



INTERNATIONAL OLYMPIC ACADEMY



LOOKING TOWARDS THE FUTURE WITH HOPE

— 60TH IOA ANNIVERSARY —

EDITORS

DIONYSSIS GANGAS - KONSTANTINOS GEORGIADIS





INTERNATIONAL OLYMPIC ACADEMY





INTERNATIONAL OLYMPIC ACADEMY



Published by the International Olympic Academy

Athens, 2021

International Olympic Academy

52, Dimitrios Vikelas Avenue

152 33 Halandri – Athens

GREECE

Tel.: +30 210 6878809-13, +30 210 6878888 Fax: +30 210 6878840

E-mail: ioa@ioa.org.gr

Website: www.ioa.org.gr

Editors: Dionyssis Gangas and Konstantinos Georgiadis

Editorial coordination: Marilena Katsadoraki

ISBN: 978-960-9454-56-8

Artwork & Printing: PRINTFAIR LTD

3, Violettas st., Acharnes, Athens, Greece

T 210 2469799, 210 2401695

www.printfair.gr | e-mail: offers@printfair.gr

INTERNATIONAL OLYMPIC ACADEMY

Looking Towards the Future with Hope

60th IOA Anniversary





Contents

- 11 | Address by Isidoros Kouvelos, IOA President
- 13 | Address by Thomas Bach, IOC President
- 15 | Address by Spyros Capralos, IOC Member for Greece, HOC President and EOC President
- 17 | **Why this Anniversary Book?**
Dr Dionyssis Gangas, Advisor to the IOA President and IOA's Development Projects Consultant
- 21 | **Sixty Years International Olympic Academy, a Journey to Olympism A Tribute to the Founding Pioneers of the IOA**
Dr Konstantinos Georgiadis, Professor at the University of Peloponnese, IOA Honorary Dean
- 33 | About the Authors

Chapter One Olympism Today and Tomorrow

- 53 | **Save Olympic Spirit: On Coubertin's Values and some New Visions**
Dr phil Dr h. c. mult. Hans Lenk, Prof. Emeritus of Karlsruhe University
- 64 | **Olympic Education**
Dr Norbert Müller, Emeritus Professor in Sport Sciences at the Johannes Gutenberg University Mainz
- 75 | **The Value of Values: Olympic Philosophy and its Relevance Today**
Dr Heather L. Reid, Scholar in Residence at the Exedra Mediterranean Center in Siracusa, Sicily, and Professor of Philosophy Emerita at Morningside College in Sioux City, Iowa
- 83 | **Pierre de Coubertin and Democracy**
Dr Konstantinos Georgiadis, Professor at the University of Peloponnese, IOA Honorary Dean
- 89 | **Plato, Aristotle and the Meaning of Sport**
Dr Daniel T. Durbin, Ph.D. RTCP Professor, Director, USC Annenberg Institute of Sports, Media and Society

- 96 | **Ancient Greece, the Olympic Revival, and the Modern Student Athlete**
Dr Charles Stocking, Associate Professor of Classical Studies at Western University and Research Associate at the Harvard Center for Hellenic Studies
- 108 | **The Future of the Olympic Games**
Christophe De Kepper, Director General of the International Olympic Committee
- 113 | **E-sports at the Olympics?**
Dr Jim Parry, Dept of Philosophy, Hon Fellow and University Life Fellow, University of Leeds and Visiting Professor, Faculty of Physical Education and Sport, Charles University
- 120 | **Esports and Olympic Values: Are they compatible?**
Dr Andy Miah, Ph.D., Professor at the School of Science, Engineering, and Environment, University of Salford, Manchester
- Chapter Two
Olympic Values in Today's World
- 131 | **Olympic Education in Modern Societies: Challenges**
Mikaela Cojuangco Jaworski, IOC Executive Board Member
- 134 | **Rethinking the Meaning of Olympic Values**
Dr Dikaia Chatziefstathiou, Reader in Olympic Studies & the Social Analysis of Sport at the School of Human and Life Sciences in Canterbury Christ Church University, UK
- 139 | **The Various Social Interpretations of "Respect"**
Dr Hai Ren, Professor of social-cultural area in Beijing Sport University (BSU), China
- 146 | **Pursuit of Victory versus Pursuit of Excellence**
Dr John J. MacAloon, Professor, Social Sciences Graduate Division and in The College; Emeritus Director, Master of Arts Program in the Social Sciences, Associate Faculty, Department of Anthropology, The University of Chicago
- 155 | **Friendship as an Olympic Value: The Role of Friendship in Building a Better and More Peaceful World**
Dr Sarah Teetzel, Associate Professor and Associate Dean for undergraduate education in the Faculty of Kinesiology and Recreation Management at the University of Manitoba

