other human institution has lasted as long?

2. Gardiner, N.E. (1925) *Olympia, its History and Remains*, Oxford: Clarendon Press, p. 76.

3. Swaddling, J. (1980) *The Ancient Olympic Games*, London: British Museum, p. 7.

The myth of Pelops

There are many myths that seek to explain the origin of the Olympic Games, always with reference to events that occurred under the eyes of the gods. One is the myth of Pelops, after whom the Peloponnesian peninsula is named.

The story is that Oenomaus, King of Pisa, challenged every suitor for his daughter Hippodamia to a chariot race. During the race, he would kill his opponent, then place the latter's head among his trophies. This naturally discouraged young men from seeking his daughter's hand. But then arrived Pelops, son of Tantalus, king of Phrygia. He was not only lucky (Hippodamia fell in love with him at first sight) but smart (he realised what was going on). He conspired with Oenomaus' charioteer, Myrtilus, and managed to eject Oenomaus from his chariot during the race. Oenomaus was killed, and Pelops won both Hippodamia and the kingdom, but he killed Myrtilus for his treason. To appease the gods for his barefaced wrongdoing, Pelops established the Olympic Games. The myth of Pelops echoes down to the twentieth century, when George Orwell described modern sport as "war minus the shooting" and Chris Chataway, an Olympic athlete, co-authored a book called *War without Weapons*.⁴ The earlier form of contest was mortal combat, in which the victor's triumph spelt the opponent's death. In the Olympic Games, however, contest took on the nobler form of rule-governed and disciplined athletic competition. The murderous instinct was tamed to become the civilized desire for victory on the athletic field.

The chariot-race of Pelops and Oenomaus was to be the last deadly incident at the sacred site of Olympia. From then on - after the death of the murderous and arrogant Oenomaus - a black ram was sacrificed at Olympia, in place of a human victim. This shift from primitive bloody

antagonism to fair and peaceful competition marked the start of the Olympic Games.

The myth of Heracles

Another myth makes Heracles the hero-founder of the Games. Of the Twelve Labours of Heracles, six took place in the Peloponnese, and the other six elsewhere in the known world. This included the Under World, where Heracles wrestled Cerberus, the guard-dog, and brought him to Mycenae. The fifth labour, the cleaning of the Augean stables, was in Elis. Augeas king of Elis owned vast herds of cattle, but had been remiss in cleaning out their stables, which were now full of the dung of thousands of animals.

The problem was twofold: the local fields were becoming infertile because the dung had not been spread on them, and the filth of the stables threatened to pollute the whole of Elis. Heracles cleverly solved both problems by diverting the rivers Peneus and Alpheus, which not only washed out the stables but dunged the fields. Augeas did not keep his promise to Heracles to reward him with a tenth of his kingdom, so Heracles deposed him, gave his kingdom to Augeas' heir, and established the Olympic Games to celebrate his victory.

Notice that Heracles' labour was achieved not only by brute force, but by intelligence: a marriage of brain and brawn. His goals were honourable: the aim of his struggle was to serve the people of Elis. He represents the nobility of physical strength in the rational pursuit of the good: a model of the ideal Olympic hero. As Palaeologos says:

"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".⁵

4. Goodhart, P. and Chataway, C. (1968) *War without Weapons*, London: W.H. Allen, p. 19.

5. Palaeologos, C. (1982) 'Hercules, the Ideal Olympic Personality', *Proceedings of the International Olympic Academy*, 22: 63.

The idea is that the sculptures of the demigod Heracles in Olympia performed a morally educative function, standing as role models, especially for the athletes who were there to train for the Games, of physical, moral and intellectual virtue:

"Heracles 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".⁶

Nissiotis concludes:

"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 of a human being towards perfection".⁷

This anticipates the modern Olympic idea, which can be recast in a few simple phrases that capture the essence of what an ideal human being ought to be and aspire to.⁸ 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;
- ❑ and international relationships of peace, toleration and understanding.

Restoration of the religio athletae

In his 1927 "Address from Olympia to the Youth of the World", Coubertin said:

"My friends and I have not laboured to restore the Olympic Games to you in order to make them a fitting object for a museum or a cinema; nor is it our wish that mercantile or electoral interests should seize upon them. Our object in reviving an institution twenty-five centuries old was that you should become new adepts of the religion of sports, as our great ancestors conceived it".⁹

In an essay urging the reintroduction of the "Oath of the Athletes", Coubertin first explained what he meant by the "religion of the athlete", distinguishing religious observance from ethical participation:

"I must explain the term 'religious', which has here a special significance. The true religion of the athlete of antiquity did not consist in sacrificing solemnly before the altar of Zeus; this was no more than a traditional gesture. It consisted in taking an oath of honour and disinterest, and above all striving to keep it strictly. A participant in the Games must be in some manner purified by the progression and practice of such virtues. Thus were revealed the moral beauty and the profound scope of physical culture".¹⁰

Ignoring any problems in translation, let us notice the reference to two things: a "religion of the athlete", and a "religion of athletics" (or "religion of sports"). The first, of course, is translated as *religio athletae* - the second would be *religio athletica*. We should notice, in passing, that the term is

6. Palaeologos, 'Hercules, the Ideal Olympic Personality', *op. cit.*, p. 67.

7. Nissiotis, N. (1984) 'Olympism and Today's Reality', *Proceedings of the International Olympic Academy*, 24: 66.

8. Parry, J. (1998) 'The Justification of Physical Education', in K. Green and K. Hardman (eds), *Physical Education - a Reader*, Stuttgart: Meyer & Meyer, pp. 36-68.

9. Coubertin, P. de (1966/1927) 'Address from Olympia to the Youth of the World', in Carl-Diem-Institut (ed.) 1966, p. 100.

10. Coubertin, P. de (1966/1906) 'Opening Address to the Conference of Arts, Letters and Sports', in Carl-Diem-Institut (ed.) 1966, p. 15.

not Coubertin's, but was in fact coined by an Irishman, A.A. Lynch, in 1895.¹¹

Coubertin did not distinguish between the two; he uses them interchangeably. However, the emphasis is different in each case. The first refers to the moral principles and precepts espoused by the athlete, and the virtues pursued and practiced. The second refers to the moral basis, in principle and ethos, which is immanent in sporting practice. The moral core of sport is exhibited both by the constitutive and regulative rules from which each sport is composed, and also by the commitment of athletes to the "contract to contest", without which there could be no contest. (It is this that is formalised in the Olympic Oath.)

Both are however important to our understanding of the significance of sport in culture, for it is the very nature of sport, as ethical and equal contest, that provides the logical basis for the moral practice of the athlete.

Sport as a religion

Did Coubertin see sport as a "modern religion"? He is inconsistent on this matter. Occasionally he writes as if it were so. In his *Olympic Memoirs*, Coubertin states that sports were "a religion with its church, dogmas, service ... but above all a religious feeling".¹²

And again in 1935:

"The first essential characteristic of ancient and of modern Olympism alike is that of being a religion ... I therefore think I was right to recreate from the outset, around the renewed Olympism, a religious sentiment transformed and widened by the internationalism and democracy which distinguish the present age, but still the same as that which led the

young Greeks, ambitious for the triumph of their muscles, to the foot of the altars of Zeus. The ideal of a religion of sport, the *religio athletae*, was very slow to penetrate the minds of competitors, and many of them still practise it only in an unconscious way. But they will come round to it little by little".¹³

Certainly some of his followers used similar language, and might have seemed to be claiming that sport was set to take over from organised religion as a focus of spirituality for the masses. After all, scientism and secularism were beginning to make inroads into traditional forms of observance. However, we should notice that both of the above quotes emphasise the importance of religious feeling or sentiment, as distinct from religion, in Olympism as such. Roesch argues that the "pseudo-cultic" expressions of Olympism consciously created by Coubertin do not qualify Olympism (or sport) as a religion:

"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".¹⁴

He identifies the values of Olympism. These seem to be entirely secular: freedom, fairness, friendship and peace. The insistence on the secular nature of Olympic values seems to me entirely just, and agrees with Coubertin's more sober and settled view of the matter, as expressed in "A Modern Olympia" (1910):

"But art will inhabit there continuously, and religion, too. We do not mean by this that a

11. Krüger A. (1993) 'The Origins of Pierre de Coubertin's "*Religio Athletae*"', *Olympika*, 2: 95-06.

12. Coubertin, P. de (1997) *Olympic Memoirs*, Lausanne: International Olympic Committee, p. 115.

13. Coubertin, P. de (1966/1935) 'The Philosophic Foundations of Modern Olympism', in Carl-Diem-Institut (ed.) 1966, p. 131.

14. Roesch, H.E. (1979) 'Olympism and Religion', *Proceedings of the International Olympic Academy*, 19: 199-200.

church must be erected there, or places of worship, or even one of those temples ...

In no case, therefore, should there be any question of providing any sort of building to be consecrated to the performance of religious rites. We have used the term 'religious' in a different sense. Olympia derived this adjective not merely because it contained temples and altars and priests. The city drew its sanctity from the sentiment of patriotic piety that hovered over it, impregnating its atmosphere and investing its monuments".¹⁵

Roesch makes his antithesis at the cost of failing to take account of what Coubertin meant by "religion" in its wider senses, and of what he repeatedly said about "the religio athletae", with its basis in both ethics and sentiment, for Coubertin aspects of religiosity. Especially, we should notice that the core of Coubertin's concern here is the *moral* value of sport.

Sport and religiosity - ethics

Whereas Coubertin sometimes speaks of religion in its "formal" sense, more often he does not. For example:

"But first I must discuss this term 'religious', which has here a special meaning. The true religion of the classical athlete consisted ... in the swearing of an oath of fidelity to the rules and unselfishness, and above all in compelling themselves to strict adherence thereto ... We must find our way back to a similar phenomenon ... firstly the acceptance of a wiser, wider, and above all more precise definition of the amateur; secondly the re-establishment of a preliminary oath".¹⁶

Distinguishing the Games from "a mere series of world championships", he says that:

"The Olympiad calls for a solemnity and a ceremonial which would be quite out of keeping were it not for the prestige which accrues to it from its titles of nobility. [...]

There is one which existed then and could be transposed almost unchanged. It is the oath. Before the opening of the Games those athletes who had been admitted as competitors went to the Temple of Zeus and vowed to observe in every particular the law of the Games. They declared themselves without taint and worthy to appear in the Stadium".¹⁷

"It only enlarges our conception of the modern oath if we perceive it as deriving from such religious ideas of purification and sanctification".¹⁸

Indeed, Coubertin thought that this would be a necessary condition of the moral success of the Games, and for sport to serve the purpose of moral education:

"The moral qualification existed in antiquity in connexion with the religious requirements. We believe that it will impose itself again in our time. As the Olympiads grow in solemnity, so there will grow a movement to do homage to them ... by purifying the participants and by creating a genuine elite worthy of so exceptional an occasion".¹⁹

The Olympic Oath was spoken for the first time in 1920 in Antwerp by Victor Boin, Olympic competitor in sword-fighting in Stockholm in 1912, and later President of the Belgian Olympic Committee. From 1920 to 1960 the wording of the oath was as follows:

"We swear that we will take part in the Olympic Games in loyal competition, respecting the regulations which govern them and

15. Coubertin, P. de (1966/1910) 'A Modern Olympia', in Carl-Diem-Institut (ed.) 1966, p. 22.

16. Coubertin, 'Opening Address to the Conference of Arts, Letters and Sports', *op. cit.*, p. 17.

17. Coubertin, 'A Modern Olympia', *op. cit.*, p. 34.

18. Coubertin, 'Olympia', *op. cit.*, p. 109.

19. Coubertin, 'A Modern Olympia', *op. cit.*, p. 31.

desirous of participating in them in the true spirit of sportsmanship for the honour of our country and for the glory of sport".²⁰

As Coubertin's collaborator, Carl Diem, commented:

"Coubertin introduced this Olympic oath with great deliberation and in the face of much criticism. Its aim was to announce that this Olympic contest arose from the most sacred feelings of youth and would be conducted with the highest moral seriousness in devotion to the most honourable sentiments that move young people".²¹

Sport and religiosity - sentiment, ceremonial and symbols

The competitors were to take their ethical commitments and responsibilities with all due seriousness. But Coubertin also considers the importance of the role of ritual, ceremonial and symbolism in the Olympics: they establish a kind of gravitas and religiosity.

"The first essential characteristic of ancient and modern Olympism alike is that of being a religion. By chiselling his body with exercise as a sculptor chisels a statue the athlete of antiquity was 'honouring the gods'. In doing likewise the modern athlete exalts his country, his race, his flag. I therefore think that 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".²²

Just as we understand the role of ceremonial

events in the form of secular or religious events which mark rites of passage - ways of recognising important phases of life, such as birth, confirmation, marriage, death - so also we meet such ceremonies in the form of symbolic games, dances, and contests, both in ancient and modern times. In thus drawing attention to an event, we recognise its importance, and enable it to achieve dignity and solemnity. It is invested with meaning and significance.

As Carl Diem commented:

"It is a festival in which man celebrates his humanity that is the part of life which is not exhausted in the struggle for existence, but seeks to share in the transcendental and the spiritual, in that eternal forward movement by which we men become men...

Ceremony characterises a solemn event, the presence of form, a religious content, a symbolic value. Ceremony is the governing framework of the ... Olympic festival. Ceremony alone confers upon the event its inner consecration; it has the quality of a rite ... The ceremony can still be understood today in its original sense as a compulsion to reflection, to dedication, and to participation".²³

As we have already seen, the Olympic Oath ceremony involves the personal commitment of each individual participating athlete. The medal ceremonies honour the victors by elevating them onto the podium into the public eye and heralding their achievement, and honour their countries by displaying their flag and anthem to the world.

These two ceremonies go back to ancient times, and so does the tradition of the torch relay. It was Diem's idea to bring the Olympic flame,

20. Coubertin, 'Opening Address to the Conference of Arts, Letters and Sports', *op. cit.*, p. 17.

21. Diem, L. (1964) 'The Ceremonies - A Contribution to the History of the Modern Olympic Games', *Proceedings of the International Olympic Academy*, 4: 126.

22. Coubertin, P. de (1966/1935) 'The Philosophic Foundations of Modern Olympism', in Carl-Diem-Institut (ed.) 1966, p. 131.

23. Diem, 'The Ceremonies', *op. cit.*, pp. 121-122.

kindled by the sun's rays in the sacred Altis in Olympia, to Berlin in 1936. Diem said in 1946 that this ceremony ...

"... should rank as a contribution to the symbolism of the Games. It forms a link with classical times, when an eternal flame was maintained in Olympia on the altar of the Hestia, and the privilege of continually renewing it fell to the victor in the stadium race. In this way the symbol-loving Greeks expressed the notion that youth has to take over the strength and spirit of its fore-fathers and hand them on to the next generation".²⁴

The Olympic rings, the Olympic flag, the Olympic anthem, the Olympic address, the Olympic oath, the carillon of bells, fanfares, ritual processions, choral music, banners, pigeons, symbolic light, architecture, and the Opening and Closing Ceremonies, all are designed to intensify the feelings and experiences of athlete and observer alike, to exploit symbolic meaning, and to heighten the importance and significance of the occasion.

Simon Robinson explores a working definition of spirituality through three elements: awareness and appreciation of the other; capacity to respond to the other; and development of a meaningful life based on all aspects of awareness and appreciation of the other, and on response to the other.²⁵ Here we shall attempt to show that Coubertin saw Olympism not as a religion in the formal sense - as a competitor with Christianity and Buddhism for the allegiance of the people - but as a moral and spiritual movement, as defined above, with the capacity to promote moral commitment and communal seriousness of purpose in a meaningful effort to achieve human excellence.

In Olympic sport, we have a classical example of the transition from barbarism to humanism: the civilising and unifying influence of sport for

the ancient Greeks. We can also see athletes transcending themselves in a performance at once competitive and collaborative. And in the Olympic Games we see a festival of celebration which exhibits transcendent religiosity within an ethical structure of equal competition and mutual respect.

Truce and peace - a politics of Olympism

In order for this festival to take place in ancient times, over a period of more than a millennium, the Olympic Truce (*ekecheiria*), under the auspices of Zeus himself, was an absolute sine qua non. Thus, Coubertin's concern with the values of Olympism in modern times extended beyond the narrowly ethical into politics.

Truce and peace

Truce was, as has been emphasized, at the heart of the ancient Olympic Games. The Greek world, and therefore most of the known world, was united in language, religion and ethics - yet there was constant warfare amongst the different races and cities. It became necessary to institute the truce that assured all Greeks of a meeting at a neutral religious site and of fair competition with justly administered rules.

In ancient times there were three terms in the Olympic Truce:

- ❑ Elis (with the sanctuary) was declared neutral and inviolable;
- ❑ for three months competitors were allowed to travel;
- ❑ all participant states agreed to impose sanctions on violators.

Modern Olympism claims to advance the cause of peace and international understanding, and it draws on the authority of the alleged classical

24. Diem, 'The Ceremonies', *op. cit.*, p.133.

25. Robinson, S. (2007) 'Spirituality: a working definition', in Parry, J., et al, *Sport and Spirituality*, Routledge 2007, chapter 2 *passim*.

model. During the ancient Games, it is said, all over Greece combatants laid down their arms. However, some writers have objected that this constitutes not a peace, but only a truce.²⁶ Furthermore, we should notice that truce is logically posterior to war, or conflict, since a truce is something that happens *between* hostilities, not instead of them. In ancient times, truce did not put an end to war - it simply ensured that the Games took place even if there was a war going on.

We could however argue that Olympia - with its mystic ceremonies, its suspension of hostilities and its gatherings of thousands on neutral territory - actually helped to neutralised political discord and led to the development of a common consciousness linking all Greek tribes.²⁷ In the same way we could argue that the modern Olympic Games sets an example of global interaction and intercommunication which is capable of leading to a common consciousness based on ideas of peace and internationalism.

That is to say: in time, this *ekecheiria* must have generated the conditions for peace, given that it brought people together and enabled supra-tribal contest to be held according to common rules - an example of multicultural cooperation and conflict resolution. As we shall see, this is also part of the modern case for truce - that it stands as an example of what might be possible in the field of human conflict, if only there were sufficient opportunity and motivation for a truce.

Let us recall the myth of Pelops, who wins both Hippodamia and the kingdom, but kills his helper, the charioteer, for his treason to the king. To appease the gods, he establishes the Olympic Games, and they become civilised, losing their murderous character, and taking on a nobler aspect, as a disinterested athletic com-

petition, acknowledging of the value of the opponent, the reward of effort, and the devotion to moral ideals with a basis in truce.

Coubertin wanted to harness and extend these ideas to a modern concern with world peace. Samaranch was later to link this to the central mission of the United Nations, and from the IOC was to blossom the International Olympic Truce Foundation.

Quanz describes in detail the influence of the late nineteenth century Paris-based peace movement on Coubertin. This movement supported human rights, international law and the cessation of war.²⁸ But Coubertin further thought that the cultivation of international sports traditions would have an immediate, vivid and practical effect on people's desire to avoid war, a more realistic goal than to end it, he thought.

Just as the ancient Olympic Games united the Greek world, so the aim of the modern Games would be to enable us to raise our thoughts above the political differences of our age, to seek peaceful resolution to our conflicts, to achieve global human solidarity, and to reduce the possibility of war.

Modern truce

In pursuit of the aim, stated in the Olympic Charter, of promoting peace through sport and the Olympic ideal, the International Olympic Committee (IOC) decided to revive the ancient concept of the Olympic Truce.

The first initiatives were launched by the International Olympic Committee (IOC) in 1992. For the project to have greater impact, the IOC submitted it to the United Nations (UN). Since 1993, the UN General Assembly has repeatedly expressed its support for the IOC by unanimously adopting, every two years, one year before each

26. See Lämmer, M. (1982) 'Der Sogennante Olympische Friede in der griechischen Antike', *Stadion* 8-9: 16.

27. See Palaeologos, C. (1965) 'The Institution of the "Truce" in the Ancient Olympic Games', *Proceedings of the International Olympic Academy*, 5: 210.

28. Quanz, D.R. (1994) 'The Formative Power of the IOC's Founding: The Birth of a New Peace Movement', *Proceedings of the International Olympic Academy*, 34: 122ff.

edition of the Olympic Games, a resolution entitled "Building a peaceful and better world through sport and the Olympic ideal".

"Olympic ideals are also United Nations ideals: tolerance, equality, fair play and, most of all, peace. Together, the Olympics and the United Nations can be a winning team. But the contest will not be won easily. War, intolerance and deprivation continue to stalk the earth. We must fight back. Just as athletes strive for world records, so must we strive for world peace".²⁹

Here are some important milestones:

1992 The IOC launches an appeal for the observance of the Olympic Truce and negotiated with the United Nations to allow individual athletes of the former Republic of Yugoslavia to participate as "independent Olympic participants" in the Games of the XXIII Olympiad in Barcelona. For the first time, Croatia, Slovenia and Bosnia-Herzegovina can compete as separate nations.

1993 The first resolution on the observance of the Olympic Truce is adopted by the 48th session of the UN General Assembly.

1994 The year is proclaimed *International Year of Sport and the Olympic Ideal* by the UN. An appeal for the observance of the Olympic Truce allows athletes from the former Republic of Yugoslavia to take part in the Olympic Winter Games at Lillehammer. An IOC delegation visits Sarajevo in wartime, to express active solidarity with the city that had hosted the XIV Olympic Winter Games in 1984.

1995 For the first time in history, an IOC President attends the UN General Assembly.

1998 The Olympic Truce is taken into consideration by member states during the Olympic Winter Games at Nagano. It helps to a certain extent to avert war in Iraq. A mission

to mediate, led by the UN Secretary General, results in the signing of a memorandum of understanding between the UN and the Iraqi government.