Chapter Three

Contemporary Challenges in the Olympic Movement

- 165 | **WADA: Protecting Clean Sport through Turbulent Times**
Sir Craig Reedie GBE, IOC Member, former WADA President
- 174 | **New Challenges for Arab Women in World Sports**
HRH Princess Reema Bandar Al-Saud, IOC Member
- 178 | **Gender Equality in Sports: Questions and Answers**
Dr Susan Brownell, Professor of Anthropology and Archaeology,
University of Missouri–St. Louis
- 184 | **Human Rights and the Olympic Movement**
Sam Ramsamy, IOC Honorary Member
- 191 | **Achievement of Human Rights through Sports**
Dr Bruce Kidd, Professor Emeritus, Kinesiology and Physical Education,
University of Toronto
- 198 | **Protecting Children and Youth in Sport**
Dr Gabriela Tymowski-Gionet, Ph.D., Associate Professor in the Faculty
of Kinesiology University of New Brunswick Fredericton, NB, Canada
- 207 | **Good Governance in National and International Sports Organizations**
Dr Kristine Toohey, AM, Emeritus Professor, Griffith University, Australia
- 216 | **Financing the Olympic Movement and the Olympic Games**
Dr Holger Preuss, Professor of Sport Economics and Sport Sociology
at the Johannes Gutenberg-University in Mainz;
Adjunct professor at the University of Ottawa
- 231 | **The Mediatization of the Olympic Games: From the 1894 Paris Congress
to the Olympic Channel**
Dr Emilio Fernández Peña, Communication Professor
at the Universitat Autònoma de Barcelona (UAB)
and head of its Olympic Studies Centre
- 237 | **Olympic Channel: Catalyst for the Olympic Digital Strategy**
Yiannis Exarchos, Chief Executive Officer, OBS,
Executive Director, OCS

Chapter Four

Olympic Movement and Peace

- 251 | **Olympism, Culture, and Society: On Pindar's poetic lessons about heroic Olympism in myths about Herakles**
Dr Gregory Nagy, Francis Jones Professor of Classical Greek Literature and Professor of Comparative Literature at Harvard University
- 257 | **Calling on all the Youth of the World, Equally!**
Anita L. DeFrantz, IOC 1st Vice President
- 260 | **The Driving Force of the Olympic Movement toward International Peace**
Dr Jeffrey O. Segrave, PhD, Professor of health and human physiological sciences at Skidmore College, Saratoga Springs, New York
- 269 | **Diplomacy in Sport**
Pere Miró Sellarés, IOC Deputy Director General for Relations with the Olympic Movement
- 274 | **Olympism & Peace: Two Interdependent Notions**
Dr Stephan Wassong, Full Professor at the German Sport University Cologne, Head of the Institute of Sport History and Director of its Olympic Studies Centre
- 286 | **Olympic Truce: Is there any hope?**
Dr Constantinos Filis, Director of the International Olympic Truce Centre
Executive Director at the Institute of International Relations, Panteion University



Forward by the IOA President, Isidoros Kouvelos

When I took over the administration of the International Olympic Academy as President twelve years ago, I was very well aware of the special gravity attached to this post.

To lead the unique global Olympic Education Centre, whose aim is to disseminate Olympic Values through coordinated actions with international participation, requires psychological vigour, continuous striving to improve, but, above all, demands that you adopt Pierre de Coubertin's vision, in order to promulgate Olympism and his Ideas to young people all over the world.

The IOA is celebrating sixty years of activities this year, and during this time, major figures and excellent workers within the Olympic Movement have held this position to bear the same burden and to raise the prestige of the Institution of Olympism envisaged by this great reviver of the Olympic Games.

The IOA's educational activities increased in number and have been enriched by the presence of prominent scholars of the Movement.

Thousands of young people experienced the serenity and aura of the surrounding area when they spent a few days at the Academy's premises, a short distance from the ancient stadium, this sacred place where the Olympic Games were born, and are inspired by this experience to become the ambassadors of Olympism at home.

On the 25th anniversary of the IOA, then IOC President Juan Antonio Samaranch meaningfully underscored that: "The Academy must in fact remain the strong link that will unite the past with the present, tradition to modernity, Ancient Greece to the 20th century."

We have steadfastly maintained the late then President's exhortation as our legacy and strive towards this objective, and we therefore support the IOC in its mission to place sports at the service of humanity, as emphasized by Dr Thomas Bach, the great friend of the Academy and President of the IOC, speaking on Pnyx hill two years ago "...help and support the IOC to better pursue our overarching mission to put sport at the service of humanity."

The 60-year anniversary marks the beginning of a new era for the IOA.

We are "Looking Towards the Future with Hope", as the anniversary book in your hands is entitled.

With state-of-the-art facilities, innovative education systems and multi-level actions, the IOA stands ready to pass on the history, standards and values of Olympism by providing education in line with the highest international requirements.

I would like to warmly thank all those who have contributed to the implementation of this edition, and especially the eminent writers, who share our hope and vision for the future of the Olympic movement.



Forward by the IOC President, Thomas Bach

Over 3,000 years ago, the Olympic Games were born in Ancient Olympia. We are grateful to the Greek people to this day for this precious gift to all humankind. Then as now, the Olympic Games are a celebration of the best of the human spirit, by bringing people together around sport and its values. The International Olympic Academy (IOA) plays an essential role to preserve this precious Greek heritage and promoting the Olympic spirit in today's world.

Making sport a force for good in the world was central to the thinking of Pierre de Coubertin when he revived the Olympic Games. For him, the Olympic Games were always much more than just a sporting event. In today's world, the Olympic values of excellence, friendship, respect and solidarity are more relevant than ever.

For 60 years, the IOA has been the academic pillar of the Olympic Movement. On this landmark 60th anniversary, I would like to congratulate the IOA, under the leadership of its President, Isidoros Kouvelos, and all the members of Ephoria, for being faithful to the vision of Coubertin and supporting the IOC to better pursue our mission to put sport at the service of humanity while carrying our ancient heritage into the future.

This anniversary book is an important contribution to illustrate the enduring relevance of the Olympic values and the role of sport in society today. With this anniversary taking place during uncertain times of the global coronavirus pandemic, the overarching theme of this book – “Looking Towards the future with hope” – is a timely message for the world. It perfectly reflects the vision of Coubertin who always saw the Olympic Games as a pilgrimage to the past and an act of faith in the future.

United in this Olympic spirit, let us carry forward our shared mission to make the world a better place through sport, and inspire a new generation with our timeless Olympic values.

Thomas Bach



Forward by the IOC Member for Greece, HOC President and EOC President, Spyros Capralos

Dear Friends

Every new publication on the Olympic Games and Olympism is welcomed by the Olympic family as it is an additional support in our constant efforts to cultivate, develop and spread the Olympic values.

Indeed, the specific book you hold in your hands highlights the genuine purpose of the International Olympic Academy, as it was established from the first moment of its foundation, which is to study, strengthen and promote Olympism.

Olympism is the educational means of transmitting a set of moral values and virtues to people. It includes a comprehensive store of philosophical, ethical, educational, and organizational principles that form the basis of the Olympic Movement.

It is an educational process with decisive role, far from any national, racial, and religious discrimination, which improves our spiritual life by teaching universal values.

Olympism may be a widely used term, but for some it remains unclear or even misunderstood. As several experts and authors have analyzed, Olympism is characterized by a high degree of generality and has a different expression that varies with space, time, history, and geography. It is a social philosophy, a spirit that emphasizes the role of sport in global development, international understanding and peaceful coexistence, through social and moral education. Moreover, we must keep in mind that this philosophy applies to all of us, as a lifelong framework and does not only concern the athletes and is not only relevant when the Olympic Games are being held.

The anniversary book "Looking Towards the Future with Hope" presents, in four chapters, the current and future dimensions of Olympism. It considers the impact of Olympic values on modern society, the challenges the Olympic Movement is facing today and the inseparable relationship between Olympic Movement and peace.

As a valuable research study, it analyzes whether the philosophical principles and ideals of Olympism are still an instructive method nowadays for teaching people moral values and virtues. And most importantly, whether the tutoring/edification of these principles can play an important pedagogical and social role in light of the modern socio-political and educational environment of the 21st century.