1999 A record number of 180 member states co-sponsor the Resolution on the Olympic Truce.

2000 The United Nations Millennium Summit is held in New York, and over 150 heads of state attend. A Millennium Declaration is adopted, with a clause about the observance of the Olympic Truce. During the Opening Ceremony of the Games of the XXVII Olympiad in Sydney, the South and North Korean delegations jointly parade in the stadium under the flag of the whole Korean peninsula.

2000 The IOC establishes an International Olympic Truce Foundation (IOTF), with the following objectives:

- ❑ to promote Olympic ideals in the service of peace, friendship and understanding in the world, and in particular, to promote the ancient Greek tradition of the Olympic Truce;

- ❑ to initiate conflict prevention and resolution through sport, culture and the Olympic ideals, by cooperating with all inter- and non-governmental organisations specialised in this field, by developing educational and research programmes, and by launching communications campaigns to promote the Olympic Truce.

2001 The 56th UN General Assembly adopts a resolution in favour of the Olympic Truce as "creating a better world through sports". This idea is based on the core values of the United Nations, as Kofi Annan says:

"The flying of the United Nations flag at all Olympic events is a visible reminder of the purpose shared between the UN and the International Olympic Committee ... I call upon all nations to observe the Olympic Truce. I am convinced that in this observance, and by working with the International Olympic Com-

29. Kofi Annan, United Nations Secretary General, September 2000, quoted at: www.olympic.org/uk/organisation/missions/truce/

mittee to promote the Olympic ideal, we will draw the world's attention to what humanity can achieve in the name of international understanding".³⁰

Conclusion

Whether or not the Olympic Truce brings significant political change, we must always have in mind the educative value of its example (as with all issues within sports ethics). Besides the concept of a "moral laboratory" in which people, especially children, are learning to weigh up moral choices and to act morally, there is the concept of a "school of peace":

"It would, therefore, be a mistake to see the Olympic Truce as nothing but a passive pacifist attitude, or a fiction, or even a form of moral hypocrisy, because it is also an education, a training in view of permanent peace, a total negation of war and a victory over the feeling of hatred among people, who, in life, happen to be constantly competing. That is the reason why the Truce, in the final analysis, became a school of peace for the ancient Greeks".³¹

Reid similarly notes that:

"Olympic-style sport can cultivate peaceful attitudes in three ways: first, by carving out space and time for putting aside conflicts ...; second, by treating people as equals under the rules of the game ...; and third, by tolerating and even celebrating differences ... The Olympic Movement's contribution to peace comes at the grass-roots level - the conscious cultivation of peaceful attitudes through the image of its festival and the playing of its games".³²

Importantly, too, Olympism aims at the political goal of a peaceful internationalism. Attention has already been drawn to the emerging relationship between the Olympic Movement and the United Nations, two global organizations facing similar problems about the universal and the particular. The general problem faced by both is how they are to operate at a global (universal) level whilst there exist such differences at the particular level.

Sporting activity helps to overcome such difficulties, just because it presupposes the contract to contest, and the mutual rule-adherence that such a promise requires. And, not just in its sport, but in its principles as expressed in the Olympic Charter,³³ Olympism itself seeks to be universal in its values: mutual recognition and respect, tolerance, solidarity, equity, anti-discrimination, peace, multiculturalism, etc. This is a quite specific set of values, which generate a set of universal general principles, but which also require differential interpretation in different cultures - *stated* in general terms whilst *interpreted* in the particular.

This search for a universal representation at the interpersonal and political level of our common humanity seems to me to be the essence of the optimism and hope of Olympism and other forms of humanism and internationalism. In the face of recent events in Europe and elsewhere it seems a fond hope and a naive optimism; but I do not see why we should not continue to argue for and work towards a future of promise, and I still see a strong case for sport as an efficient means to this end. I believe that sport has made an enormous contribution to modern society over the past hundred years or so, and that the philosophy of Olympism is the most coherent systematization to have

30. Annan, K. (1999) 'Olympic Truce', *Olympic Review*, 26: 27.

31. Nissiotis, N. (1985) 'The Olympic Movement's Contribution to Peace', *Proceedings of the International Olympic Academy*, 25: 57.

32. Reid, H. (2006) 'Olympic Sport and its Lessons for Peace', *Journal of the Philosophy of Sport*, 33: 207.

33. International Olympic Committee (2006) *The Olympic Charter*, Lausanne: International Olympic Committee.

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emerged so far of the ethical and political values underlying the practice of sport.

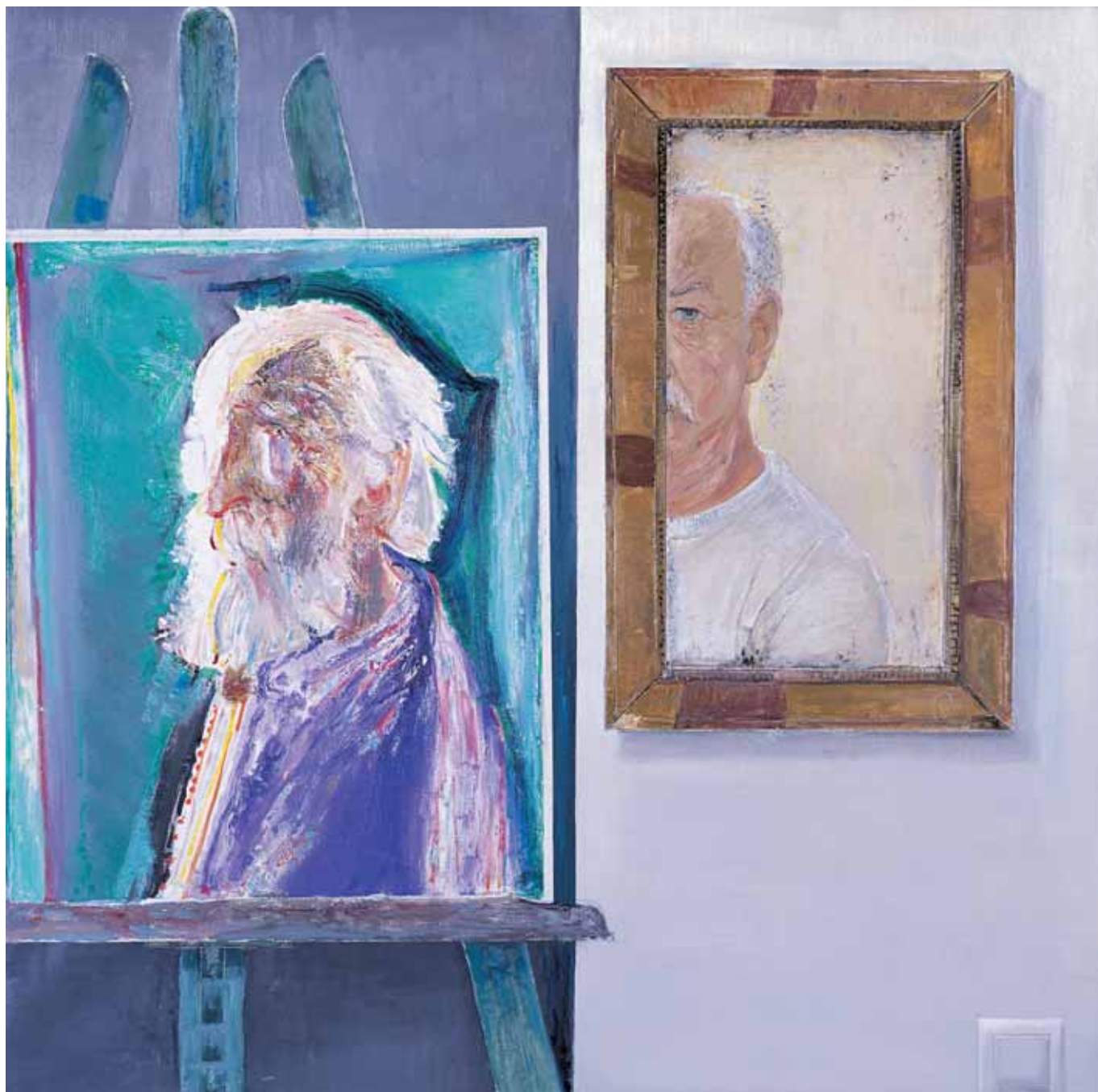
Our commitment to the development of global forms of cultural expression such as sport, and

to international understanding through ideologies such as Olympism, is certainly one way that we as individuals can express our commitments, ideals and hopes for the future of the world.³⁴

34. See Parry, J. (2006) 'Sport and Olympism: Universals and Multiculturalism', *Journal of the Philosophy of Sport*, 33: 202-203.

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CHRONIS BOTSOGLU - *The Mirror and the Easel*, 2007, oil on canvas, 100x100 cm

Sport as a “Battlefield” of Peace¹

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In the cause of linking sport and the Olympic Games with peace, we must decide how this can best be done and what means we need to use. We must look, over a period of time, at the actual mechanisms of reconciliation, their components, their distinctive features, and the factors involved in them; how they enable sport to “make peace” and what part they play in sporting success.

First and foremost, peace can be interpreted as an issue for the community as well as the individual. With it is linked the option of living life in a spirit of peace through reconciliation, rejecting all forms of violence, not tolerating discrimination or injustice, and respecting the rights and personal liberty of the individual. Secondly, peace can be interpreted, conventionally, as the absence of war, involving a shared understanding whose goal is the progress of the consenting parties, and whose maintenance is a matter for the state, for institutions, and for society as a whole. Thirdly, peace can be interpreted as a state of individual spiritual and psychological serenity unclouded by anxiety.² Each of us will give priority to one of these, our interpretation depend-

ing on the social, ideological and cultural background we come from. To achieve each of these three forms of peace there is a corresponding and different mode of educational and cultural action. Which of them, then do sport and its complement the Olympic Movement promote?

One of the oldest ways of dealing with this question was the institution of the Olympic Truce in classical Greece, essentially an agreement between the leading cities of the Peloponnese. Established by Apollo's divine command, the Olympic Truce was meant to help people living in the region to put an end to plague and civil war.³ The concept and abstract purpose of the Olympic Truce was to promote development, progress and spiritual elevation. The conventional agreement between cities that constituted the Truce was inscribed on a discus - the so-called “discus of Iphitos”. It was a hallowed document of law, and it laid down strict rules which the parties to the agreement undertook the obligation to respect.⁴ The agreement was what would today be called an international Memorandum of Understanding, and with it the Olympic Games were directly connected both as a sports meeting and as a

1. This paper was presented during the Universiade Bangkok 2007, FISU Conference, University Sport: Sport Creates Man ... Man Develops Nationhoods, 9-12 August 2007, and its abstract was published in the proceedings of the conference.

2. Nissiotis, N. [1986] “The Olympic Movement's contribution to peace”, *IOA Report of the 25th Session (4th-19th July 1985, Ancient Olympia)*, Lausanne, IOC/HOC, p. 55.

3. Pausanias (1991) *Ellados Perihghsis, Books 4, 5, 6, Messhniaka kai Hliaka*, Ekdotike Athenon S.A., Athens, V,4,5-6 and V,20,1-2.

4. Panagiotopoulos, D.P. (1991) *Dikaio ton Olympiakon Agonon* (The Law of the Olympic Games), Athens-Komotini, p. 29.

cultural event. The fact that the establishment of the Olympic Truce coincided with a return of peace to the Peloponnese helped to advance the Games from a local festival to a general Peloponnesian festival.

As Plutarch was to say, “the idea of the Olympic Truce is the invention of a gentle and peace-loving man”.⁵ The Truce can also be seen as a step in the direction of peace; a ‘peace march’ that attracted people’s interest because it was an opportunity for peaceful competition. The Truce was primarily an agreement between city-states, who indicated their peaceful intentions by their presence at the festival through their representatives (*theoroi*). This was a unique practical opportunity for delegations to talk to one another every four years. It was a signal of their determination to achieve reconciliation, and their desire to distance themselves from any form of violence, by respecting the freedom and dignity of other delegations. During the Olympic Truce in classical Greece the death penalty was suspended and an amnesty was granted to those whom their cities had exiled. These were also actions that encouraged a noble and generous frame of mind. Thus the Olympic Truce, an exceptional initiative for its time, was to become the symbol of the quest by men of goodwill for sustainable and permanent peace. In alliance with the festival of the Olympic Games, it became an educational medium, showing how disputes could be resolved through dialogue. Thus it bred mutual respect and democratic awareness. It was “a school of peace for the ancient Greeks”.⁶

It was this two-way relationship between sport and peace that was to be one of the main reasons for the revival of the Olympic Games.⁷ The return of the Olympic Games in modern times was the product of humanism and the Enlightenment in Europe. It introduced ideological components such as a classical education, social justice, and the construction of a world community based on human dignity free from all discrimination.

Since the appeal of the Olympic Games is both to the emotions and to the logical faculty, it was appropriate to look for an ideal balance between the two. “Coubertin believed that the direct impact of athletic contests was stronger than the rational substance of political conventions”.⁸ The concepts of the Truce and peace had been closely associated ever since the birth of the Olympic Movement, in Coubertin’s speeches and in his dialectic search for ways of promoting the image of sport. Coubertin was familiar with the Pacifist circle in France, and he supported their views in public. Hence as honorary president of the IOC’s inaugural congress in 1894, it was in a pacifist spirit that the Baron “defined the IOC as the foundation of peace”.⁹

We can identify four main beliefs that inspired Coubertin and his followers to propound the theory of “peace through sport”:

- 1) Sport enhances or contributes to social peace through the cooperation between generations, social classes, genders and sciences.
- 2) Sports competitions contribute to the idea of respect for the homeland, the exchange of ideas between countries, international meet-

5. Plutarch (2008) *Vioi Paralliloi* (in greek), 6.1.23, (ed) Zitros, Athens.

6. Nissiotis, ‘The Olympic Movement’s contribution to peace’, *op. cit.*, p. 57.

7. Georgiadis K. (2003) *Olympic Revival. The Revival of the Olympic Games in Modern Times*, Athens, pp. 59-103.

8. Quanz, D. (1995) ‘The formative power of the IOC’s Founding: The birth of a new peace movement’, *IOA Report of the 34th Session (18th July-2nd August 1994, Ancient Olympia)*, Lausanne, IOC/IOA, p. 124.

9. *Ibid.*, p. 122.

ings, joint celebration, reconciliation between peoples and not their amalgamation.

3) There is a balance between love for one's country and love for mankind. International meetings in the context of the Olympic Movement would facilitate mutual respect of common rules, the development of a pacifist predisposition as a means of promoting social justice.

4) Ever since the early days, the concept of reconciliation through sport has been connected with education, human rights, human dignity, and man's improvement through his own efforts.

An enlightened life attitude can be achieved through the fulfilment that sport brings us. This breeds personal serenity and a conscious reconciliation with our own self as we cultivate the virtues that the ancient Greeks called *kalokagathia*.

In 1889 Coubertin attended the *Congrès de la Ligue de la Paix*, held at the same time as the World Exhibition, and intended to explore the topic of peace in relation to school education and sport.¹⁰ The complexity of this subject can be seen from the fact that in 1935, after 41 years of involvement with the Olympic Movement, Coubertin himself found it difficult to answer the question of whether sport "is a peacemaker" on the international political map. He obviously did not want to give a political answer to this question, aware as he was of the ongoing exclusion of German Jews from the Berlin Olympic Games. Later in that same year he wrote: "To celebrate the Olympic Games is to lay claim to history ... to ask people to love one another is merely a form of childishness. To ask them to respect each

other is not utopian, but in order to respect each other they must first know each other".¹¹ In an attempt to provide guidance, he stressed that mutual understanding was a fundamental value that could underpin world peace. The reborn Olympic Games would offer young people all over the world the chance to be reconciled and to familiarize themselves with local popular traditions, thus wiping away ignorance and the prejudice associated with it. Thus a solid base would be laid for the peaceful coexistence of nations in the bosom of world community.¹² Coubertin referred to another aspect when speaking of Neo-Olympism and the significance of the Olympic Games. Borrowing the words of his spiritual father Père Didon, he said, "I never worry when people talk". Here he was emphasizing the Games' importance for democratic dialogue and democratic awareness in individuals and in countries.

Top athletes were encouraged by Coubertin to contribute to social peace, since they were wise, strong and energetic. "It is not enough to be a top athlete" (he wrote), "the elite must also be a company of knights". He meant that top athletes must show the way to transcendence through effort, perseverance and determination, these being essential qualities for all who want to climb high.¹³ They become role models and they can better understand society's needs and problems so as to contribute to its improvement. Role model athletes provide people with principles and values. Sport becomes education.

The Olympic Charter is an essential document for the relationship between sports education and peace. According to the Olympic Charter:

10. Coubertin, P. de (2000) 'The Education for Peace', in: Müller N. (ed.), *Pierre de Coubertin, 1863-1937, Olympism Selected Writings*, Lausanne, p. 135-7.

11. Coubertin, P. de (2000) 'The philosophic foundation of modern Olympism', in: Müller, *Olympism Selected Writings*, op. cit., p. 583.

12. Georgiadis, *Olympic Revival*, op. cit., p. 94.

13. Coubertin, P. de (2000) 'The philosophic foundation of modern Olympism', 'What we can now ask of sport... Address given to the Greek Liberal Club, Lausanne, February 24, 1918', 'The twenty-fifth anniversary of the proclamation of the Olympic Games', in: Müller, *Olympism Selected Writings*, op. cit., pp. 581, 269 and 275, 553.

"The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity" (*Fundamental Principle of Olympism, No 2*).

"The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values".¹⁴

To help the Olympic Movement promote the cause of peace, the International Olympic Truce Centre in Athens, with its symbolic home at the International Olympic Academy in Ancient Olympia, was established in July 2000, by former IOC President Juan Antonio Samaranch and the then Greek foreign minister George Papan-dreou. The Foundation seeks to achieve an international ceasefire during the Olympic Games, in cooperation with the IOC and the United Nations. In that same year, the leaders of 180 countries signed the UN declaration on truce during the Olympic Games. Their efforts have already started to bear fruit. Attention has been paid to the Truce in specific cases, for example Bosnia during the Winter Olympic Games of Lillehammer in 1994.

A few years ago, the Olympic Movement welcomed South Africa among its members, with a mixed team of white and coloured athletes. Mandela's presence at the Barcelona Olympics was a symbolic gesture of reconciliation after a long struggle for human rights. At the opening ceremony of the Olympic Games in Sydney and Athens, North and South Korea paraded together, thus expressing their wish for cooperation and reconciliation in a symbolic way.

The International Olympic Truce Foundation has in the past organized at the International Olympic Academy, in cooperation with the IOC, seminars for children from war zones, to give them psychological support. The seeds of peace for the future can be sown by means of sports activities. In May 2007, representatives from war-stricken areas once more attended the International Forum for Peace through Sport, organized by the International Olympic Truce Centre. Here they spoke about their work. National Olympic Committees, too, gave an account of the sports programs through which they were trying to support children war victims and millions of refugees. The objective of these programs was threefold: to attract young people from all parts so as to promote dialogue; to develop conflict resolution skills; to train trainers to promote peace through sport.

The Olympic Movement promotes the idea of Peace by means of a number of symbolic activities. The symbolism of Picasso's dove, the peace symbol present every two years at Games-time in the Opening Ceremonies, is immensely important for mankind. Symbolic, too, is the torch relay, an expression of peaceful cooperation between human beings, between generations, and between countries. The growing percentage of women participants in the Olympic Games also demonstrates gender peace and cooperation within the Olympic Movement. In African countries with tension between ethnic groups, football and volleyball are a way of reconciling warring factions. "During the world football championships, the belligerents put down their guns and picked up the radios", noted UN spokesperson Ben Dot-sei Malor when reporting on his mission in Nigeria.¹⁵ It is thus that sport brings hope, joy

14. *Olympic Charter* (in force as of 7 July 2007), (ed.) IOC, Lausanne October 2007, p. 11 and 13.

15. Malor, D.B., 'Reconciliation and recovery through sport: the Liberian experience', Speech given at the International Forum on Sport for Peace and the Olympic Truce, Ancient Olympia-Greece, 18-21 May 2007.

and the incentive to understand diversity without rivalry.

Summing up, reconciliation and peace can be promoted in the context of sport with several different instruments:

1. Education. Sporting and cultural activities make for better education and personal fulfilment.

2. Sport's symbolic power. The Olympic Movement's symbols have a high profile world wide. As part of the Olympic Games they can advance the cause of peace.

3. Role models. Olympic and Paralympic medalists are ambassadors of peace and multiculturalism, at the individual, collective and global level.

4. Policy. Peace can be pursued by implementing specific sport policies, nationally and internationally.

5. Inclusiveness. Sport must be free from discrimination and stereotypes of all kinds.

6. Facilities. In constructing playing facilities and setting up working parties, sport is "building for peace".

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DEMOSTHENIS KOKKINIDIS - *Protests*, 1976, acrylic, 61.5x85 cm

The Olympic Truce – the Ideal and the Reality

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The rediscovery of the Olympic Idea

As an ideal, the Olympic Truce is an important and integral part of Olympism, the Olympic value system. The second fundamental principle of the Olympic Charter, the official rulebook of the International Olympic Committee, makes this quite plain:

“The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity”.¹

The ideals of peace and harmony are then underpinned by a statement of the IOC's mission and role. This is, *inter alia*:

“... to encourage and support the promotion of ethics in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned;

... to encourage and support the organisation, development and coordination of sport and sports competitions ...

... to cooperate with the competent public or

private organisations and authorities in the endeavour to place sport at the service of humanity and thereby to promote peace.

... to oppose any political or commercial abuse of sport and athletes”.²

These ideals can be traced back to a number of historical roots. A direct parallel with the sacred Truce of the ancient Olympic Games was drawn by Pierre de Coubertin (1863-1937), the 'founding father' of the modern Olympic Movement, as he is called in the preamble to the Olympic Charter. In better-informed versions of history, however, the Olympic peace ideal cannot be understood unless reference is made to the background political, educational and philosophical views that were current in Europe during the latter nineteenth century.³ These we shall now briefly examine.

The late-19th-century background

As a political conservative with roots in the Catholic aristocracy, Coubertin was afraid of social unrest and structural changes in late-nineteenth-century French society. His main worry

1. http://multimedia.olympic.org/pdf/en_report_122.pdf, accessed March 26, 2008.

2. *Ibid.*

3. MacAloon, J.J. (1981) *This Great Symbol. Pierre de Coubertin and the Origins of the Modern Olympic Games*, Chicago: University of Chicago Press and Loland, S. (1995) 'Coubertin's Ideology of Olympism from the Perspective of the History of Ideas', *Olympika: The International Journal of Olympic Studies* 4: 49-77.

was the bad state of the French educational system. He saw a need to switch to something more like the British educational system, where sport and physical education bulked large. Because his ideas were receiving only modest attention in France, Coubertin gradually turned outwards, to an international audience. He was troubled, on the one hand, by aggressive nationalist sentiments in European nation states, and, on the other, by the increasing impact of Socialism and Communism. He developed his pedagogical theories into a vision of how great sport festivals might be used to promote mutual understanding and international peace.

Coubertin's views of the potential for peace and international harmony reflected more general trends in later-nineteenth-century Europe. Active internationalism led to the founding of movements such as the International Red Cross in 1863, the Esperanto Movement in 1887, and the Scouting Movement in 1908.⁴ The same context produced a fledgling international peace movement.⁵ The Society for the Promotion of Permanent and Universal Peace (also called the London Peace Society) had been founded in London in 1816, by the Quakers and by sympathizers with the liberal and humanitarian ideals of the Enlightenment. In the next forty or fifty years, there were several international peace congresses. These included the Second General Peace Congress in Paris in 1849. It was Victor Hugo who read the presidential Address, and there was a gala reception, given by Tocqueville. Coubertin would most certainly have known of this Congress, from his reading and by hearsay. In 1888-89, the Inter-Parliamentary Union was established, on the initiative of (amongst others) the French

philosopher and republican Jules Simon. The first annual Universal Peace Congress was held at Paris in 1889. In 1892, a permanent headquarters for peace societies the world over, the International Peace Bureau, was opened in Berne, Switzerland.

Although peace societies differed in beliefs and political orientation, they had in common the general view that, in an enlightened age, conflicts ought to be settled with reason and not weapons.⁶ Western civilization was seen to have entered an era of advanced development in which there was no more need for war. The use of a nation's wealth on armament and military aggression was considered not only morally repugnant but irrational and with consequences such as economic decline and social unrest.

Quanz⁷ has argued convincingly that the impact of the international peace movement on Coubertin and on Olympism was decisive. In the 1880s Paris was an international centre for peace activists. In 1896, the same year as the first modern Olympic Games were held in Athens, a national council to coordinate peace activities (*Bureau français de la Paix*) was founded in Paris. Coubertin had extensive contacts with leading figures. According to Quanz, the list of participants at the IOC's inaugural conference in the Sorbonne (1894) included the heads of the International Peace Bureau as well as the presidents of the Universal Peace Congresses in 1889, 1890 and 1891.

The peace movement's influence on the Olympic Movement took many forms. First, it supplied an organizational model: its international committees with a permanent secretariat, international seminars and conferences, regional and local bodies with links to the secretariat,

4. Hoberman, J.M. (1995) 'Toward a Theory of Olympic Internationalism', *Journal of Sport History* 1(22): 1-37.

5. Cooper, S.E. (ed.) (1976) *Internationalism in Nineteenth Century Europe: The Crisis of Ideas and Purpose*, New York: Garland.

6. *Ibid.*

7. Quanz, D.R. (1993) 'Civic Pacifism and Sports-Related Internationalism: Framework for the Founding of the International Olympic Committee', *Olympika: The International Journal of Olympic Studies* 2: 1-23.

all seem directly to have inspired the structure of the International Olympic Committee. Secondly, the peace movement, so far from abandoning national sentiment, wanted to cultivate an 'enlightened patriotism' that should include respect for national, cultural and religious differences. This was a core idea akin to the Olympic Truce. Thirdly, because of its deep belief in reason and progress, the peace movement saw education as a key tool to promote its ideas and particularly targeted the young.

The ancient Olympic myth

That sport festivals could be tools in the promotion of international understanding and peace became Coubertin's increasing conviction as he got to know better the ancient myth of the Olympic Games, the final link in the chain of Olympism.⁸ Ancient Olympia had been a recurrent theme in European culture ever since the Renaissance. Stories of Olympia and the Olympic gods can be found in Latin texts from the early Middle Ages. Students of the classical world, among them names such as Lessing, Goethe, Schiller, Herder, Kant and Humboldt, understood and cherished the ancient Olympic Games. Winckelmann's influential *History of the Art of Antiquity* (1764) drew attention to the moral force, as well as the aesthetic beauty, of classical art. Later ages, said Winckelmann, could do no better than imitate it.

By the last half of the eighteenth century, the occasional traveller from Northern Europe would arrive in Elis to look for the site of Olympia. In 1766, the Englishman Chandler found a wall and a Doric capital. In 1829 the French Scientific Expedition to the Morea partially excavated the Temple of Zeus. From 1875 to 1881 the German archaeologist Curtius

brought to light large sections of the ancient Olympic sites, among them the sanctuary (*Altis*), the very hub of the Olympic cult. Curtius' findings, reported in scientific journals in Europe and North America, stimulated new interest in the ancient Games.

In France, Duruy, a former minister of education and an associate of Coubertin, wrote a *magnum opus* on Greek history, published in 1887. His detailed descriptions of the cultic nature of the ancient Games left a strong impression on many people,⁹ including Coubertin, who was fascinated by their rich symbolic and ritual character, by their view of sport as a cultivation of the whole human being (as expressed in the Aristotelian notion of *eutrapelia*), and by the Olympic Sacred Truce (*ekecheiria*).

The convention was that when the forthcoming Games were announced, a truce was set for a specific period - before, during, and after the Games. In the founding myth, Iphitos king of Elis went to the Oracle at Delphi to find a solution to the many wars that threatened to ruin the Peloponnese. The Oracle's answer was that all free male Greek citizens should be given permission to travel to Olympia to take part in the Olympic cult without the risk of war.

The ancient truce was probably based not on the conception, familiar in our own times, of war as morally repugnant, but rather on pragmatic reasons.¹⁰ Olympic festivals were dependent on athletes being able to travel in safety from their city of origin to Olympia. In making the truce ideal part of Olympism, Coubertin was interpreting historical fact eclectically. He found a parallel with contemporary Europe in the society and politics of classical Greece, where city states were more or less constantly in conflict. But where the ancient Olympic Games had been a celebration

8. MacAloon, *This Great Symbol*, op. cit.

9. *Ibid.*

10. Young, D.C. (1984) *The Olympic Myth of Amateur Greek Athletics*, Chicago: Ares.

of Greekness, the new Olympic Games would be, Coubertin hoped, a celebration of human progress and international understanding and peace.

The Olympic Truce and political reality

What part has the Olympic Truce played in Olympic history? What is the relationship between the ideal and the political reality? Let us now see what some of the challenges are, and how the ideal can meet them. As good a place as any to start is the series of boycott campaigns in Olympic history. And to illustrate the potential for reconciliation, we shall examine the work done by the IOC to reconcile North and South Korea and the IOC-UN partnership for the United Nations' millennium goals.

The boycott race - the Olympic Movement as arena in the international power struggle

The threat, as a political tool, to boycott the Olympic Games has dogged the modern Olympic Movement from the very first. The newly established IOC and the Greek organizers fell out over the organizing of the first Modern Games at Athens, in 1896. The Americans called for boycott of the Berlin Games, in 1936. African nations have several times called for a boycott, in protest against IOC policy on South Africa. Lately, several individuals and organizations called for a boycott of the Beijing Olympics in 2008 on the grounds of human rights violations by China. But it was in 1976, 1980 and 1984, at the Summer Games, that there were the biggest and most controversial boycotts in the history of the Olympic Games.

It was to some extent a surprise when 23 nations of Africa and the Middle East boycotted the *Montreal Games* in 1976. There had already been calls for a boycott as early as 1973, as SANROC, the South African Non-Racial Olympic Committee, launched a campaign of protest against South African and Rhodesian participation. The immediate cause of the Montreal boycott was however not this, but the 1976 New Zealand All Blacks' [!] tour of South Africa. The All-Blacks' departure for South Africa coincided with the bloody suppression of the Soweto riots in June 1976. This further infuriated anti-apartheid organizations. Their opposition resulted in a motion tabled by the Organization for African Unity (OAU), and calling on all African nations to boycott the Montreal Games to protest New Zealand's presence at the Games. IOC President Lord Killanin deplored this action.

Most of the African nations did in fact send teams to Montreal, early in July, to do preliminary training for the Games. It was a strategy that the anti-apartheid sport organizations had used successfully in 1972, when they persuaded the IOC to ban Rhodesia from the Munich Games. This time, however, the African nations were unsuccessful, for when the protest was put to the IOC General Assembly in Montreal, just before the start of the Games, the vote was to take no action. One by one, therefore, the African nations dropped out and returned home. By the opening day of the Games 23 nations had withdrawn.¹¹ Reciprocal action was taken by other international sports federations (athletics, football, and swimming) to expel South Africa from their own associations.¹²

Though the IOC's decision to award the 1980 Olympic Games to Moscow caused problems in East-West relations, for the IOC it did not become

11. The nations boycotting the Montreal Olympic Games were: Algeria, Cameroon, Chad, Congo, Egypt, Ethiopia, Ghana, Guyana, Iraq, Kenya, Libya, Mali, Morocco, Niger, Nigeria, Sudan, Swaziland, Togo, Tunisia, Uganda, Upper Volta, Zambia. For various reasons Gabon, Gambia, Madagascar, Malawi, Tanzania, Zaire and the Central African Republic did not arrive (*Olympic Review* 1976: 584).

12. Greenhorn, D. & D. Black (1992) 'Canadian Diplomacy and the 1978 Edmonton Commonwealth Games', *Journal of Sport History* 19(1): 36-38.

a hot political issue until the Soviet Union invaded Afghanistan, in December 1979. President Jimmy Carter, having at his disposal no foreign policy measures - such as diplomatic protest, economic sanctions, or UN Security Council sanctions - to put pressure on the Soviet Union, was left with only one option: to call for an Olympic boycott. But things were tougher than Carter had at first anticipated, for he had trouble in getting support. The path to the boycott passed through a number of stages until at last there were 62 nations boycotting the Moscow Games. Initially Carter had demanded Soviet withdrawal from Afghanistan within 30 days, otherwise the US would boycott the Games. When this deadline expired, Carter tried to get the Games moved to Athens; but this was turned down by the IOC. Since it is the NOCs, the National Olympic Committees, who decide whether or not to participate in the Olympics, Carter urged his country's NOC to boycott the Games. Though Carter had Congressional support for his call for a boycott, the US NOC refused, at first, to comply with their government. Only when Carter threatened to confiscate passports of athletes traveling to Moscow, to end financial support for Olympic Sports, to tax US sports organizations, and to invoke the International Emergency Economic Powers Act (giving the president powers to embargo trade in the event of a threat to national security), did the US NOC back down and agree to boycott the Moscow Games.¹³

Once Carter had secured support from the US NOC, he could start to persuade other countries to join the US. The Islamic nations of Asia and

North Africa were of course in, as they were eager to demonstrate solidarity with the Islamic people of Afghanistan. But there were others of its "natural allies" that the US had problems in convincing. The British NOC, for instance, refused to comply with the British Prime Minister's call for a boycott. This was a major blow for Carter. France, Italy, and Australia decided to participate, too. In Latin America, no country except Chile was willing to boycott the games. The Canadian and West German NOCs, on the other hand, did vote in favor of boycott, and for once Israel and her neighbors in the Middle East made a common stand on a political issue. The People's Republic of China also decided to join the boycott. In the end 62 nations boycotted and 81 nations participated,¹⁴ with most of the African nations who had boycotted the Montreal Games not boycotting the Moscow Games.¹⁵

Even if Carter could be said to have succeeded in his efforts to boycott the Moscow Games, his diplomatic skills had their limitations. In his search for foreign support he sent the boxer Muhammad Ali to petition heads of state in Tanzania, Kenya, Nigeria, Liberia, and Senegal. But four of these five countries sent their athletes to the Games. (Kenyan athletes did not go; Liberian athletes traveled to Moscow without competing, because of a change in policy consequent on the assassination of the country's president). Muhammad Ali returned to the US disillusioned and disappointed with the way some of the African politicians had treated him.¹⁶

13. Guttman, A. (2002) *The Olympics. A History of the Modern Games*. Urbana & Chicago: University of Illinois Press, pp. 149-152.

14. *Ibid.*, pp. 152-154.

15. The nations boycotting the Moscow Olympic Games were: Albania, Antigua, Argentina, Bahamas, Bahrain, Bangladesh, Barbados, Belize, Bermuda, Bolivia, Burma, Canada, Cayman Islands, Central African Republic, Chad, Chile, Peoples Republic of China, Egypt, El Salvador, Fiji, Gabon, Gambia, West Germany, Ghana, Haiti, Honduras, Hong Kong, Indonesia, Israel, Ivory Coast, Japan, Kenya, South Korea, Liberia, Lichtenstein, Malawi, Malaysia, Mauritania, Monaco, Morocco, Netherlands Antilles, Niger, Norway, Pakistan, Panama, Papua New Guinea, Paraguay, Philippines, Saudi Arabia, Singapore, Somalia, Sudan, Swaziland, Thailand, Togo, Tunisia, Turkey, United Arab Emirates, USA, Uruguay, US Virgin Islands, Zaire (Keesing's Contemporary Archives, 5 December 1980: 30599).

16. Wenn, S.R. & J.P. Wenn (1993) 'Muhammad Ali and Convergence of Olympic Sport and U.S. Diplomacy in 1980: A Reassessment from Behind the Scenes at the U.S. State Department', *Olympika: The International Journal of Olympic Studies* Vol. 2: 58-59.

Once President Carter had called for a boycott of the Moscow Games, it was always on the cards that the Soviet Union would retaliate. But in 1984, when the Soviet NOC announced its decision to withdraw from the *Los Angeles Games*, retaliation was not mentioned as a motive.¹⁷ As worded by the Soviet NOC, the Soviet Union was boycotting the Games because of American “aggression”, and because it suspected that plans were afoot on the American side to deliberately make Soviet athletes under-perform, to prevent them returning to Mother Russia, and to treat them with special drugs. But there were far more plausible motives than these for not going to Los Angeles. Soviet-American relations had greatly deteriorated since the Soviet occupation of Afghanistan; retaliation for the American-led boycott of the Moscow Games was only to be expected; and the Soviets feared that anti-Soviet demonstrations and defections of athletes would be seen worldwide on television.¹⁸ Thirteen countries joined the Soviet Union in boycotting the Los Angeles Games,¹⁹ though Romania, the People's Republic of China and Yugoslavia did not.

Over this period the African nations were ambivalent about boycotts. In the Olympic conflict between the two superpowers, Africa played a special role. Ahead of the 1980 Games, the Moscow Organizing Committee wanted the African nations not to boycott the Games, and tried to persuade them to participate. The Soviet argument was that the Games should be used as a foreign policy showcase. The Moscow Committee sent coaches and equipment to various African states. It also lobbied for more African NOCs in the Olympic Movement, with the result

that thirteen new African NOCs were created and there were many new African nations at the Olympic Games. But when the Soviet Union tried to persuade them to boycott the Los Angeles Games, the African nations refused to follow their leader. The arguments which Moscow had used in 1980 rebounded on them in 1984.²⁰

The “boycott race” split the Olympic Movement and forced the IOC to rethink its role vis-à-vis international politics. The political problems caused by organized boycotts in 1976, 1980 and 1984 showed that the IOC could not prevent member nations using the Olympic Games as a political arena. It also showed that the IOC would have to change its policy if it wanted to stop the Olympics being exploited for political purposes.

Reconciliation of North and South Korea - The Changing the Role of IOC

The first step taken by the IOC to avoid political problems ahead of the Games in Seoul in 1988 was to confirm its support: changing the venue was not an option. Secondly, it declared that it would not impose sanctions against NOCs that had not participated in the previous Games. Thirdly, it decided to change the rules for invitations to the Games. Previously it had been the Olympic Organizing Committees who sent invitations to NOCs. In 1984 IOC decided to make itself responsible for sending out invitations. This change was intended to bypass tension between an Organizing Committee and a hostile NOC,²¹ and it was crucial in the case of North and South Korea, where there was open hostility between the two. Initially North Korea had lodged a

17. Guttmann, *The Olympics. A History of the Modern Games*, op. cit., p. 157.

18. Hoberman, ‘Toward a Theory of Olympic Internationalism’, op. cit., pp. 128-129.

19. Nations boycotting the Games in 1984 were: Bulgaria, East Germany, Vietnam, Mongolia, Laos, Czechoslovakia, Afghanistan, Hungary, Poland, Cuba, South Yemen, Ethiopia, and North Korea (Keesing's Volume XXX 1984: 33194).

20. Senn, A.E. (1999) *Power, Politics, and the Olympic Games. A History of the Power brokers, Events, and Controversies that Shaped the Games*, Champaign: Human Kinetics, pp. 175-176 and 198-199.

21. Pound, R.W. (1994) *Five Rings Over Korea. The Secret Negotiations Behind the 1988 Olympic Games in Seoul*, Boston, New York, Toronto & London: Little, Brown and Company, pp. 18, 58-66.

protest against the choice of Seoul as the Host City. The decision to transfer responsibility for sending out invitations made it possible for North Korea to propose to the IOC that North and South Korea should host the Games jointly. This initiative made the IOC afraid that if they did not seriously consider the proposal there might be a new organized boycott. The IOC therefore began negotiations for joint Games, but in 1988. It is hard to tell whether the Committee really believed that joint Games were feasible or whether its delayed action was just a tactical maneuver to give potential boycotters less time to consider boycott. Had the latter been successful, however, there is no doubt that the IOC would have agreed to the split venue.²²

The IOC's interest in relations between North and South Korea had begun long before the Seoul Games. In 1956 the South Korean NOC had no contact with the North because of the Korean War. When North Korea applied for IOC membership in the same year, the IOC replied that only one NOC was allowed per country. But in 1957 the IOC did, provisionally, agree to recognize an NOC in North Korea. Its hope was to bring the two Koreas together so that they could field a combined team for the 1960 Games, but this did not happen. The Korea issue was tabled several times between 1957 and 1963. In 1963 the IOC reached an agreement in principle for a combined Korean team to take part in both Games at Tokyo in 1964.²³ The two Koreas managed to agree on every detail except what flag should be used. The IOC proposed either a white flag with the Olympic Rings and the legend "United Korean Team", or a white flag with the map of Korea

as a whole, again with the Olympic Rings. Since disagreement continued between North and South Korea, it was decided that there should be no "combined team" at the 1964 Games. North Korea was given permission to take part, separately.²⁴ In the end North Korea refused to compete at Tokyo. She was not alone; Indonesia did not compete because of her dispute with the IOC about the venue for the Asian Games in 1962 and because of the launching of GENAFO, the Games of the New Emerging Forces (Asia, Africa, Latin America, and the socialist countries), scheduled for 1963.²⁵ But although these negotiations were unsuccessful at the time, they were to provide an important precedent for later initiatives, as we shall see below: the inter-Korean athletic exchanges of the 1990s, and the moves to rekindle Olympic reconciliation in 2000.

In 1990 North and South Korea agreed to form a single cheering squad for the Beijing Asian Games, and South-North Unification Football Matches were held in Seoul and Pyongyang. The two events marked the first direct athletic exchange between the two Koreas since 1953. In 1991 the two sides sent a joint team to the World Table Tennis Championships in Japan and also sent a united football team to the 6th World Junior Football Championships in Portugal. There were no further inter-Korean sports exchanges until 1999, after South Korea's President Kim Dae Jung had started a "sunshine policy" toward North Korea, in 1998.²⁶ By a combination of factors - earlier efforts to reconcile North and South Korea in the Olympic Movement, the end of the Cold War, and Kim Dae Jung's "sunshine policy" - an agreement was reached between North

22. MacAloon, J.J. (1994) 'Review Essay', *Olympika: The International Journal of Olympic Studies* 3: 118-121.

23. Italian Foreign Minister Giulio Andreotti is credited with originating this idea. It was supported by Cuba's Fidel Castro, see Pound, *Five Rings Over Korea*, *op. cit.*, pp. 67, 123.

24. *Ibid.*, pp. 342-346.

25. Senn, *Power, Politics, and the Olympic Games*, *op. cit.*, p. 132.

26. Dae-seok, C. (2002) 'Building Bridges: The Significance of Inter-Korean Sports and Cultural Exchange', *East Asian Review* 14(4): 109f and Jonsson, G. (2006) *Toward Korean Reconciliation. Socio-Cultural Exchanges and Cooperation*, Aldershot: Ashgate, pp. 65f, 76f, 83f, 89ff, 119ff.

and South Korea that athletes from the two nations should march together at the Opening Ceremony of the 2000 Sydney Olympic Games. At every Olympic Games from 2000 until 2008, athletes from the two Koreas have marched together at the Opening and Closing Ceremonies, regardless of changing relations between the political leaders of the two nations.