This publication is an important legacy as it represents a continuation of the great educational activities and sessions conducted by the International Olympic Academy. And it will also contribute to highlighting the impact of Olympism on the development of humanity.

A handwritten signature in blue ink, appearing to read 'Capralos', written in a cursive style.

Why this Anniversary Book?

Dr Dionyssis Gangas, Advisor to the IOA President and IOA's Development Projects Consultant



It is customary, at the end of a significant period of time, for an institutional organisation to take stock of its activities, noting the highlights of that period. Such was the case in 2011, when the International Olympic Academy celebrated 50 years since its foundation on 16 June 1961. In that anniversary book, the memories of 50 distinguished friends of the IOA, who had repeatedly visited this unique place for the dissemination of the Olympic Values and Olympic Education, were collected.

Just two years before, the Plenary Session of the Hellenic Olympic Committee had entrusted Isidoros Kouvelos with the helm of the IOA, hoping to lead it to new horizons and touch the hearts and minds of all members of the modern Olympic Family. The new Administration realized early on that an educational institution like the IOA, in order to sustain its existence, must deal realistically with three key parameters:

First, to upgrade the Olympic Education provided by the IOA

Thus, after quickly completing the establishment of the then unique Master's Degree Programme in Olympic Studies, with the cooperation of the University of Peloponnese, it extended the operation of the Academy to 10 months, in an effort to host joint actions by well-known Universities in Greece and abroad, as well as other bodies of the sports and Olympic Movement.

Second, to seek donors and sponsors to strengthen the financial base of the IOA

The inability of the State to continue to support the Academy, in the same period of time, due to the great economic crisis that led to an era of general austerity for Greece, forced the IOA to seek, fortunately with success, financial resources from the private sector, within and outside Greece, in addition, of course, to the steady contribution of the International Olympic Committee.

Third, to renovate with the help of the IOC the facilities in Ancient Olympia

This last was perhaps the most difficult but also the most necessary challenge that the IOA had to face since its foundation. Few people remember the first years of the Academy's operation with the numerous students of the first educational events living in tents. Just as few are those who remember the first accommodation facilities, which were built in the late 1960s and early 1970s. These facilities remained operational until recently, but have been battered by the years and natural disasters, such as the great fire of 2007 in the western Peloponnese. The IOC and especially its President, Dr Thomas Bach, realized that this unique institution of Olympic Education had to be upgraded, not only to continue the important work it has carried out so far, but also to seek new forms of cooperation and hospitality, in order to become a dynamic and self-sufficient organization in the near future, with modern ideas of operation and original action planning. And this was achieved through the significant investment made by the IOC in renovating the premises in Ancient Olympia, which was successfully completed only recently.

In 2011, the Academy celebrated its 50th anniversary with the publication of an anniversary book, featuring the memories of 50 of its loyal friends, with unpublished images and interesting narratives. In these narratives, one could discern the nostalgia of many for the experiences of living for 15 days in the site of Ancient Olympia, on the Alpheus River and the Kronion Hill, either as students or as teachers, and the emotion they felt when standing next to the Stadium that 2,500 years ago hosted the Olympic Games and gave birth to the Values that it bequeathed to us.

In the last ten years since its 50th anniversary, the IOA has developed a rich educational programme based on the analysis and documentation of specific issues related to the Olympic Values and their practical application. The shared view of all those who participated in the educational process was that the International Olympic Academy has all the elements required to play a leading role in the field of research and teaching of subtle issues that have been of concern to the Olympic Movement over time. In following the positions of contemporary scholars of Olympism, both through their lectures at IOA Sessions and their publications, we have seen a widespread concern as to how to address various challenges that have arisen.

In this context, it was decided that the publication of the 60th anniversary book would be dedicated to articles by distinguished scientists and members of the Olympic Family, which would not be related to the Academy and its activities, as the previous 50th anniversary book, but to the various aspects of the evolution of the Olympic Movement itself, as well as the challenges it faces on its way to the future.

Many believe that the Principles and Values that inspired Baron Pierre de Coubertin to revive the Olympic Games and to create the modern philosophy of Olympism, are unshakeable and unaffected by the various challenges and controversies that appear over time to threaten them. It is, however, perfectly understandable that a philosophy that is structured and based on human behaviour can often be confronted with situations created by the weaknesses of human nature.