The lesson to be learnt here is that reconciliation on the sports field cannot start until there is the political will to give sport a chance. Once it does start, however, with the blessing of the political parties, it can have a life of its own.

Evidence that this is so can be seen in Korean Olympic sport diplomacy in the run-up to the 2008 Beijing Olympic Games. In 2005, the two Koreas had agreed in principle to let their athletes compete together at the Beijing Games. Despite the fact they did not compete together at the 2006 Asian Games in Doha, Qatar - another decision taken in 2005 - there have been strong efforts to ensure that this should happen in 2008. Ahead of the Beijing Games, what the two delegations have been discussing is not whether or not to compete together, but what criteria to use for selecting their athletes, and how to train them. Work towards fielding a united team began at the Athens Olympic Games in 2004, and was formally declared a joint project in 2005.

Not only did the two countries negotiate on how to pick their athletes, they also decided to field joint cheering squads for the Games. In February 2008, South and North Korea decided to send a 600-strong joint cheering squad to the Beijing Olympic Games by cross-border railway. Under the agreement, the two sides would send two 300-member cheering squads, including support staff, on two different occasions, once for the first half and once for the second half of

the Games. Each of the two contingents will comprise 150 people from the South and 150 people from the North. They were supposed to be travelling on the railway that crosses the border, a heavily guarded area. This railway connects with the Chinese railway network. The cross-border railway was opened again in May 2007, for the first time in 56 years.²⁷ Unfortunately, these efforts failed. The two teams did not join forces in Beijing. However, the Olympics have played an important role in the reconciliation process of the two Koreas.

A further sign of the importance of the Olympic Games in the process of reconciling the two Koreas relates, as we have seen, to PyeongChang's bid to host the Winter Games. In its bid to host the 2014, or perhaps the 2018, Winter Games, PyeongChang has looked to work with North Korea. For the bid, Gangwon Province - the province in which PyeongChang is situated - has increased its sports exchanges with North Korea. The PyeongChang Olympic Games Bid Committee views closer cooperation in sport between provinces of South and North Korea as a way of improving relations and bringing peace to the Korean peninsula. It believes that fostering sport exchanges and cooperation will give PyeongChang an advantage over other contenders. Not only this, but hosting a Winter Olympics in PyeongChang will help promote world peace and solidarity through sport, in the true spirit of the Olympic Charter. As part of their bid file, Gangwon Province invited an ice hockey team from the North to play a friendly against its southern counterpart. The two sides had a mixed match in Chuncheon.²⁸

Though PyeongChang lost the Games to Sochi, progress in cooperative relations between North and South Korea during the PyeongChang bid

27. "Koreas to send 600-strong joint cheering squad to Olympics", *Korea.net*, 4 February 2008, http://www.kois.go.kr/News/News/NewsView.asp?serial_no=20080204033 (accessed 28 March 2008).

28. "Inter-Korean sports programs boost PyeongChang's Olympic bid", *Korea.net*, 6 April 2006, http://www.korea.net/News/issues/issueDetailView.asp?board_no=12790 (accessed 28 March 2008).

may well indicate that it Winter Games are easier to negotiate for and cooperate for than Summer Games. Since the Beijing-project failed, it may be PyeongChang that unites the two countries on the field of sport. If the two countries can sustain their cooperation ahead of PyeongChang's bid for the 2018 Winter Olympic Games, other bidders will have a tough time.

So far there is no sign of real reconciliation talks between the two Koreas.²⁹ This is where the Olympic reconciliation process can make its mark on the political process of peace, reconciliation and unification in the Korean peninsula.

The UN Olympic Truce - IOC enters the arena

The IOC's attempts at mediation between North and South Korea are a token of the Committee's increasingly active role in its pursuit of the ideals of peace and reconciliation. Yet another example is the relationship established between it and the United Nations.

We may start by observing that the Winter Olympic Games have been marked by far less political tension, and far fewer violations of the Olympic Charter, than the Summer Olympic Games. A reliable indicator of this is the comparative absence of organized boycotts. One of the main reasons why the Winter Games were and are less "political" is that they tend to be controlled by the smaller nations (for example Norway, Sweden, Finland). Small nation control means less media attention. A second reason is that the only player to exploit the Winter Games as a foreign policy tool was the Communist bloc during Cold War rivalry. When the Cold War ended, the politics of both the Winter and Summer Games changed. Nowadays, political use of the Olympics has shifted from nations (the host country excepted) to NGOs.

It is the latter who now use the Olympics as a venue in which to promote their opinions and values. Most people and organizations today are not in favor of Olympic boycotting. Instead, they argue that the Olympic arena should be used to highlight various political issues. To some extent this development is more in line with the Olympic Charter than in previous years, even if it is still true that the Olympics are being used for political purposes.

The lowering political tension with the end of the Cold War created a "window of opportunity" for the Winter Games in Lillehammer in 1994. This opportunity came when the UN Security Council created a committee for sanctions against Yugoslavia in 1991. In its Resolution 757 in 1992, the Security Council for the first time included "sport" as a possible area for sanctions.³⁰ The IOC saw this as a threat to its independence. It put pressure on the UN to exempt the Olympic Games from any such sanctions. Negotiations led to a compromise: the United Nations Security Council Sanctions Committee approved the IOC's proposal that athletes from Yugoslavia should be allowed to participate as individuals. The UN also invited the IOC to take full responsibility for selecting the athletes and to forward the list of invitees to the Spanish government, so that the latter could authorize them to enter its territory. The IOC granted provisional recognition to the NOC of Bosnia-Herzegovina, and invited it to participate in the 1992 Barcelona Olympic Games. A petition in support of this appeal was signed by no fewer than 184 National Olympic Committees.

Moreover, the proposal for an Olympic Truce was now presented to UN Secretary-General Boutros Boutros-Ghali, and at a meeting with him the IOC urged that the UN should adopt a

29. "The Two Koreas Agree to Field a Unified Team in 2008", *The New York Times* 2 November 2005, <http://www.nytimes.com/2005/11/02/international/asia/02korea.html> (accessed 28 March 2008).

30. UN Resolution 757 of 30 May 1992, Section 8b, <http://daccessdds.un.org/doc/RESOLUTION/GEN/NR0/011/16/IMG/NR001116.pdf?OpenElement> (accessed 28 March 2008).

resolution in favor of the Truce. It was also suggested that the UN should declare 1994 an “International Year of Sport and the Olympic Ideal”, to mark the 100th anniversary of the IOC. The Secretary General of the United Nations endorsed the IOC initiative and pledged his own personal support for it. On 25 October 1993, the UN General Assembly unanimously adopted a resolution, co-sponsored by 121 member states, on the observance of the Olympic Truce. This was the first time in the history of the Olympic Movement that a large-scale operation had been launched in favor of peace.³¹

The IOC took advantage of the momentum achieved to invite all heads of state and government to support the observance of the Olympic Truce during the 1994 Olympic Winter Games at Lillehammer. A discreet diplomatic campaign was launched in troubled countries (Angola, Bosnia and Herzegovina, Liberia, Sudan and Rwanda) to bring the warring parties to the conference table. It has been claimed that the Sudanese NOC successfully obtained a cease-fire between the Sudanese Government and the Sudanese People's Liberation Army, so that the Olympic Truce should be respected.³²

Since the adoption of the first UN Olympic Truce resolution in 1993, the host nation of the forthcoming Olympic Games has proposed similar resolutions a year before the Games. Each time, the number of co-sponsors of the resolution has increased, even when we make allowances for the increase in the number of UN members. Taking a look at how co-sponsorship of the UN Olympic Truce has developed, we shall see a general tendency for more

nations to sponsor the Winter Games than the Summer Games.

1993 (before the Lillehammer Winter Olympic Games) – 121
 1995 (before the Atlanta Summer Olympic Games) – 161
 1997 (before the Nagano Winter Olympic Games) – 178
 1999 (before the Sydney Summer Olympic Games) – 169
 2001 (before the Salt Lake City Winter Olympic Games) – 173
 2003 (before the Athens Summer Olympic Games) – 190 (of 191)³³
 2005 (before the Torino Winter Olympic Games) – 191 (of 191)
 2007 (before the Beijing Summer Olympic Games) – 183 (of 192)³⁴

This list confirms two previous claims: firstly, that more and more nations see the Olympics as an arena for cooperation, and secondly, that the Winter Olympics are a stronger force for unity than the Summer Olympics.

The most recent resolution is an interesting case. There were nine UN members which did not co-sponsor the Beijing Olympic Truce. They were Kiribati, Malawi, Marshall Islands, Nauru, Paraguay, Saint Kitts & Nevis, Sao Tome & Principe, Salomon Islands and Tuvalu. All these nations are supporters of the independence of Taiwan; some of them have even been sponsored financially by Taiwan to build support for Taiwanese independence.³⁵

31. Kidane, F. (1998) ‘The Olympic Truce’, *Olympic Review* 26(19): 5.

32. Kidane, F. (1999) ‘Sport and Politics. Diplomacy of an Olympic Truce’, *Olympic Review* 26(28): 50.

33. Iraq was the only nation which did not sponsor the resolution. This was because its membership of the UN had been suspended.

34. See *United Nations General Assembly Resolutions* A/48/L.9/Rev.1/Add.1 (1993), A/50/L.15/Add.1 (1995), A/52/L.23/Rev.1/Add.1, A/54/L.26 (1999), A/56/L.47/Add.1 (2001), A/58/L.9 (2003), A/60/L.15/Add.1 (2005), A/62/L.2 (2007), <http://www.un.org/documents/resga.htm> (accessed 28 March 2008)

35. See *United Nations General Assembly Resolution* A/62/L.2 (2007), <http://www.un.org/documents/resga.htm> (accessed 28 March 2008)

As an institution, the Truce has had little real impact on warring parties. With its inauguration, however, has begun an era of increasing co-operation between the UN and the IOC. The first signs of the new relationship were that the UN General Assembly adopted the International Year of Sport and the Olympic Ideal. In this connection, Secretary-General Boutros Boutros-Ghali emphasized a close connection between the Olympic ethos and the fundamental principles of the UN. His successor, Secretary-General Kofi Annan, followed this up by stating that Olympic Ideals are also United Nations ideals, and that the Olympics and the United Nations can be a winning team.³⁶

In 2003 the UN General Assembly decided to declare 2005 an "International Year for Sport and Physical Education", as a means of promoting education, health, development, and peace.³⁷ Annan believed strongly that sport and the Olympic ideals can be ways of creating a better world. In 2004 he created the post of Special Adviser to the Secretary-General on Sport for Development and Peace, to assist with preparations for the 2005 International Year of Sport and Physical Education. The remit of the Special Adviser's office is to work closely with the United Nations Fund for International Partnerships in New York, UNESCO and UNDP.³⁸

The present Secretary-General, Ban Ki-Moon, is building on previous cooperation between the UN and the IOC. During his first official visit to the IOC, in 2007, Ki-Moon said that he was happy with the partnership between the UN and the

IOC and the way in which they use sport in their common efforts to promote peace, dialogue and reconciliation. He was particularly looking forward to the Beijing Games, believing that Beijing 2008 could bring the world much harmony, friendship, dialogue and reconciliation. At the meeting, which led to an agreement between the UN and the IOC about expanding the framework of both these world organizations, the IOC expressed commitment to the UN Millennium Development Goals and there was discussion as to how the IOC could use sport as a catalyst in partnership with the UN. It was the view of the UN that the Olympic Movement could help in eradicating extreme poverty and hunger, promoting gender equality and empowering women, combating HIV/AIDS, malaria and other diseases, ensuring environmental sustainability, and developing a global partnership for development. The Secretary-General also congratulated Dr Jacques Rogge on his nomination as 2007 Champion of the Earth by UNEP, the UN Environment Program.³⁹ With this move towards fulfilling the UN Millennium Goals the IOC entered a new phase in its relationship with the UN and its performance on the stage of international politics.

Constructive Possibilities:

IOC promoting the UN Millennium Goals

It was at the first UNESCO International Conference of Ministers for Sport and Physical Education, held in Paris in 1976, that sport first formally became part of the UN program of activities. Soon an Intergovernmental Committee for Physical Ed-

36. Müller, N. & J. Gerling (2004) 'The Idea of Peace as Coubertin's Vision for the Modern Olympic Movement: Origin, Development and Pedagogic Consequences', p. 4, paper presented at Research Team Olympia, Johannes Gutenberg- Universität Mainz, http://www.sport.uni-mainz.de/Olympia/downloads/paper_idea-of-peace_mueller-gerling.pdf.

37. 'Sport as a means to promote education, health, development and peace', UN General Assembly A/RES/58/5, <http://www.unis.unvienna.org/pdf/ares585.pdf> (accessed 28 March 2008).

38. 'Sport for Peace and Development: International Year of Sport and Physical Education', UN General Assembly 2004 A/59/268 (<http://www.un.org/unfip/Docs/sportsA-59-268.pdf>), p. 3 (accessed 28 March 2008).

39. 'IOC, UN confer on potential positive impact of Beijing Olympics', *The Official Website of the Beijing 2008 Olympic Games*, 23 January 2008, <http://en.beijing2008.cn/news/official/ioc/n214237853.shtml> (accessed 28 March 2008).

ucation and Sport had been set up, and in 1978 an International Charter of Physical Education and Sport was adopted.⁴⁰ When 1994 and 2005 were declared years of focus on sport, sport became an official part of UN policy for peace and development. The UN sees sport as about participation, inclusion and citizenship, a forum where skills such as discipline, confidence and leadership are learnt and where core principles such as tolerance, cooperation and respect are taught. Sport asserts the value of human effort and shows how to manage victory, as well as defeat.⁴¹

In the UN's view, the Olympic Games are an excellent means of promoting and implementing its own ideals and policies, with the NOCs being seen as important allies. Cooperation has therefore begun between the IOC and several UN agencies: with UNAIDS on HIV/AIDS awareness and prevention activities; with UNEP on a "Green Games" project for environmentally sustainable Olympic Games; with UNHCR, the office of the United Nations High Commissioner for Refugees, on sports equipment and activities for refugee camps; and with ILO, the International Labour Organization, on youth sport programmes in Albania, El Salvador and Mozambique.⁴²

Of these projects, that on AIDS/HIV information and prevention is probably furthest advanced. A Memorandum of Understanding was signed between UNAIDS and the IOC in 2004, by UNAIDS' Executive Director Peter Piot, and IOC President Jacques Rogge. The objectives were to promote HIV/AIDS awareness and related activities, and to eliminate all forms of dis-

crimination and stigmatization of persons affected by HIV/AIDS.⁴³ The first step taken to implement these objectives was at the 2004 Athens Olympic Games, where an information leaflet was distributed to all athletes asking them to adopt a responsible attitude to HIV/AIDS and to do everything they could to prevent its spread. The athletes were reminded that they are role models, and that, by their personal conduct, they can be ambassadors for the cause.⁴⁴

On a traditional interpretation of the Olympic Charter, the Millennium Goals have little to do with the Olympic ideals of promoting peace and mutual understanding. But once we expand the definition of security and peace, as the Nobel Peace Prize Committee has notably done in recent years, recent developments in cooperation between the UN and the IOC might tempt us to say that we are closer to fulfilling the Olympic Ideals at this time in history than ever before, even if there is still a long way to go before the Olympic Charter matches with the real world.

Concluding Comments

In part I of this essay, we defined the ideal of the Olympic Truce as given in the Olympic Charter and examined its historical roots. We laid particular emphasis on the link between the international peace movement of the latter half of the 20th century and Coubertin's development of Olympism in the early 1890s. In part II, we discussed the relevance and the potential of the

40. 'Sport as a means to promote education, health, development and peace', A/RES/58/5, 17 November 2003, <http://www.unis.unviena.org/pdf/ares585.pdf> (accessed 28 March 2008).

41. 'Sport for Peace and Development: International Year of Sport and Physical Education', UN General Assembly Resolution 2004 A/59/268, <http://www.un.org/unfip/Docs/sportsA-59-268.pdf>, p. 3-4 (accessed 28 March 2008).

42. 'Sport for Development and Peace: the way forward - Report of the Secretary-General', UN General Assembly Resolution 2006 A/61/373, 22 September 2006, <http://www.un.org/sport2005/resources/statements/N0653114.pdf>, p. 10-11 (accessed 28 March 2008).

43. 'Memorandum of Understanding between the Joint United Nations Programme on HIV/AIDS and the International Olympic Committee', http://data.unaids.org/Media/Information-Notes01/mou_ioc-unaid_en.pdf.

44. 'Raising Awareness on HIV/AIDS', Olympic News 20 August 2004, http://www.olympic.org/uk/news/olympic_news/full_story_uk.asp?id=1019.

truce ideal given the political realities in which the Olympic Movement finds itself. Cases in point are the boycott campaigns, IOC mediation between North and South Korea, and IOC co-operation with UN peace plans.

The boycotts of the 1970s and 1980s showed the IOC and its ideals in a rather unflattering

light. But in the early 1990s proactive efforts at reconciliation and communication between states in conflict had new impetus. Cooperation with the UN is potentially a powerful tool for this purpose. It remains to be seen whether the IOC can maximize its contribution to international reconciliation and peace in the years to come.

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EVANGELOS KOUZOUNIS - *Exodus*, 2005, acrylics, mixed media, 160x176 cm

“What with the Japanese Rush for Medals” - Japan's Olympic Truce Appeal before the Games of the XXVIII Olympiad

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Introduction

On Olympic Day, June 23rd, 2004, there was a press conference in Tokyo, with the title “Japan's Appeal for an Olympic Truce”. The Appeal was signed by twelve leading members from the Japanese sport organizations. They included Chiharu Igaya, President of the Japan Olympic Academy; Yasushi Akashi, former Deputy Secretary-General to the United Nations and the Director of the International Olympic Truce Foundation; and Tsunekazu Takeda, President of the Japan Olympic Committee. Also circulated at the press conference was a message from the Mayor of Athens, Dora Bakoyannis, welcoming the Appeal.¹

1. Website of the Japan Sports Society, <http://www11.big.or.jp/~spstaff/olympic.html>

Call by Japan for Observance of the Olympic Truce

June 23, 2004, Olympic Day

June 23 is Olympic Day. On this day in 1894, it was decided, based on Pierre de Coubertin's proposal, to revive the ancient Olympic Games, establish the International Olympic Committee (IOC), and hold the modern Olympic Games. The first Modern Olympic Games, as you are all aware, were held in Athens, Greece in 1896.

After 108 years, the Olympic Games will return to Athens, the birth place of the Olympics, this upcoming summer. A rising concern of not only athletes and officials but people from all over the world is whether the Olympic Games and the Paralympic Games will take place in peace. During the 1972 Munich Olympic Games, 11 Israeli athletes and officials were killed by Palestinian terrorists. It is our sincerest wish that such a tragedy never occurs again. The idea of “No sport without peace” is something we support wholeheartedly.

A draft resolution of the Olympic Truce as a means for the peaceful resolution of regional conflicts and wars was presented to the United Nations Security Council prior to the Barcelona Olympic Games held in 1992. The Olympic Truce as proposed by the IOC was adopted by the United Nations General Assembly in 1993. The Olympic Truce, which derives from the Greek word “ékécheiria”, calls for a cease-fire during the Olympic Games. The resolution has been adopted by the United Nations every two years. At the 55th session of the United Nations General Assembly held in September, 2000, the United Nations Millennium Declaration was adopted. Paragraph 10 of the Declaration states, “We urge Member States to observe the Olympic Truce, individually and collectively, now and in the future, and to support the International Olympic Committee in its efforts to promote peace and human understanding through sport and the Olympic Ideal.”

In November 2003, the United Nations General Assembly adopted the Olympic Truce resolution with regard to the 28th Olympiad in Athens. In consideration of subsequent and current world circumstances, we once again call for an Olympic Truce:

Further Appeal to Observe the Olympic Truce

We hereby make this appeal to sports lovers and sports organizations around the world to support the Olympic Truce and to promote the realization of the Olympic idea of Peace through Sport in the upcoming Athens Olympic Games.

1. All persons who support sport and peace must work and cooperate to strengthen and achieve the objective of the Olympic movement of contributing to building a peaceful and better world as stated in the Olympic Charter.
2. We will undertake various measures to eliminate war and conflict throughout the world in accordance with the ideal “No sport without peace”.
3. We will give all possible support and cooperation to ensure the successful completion of the Athens Olympic Games and Paralympic Games as “Festivals of Peace”.

Proposers

Yasushi Akashi, Member of the International Olympic Truce Foundation and former Deputy Secretary-General of the United Nations, and eleven other proposers.

Mr Igaya called for support for the Appeal. "The Olympic Games seeks to contribute to build a peaceful society through sport" (he said) "but lately athletic events have come too much to the fore, and the original significance and values of the Olympic Games are liable to be forgotten". 'It was then explained, by members of the secretariat of the Japan Sports Society and JOA, why this particular moment had been chosen to launch an Olympic Truce Appeal. Japan wanted to ask the international community to allow the Olympic Games and Paralympics Games of the XXVIIIth modern Olympiad at Athens to be held peacefully. "No sport without peace", should be the slogan. This Olympic Truce appeal was fully reported in the four leading Japanese evening papers *Asahi*, *Mainichi*, *Yomiuri*, and *Sankei*. The representatives of the chief physical education and sports organizations in Japan had made history by signing the Appeal. They had shown that it was more important to help the Olympic Movement "to build a better and more peaceful world" than to win any number of medals. The Appeal had already been welcomed on their official websites by bodies such as the JOA, the Olympian Association of Japan, the Japan Sports Society, the Japanese Society of Physical Education, and the Japanese Philosophical Association for Sport and Physical Education.

Preliminaries to Japan's Olympic Truce Appeal

On June 19th, ahead of the Japanese Olympic Truce Appeal, an "Open Meeting for the Olympic Truce" was held. It began with the showing of the 1992 Barcelona Olympic Games video *Song of the Birds*. The title refers to the world-famous 'cellist Pablo Casals and his desire for peace; afterwards there was a live performance, on the 'cello, of a Catalonian folk song of Casals.

A speech was then given (by the writer) about the gap between ideals and realities in the Olympic Games. In Japan the Olympic ideal is lacking, and is not sufficiently covered by Olympic Education in high school. Olympism and the Olympic Movement are described insufficiently in school textbooks.

There was then an open discussion about the present Appeal. Before the Games of the XXVIIth (Athens) Olympiad, a Resolution had been put to the UN General Assembly, in November 2003, for an Olympic Truce during the Olympic Games. Over 190 countries voted in favor. Japan, though approving the Resolution, refused to sign the IOTC Truce, as did the USA, because both were engaged in the war in Iraq. This led Japanese sports officials to make a new

Olympic Truce Appeal on behalf of Japan alone except the Japanese Government. The opinion was expressed that more importance should be attached to this appeal from a country that had sent troops to Iraq, and it was suggested that a full-page advertisement about the Appeal should be placed in the three major daily newspapers in Japan. Attention was however called to a serious difficulty: one of these papers, *Yomiuri Shimbun*, is the official paper of the JOC, and no newspaper could advertise the Appeal without permission. The Olympic peace movement appeared to have been preposterously blocked by commercial interests.

Long after the press conference a surprising way round this problem was found. On August 9th 2004 the Athens free newspaper *Metro* printed the Appeal in Greek and English. The publication costs (approximately US\$ 10,000) were met by supporters of the campaign and by the Japan Sport Society. In detail, the Appeal comprised photos of Yasuhiro Yamashita (Judo) and Dora Bakoyannis (Mayor of Athens) next to their messages of goodwill for the Truce; the slogan "Ancient people laid down their arms for the duration of the ancient Olympic Games" plus a picture of a soldier throwing

away his gun and grasping the Olympic Torch, in his shadow the word "Peace"; and the names and photo of 376 people who had signed the ad hoc Appeal.² The printing of the Appeal in Metro was reported in Japan, where the page was reprinted, and thus Japan's message of peace to the 2004 Olympic Games went out to the whole world.

The success of this Olympic Truce Appeal was well received. At Games-time in August, the text of the Appeal, signed personally by its twelve original organizations, was handed over to the Mayor of Athens by JOC President Tsunekazu Takeda. Sadly, what with the Japanese rush for medals and the consequent excitement in the Japanese media, this important news item was not reported in Japan, either in the papers or on television. This was an indication of the media obsession with winning and the audience priorities of the Japanese public.

History of the Olympic Truce Appeal and events at the 2004 Athens Games

The concept of an Olympic Truce followed from a historical fact - the ekecheiria or "sacred truce" of the ancient Olympic Games, an appeal to discontinue the war during the Olympic Games. The IOC regards 1992 as the beginning of the modern Olympic Truce, since this was when IOC put pressure on the United Nations to ensure that the delegations from ex-Yugoslavia, then in a state of civil war, could safely participate in the Barcelona Games.³ In actual fact the United Nations, from 1993 onwards, has adopted an Olympics Truce Resolution at its General Assembly one year before each Summer or Winter Olympic Games. But in the offi-

cial report on the 1952 Helsinki Games there is a page entitled "Ekecheiria" and it is a historical fact that the Organizing Committee of the Helsinki Games declared an Olympic Truce on July 10th, 1952.⁴ It can therefore properly be claimed that the beginnings of the modern Olympic Truce by OCOG were at Helsinki in 1952.

At the United Nations General Assembly in 1997, Ms Mikako Kotani of JOC spoke in favor of an Olympic Truce Appeal ahead of the 1998 Nagano Winter Olympic Games. A big contribution to the Athens Olympic Games was made by the International Olympic Truce Foundation (IOTF) and the International Olympic Truce Centre (IOTC), established by the IOC in July 2000. IOTF cooperated with UNESCO to publish "Truce Story", a children's comic, in 2004. This was translated into seven languages, and distributed in fifty countries worldwide. It was not, as intended, translated into Japanese for the JOA, and this is perhaps another example of Japanese priorities as regards the Olympics.

On November 3rd, 2003 Greek Foreign Minister George Papandreou, Vice-Chair of IOTF at the time, made an appeal to the United Nations General Assembly for an Olympic Truce Resolution for the 2004 Athens Olympic Games.⁵ In one paragraph of his speech were the words: "If we could have peace for sixteen days, maybe, just maybe, we can have it forever". This became the IOTC slogan. The 2004 Truce Resolution was adopted by 190 of the 191 United Nations member countries. Iraq, though a United Nations member country, was the odd man out, unable to send a delegation to the Assembly under wartime conditions. The Resolution was also agreed to by Japan, the USA, and the UK, all combatants in Iraq. Unfortunately, ever since

2. *Metro*, Athens-Monday August 9-issue 926, p. 5.

3. http://www.olympic.org/uk/organisation/missions/truce/initiative_uk.asp

4. <http://www.aaflo.org/6oic/OfficialReports/1952/OR1952.pdf>

5. http://www.olympictruce.org/html/res_html/greece_introduce.html

the United Nations adopted the Olympic Truce Resolution in 1993, not once has it been completely effective.

In 2004, as we know, there were various Olympic Truce activities in connection with the Athens Olympic Games. The Truce was officially acknowledged at the Opening Ceremony of the Athens Games on August 13th, Dr Jacques Rogge, President of the IOC, mentioning it during his speech of welcome. Yet there were 70,000 security guards inside and outside the venue for the Opening Ceremony, and the total security budget for the Athens Games was over €1.2 billion. The Iraqi delegation received a warm welcome at the Opening Ceremony, but in Iraq itself the 2004 Olympic Truce had no meaning.

The IOTC ceremony for the signing of the Olympic Truce took place on the day after the Opening Ceremony, in the Zappeion Hall, where the Truce was signed by heads of state including the British Prime Minister, the German President, and royalty from Middle Eastern countries.⁶ America's ex-President Bush was also invited, but declined to sign. In justification of this and of the Iraqi invasion, the American Secretary of State, Colin Powell, said: "The Olympic Games cease-fire was noble, but we cannot stop all operations for the Olympic Games".⁷

At the Opening Ceremony on August 13th, USA's President Bush, presumably to secure his re-election, allowed a program with the title "Victory" about the Olympic Games to be shown on television and on websites. The US Olympic Committee protested that this was a violation of the Olympic Charter (which prohibits political use of the Olympics). They asked the President to withdraw the program immediately, but this was refused and the program continued to be

shown till the Closing Ceremony. Between slow-motion pictures of a woman swimmer, the phrases of the following text were shown: "In 1972 there were 40 democracies in the world. Today, 120. Freedom is spreading throughout the world like a sunrise. And this Olympics there will be two more free nations. And two fewer terrorist regimes". At the end of this the national flags of Iraq and Afghanistan were shown, then a close-up of the slogan "Victory".⁸ This is absolutely political use of the Olympics. President Bush refused to sign the Olympic Truce, and exploited the image of the Olympic Games to justify his presidential election and the war in Iraq. The IOC failed to lodge an objection against this politicization, and it was unfortunate that the Committee had not the stomach to put up a serious fight on behalf of the Olympic Truce.

Postscript

Besides this Olympic Truce Appeal by Japan on the occasion of the 2004 Athens Games, there were two further actions in support of a Truce, one by the Peace Boat and one by the Party of Citizens of Nagasaki Citizens. The Peace Boat carried a "fire of peace" lit at Hiroshima and Nagasaki. Having left Tokyo on July 14th, it arrived at the port of Piraeus in Greece on August 13th. A "fire of peace" was lit on the following day, and there was a service by candlelight as an "Olympic Truce event".⁹ In Nagasaki the initiative was taken by the Committee for the Building of a Nagasaki Peace Flame Monument. The Committee had been sent the Olympic flame by the Greek government in 1983, at Nagasaki-shi, its object was to build a monument in Nagasaki where this fire could continue to burn. On June

6. Reuters, Blair appeals for Olympic Truce, August 14, 2004.

7. Asahi-Shinbun, 14th, August, 2004 (web version).

8. 'Bush Campaign Defends Its Use of Olympics in a Television', *The New York Times*, August 21, 2004.

9. Peace Boat, <http://www.peaceboat.org/info/news/2004/040812.html>

6th, 2004, as the Torch Relay reached Tokyo, the Committee sent a Joint Appeal asking for "an Athens Olympic Truce and the abolishing of nuclear weapons", to all 151 countries with embassies in Japan and to the Japanese Government. This Joint Appeal continued to apply until August 29th, the date of the Closing Ceremony of the Athens Olympic Games.¹⁰ The cooperation of associated bodies was necessary so that the Appeal could make an effective impact on the Japanese Government.

On October 31st, 2007, the United Nations unanimously adopted the Olympic Truce Resolution in preparation for the 2008 Beijing

Olympic Games. It was voted for by China, and by Japan and the USA. But the present disruption of the Olympic international Torch Relay and the movement to boycott the Opening Ceremony are counter to the spirit of the Olympic Truce. The facts of history are a message that the Truce must be a truce in deed and not in word alone. At the original festival of athletic competition at Ancient Olympia, a solemn promise was undertaken with the pouring of libations by the *spondophoroi*. Today, too, we need a solemn promise - that the Olympic Truce will be observed from the moment the Torch Relay sets out from Ancient Olympia.

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10. <http://www1.bbiq.jp/chikai/yobikake.htm>



PANAYIOTIS GRAVVALOS - *Zappion Hall – Olympic Village of the 1896 Olympic Games*, 2007, oil on canvas, 60x135 cm

Translating Olympic Truce into Community Action in South Africa - Myth or Possibility?

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Introduction

The creation of the Olympic Truce lies within the tradition of the founding of the ancient Olympic Games in 776 BC where the Olympic Truce or *Ekecheiria* was respected and observed by Greek city-states, from the seventh day prior to the opening of the Games until the seventh day after the closing of the Games.

Pierre de Coubertin, the founder of the modern Olympic Games has adopted the tradition of Olympic Truce and in 1894 incorporated it into his ideals of the modern Olympic Games which include amongst others also the ideals of equality, fairness, mutual respect, international tolerance and understanding.

This tradition has survived in the modern Olympic movement and was eventually approved and endorsed by the United Nations.

Over time it was the ideal of "world peace" that has become a cornerstone of the Olympic Truce, and on 3rd of November 2003 the UN General Assembly, with unprecedented unanimity, adopted the draft UN Resolution entitled "Building a Peaceful and better world through Sport and the Olympic ideals".¹

One of the patrons of Olympic Truce is Nelson Mandela who has experienced the power of sport in the struggle against the apartheid system in South Africa and who recognizes the important role of sport in providing a platform to unite people of different cultural, political and religious backgrounds and thus for peace building and social transformation in South Africa today. His vision has always been a peaceful and united South Africa:

"A united, non-racial, non-sexist and democratic South Africa is the best hope for handing over such a society to our children. It is a vision, which we promote vigorously. It is a vision which we invite you to examine, to refine and to enrich. It is, if necessary, a vision which we invite you all to surpass".²

Globally the United Nations, governmental and non-governmental organisations increasingly see sport as a tool for conflict prevention, peace building and development. The Global Millennium Development Goals (MDG) affirm sport as a "beacon of hope" for peace building and development efforts throughout the world.

1. <http://www.olympictruce.org/html/news.html>

2. Mandela, N. (1991) 'Vision for South Africa', Speech of ANC President Nelson Mandela at the Opening of the IDASA Conference, Johannesburg 21 November 1991, *Der Ueberblick* 4/91:13.

This paper will focus its attention on the “home-front” and consider if and under what conditions sport can play this important role in South Africa. It will examine whether Pierre de Coubertin's and Nelson Mandela's vision of better societies, of a more peaceful world with sport as a vehicle for peace building is achievable in the South African context. It will specifically look at the question, whether the notion of Olympic Truce can be translated into real community action.

Olympic Truce and Sport for Peace - Coubertin and Mandela

Pierre de Coubertin

In his youth Coubertin had always supported sport at school level and promoted the creation of free sport organizations but his true passion was the resurrection of the Olympic Games.

Coubertin did not want to create a historical copy of the ancient Olympic Games with the establishment of the modern Games, on the contrary, he wanted to create something new, something unique which would only follow in structure the ancient Games but would allow the modern sport to find its realization in modern Olympic Games. One of his aims was to unite the youth of the world at a big sport festival which would happen every four years in order to create mutual respect and benevolence between peoples for each other and amongst each other and thus to contribute to the creation of a better and more peaceful world.³

This task was not easy and became more and more difficult the more the Games developed.

Lenk differentiates 6 main aims of Coubertin's ideas:

1. Religio athletae
2. Human perfection
3. Humanistic-educational goals
4. Social encounter and international understanding
5. Independence of the Olympic movement and
6. Harmony with regard to ancient and modern structures.⁴

Convinced of his mission to promote peace and international understanding Coubertin stated:

“There are people who talk about the abolishment of wars, those who claim that these people are utopists are not wrong, others, however, talk about the gradual decrease of the possibility of wars and that I do not think is utopian at all. It is certain that telegraphs, trains, telephones, research conferences and exhibitions have achieved more for peace than all treaties and diplomatic relations. I expect from the enthusiasm for sport that sport can do even more. Those who have ever seen how 30,000 people walk in the rain to attend a football match know that I am not exaggerating. Let us export our rowers, our runners, our fencers: That would be the free trade of the future. When the days come when this is a norm for the old Europe then the path to peace will get a mighty new impulse”.⁵

“.... Should they (the modern Olympic Games) grow, of which I am certain, if all cultures and peoples contribute, they could be a powerful even if an indirect factor of world peace. Wars happen because there are misunderstandings between peoples. They will not achieve peace until their prejudice that separates the different races are overcome. What better means is there to achieve this goal than regular friendly encounters of the youth of all countries to compare their strength and motor talents”.⁶

3. Translated as quoted in: Rauball, R. (1972) *Olympische Statuten*, Berlin, p. 20.

4. Translation of: Lenk, H. (1972) *Werte, Ziele, Wirklichkeit der modernen olympischen Spiele*, Schorndorf, p. 282.

5. Translated as quoted in: Mandell, R.D. (1976) *Die ersten Olympischen Spiele der Neuzeit*, Kastellaun, p. 89.

6. *Ibid.*, p. 80.

Though Coubertin's vision of an Olympic Truce and "world peace" is often seen as utopian hyperbole, his intention was always to set an example for international unity.

"To ask peoples to love one another is childish, to ask them to respect one another is no utopia, however, in order to respect one another one first has to get to know one another".⁷

Coubertin promoted the concept of an Olympic village as a meeting place where prejudice can be overcome, the knowledge of other cultures and peoples can be broadened, social barriers abolished, understanding promoted and bridges built.

As Avery Brundage said, "The Olympic Games are never able to prevent wars, however they can create a good example what they in fact are doing".⁸

Coubertin's vision survived despite many critiques and skepticism. Surprisingly in our age and time there have been various international efforts to uphold his ideals over more than a century.

Lately in its effort of promoting peace through sport the International Olympic Committee established the International Olympic Truce Foundation (IOTF) in July 2000 with the following objectives:

- to promote the Olympic ideals to serve peace, friendship and understanding in the world, and in particular, to promote the ancient Greek tradition of the Olympic Truce;⁹
- to initiate conflict prevention and resolution through sport, culture and the Olympic ideals, by cooperating with all inter- and non-governmental organisations specialised in this field, by developing educational and research programmes, and by launching communications campaigns to promote the Olympic Truce.

To meet its objectives the IOTF has established the International Olympic Truce Centre (IOTC) to promote a culture of peace through sport and to implement projects related to that culture.

In December 2005 the Global Millennium Development Goals and the Magglingen Conference both affirmed sport as a "beacon of hope" for peace building and development efforts throughout the world.

Today, 112 years after Coubertin, the second fundamental principle, as articulated in the Olympic Charter in force from 7 July 2007, is still as timely and relevant as ever: "The goal of Olympism is to place sport at the service of harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity".¹⁰

Nelson Mandela

Mandela has always been a patron of the Olympic ideals including the Olympic Truce and a strong supporter for sport and the Olympic movement.

In 1992 at the Olympic Games in Barcelona Nelson Mandela was present as South Africa returned to the Olympic Games after years of international boycott.

In 1997 he received the Pierre de Coubertin International Fair Play Award by the International Olympic Committee. Norbert Müller said at that occasion: "The Olympic ideal with its quest for peace became durably strengthened and made credible through your personal involvement. The International Committee for Fair Play thus honours today Mister Nelson Mandela as an exceptional example of a personality who has applied the principles of fair play to public life, principles which are the

7. Translation of: Coubertin, P. de (1966) *Der olympische Gedanke: Reden und Aufsätze*, Carl-Diem-Institut (ed), Schorndorf, p. 150.

8. Translated as quoted in: Lenk, H. (1972) *Werte, Ziele, Wirklichkeit der modernen olympischen Spiele*, Schorndorf, p. 113.

9. Factsheet Olympic Truce Update Feb 2007, IOC, Lausanne.

10. *Ibid.*

foundation not only of sport but also of all social engagements in which the dignity and worth of each and every person is respected".¹¹

On 12 June 2004 Nelson Mandela was one of 120 outstanding South Africans who were torch bearers of the Olympic flame as part of its relay across the globe. It was the first time that the Olympic Torch has been in South Africa on its ceremonial journey around the world to Athens.

On 15 June 2002 the Greek government extended a special invitation to Nelson Mandela to officiate at an Olympic Truce event in Athens where the former President of the Republic of South Africa, a Nobel Peace laureate and fighter against apartheid was honoured for his contributions to world peace. Mandela joined the dignitaries with his signature to expand and promote the idea of an Olympic Truce during Olympic Winter and Summer Games.¹² It was on this occasion that Mandela made the following speech:

"The Olympic Games represent one of the most evocative moments of celebrating our unity as human beings in pursuit of noble ideals. Paramount among those ideals is the quest for global peace. The Olympic Truce Initiative is a highly commendable effort to remind us of that objective behind the Olympic Games and to give concrete substance to the ideal of peace.... The world continues to be plagued by conflict, violence and war. We add our voice to those calling on all nations of the world to cease hostilities during the Olympic Games. And it is our wish that the period of cessation of hostilities be exploited by all to negotiate, talk and arrive at a lasting

peace. We must believe that as rational beings, it is eminently possible to settle our differences peacefully and through negotiations. It is for that reason, believing in the rational capacity of human beings that we publicly reaffirm our support for the Olympic Truce Initiative. Thank you".¹³

Coubertin's and Mandela's vision lead us to the question:

How can this vision be translated into community action today especially involving the youth?

Mandela's speech at the "Signatures for the Truce" event in Athens, Megaron, 19 June 2002 touches on the problems facing our societies and communities especially but not exclusively in the South African context.

"Sport, and the example and influence of leading athletes can make an impact in tackling some of our serious social problems. These include the restoration of the culture of teaching and learning in our schools, and the reintegration of the so-called marginalized youth into the mainstream of society. Likewise with the problems of violence and drug abuse. The Olympic Truce to be observed during the Olympic Games eloquently demonstrates the positive influence that sport can make. I heartily welcome the central themes of the Games: global peace; strengthening of family ties and general upliftment of young people. I know the message will touch a chord in all our hearts".¹⁴

The South African project outlined in the next section incorporates the idea of sport as a tool

11. Müller, N. (1997, representing the Board of the CIFP) Presentation of the Pierre de Coubertin International Fair Play Award to His Excellency Mister Nelson Mandela, President of the Republic of South Africa, June 25, 1997, http://www.sport.uni-mainz.de/mueller/Texte/MandelaRede97_II04.htm

12. Mail and Guardian Archive Online edition 24 March 2008, article of 15 June 2002.

13. Mandela, N. 15 June 2002, http://www.olympictruce.org/html/mandela_honor.html

14. *Ibid.*

for peace building driven by the spirit of Coubertin's Olympic Truce and takes it to the level of community action as suggested by Nelson Mandela.

But first let us put sport and Olympic Truce in the context of the South African situation.

Sport and Olympic Truce - the South African Situation

Sport can be seen as a reflection of society, its miseries and success stories, its socio-economic challenges and its values. While sport was divided through racial lines under South Africa's apartheid government, it continues to be an important element of the country's culture and historically played a crucial role as a dynamic part of civil society in the abolishment of the apartheid regime.

As early as the 1950's Black South African sport organisations were pointing out to the world that the racial exclusivity of White sport organizations violated the principle of equality as enshrined in the Olympic Charter.

At the 1953 IOC conference in Baden-Baden South Africa was excluded from the Olympic Games due to its Apartheid policy which included the complete racial (by law) segregation of sport in South Africa. This meant that South Africa was not present at the Olympic Games in Tokyo in 1964. After an IOC commission had visited South Africa, the country was allowed to take part in the 1968 Olympic Games in Mexico. This decision resulted in a boycott of many African countries and in the end over forty countries threatened to stay away from the Games. In

order to prevent this boycott the IOC reversed its decision and excluded South Africa again. South Africa was not allowed back to any Games thereafter. In 1976 for the Olympic Games in Montreal sixteen African States asked for the exclusion of New Zealand from the Games as it continued to keep sporting relationship with South Africa. When the IOC did not follow the request, twenty-two countries from Africa, Asia and the Caribbean boycotted the Games. This meant that in Montreal, compared with the previous Munich Games, thirty-four fewer nations and a thousand less athletes took part.