In antiquity, the pursuit of victory was often driven by the search for wealth, power and prominence, while there were also instances of the use of various means of achieving victory, contrary to the imperatives of fair play and respect for the opponent. The balance between physical exercise and education, which was the key to the proper formation of young people's character in those societies, often tipped the balance in favour of exclusive physical exercise, ignoring over the years the obligation to educate, thus making young people vulnerable and prone to inappropriate behaviour.

The same phenomena and the same challenges are inevitably faced by sport and Olympism in their modern path. Coubertin had foreseen this in good time when, after the 1936 Berlin Olympics, fearing the impending aberration of his vision, he wrote:

"...Unfortunately, I did not manage to complete what I wanted to achieve. I believe that the creation of a Centre for Olympic Studies would aid the preservation and progress of my work more than anything else and would keep it from the false paths which I fear."

The modern Olympic Movement has completed today 125 years of life since its first international event, the 1896 Athens Olympics! And today, it is a fact that it is at an important turning point, facing not only what the Olympic reviver feared, but also other challenges. The political exploitation of the Games by the cynical interference of great powers or ideologies in their organization has ceased to be the dominant danger, but the attempt to politicize the Games and use them for ideological purposes is always here. As are other challenges that threaten the health, mind and relationships of the athlete. The Olympic Games and the philosophy behind them need to strengthen their ideological basis if we are to face the future with more confidence.

That was the idea behind the book you have in your hands. We asked distinguished members of

the Olympic family to freely share their views, knowledge and ideas about the roots of Olympism and its Values, the challenges it faces today and their predictions for tomorrow. And the result was great! Views full of hope, focused on the man/athlete and the world around him, on the positive impact of the Olympic Movement in the search for peace, on the belief that the path to the future can be corrected where it has gone astray. And to the role played by a properly structured Olympic Education, which is no longer limited to the classical educational standards, but also devises new methods and means to reach young people in every corner of the world and to convey the positive messages of Olympism through a balanced way of life.

More specifically, the content of the anniversary edition is divided into four chapters, each with a different content: (1) Olympism Today and Tomorrow, (2) Olympic Values in Today's World, (3) Contemporary Challenges in the Olympic Movement and (4) Olympic Movement and Peace.

Through the articles of the first chapter, the distinguished members of the wider Olympic family highlight the entire spectrum of "yesterday" with references to the emergence and evolution of the phenomena of sport and "Olympism" in ancient Greece, with their positive and negative practical applications. The same chapter looks back at the revival of the Games and the contribution of Baron Pierre de Coubertin to the re-establishment of the Olympic Values and the emergence and development of Olympic Education until "today". Finally, in the same chapter, a particularly careful approach and prediction is attempted for the course of the Olympic Games of "tomorrow", which will certainly provoke debate.

The second Chapter attempts, through the articles it contains, to approach the Olympic Values in their current practical application, and their potential to become useful weapons in the effort of proper education and emancipation of young people in modern and future societies.

In the contents of Chapter Three, the reader will find answers to important problems and major challenges facing the Olympic Movement today. Issues such as the support of human rights in sport, doping, women in sport and the particularities they face in some regions of the world, the issue of good governance in sport, the financial problems of major sporting events and even the forms of communication attempted to spread the Olympic cause are, as is well known, the most serious challenges of today in the field of the Movement.

Finally, the fourth Chapter includes important contributions on the potential of the modern Olympic Movement to contribute to the search for social wellbeing and peace, which is the ultimate goal of the Movement, as envisioned by Coubertin and which we all continue to pursue by every means.

The International Olympic Academy, with the publication of this anniversary book, which will be distributed free of charge to large groups of members of the Olympic Family, wanted to make available to interested readers several of the issues that concern us all, some less and others more, in these days of the maturity of the Olympic Movement, and to offer, through the free thought of distinguished personalities, opinions and questions that are certainly already being discussed in our microcosm, but also of great concern to the scientific community in the field of sport and Olympic Studies.

The International Olympic Academy is by definition a global forum for free expression, dialogue, scientific and philosophical inquiry. It is this forum that it wanted to offer with this anniversary edition, which we hope will become a reference for the future.

The IOA Ephoria expresses its sincere thanks to all those who responded to its call to contribute to the creation of this collection of texts with which they paid tribute to the 60th anniversary of the institution.