In the following two decades a whole array of factors forced the apartheid government to modify its stand on segregation: first the principle of equality with reference to race, religion or creed in international sport; second the great social importance of sport to "White" South Africa; and last but not least the effective campaign of the South African Council of Sport (SACOS) for the international isolation of South Africa's racially exclusive "White" sport associations.¹⁵

Subsequently in the 1980's and 90's the opposition against apartheid in sport had gathered enough national and international momentum to gain a victory over segregation in sport. In 1994 for the first time the new democratic Government's "(Draft) White Paper" on Sport assured access to sport to all sportsmen and women in South Africa regardless of their skin colour.¹⁶ "In few countries could institutions of civil society (such as sport) outflank and manipulate what appears to be a powerful state in this manner; in no other country, perhaps, could sporting institutions have played so large a part in forming the direction that the state would take".¹⁷

15. Keim, M. (2003) *Nation-Building at Play - Sport as a tool for Social Integration in Post-apartheid South Africa*, Oxford: Meyer & Meyer Sport (UK), Ltd, pp. 29-41.

16. DSR (Department of Sport and Recreation) (ed.), (1995) *White Paper (Draft), Sport and Recreation in South Africa. A National Policy Framework*, Pretoria, p. 2.

17. Allison, L. (ed.) (2000) *Taking Sport Seriously*, Oxford: Meyer & Meyer Sport (UK), Ltd, 2nd edition, p. 69.

South Africa returned to the Olympic Games in 1992, in Barcelona. The Olympic Movement was the first to welcome a non-racial South Africa, under the leadership of Nelson Mandela. Nelson Mandela was present at the 1992 Games in Barcelona and has been a strong supporter for sport and the Olympic movement.

In post-apartheid South Africa sport has been seen by politicians, sports officials and many ordinary people as a means to overcome race and class barriers and to forge social transformation, a national identity and development. The former Minister of Sport (and late Minister of Community Safety) Steve Tshwete, believed that "Sport exerts an immeasurable influence as a unifying force for reconciliation and for the process of nationbuilding".¹⁸

Over the years in the South African context Sport more than any other agency has played an important role in mobilising and educating people as it tries to provide a platform to unite people of different cultural, political and religious backgrounds. However, there are still many challenges and much remains to be done on grassroots level in the communities to create peace and intercultural understanding.

The Olympic Movement has been supportive of South Africa working towards these goals. At a historic meeting in Johannesburg on 24 May 2007, former President Mandela and IOC President Jacques Rogge discussed how sport can be used as a tool for the promotion of peace. In South Africa, "sport has contributed to changing the country into a Rainbow Nation", said Rogge... "The renaissance of South Africa through sport is a reality". Both Nelson Mandela and Jacques Rogge agreed that "Sport can facilitate dialogue between different communities and be a catalyst in our society". Jacques Rogge concluded: "Sports activities promote interaction, tolerance and the spirit of fair play,

and can help especially youngsters of developing countries in their daily lives, bringing them hope and educating them. If youngsters learn through sport to respect each other, they will be well equipped for their role in contributing to a better society".¹⁹

Whether sport can, in fact successfully play this challenging role and fulfill these ambitious functions depends to a large extent on the way in which sport is organised and presented. Sport programmes can take us forward as societies, but if not properly conceived, managed and assessed, can reinforce old prejudices, stereotypes and divisions. South Africa's past and present provides a unique and important context for this paper and for a better understanding of the potential role of sport in social transformation and peace building.

Context: South Africa - Current challenges

South Africa's transition to democracy has brought social and economic benefits to many of its people, with numerous untold advances having been made in bridging past divisions once entrenched by the apartheid system. Unremarkable for a nation in the infancy of democracy and experiencing multiple levels of rapid and sometimes overwhelming change, old and new tensions and inequalities contribute to high levels of conflict around issues ranging from employment, land, access to education and health care to the lack of adequate resources and facilities. While nations in transition face numerous conflicts particular to change, in South Africa the pre-1994 struggle to end apartheid has been replaced by a post-1994 struggle of non-governmental organizations and educational institutions to build a better society in part through conflict transformation and peace building initiatives. They are, however, faced by many challenges.

18. Keim, *Nation-Building at Play*, op. cit., p. 171.

19. Official Olympic website of the Olympic Movement: www.olympic.org

Fourteen years after the start of democracy in South Africa, despite important progress in some South African communities, poverty is still rife and the socio-economic conditions of the majority of the population are disappointing to many. Violent conflicts seem to be at the rise in South Africa, varying from intra-personal and inter-personal to intra-group and inter-group conflicts. The crime rate is rising with the majority of victims being children and women.²⁰ A social phenomenon factoring into conflict is the lack of togetherness expressed between different cultural groups that continues to typify day-to-day life in South Africa. "Conceptions of race and belonging are central both to the violence of South Africa's past and the relative peace of its present".²¹ Tolerance, mutual respect and understanding could hardly develop under apartheid conditions, and this mindset has to be established and developed through intentional efforts, which is a long and often difficult process as it includes healing, forgiveness, community leadership and the cooperation of many stakeholders.

There are no "quick fix" solutions for South Africa's problems. Coordinative and innovative approaches are needed to overcome the injustices and hurt of the past and facilitate healing and building of trust. Sport can be one of the tools which can facilitate the process and thus contribute to community development, social transformation and peace-building.

Translating Olympic Truce into Community Action in South Africa

Coordinated Approaches

In September 2005 the Nelson Mandela Foundation in corporation with the University of the Western Cape hosted the International Seminar on *The Role of Universities in Conflict*

Transformation Reconstruction and Peace-Building as part of the Nelson Mandela Seminar Series. Sixty-five representatives from eighteen nations, African and international universities, government and civil society involved in the field of conflict resolution gathered at the seminar to explore the role tertiary institutions can play in the area of conflict transformation and peace building in Africa and beyond.

At this gathering the idea for a network was born which includes members from tertiary institutions, government and civil society organizations who promote community development, peace building and social transformation. It was felt that these links were missing in the past in the field of peace building in the South African context but that they are vital for many bridge to be built in post-apartheid South Africa. The formation and work of the Western Cape Network for Community Peace and Development reflects the outcomes of the seminar. The Network members came up with a unique plan to involve civil society and university structures to look at sport a means for social transformation and peace building in the communities of the Western Cape. A Sport Committee of representatives from non-governmental organizations (NGOs), tertiary institutions as well as local government was formed as a subcommittee of the Network to examine the viability, possibility and challenges of operationalising the plan.

The Potential of Sport for Peace Building and Social Transformation in South African Communities of the Western Cape

The questions that lay at the heart of the numerous discussions that took place within the Network's sports committee: *Why sport for peace building and social transformation?* and *Why sport in the South African context?* As a result, the South African history and the history

20. Stoddard, E. Africa woman killed by partner every 6 hours-study, 24 May 2005, 11:14:00 GMT Source: Reuters.

21. Pillay, S. (2005) *The Radical Imagination of Peace: Belonging and Violence in South Africa's past and future*, ACCORD, Durban, p. 11.

of South African sport was looked at in great detail as the impact of both remains visible and palpable in South African communities and on the playing fields on a daily basis.

The vision of both Pierre de Coubertin, indirectly, and Nelson Mandela, directly, guided the work of the Network as the following areas where sport has a potential to make an impact on communities were identified:

- ❑ Sport as an activation and training tool;
- ❑ Sport as a means for fostering sportsmanship, friendships, citizenship;
- ❑ Sport as a means for social inclusion of marginalised groups such as women and the disabled;
- ❑ Sports as a means for empowerment and personal development;
- ❑ Sport a means for crime prevention;
- ❑ Sport a means for social transformation and reconstruction;
- ❑ Sport a means to improve infrastructure;
- ❑ Sport a means for social integration;
- ❑ Sport a means for peace building and democracy.

Community research²² revealed that, if administered properly, sport is seen as a potential and manifold benefit to South African communities.

These findings, which endorse Coubertin's belief in the value of sport, reappear in the

work of many international authors and sport and government agencies over the last three decades including Coakley,²³ Harms,²⁴ Vogler & Schwartz,²⁵ Jarvie & Maguire,²⁶ Swanepoel,²⁷ Allison,²⁸ The Magglingen Call to Action,²⁹ SDC,³⁰ Keim³¹ and Vanden Auweele et al (eds).³²

However, there is a lack of international, national and local research and qualitative and quantitative assessment to ensure that internationally stated social and transformational goals for sport, peace building and community development are met. In addition is my own critique about the lack of inclusion of civil society organizations and community members in research processes themselves.

Taking into account the outcomes and findings stated above, the Network embarked on a unique project to include civil society in the research process and to work in partnership with the University of the Western Cape in the planning, implementation, monitoring and evaluation stages of a holistic programme for children and youth from diverse communities. The Network named its programme *Sport for Peace*. Responding to the special interest of local youth and children in soccer, and in the light of the impending Soccer World Cup of 2010, the Network's sport committee decided to begin with soccer and thus the *Kicking for Peace Project* was inaugurated.

22. Keim, *Nation-Building at Play*, op. cit., pp. 197-211.

23. Coakley, J.J. (1990) *Sport in Society. Issues and Controversies: Intergroup Relations. Is sport a model of racial and ethnic harmony?*, St. Louis, 4th edition, p. 106.

24. Harms, H. (1982) 'Die soziale Zeitbombe ist noch längst nicht entschärft, zur möglichen Funktion des Sports bei der Integration der ausländischen Arbeitnehmer und ihrer Familien', *Olympische Jugend* 12, p. 7.

25. Vogler, C. & Schwartz, E. (1993) *The Sociology of Sport. An Introduction*, Prince Hall, New Jersey.

26. Jarvie, G., Maguire, J.A. (1994) *Sport and Leisure in Social Thought*, London and New York: Routledge, p. 2.

27. Swanepoel, H. (1997) *Community development: Putting plans into actions*, J.L. Van Schaik, Pretoria, South Africa, 3rd edition, pp. 2-10.

28. Allison, *Taking Sport Seriously*, op. cit., p. 53.

29. The Magglingen Call to Action (2003).

30. Swiss Agency for Development (SDC) (eds) (2005) *Sport for Development and Peace*.

31. Keim, M. (2006) 'Sport as Opportunity for Community Development and Peace Building in South Africa', In: Vanden Auweele et al (eds) *Sport and Development*, Uitgeverij Lannoo, Leuven, pp. 97-106.

32. Vanden Auweele et al (eds) (2006) *Sport and Development*, Uitgeverij Lannoo, Leuven.

In many ways, the *Kicking for Peace* programme finds its roots with young people from the disadvantaged areas included in the programme who approached NGOs to begin a soccer league. Parallel to these discussions between young people and their local NGOs, the Network was discussing the need for innovative tools to be used in community peace building. These Network discussions were an extension of the discussions held during the Nelson Mandela Seminar in 2005.

The Kicking for Peace Project

In August of 2006 the Network implemented its Sport for Peace Programme with its *Kicking for Peace Project*, a grass roots initiative involving civil society, the University of the Western Cape as well as local communities, local government departments and the City of Cape Town. The aims of the *Kicking for Peace* project are to promote peace, development and social transformation through recreational soccer training and soccer tournaments for boys and girls in various formerly segregated communities in the Western Cape where no or few extra-mural programmes or recreational activities are taking place and sport clubs are a rarity; to use soccer training programmes and tournaments as vehicles to teach life skills such as conflict transformation, communication, problem solving, leadership, health and well-being.

The overall objectives of the *Kicking for Peace* programme are:

- ❑ to provide soccer training for boys and girls and youth;
- ❑ to facilitate coaching clinics and training workshops;
- ❑ to link sport skills with an accredited life skills training;
- ❑ to promote health and well being in the communities by including workshops on TB, HIV and AIDS, obesity, nutrition and other pertinent topics;
- ❑ to empower and train youth and parents

from various communities in coaching, administration and life skills;

- ❑ to promote mutual understanding, joy for the game, teambuilding and fair play;
- ❑ to contribute to social transformation and peace building by creating soccer tournaments as multicultural contexts bringing together young people and their parents from various formerly segregated Western Cape communities.

Since October of 2006, around 1000 children, boys and girls aged 9-14, have been practising soccer every week in first five and now seven different communities in the Western Cape. The training has been conducted by young soccer coaches who are sport and recreation students of the University of the Western Cape (UWC). This involvement of young people has come with the assistance of the Network NGO's, UWC and with the support of the City of Cape Town and the Department for Social Services. During each school holiday a different community hosts a *Kicking for Peace* tournament for over 400 young people, inviting children and their families to cross formerly uncrossable community boundaries and learn something of each other.

The Kicking for Peace initiative is an example of a successful cooperation of multiple partners from civil society, government and a tertiary institution engaging with local communities and young people as soccer is successfully used as a tool for social transformation and peace building.

Research

The research project which accompanies the *Kicking for Peace* initiative aims at critically examining the potential role and use of sport as a local and global tool for conflict prevention, social transformation and peace building in the Western Cape, South Africa. With a strong developmental and cross-cultural emphasis, the project aims at promoting a holistic educational process which will generate greater aware-

ness and understanding of the complexities of using sport as a vehicle for efforts toward peace building and social transformation. The Network has envisioned the development of a participatory process of research and investigation that itself both involves Network members and includes civil society and community members in the research process, increasing their own capacity and capabilities at formulating and conducting research projects.

Research outcomes to date

The following needs were identified by the children, coaches and NGOs as outcomes of their evaluation of the programme:

- Food and drinks for the children, as many come without nutrition to the training due to their socio-economic circumstances
- Soccer kits and balls as well as soccer goals, as the equipment and the facilities in the communities are unsatisfactory
- Transport to the tournaments
- Multilingual coaches
- Honoraria and transport for the coaches.

Additional needs of the communities were identified in the evaluation research. These include the requests for:

- ☐ Coaching training for community youth
- ☐ Life skills and leadership programme
- ☐ Seminars and workshops on the role of tertiary institutions, government and civil society in using sport as a tool for social transformation and peace building and development.

Evaluation of the questionnaires filled in by 368 boys and girls aged 9 to 14 from the participating civil society organizations revealed that the majority of children are of the opinion that soccer can create friendships. However, they also acknowledged that it can create hostility within their families, circle of friends, within their communities and between communities.

Asked why they take part in the *Kicking for Peace* initiative, the young people answered:

I want to play with children from other communities
I like soccer and learning new skills
I represent my community
I like to teach others
It can help you to be someone one day
It will keep me out of gangsterism
I want more skills
I want to make my dream come true
It teaches me to be a good person.

Asked what they have learned about themselves by participating in the initiative, the young people said:

To learn to know one another
To respect other players and other people
Everyone is very peaceful when they play
How to communicate with other people
That I have a skill and I am good at it
Not to give up and endure
Trust and love
Discipline and dedication
I learned to respect myself and other children
To be peaceful and communicate with respect
Working like a team
To be a good human being.

The questionnaires also showed growing awareness of the role sport can play in the life of the individual and the community which is summarized in the groupings below.

a) Sport and soccer initiatives are communal programmes, programmes which create joy and bring us closer together, programmes where individuals and groups from all parts of society and from all parts of communities can contribute, feel proud, accepted, respected as equals and play on the same team.

b) Any joint community initiative requires trust and relationship building. The likelihood of any success is reduced in the absence of a minimum of restoration of relationships in a community.

Empathy and understanding, moral outrage or remorse is often not sufficient to restore the basis of a sustainable co-existence between fragmented communities.

c) Personal and communal relationships take time to restore and develop. They are dependent on trust building, barriers of separation being removed and people getting to know one another.

d) If appropriate, well established and participant related mechanisms are put in place, soccer seems to be a unique tool to assist people to get to know each other better and can certainly be a healthy recreational activity for youth.

In the beginning of the programme the children and youth advocating for a soccer programme came from different and formerly segregated communities. They had little or no interaction with each other, but they all shared a common dream - soccer. The *Kicking for Peace* programme has been a dream come true for many of the youth, allowing them to participate in regular training sessions and tournaments, giving them a break from the difficult socio-economic circumstances and tensions they experience in their communities. *Kicking for Peace* has allowed them hours of joy, the experience of teamwork, interaction with new friends from different communities, something to belong to without joining a gang and a positive alternative to boredom and drugs. The programme's participatory evaluation research indicates that through their participation in the *Kicking for Peace* Project, young people not only got to know others but also learned to respect each other and in the process of doing so, learned positive things about themselves. They strengthened their own self-respect, respect for others, trust, love, dedication and endurance. It seems as if the concrete benefits and changes regularly experienced by participating young people are enough to sustain interest in the programme, with the number of youth and com-

munities interested in participating in the programme constantly increasing.

In an effort to address the issue of sustainability of coaches' skills and training, the Network has held its first coaching workshop. It took place in the beginning of September 2007 for 30 potential soccer coaches from all participating communities, parents and teachers and was accredited by SAFA, the South African Football Association. The participating civil society organizations were asked to identify four to five youth, parents or teachers who are actively involved in the community of the NGOs or in youth projects to participate in the three-day coaching workshop. The successful participants are now expected to serve a minimum of 30 hours in their NGOs or CBOs (community based organization) before they can apply via their NGOs or CBOs for the follow up coaching course.

This programme has shown that translating Olympic Truce into community action is not a myth but can be a reality if certain factors are taken into consideration.

Conclusion

The need for peace building and community development in South Africa, all of Africa and the world is as great as ever. Initiatives and efforts of NGOs, CBOs, tertiary institutions and government departments dealing with conflict resolution and community peace building are numerous and wide ranging but often not coordinated. This paper has described a model with a difference, a South African model of a university-civil society collaboration using sport as a tool for peace building and community development in the true visionary spirit of both Pierre de Coubertin and Nelson Mandela. The strength of this collaboration lies in its common values, regular exchange, mutual assistance and joint coordinated initiatives as a Network and in its strong belief in sport as a tool for so-

cial encounter, mutual understanding, community development and peace building.

The Network's *Kicking for Peace* initiative, with its specific focus on youth, can be regarded as an important way forward towards addressing the needs of many organizations in the field of conflict resolution, peace building and development in a creative and collaborative manner. Moreover, the evaluation and assessment of the project features an innovative participatory approach. Continuous participatory research will remain a core component of the programme and had been identified by the Network as necessary to assess how recreational sport at community level can be used effectively for development, reconciliation and peace. Community ownership and multi-stakeholder collaboration in the management, implementation and assessment of the programme remain vital elements.

It is my hope that the Network for Community Peace and Development and the *Kicking for Peace* initiative will have a multiplier effect - that other provinces and countries will undertake similar initiatives so that an international platform can be created to exchange and discuss good practices and challenges in the field. In this way new strategies addressing peace building and developmental issues such as sport hold within them the potential of influencing policies and thus expanding the frontiers of conflict transformation and peace building throughout Africa and beyond.

South Africa's Archbishop Desmond Tutu maintains that:

"Through properly organised sport we can learn to play together with respect and with laughter, we can learn to all be on the same team and in the process we can contribute to building a new South Africa that is a just nation for all".³³

Kicking for Peace extends Coubertin's vision of Olympic Truce and joins together with Nelson Mandela in calling on the world to create peaceful communities. *Kicking for Peace* is a grassroots sport initiative that is, in its very essence a peace building initiative.

I would like to conclude by saying that if mechanisms are put in place, sport has the potential to contribute powerfully to a better world. We have to start a coordinated approach in our communities. Peace-building at home is a prerequisite for peace-building internationally. After all is this not our goal?

Sport can be a tool to achieve this vision. Coubertin believed in this vision his whole life and so does Nelson Mandela who maintains:

"Sport has the power to change the world, the power to inspire, the power to unite people in a way that little else can... sport can create hope... it is an instrument for peace".³⁴

Recommendations

Finding peace in our world will take a joint Olympic effort. It is not simply a job for our leaders or for experts or professionals. Olympians come from the ranks of the communities throughout the globe. They show us the possibility of the human body, mind and spirit. In the same way we all could strive to become "Olympians for Peace".

I therefore suggest an international movement that mobilizes troubled communities to put down their weapons of conflict and take a stand for peace by taking the ideal of Olympic Truce to the community and thus developing a global Olympic Truce movement at community level.

33. Tutu in: Keim, *Nation-Building at Play*, op. cit., p. 1.

34. Mandela, N., 6 April 2005, <http://www.london2012.com/news/media-releases/bid-phase/nelson-mandela-endorses-london-2012.php>

Communities that suffer from any form of conflict - be it intra personal, interpersonal, inter group or intra group - should embrace the idea of Olympic Truce. We should use the inspiration of Mandela and Coubertin to enact the Olympic Truce in our communities and in this pause of our conflicts with one another and see if we just might be able to fashion a way forward to a better more peaceful, more respectful and more caring world. Peace includes jus-

tice, forgiveness and healing - and sometimes healing what should have happened many generations ago.

Let this be a call to act for peace, a call for Olympic Truce, for mobilizing communities. Peace begins with each one of us, and Coubertin still holds the power to inspire us to reach for peace as Nelson Mandela has been doing and continues to do in South Africa and throughout the world.

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DANIEL GOUNARIDIS - *Still Lives*, 1987, charcoal and crayons, 96x154 cm

Can Olympic Education be among the Peacemakers?

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Part I

Are we facing a crisis of (Olympic) values today?

1. *The ruins of past ethics?*

For the ancient Greek philosophers, physical beauty, strength and health were not the only attributes men and women should have. Only when combined with moral virtues did they create a well-balanced human being - the ideal known as *kalos kagathos*. Over the centuries our civilization has developed these moral experiences into a concept of cultural human-to-human standards that is now called fair play. But it took us ages to get there.

Fair play, a cross between the moral values of Roman elite military troops and classical Greek *arété*, goodness, spread all over Europe in the Middle Ages, in the wake of the Roman Conquest. There was also the Celtic of *fir fer*,¹ respect for another human being, a moral tradition with its roots deep in the Christian faith and with the added impetus of religion. This gave human relationships a new dimension, one that was needed in the fray of intensely challenging situations. (We might think of the battles of King Arthur's Knights, to which Shakespeare was later to return).

In his paper *The Classical Greek Ethics of Competitiveness*, Sichrolo argues there was no such a thing as individual ethics in ancient Greece. It was left to Christianity to make moral awareness an important issue. In Greece ethics was considered in terms of the community and not on the level of an individual. A person (a citizen) fitted into a social system, the *polis*. So classical Greek *arété*, "goodness" in a general sense, was perhaps what was good for the community rather than for an individual.

At almost the same time in history Celtic power in Europe was spreading. The oldest Celtic written documents show that a sense of individual pride and noble behavior was already familiar in the British Isles. In the Old Celtic *Fenian Cycle* and *Ulster Cycle*, we come across a phrase containing *fir fer*, something not unlike today's "fair play" code of behaviour. Warriors were meant to be brave, loyal, and generous.

It was in the third century AD, Celtic culture and tradition came up against the Romans, even as Gallienus' elite troops were distinguishing themselves from the ordinary masses of plebeian soldiers by constructing moral standards on and outside the field of battle. These ethical principles went all over Europe with the Roman army elite, mainly young aristocrats and

1. Lipoński, W. (1996) 'Celtycka geneza brytyjskiego fair play', (In:) Z. Żykowska (ed.) *Fair Play, Sport, Edukacja*, PTNKF Warszawa, pp. 61-75.

patricians. When the Romans left, Britain was occupied by the Anglo-Saxons and it was probably because of the Celts' frustration that the great legend of King Arthur was created. This legend, more than any other, helped form the fair play code of behavior, by describing and promoting specific kinds of behavior during the fight. It may well have been from this legend of the Arthurian Knights of the Round Table that Europe gained an understanding of the term fair play, which occurs across Europe in many different languages (in French, in English, and principally of course in Latin). Many of the medieval adventures described in our various written sources were influenced by the chivalric morality of that legend.

The presumption is that after the Roman conquest, when Celtic rule was confined to the British Isles, there was a blending of Roman military ethics, Christianity, and the pagan Celtic moral tradition, that was later to result in what is the most valuable concept in sport today: fair play, one of the great discoveries of European ethics, even if it was among those universal ideas that must also have been known to cultures in other regions of the world.

One of the greatest achievements that only humankind could make was a shift from a primitive type of existence, common to the pre-civilized (or biological) world as a whole, and based on the natural instinct for survival, to the well-established and universally respected regulations that now govern almost every sphere of life, including above all sport. No other domain of human activity, across cultures and nations, can show values as outstanding as those of sport, both in theory and in practice. But to anyone concerned about the state of humankind, the severing of sport from sport values is a danger signal. We should ask ourselves if this process has gone too far; if it has slipped beyond our (moral) control.

It is here that Olympism can help us rebuild,

through moral and cultural education. Olympism is one of the fundamental cultural achievements of human civilization. It is an abstract (philosophical) concept operating at two levels, both equally important. One is a traditional system of values and ideals recognized and accepted for many centuries, a lasting cultural achievement, in other words, of human civilization. The other is a system of different but widely accepted values - accepted especially by athletes and the young, but also by spectators - which offer an ideal starting point for a global education based on Olympism.

Lately the concept of Olympism has been endangered by negative influences, among them legal discrimination, the syndrome of "winning at all costs", active approval of aggression, and dependence on politics and the media. Growing ignorance of the fundamental rules of life has led to decreased respect for others and their work. The right of the individual to be "different" has been denied. There is more dishonesty about, and people are less responsible about their own lives and the lives of others. Two things are to blame: natural (biological) selection, and educational ignorance and incompetence.

This is where Olympism can make a big contribution, through Olympic pedagogy and education. For Nissiotis, "Olympic education has to face here one of the most difficult problems today. The difficulty is that one cannot and should not, in the name of ancient philosophy and Coubertinian thinking, oppose this philosophical development or defend Olympism and its spiritual value. Apart from the fact that, tactically, this would have been a serious error, the nature of Olympism as an ideology is beyond all kinds of political or economic ideologies or schools of philosophy. The value of the Olympic Movement and Olympic education consists precisely in the fact that it is never against anyone who is of good will and works in the service of humanity and its progress both

in the intellectual and material aspects of human existence".²

The situation in Olympic sport is changing dramatically today. A new vision of sport is being broadcast to all parts of the world and is being watched by millions of passive, unreflecting spectators. Research suggests that the main source of information about sport for 70 to 85% of all children and for almost 80% of teenagers is the media (TV, the Internet, the Press). Only 15% mention sports clubs and only 5 to 10% mention school as a source of information.³ Are the media ready to create a positive picture of sport - sport in an educational sense, as Pierre de Coubertin originally wanted the Olympic Games to be?

2. Educational crisis as a side-effect of loss of values - the world through a social lens

Social changes demand constant adjustments to educational systems. New strategies need to be employed with great flexibility and interchangeability. Growing concern for environmental protection calls more for collective than for individual action, more for co-operation than for competition. Though most of the recent ethical intervention programs are based on models of physiological and behavioral change, societal factors - the setting approach, where physical activity is integrated into normal daily living - are becoming more and more important for the community.

In most developed, and indeed in most developing countries, what we are seeing is, unfortunately, a crisis in education. This is not simply a crisis within systems, it is a crisis of traditional cultural upbringing, and is therefore

parental as well. Is the root cause globalization, the generalization of all social and economic processes? Or is globalization just a side-effect of media power? Are the media - TV, the Internet, radio - now running the world - spinning the economy, creating pop culture, and hyping fashionable sports? To take just the latest example, there is a new TV show called *Kids' Nation*. And if this is how things stand, who is to say what is right and what is wrong?

Because there are hundreds of media broadcasters, operating via more numerous means of telecommunication than ever before (nets, satellites, cable TV), and all with different objectives, there are bound to be clashes of individual interests. This is perhaps normal for a free-market system, where the strongest contenders dominate the others. But is it normal for a transitional situation in values? Pluralism is a good thing in business (it gives the customer a wider range of choice), but is it such a good thing in education? Too large a number of value systems - some devalued, others bucking a social trend or being hyper-orthodox, destabilize "traditional values" and create a chaos of values.

To look first at the situation of the individual in society today. What is he or she like? Here are the most characteristic features:

- 1) A strong drive for individual freedom. This is more "freedom from" (personal problems, problems of others, as in the case of the American 'I'm fine' lifestyle; authorities, values, all deeper feelings) than "freedom for" (choice of value system, authorities, faith).
- 2) Loneliness. This especially affects children. It is due to the pace of modern life. Parents are too busy working overtime to introduce

2. Nissiotis, N. (1981) 'Problems of Olympic education as seen through the work of the International Olympic Academy', *Report of the 20th Session of the International Olympic Academy*, Olympia, Greece, p. 47.

3. Żukowska, Z. (1996) 'Wychowawcze funkcje idei fair play w sporcie dzieci i młodzieży', (In:) Żukowska, *Fair play, sport, edukacja*, op. cit., pp. 167-169, Umiastowska D. (1999) *Styl życia, wiedza o olimpiźmie i sprawność fizyczna szczecińskich uczniów*, Uniwersytet Szczeciński, Rozprawy i Studia, Szczecin, and Bronikowski, M. (2006) 'Achievements in teaching Olympism in Polish Schools', *Research Yearbook - Studies in Physical Education and Sport*, Gdańsk vol.12, no 2, pp. 184-190.

their children to the world of values. This could be called a generation value gap.

3) Rebelliousness. The revolt is against most social effects. It stems from not understanding and from misinterpreting the social and cultural mechanism of a world that is rejected. The outcome is frustration, aggression, and violence.

The cause is in some extent an observable weakness of educational systems (upbringing):

- Lack of theoretical and methodological competence in planning, organizing, monitoring and evaluating pedagogical effects - the result being an autocracy. Most of the teaching professions handle the teaching and learning process inefficiently. Classroom organization is bad, tasks are repetitious, knowledge-based teaching overwhelms experience-based learning, no life skills are taught, and there is use of compulsion and reinforcement.⁴
- Lack of perseverance in controlling pupils' achievements. There are no challenging tasks, no immediate monitoring or checking of achievements, no encouragement of self-controlling and self-developmental skills.
- Lack of training in critical thinking. Because they do not encounter experience-based situations, students do not arrive at self-autonomy and cannot develop an inner-directed personality.⁵ So, we have "other-directed" people waiting to be told what to do, when to do it, and how.

We can identify at least some of the causes of this situation:

- The school fails to deliver appropriate moral education. (Physical education is not enough). Individual patterns of moral reasoning are generated spontaneously, in and by interaction with the social environment. If pupils do not get this, they will have no chance of developing any degree of moral consciousness.

- Parents do not have the *know how*. (Or if they do, they do not have the time). We might well ask, why, during their own schooling, were they not taught the proper pedagogically-based skills to bring up a family?

- Consumerism and an intensely competitive life-style of life arouse expectations of wealth that the individual is unable to fulfill. Disgruntled because she or he cannot acquire this wealth, which looked so easy on telly, the individual develops deep-seated frustration, or even aggression. Conversely, when institutionalized forms of social life fall apart (a class system disappears, the traditional family is devalued), the individual has to "look after Number One", exclusively.⁶ So, where do the Internet, TV and the tabloid newspapers stand in this process of creating value systems? Are they not now more powerful than either the school or the parents? Or do they just sell "news", without educating?

The effects of this crisis can already be seen in the schools. Some types of lesson generate conflict situations more easily than others (fig. 1). It seems, for instance, that aggression increases with competition in games and sports, an impression supported by research.⁷

4. Masthoff, R. (1981) *Antiautoritäre Erziehung*, Darmstadt.

5. Riesman, D. (1953) *The lonely crowd (A study of the changing American Character)*, Doubleday Anchor Book, New York.

6. Speck, O. (1997) *Chaos und Autonomie in der Erziehung*, Ernst Reinhard Verlag, München.

7. Shields, D.L., Bredemeier, B.J.L. (1995) *Character development and physical activity*, Human Kinetics, USA, and Bronikowski, M., Biniakiewicz, B., Mroczkowska, M., Grześkowiak, E. (2006) 'Conflictive behaviours during physical education classes in Poland', *Physical Education and Sport*, 50, pp. 108-112.

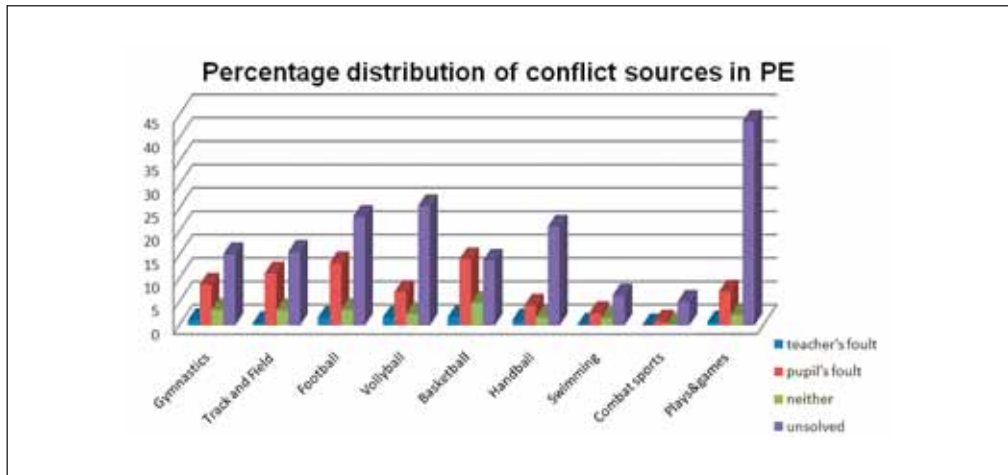


Fig. 1. Percentage distribution of conflict sources in various types of physical education lessons.⁸

But there are behavioral problems outside the school as well. Some places and situations are more likely to initiate uncontrolled misbehaviors: competitions (matches, sport events), public gatherings (music concerts, unauthorized protests), informal subgroup meetings (in streets, parks and recreation areas). We can also observe group-conditioned behavior (examples of easy getaways without punishment, minimum chance of being caught after misbehavior, peer-group pressure). Any confrontation brings a clash (racial, religious, political and even sexual) between opposite points of view. The clash tends to go to extremes in almost every case. This is partly the result of insufficient knowledge, skills and personality to put forward one's own point of view. It may be a lack of ability to argue persuasively, or it may be a failure to consider the viewpoints of the other person, things that are not necessarily learned either at school or within the family. No wonder then that there are already side effects of the crisis in values and education,⁹ including:

- aggression leading to verbal, physical, sexual abuse involving peers or teachers;
- destruction of public and personal

property (vandalism);

- uncontrolled misbehavior in public (hooliganism);
- mugging, shoplifting, housebreaking (criminal behavior);
- peer-subgroup morality (no hierarchy of values leads to quasi-criminal morality).

3. Do Olympic values mean anything to young people any more?

Until quite recently the strength of the Olympic values was confirmed in various historical and social contexts because Olympic values represent cognitive transformation of universal societal needs (peace, love, equality, forgiveness, care). But the process of value formation has lately been getting out of control. A value is, according to Rokeach, "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence".¹⁰ Values are the most critical component of the human motivational system, and they are culturally universal. We shall now present Rokeach's classification of values:

8. Bronikowski et al., 'Conflictive behaviours', *op. cit.*

9. Speck, *Chaos und Autonomie in der Erziehung*, *op. cit.*

10. Rokeach, M. (1973) *The nature of human values*, Free Press, New York, p. 5.

	Instrumental	Terminal
Personal	Competence values (ambition, intelligence, logic)	Personal terminal values (inner harmony, prosperity)
Social	Moral values (forgiving, helping, loving)	Social terminal values (equality, world peace)

Fig. 2. Classification of values.¹¹

Value processes are described by Rath¹² as follows:

“Values are based on three processes: choosing, prizing and acting. Choosing should be based on freely action, from alternatives, after thoughtful consideration of the consequences of each alternative”. Prizing will require cherishing, being happy with choice, willing to affirm the choice publicly. Acting is “doing something with the choice, repeatedly, of some pattern of life”. What then are the effects of value processes in the educational reality of schools today?

3.1. Findings from various studies on Olympic value processes

There have been a number of studies on the Olympic values today. The specimen results which we present below for the five universal values are from research in Europe but are probably very representative.

1) Respect for other human beings (for their beliefs, race, and gender)

□ 10% of adults saw moral deprivation in

sport and 26% of adults thought that health is at risk in sport.¹³

□ 65% of adults associated the Olympic Games with nationalism and hatred.¹⁴

□ 30-40% of young people of both genders from five EU countries (Czech Republic, Finland, Germany, Estonia and Hungary) believed that “if your opponent plays unfairly it is acceptable to pay him back in the same kind”.¹⁵

2) Respect for another's work and efforts

□ 28% of those young people questioned, in the age group 12-15, believed that sport glorifies only the best and eliminates the weakest.¹⁶

□ 50-70% of young people of both genders from four EU countries (Czech Republic, Finland, Germany, Estonia and Hungary) thought that in some sports an athlete cannot avoid the opponent.¹⁷ With the exception of girls in Germany, an almost identical percentage believed violence is integral to some types of sport.¹⁸

3) Respect for the rules

□ 50% of pupils in the age group 12-15

11. Rokeach, *The nature of human values*, op. cit.

12. Rath, L., Harmin, M., Simon, S. (1966) *Values and teaching*, Charles Merrill Publishing, Columbus.

13. Derbich, J. (1999) ‘Przygotowanie do wyboru wartości poprzez uprawianie sportu’, (In:) Z. Dziubiński (ed.) *Wychowawcze aspekty sportu*, Salezjańska Organizacja Sportowa, pp. 143-149.

14. Dąbrowska, A. (1994) ‘Sport i idea olimpijska w świadomości i życiu studentów’, (In:) J. Lipiec (ed.) *Logos i etos polskiego olimpizmu*, AWF Kraków, pp. 325-331.

15. Talema, R., Naul, R., Nupponen, H., Rychtecky, A., Vuolle, P. (2002) *Physical Fitness, sporting lifestyle and Olympic ideals: cross-cultural studies on Youth Sport in Europe*, Verlag Karl Hofmann, Schorndorf, Germany.

16. Derbich, ‘Przygotowanie do wyboru wartości poprzez uprawianie sportu’, op. cit.

17. Talema et al., *Physical Fitness, sporting lifestyle and Olympic ideals*, op. cit.

18. *Ibid.*

would be prepared to condone (or even resort to) doping and rule-breaking if it meant winning an Olympic medal.¹⁹

□ 62% of 16-year-old boys and 55% of 16-year-old girls said that in a sporting situation in school physical education they would argue when penalized. Though 45% of boys and 59% of girls recognized arguing with a referee as misbehavior, 34% of boys and 43% of girls would still do so if they were losing.²⁰

□ In Estonia 40-50% of young people believed that it is acceptable to try to "bend the rules". The percentage is however lower in Finland, Germany, Czech Republic and Hungary.²¹ It would be worth investigated why this is.

4) Respect for other cultures and traditions

□ 25% of 16-year-old boys and girls did not agree that the Olympic Games promote the cultures of other nations. 70% of boys and 75% of girls agreed that the honor of representing one's country is the motive for participating in the Olympic Games.²²

5) Respect for fairness

□ 80% of the young people questioned described themselves as "flexible" in social life. But 70% resolved the problem of responsibility by putting their own needs and potential benefit first²³ - moral relativism.

□ 43% of the 16-year-old girls and 55% of the 16-year-old boys questioned could not explain

the term "fair play", could not see any connection between it and the Olympic Games, and were unable to give an example of it.²⁴

□ Only 30% believed in "fair play", and only 15% in honesty in sport.²⁵

□ 25% of youth thought that the Olympic Games do not help to promote fair play.²⁶

A key factor in familiarizing children to the concept of sporting rivalry, whether with or without the concept of "fair play" attached, is media coverage, especially on TV, which transmits sporting events to millions of viewers. Results from research in Poland are presented in Table 1, and they indicate the most influential sources of information.

In today's sports competitions we often observe aggression and hatred, and there are cases of doping among the most outstanding sport heroes. This is the reality. But children are unaware of it unless we draw their attention to the fact that these sporting moments are morally questionable. Participation of children in sport should be based on ideals and supported by quality education. Children need to learn to co-operate before they can begin to compete with each other, and it is the teacher's job to give them the chance to do so. Co-operation in a difficult situation requiring common physical effort and abiding by the rules, initially in friendly play, then later on in competition, can give a child a way of developing emotional and moral awareness, if provided in a morally challenging context.

19. Umiastowska, *Styl życia, wiedza o olimpiźmie i sprawność fizyczna szczecińskich uczniów*, op. cit.

20. Bronikowski, M. (2003) 'Perception of sport-based moral values in Polish pupils aged 12-16', *Gymnica - Acta Universitatis Palackianae Olomucensis*, Palacky University Olomouc. vol. 32, no. 2, pp. 29-33.

21. Talema et al., *Physical Fitness, sporting lifestyle and Olympic ideals*, op. cit.

22. Bronikowski, 'Achievements in teaching Olympism in Polish Schools', op.cit.

23. Żukowski, R. (1996) Młodzież wobec wartości fair play, (In:) Żukowska, *Fair play, sport, edukacja*, op. cit., pp. 156-166.

24. Bronikowski, 'Perception of sport-based moral values', op. cit.

25. Derbich, 'Przygotowanie do wyboru wartości poprzez uprawianie sportu', op. cit.

26. Żukowska, 'Wychowawcze Funkcje idei fair play', op. cit.

Age category	Media - television radio, press	Other sources - school, club, parents	Research
Children	84% - television 33% - press	16% - coach	Nowak, 2000
	70% - television 30% - press 20% - radio	30% - parents 12% - coach 10% - school	Bronikowski et al, 2006
	50-67% - television 32-45% - press 25-38% - radio	28-37% - parents 10-17% - coach	Umiastowska, 1999
Teenagers	31-46% television	70% - club/coach school section/teacher 7% - parents 5% - school	Żukowska, 1996
	83% - media		Dąbrowska, 1994

Table 1. Findings from various researches on the sources of obtaining Olympic values.

Part II

Olympic education as an educational remedy for social crisis

1. Strategies for Olympic Education - cognitive learning, kinesiology, or aesthetic development?

So as to influence moral development deliberately, there need to be systematically organized programs with real-life dilemmas, and processes and curricula based on a model of moral development, both in theory and in practice. Olympic Education can do this job. It can give PE teachers a context and a route to a number of important aims relating to moral education:²⁷

- ❑ Furthering their traditional concern for the whole of the person whilst working at the levels both of activity and ideas (because the practical work can be seen as a kind of laboratory for value experiments);
- ❑ Demonstrating coherence between approaches to practical and theoretical work (because the physical activity is designed as an example and exemplar of the ideas in practice); and

- ❑ Exploring with students in the senior years the ideas that were implicit in their work in their junior years (because the practical work encapsulating the values and ideas can be taught well before the children are old enough to grasp the full intellectual content of the ideas).

Unfortunately, the natural enjoyment of physical movement is overtaken by such attractions of the modern life style as computers with free access to the Internet from millions of hot-spots and cafés, or mobiles that allow you to watch movies and TV and listen to music in mp3 format. Consequently, in creating an educational resource that will compete with other attractions it is important to rely on professional skills and know how. These will come from co-operation between specialists in different educational areas: pedagogues for various subjects, curriculum specialists, experts in movement and kinesiology, and art and visual effects designers, to make education comprehensive to other attractions. There is also the question of

27. Parry, J. (1998) 'Physical Education as Olympic Education', *European Physical Education Review*, vol. 4, no 2, pp. 56-69.

how one teaches the Olympic principles, who is doing the teaching, and what the aims are.²⁸ Teaching Olympism calls for good strategy - not (or not only) a marketing strategy that "sells" Olympic resources, but a didactic strategy with lasting effects on the student's moral and social development.

In our view educational strategy has to be a set of complex cognitive operations, with a knowledge both of the content and of the context in which educational interaction occurs. Age-related cognitive development, socio-cultural setting, educational experience and background (the educator's just as much as the student's), access to available educational resources and funds: all these have a part to play in the program if a lasting pedagogical effect is to be achieved. Equally important is the methodology used. Most teaching methods can be described as either direct or indirect:²⁹

- In a direct methodology, teaching is normally explicit, and is broken down into single steps and closely monitored. It is regarded as a more teacher-centered approach, with a "transmission" term, rooted in behavioral and information-processing theories of learning.
- An indirect methodology involves larger chunks of content, and a more holistic approach. It is associated with student-centered teaching methodologies, with roots in cognitive strategy orientations that emphasize the role of perception and social learning theories of learning.

The difference between the two approaches

is obvious once we ask the following questions:

- 1) What kind of learner engagement and cognitive processing is necessary for learning to occur?
- 2) How much information does the learner need about the content?
- 3) What is the appropriate size of the "chunk" of content that the learner should handle at one time?
- 4) Is learning an independent process or a social construct?

Teachers generally assume that the outcome of a teaching process depends on the teaching strategy and methodology used.³⁰ However, there are other factors determining the teaching/learning process. These include level of processing (level of conscious awareness or unconscious level); teaching styles; whether the teaching is direct or indirect; the size of the educational "chunk"; and environmental conditions. Traditional school teaching, direct-style, is challenged by new constructivist and socially based theories.³¹ Constructivists arguing for student engagement are basically convinced that this will bring cognitive and affective involvement. But can we assume that the learning process is occurring at a suitable level of processing? And what is an "appropriate" level of processing? Practicing basic motor skills does not call for a high level of processing. Repeating the same exercises over and over again may even worsen the learning process. Pupils quickly get bored repeating simple tasks without any emotional or intellectual involvement. This may sometimes be a prime cause of frustration, leading to conflict situations and aggression inside and outside the classroom.³²

28. Nissiotis, 'Problems of Olympic education', *op. cit.*

29. Rink J.F. (2001) 'Investigating the assumptions of pedagogy', *Journal of teaching in physical education*, 20, pp. 112-128.

30. *Ibid.*

31. Bunker, D., Thorpe, R. (1982) 'A model for teaching games in secondary schools', *British Journal of Physical Education*, 13, pp. 5-8, Chandler, T., Mitchell, S. (1991) 'Reflections on models of games education', *Journal of teaching in physical education*, 14, pp. 467-477 and

Siedentop, D. (1998), 'What is sport education, and how does it work?', *Journal of Physical Education, Recreation and Dance*, 69 (4), 18-20.

32. Bronikowski et al., 'Conflictive behaviours', *op. cit.*

Whether a conscious level of processing, via task engagement and challenge, would involve students and carry them beyond the frustration that so often leads to aggression is uncertain, but it seems worth investigating it in depth in relation to the intensity loads of different types of physical education lessons.³³

To make learning meaningful, integrated and transferable to social life out of school, teachers need to consider not only the content and organization of a lesson, but also their cognitive strategies. They also need to use some universal skills, the “life skills”. Binder³⁴ indicates some factors determining whether an educational resource material can successfully be used by teachers: curriculum fit (flexibility to fit into the school curriculum), design (attractive, user-friendly, well-designed graphics, formatting, and illustrations), promotion (the teacher's awareness of the area, promotion workshops). It also needs to be adjusted for age. The early stages of education call for role-play, to provide children with opportunities for adjusting to different issues from various perspectives, and identification, in which values are represented by role-models. Later on other strategies, such as problem solving, dealing with a moral dilemma, analogy strategies or team cohesion building strategies, can be used equally effectively. All of these are intended to develop real life skills such as the ability to cooperate, the ability to face and solve problem situations, assertiveness, leadership skills, and winning or losing gracefully.

Understanding basic pedagogical and moral approaches will help teachers (and educational designers) avoid some primary pedagogical

mistakes. For example forcing cooperation tasks too early on children, when they are at the ego-centric stage of moral development, will probably have little result. But introducing it as a preparatory task for team work will enable children to be sensitive to the needs and feelings of others and thus will hopefully help them pass from egocentrism to the next stage of moral development, conventionalism.

It seems that the development of pupils' metacognitive ability is one of the major influences decisive whether a particular cognitive strategy and its use will be efficient, for instance whether a holistic or an analytic cognitive style should be used and whether the style dimension should be verbalized or imaginary.³⁵ However, it will also be a teaching style playing a crucial role in educational effectiveness of development of moral and social values. We need to remember that direct instruction style (teacher-centered) is usually associated with “transmission”, while indirect methodologies are more holistic in approach and content (the constructivist perspective). First will come the more behavioral and information-processing based theories of learning, second will come the more cognitive strategies, emphasizing the role of perception and social learning theories. Constructivist theories of learning emphasize that learners learn more and better if encouraged to find their own way through tasks, rather than being given explicit detailed information on how the task is to be accomplished.³⁶ But it is not only knowing how and why something works. A potential educator (and also a designer of educational tasks) needs besides to have a general idea of how to develop an ap-

33. Bronikowski, M. (2005) ‘How much physical activity a week to improve the health-related fitness of Polish schoolchildren?’, *Physical Education and Sport*, 49, (3), pp. 219-223.

34. Binder, D. (1993) ‘Teaching fair play in schools - a model for successful pedagogy’, Paper presented at the 1st Joint International Session for Officials of Higher Institutes of Physical Education, International Olympic Academy, Olympia, Greece.

35. Luke, I., Hardy, C.A. (1999) ‘Cognitive strategies’, [In:] C.A. Hardy, M. Mawer (eds.) *Learning and teaching in Physical Education*, Routledge Falmer, London, pp. 59-81.

36. Rink, ‘Investigating the assumptions of pedagogy’, *op. cit.*

appropriate pedagogical content (the concept and the tools). The teacher must know how the student can develop her or his morality from one stage into another. It is impossible for the teaching/learning process to be based on a sense of duty; it must come from sensitive consideration of some possible course of action and of the side effects for all concerned, so that a solution to a moral dilemma can be arrived at autonomously. Some simple reactions and skills can be learnt just by watching others, but advanced moral skills cannot be learnt by a mixture of trial and error and watching. Nor can a moral rule be learnt by verbalized techniques only. A child has to understand its application in a variety of situations. Resource teaching materials can certainly serve as reinforcement, but educational (and especially moral) development requires learning processes to occur in the most controlled way possible.

As a basis for the framework, the educational designer (or teacher) will need a model of moral development. Rest³⁷ suggested that moral behavior involves four components: 1) interpreting the situation and identifying a moral problem (involving empathy, people-talking, and

figuring out how the participants in a situation are each affected by various actions, 2) figuring out what one ought to do, formulating a plan of action that applies the relevant moral standard or ideal (involving concepts of fairness and justice, moral judgement, application of social-moral norms, 3) evaluating the various courses of action for how they would serve moral or non-moral values and deciding what one will actually try to do (involving decision-making processes, value integration models, defensive operations) and 4) executing and implementing the moral plan of action (involving "ego strength" and self-regulation processes). And this approach breaks away from customary division into behavior (mainly conditioned and modeled), affection (feelings) and cognition (conflict and equilibration). Rest's multidimensional model demonstrates and is the outcome of the inner cognitive-affective processes described above, and it ought to be the theoretical framework for education design relating to moral development (Olympic education designers, please note!).

The effectiveness of this model was tested in our own research, presented in Table 2 below.³⁸

Variables	Group	Pre-test scores		Post-test scores		Student's test		Effect size
	N	X	Sd	x	Sd	t	p	
Judgement	Control 117	2.39	0.288	2.37	0.285	T=0.53	p=0.596	Es=0.07
	Experimental 107	2.37	0.280	2.61	0.251	T=6.56	p=0.000***	Es=0.81
Motivation	Control 117	3.51	0.412	3.60	0.395	T=1.70	p=0.091	Es=0.22
	Experimental 107	3.46	0.280	3.91	0.316	T=10.96	p=0.000***	Es=1.60
Intention	Control 117	2.32	0.228	2.36	0.277	T=1.20	p=0.232	Es=0.17
	Experimental 107	2.29	0.284	2.59	0.251	T=8.14	p=0.000***	Es=1.05
Behavior	Control 117	2.27	0.290	2.24	0.280	T=0.80	p=0.425	Es=0.10
	Experimental 107	2.35	0.310	2.01	0.260	T=8.65	p=0.000***	Es=1.10

Es≤0,40 small in magnitude; Es≥0,41≤0,70 moderate in magnitude; Es≥0,71 large in magnitude

*p≤0.05 **p≤0.01 ***p≤0.001

Table 2. Comparison of means and standard deviations for group analyses on 4 dependent variables in Pre-test and Post-test scores.

37. Rest, J. (1984) 'The major components of morality', [In:] W.M. Kurtines and H. Gewirtz (eds.) *Morality, moral behavior and moral development*, New York: J. Wiley & Sons, p. 24.

38. Bronikowski, M. (1999) 'Moral effectiveness of the Olympic Education Program', *Studies in Physical Culture and Tourism*, AWF Poznań, pp. 25-33.

The pre-test analyses of mean values gained by both groups (at the beginning of the school year) indicated no significant differences in moral development among pupils. Post-test examination carried out at the end of the experimental project (end of the school year) indicated statistically significant differences between groups in favor of the experimental group in all 4 examined variables. The most effective techniques used in the project appeared to be: discussions and talks on the moral conflicts within both ancient and modern Olympic Games, modeled situations required moral reasoning, analyses of profiles of sportsmen (sport heroes profiles), but also some experience-based learning strategies. The least effective were discussions about the fair play code, where no increase of moral reasoning and intention was found. The findings suggested a further need for in-depth, detailed analysis of effectiveness of various teaching approaches, strategies, techniques and methods.

By similar research Gibbons et al.³⁹ established that a teaching resource developed in Canada, *Fair Play for Kids*, showed that treatment groups were significantly higher than the control group for moral judgement, reason and intention scores. Teaching was based on the educational assumption that the use of ideals of fair play and different types of strategies consistent with structural-developmental theory enhances moral growth (through moral dilemmas, dialoguing, problem-solving techniques). The activities were designed to focus on the develop-

ment of attitudes and behaviors that exemplified the five ideals of fair play: respect for rules, respect for officials and their decisions, respect for the opponent, giving all individuals an equal chance to participate and maintain self-control at all times.

The results of both studies just mentioned support the hypothesis that moral development needs to be enhanced. It is not an automatic process or some consequence of participation in physical education (or some other class). To achieve change, specially designed education programs, including moral development theory, have to be provided. Only then can teachers and schools help bring about changes in particular areas of moral development. Hopefully these can be implemented within a school Olympic Education program.

This brings us to another and more complex aspect of pedagogy. Previous research into the relationship between sport participation and moral development has shown half a dozen propositions that deserve special attention:

- Sport is ruled by regulations suspending the normal rules of life;⁴⁰
- In games and sports, aggression seems to increase in proportion to competitiveness;⁴¹
- There is little chance of achieving cognitive, moral and emotional effect, unless an appropriate understanding of moral development is skillfully built into pedagogical material, by stages,⁴² by considering factors determining its development,⁴³ and by using pedagogical concepts;⁴⁴

39. Gibbons, S.L., Ebbeck, V., Weiss, R. (1995) 'Fair play for Kids: Effects on the Moral Development of Children in Physical Education', *Research Quarterly for Exercise and Sport*, vol. 66, no 3, pp. 247-255.

40. McIntosh, P.C. (1979) *Fair play: Ethics in sport and education*, London: Heinemann.

41. Shields, Bredemeier, *Character development and physical activity*, op. cit.

42. Kohlberg, L. (1976) 'Moral stages and moralization: the cognitive-developmental approach', [In:] T. Lickona (ed.) *Moral development and behavior: Theory, research and social issues*, New York: Holt, Rinehart and Winston, pp. 31-53, developed later by Haan, N. (1985) 'Process of moral development: Cognitive or social disequilibrium?', *Developmental Psychology*, 21, pp. 996-1006.

43. Rest, 'The major components of morality', op. cit.

44. Binder, 'Teaching fair play in schools', op. cit., and Hellison, D. (1985) *Goals and strategies for teaching physical education*, Human Kinetics, USA.

- There is some indication that such moral education programs are effective;⁴⁵

- The Olympic ideals, as they relate to sport, need to be built into movement didactics through experienced-based learning strategy.

There already exist certain rules of behavior that, if introduced into school education, might help to promote Olympism inside and outside sporting arenas:

1. Players and supporters should show sporting spirit. Teachers, parents, supporters, journalists should applaud each side and thank all the players for their efforts and performance. This should be especially emphasized among primary school children, since when they are involved in competition their emotions always run high.

2. The rules should be obeyed and the referee's decisions should be accepted. It is through the process of education that students learn to obey the written and unwritten (moral) obligations that later help them make valuable relationships in social life.

3. Players should care about the health and well-being of other players and themselves. Foul play should be ruled out. It can cause injury or damage to one's health, career, and even life. Coaches and teachers have a great responsibility here.

4. Players should maintain self-control and should respect the opponent, whether winning or losing. Education in school must make the student understand that real satisfaction can only be achieved by winning against a demanding rival, whose preparations and output therefore have to be properly appreciated.

5. There should be exchange between the sporting and cultural traditions of various countries. This helps pupils to see the similarities and difference between nations, races,

continents and to get more involved in the traditional activities of other cultures.

We can already point to some positive benefits of various educational initiatives:

1. Some studies have been effective in achieving progress in moral development.⁴⁶ It seems that emphasis should be placed on moral development in physical education (and in various other classes).

2. Unless appropriate moral developmental theories are skillfully interwoven into pedagogical material, there is little chance of cognitive, moral and emotional effects. To achieve change, specially designed education programs (including moral development theory) need to be implemented.

3. Olympic values need to be built into movement didactics through an experience-based learning strategy.

4. School education (especially physical education) needs to provide worthwhile challenges, where the effort is balanced by the cost and the benefit to the individual. This provides an opportunity to influence the flow of education - but it must also be inclusive!

2. Final remarks

Almost 100 years ago, Maria Montessori issued a challenge, for a child to help him/her self-develop the best he/she has into the best he/she may become! The findings from research on morality show that it is an interactive process - a stimulation of a child's restructuring of his/her individual experiences. We can therefore say that the person who matters is not so much the one who tells a child how to act and what to do, as the one who behaves in a way he/she expects a child to behave and who has the skills, time and passion needed to influence and control the effects, by building up the

45. Gibbons et al., 'Fair play for Kids', *op. cit.*, and Bronikowski, 'Moral effectiveness of the Olympic Education Program', *op. cit.*

46. E.g. *ibid.*

child's experience. It is the teacher's role to create opportunities, exposing pupils to higher modes of moral reasoning than their own arousing cognitive conflicts (cognitive dilemmas) and providing chances for finding socially suitable solutions.

Peters⁴⁷ points out some factors that improve the effectiveness of school moral programs:

- 1) Moral education programs need to include situations of high probability of occurring in life outside school and therefore providing possibility of identification with a problem;
- 2) A program should consider the pupil-teacher-parent relationship, with common moral standards accepted and introduced by all parties involved;
- 3) A program should employ methods and techniques adjusted for age and psycho-moral development.

This is no easy task when it comes to incorporating Olympism into school education. There are, we can say, two ways of promoting Olympism in the world. First, in an Olympic Games host country, it can properly become an integral part of the Olympic preparation schedule. Second, in another country that has links of some kind with the Olympic Movement, it can be promoted through regular or occasional Olympic Education programs. These will be managed by academic staff involved in the work of the International Olympic Academy and the National Olympic Academies or in related research study.

The most difficult issue today, however, is seemingly the battle to establish common and universal international codes of cultural behavior, standards accepted across all nations and cultures. There is, we believe, a good chance for Olympic Education and its values, recognized as they are world-wide, to serve as a theoretic-

cal framework and to enable practical pedagogical tools for experience-based learning strategy to be developed.

In certain countries the National Olympic Committee has already published its own educational package based on Olympic ideas. Some of these packages (for example the British Olympic Association Education Pack, 1996) cover a wide range of subjects including art, language, mathematics, geography and physical education. Others (for example *Share the Olympic Dream - Volume 1*, USA Olympic Committee, 1995) go still wider: music and movement, creative dramatics, games, social studies science, health/math, arts and crafts and even cooking. In the Olympic Resource Kit produced by the Canadian Olympic Association students make a virtual journey across age and time, exploring values that apply to all aspects of life. Similar packages have been produced by the Norwegian, Australian, German, and Greek Olympic Committees (as a part of the Olympic Games Bids) and probably by many other National Committees. The IOC Commission for IOA and Olympic Education has its own brand of handbook for educators (*Keep the spirit alive - you and the Olympic Games*, 1995). In all the materials mentioned above, the activities are usually organized in the form of discussion tasks or other tasks designed for pupils to do by problem-solving, use of memory, selective attention or analogy strategies, even if mainly "in a sitting position". This ought to be changed into more experience-based strategies with extended use of physical activity contexts. So, in our view, Olympic Education needs to be designed by educational specialists, professionals in different social areas (including movement didactic), all of them deeply committed to the Olympic idea and aware of those problems that

47. Peters, R.S. (1981) *Moral development and moral education*, Allen & Unwin Publishers, London.

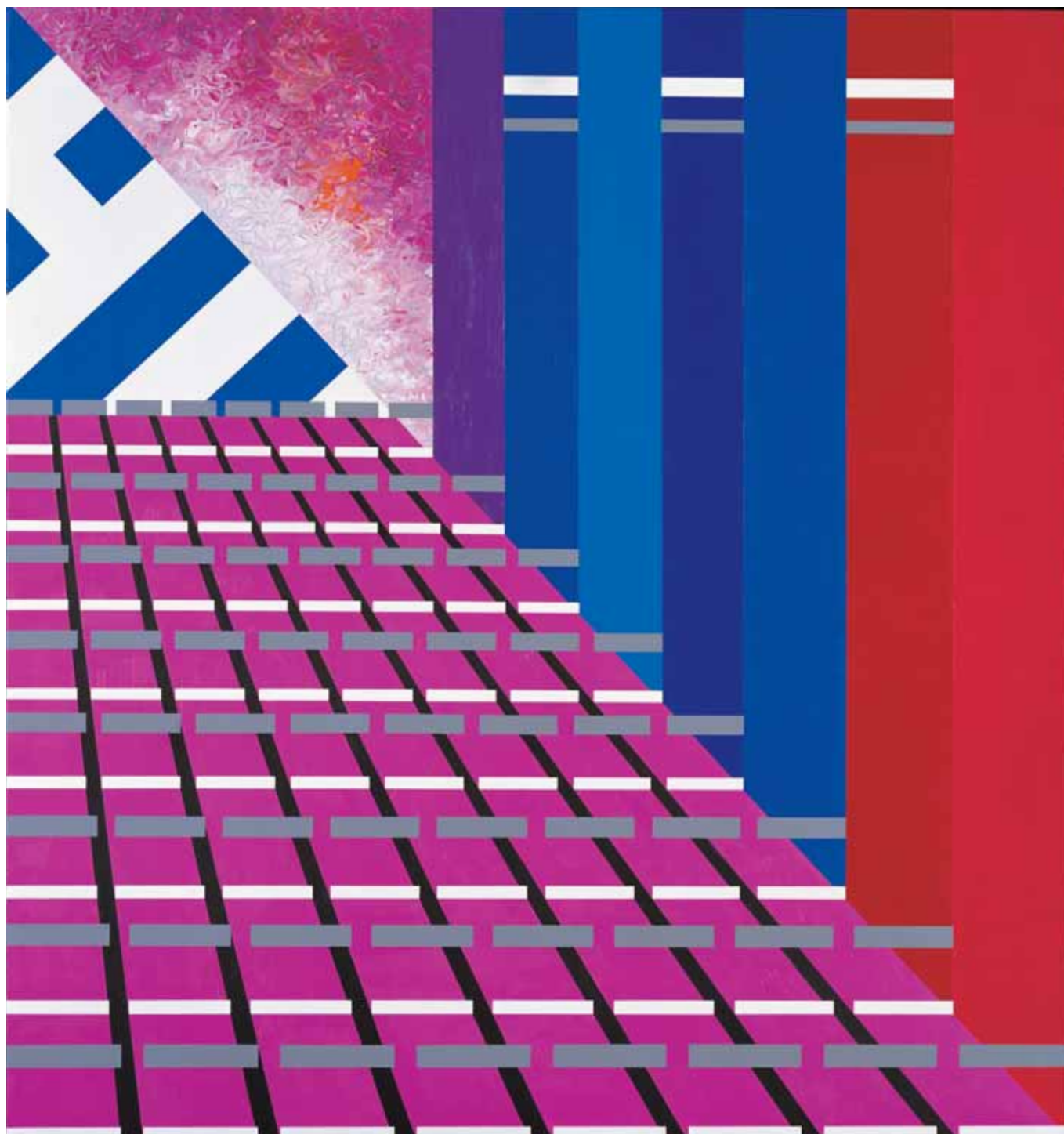
the Olympic Movement faces today. If we can get these people together and if something can be done for education, perhaps there will in the

future be more people who understand the idea of Olympic Truce and who share peace, love, friendship - who simply share Olympism.

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OPY ZOUNI - *Tribute to Olympic Winner V. Patoulidou-1992*, 2007, acrylic, 167x157 cm