60 Years International Olympic Academy, a Journey to Olympism

A Tribute to the Founding Pioneers of the IOA

Prof. Dr Konstantinos Georgiadis, IOA Honorary Dean



"...it has become an old tradition for the Academy to invite Olympic athletes to its Sessions, thus giving them an opportunity to present their views. This is indeed a progressive policy that points to the future."

Thomas Bach, Olympic Gold Medallist, IOA Session, 1982

My aim is to highlight the first period of the IOA's operation and pay tribute to the ideas and actions of the pioneers of its establishment and foundation, its educational vision and its institutionalization in the international environment. This period defined its initial course and laid the foundations for its operations.

Its first decades of operation were a period of envisioning and searching, in which the role and future of the IOA in the Olympic Movement was outlined. It was characterised by the implementation of creative proposals for organising its sessions, its educational work, its setting and the construction of its first facilities. Moreover, its educational orientation and its institutional role within the Olympic Movement were defined.

The idea of establishing an "Olympic Studies Centre" was suggested by the founder of the modern Olympic Games, Pierre de Coubertin, as a result of discussions and reflection within the Olympic Movement. His educational quests and concerns are expressed through the themes and conclusions of the Olympic Congresses of Le Havre (1897), Brussels (1905), Paris (1906), Lausanne (1913) and Prague (1925).¹

Pierre de Coubertin's historical, philosophical and pedagogical research on physical education, sport and the Olympic Games formed a basis for the creation of the Olympic Studies Centre. The establishment of the Institut Olympique de Lausanne² constitutes in essence the first attempt to study Olympism and to link it to education.³

Pierre de Coubertin's idea of reconstituting the "ancient gymnasium" as a permanent workshop for Olympic Education was also included within this framework for the search for an Olympic pedagogy.⁴

Pierre de Coubertin then founded the Union Pédagogique Universelle in 1925, and the Bureau

1 Skiadas, E. - Georgiadis K. (2002), *40 years of the International Olympic Academy*, Athens: OCOG ATHENS 2004, p. 16.

2 Müller, N. (1975). *Die Olympische Idee P. de Coubertin und Carl Diems in ihrer Auswirkung auf die Internationale Olympische Akademie (IOA)*. Graz. Dissertation, p.72.

3 de Coubertin, P. (1981). Coubertin 1863-1937, *Olympism. Selected writings*. (ed. N. Müller), p. 218.
See also Georgiadis, K. (2009) Olympic Education: A theoretical framework. In: *Second International Session for Olympic Medallists*.

4 de Coubertin, P. (1981). *Olympism* (ed. N. Müller), p. 217.
See also Müller, N. (1975) Dissertation, p. 72.

International de pédagogie sportive in 1926.⁵

Coubertin's work was closely followed in Greece by Ioannis Chrysafis (1873-1932), a great personality in physical education and an old acquaintance of Coubertin and Diem, as well as co-founder of the International Amateur Athletic Federation in 1912. In 1925, Ioannis Chrysafis took part in the Prague Olympic Congress and presented his ideas on physical education and the revival of the ancient Gymnasium at the University of Prague.⁶ Shortly after, in connection with the establishment of the Hellenic Gymnastics Pedagogical Society (H.G.P.E.), Chrysafis invited the Olympic Games Committee (today's Hellenic Olympic Committee) to collaborate with the H.G.P.E. to establish the People's University."⁷

One can see a convergence of ideas in this period around the creation of an educational institution of Olympism. The establishment of a People's University for Olympism by Chrysafis may well be identical to Coubertin's idea for a Workers' University⁸.

The relationship between the reformer of physical education in Greece, Chrysafis, and Pierre de Coubertin sowed the first seeds for the creation of the International Olympic Academy in the framework of the Platonic Academy, as a place for the intellectual pursuit of physical education and the Olympic Games.

In 1927, Pierre de Coubertin was invited by the Greek Government to visit Olympia for the unveiling ceremony of the commemorative stele erected in his honour and for the revival of the modern Olympic Games. He was warmly welcomed and invited to speak at the Parnassos Literary Society on the revival of the Olympic Games and the ancient Gymnasium.

On 17 April 1927, 33 years after the revival of the Olympic Games, Coubertin would take part in the modest ceremony of the unveiling, as he describes it.⁹ During his stay in Greece, he also participated in the meetings of the OGC and attended the classical Games initiated by the poet Angelos Sikelianos.¹⁰ At the above meetings Ioannis Chrysafis, in Coubertin's presence, discussed the "international" effort for the revival of the Ancient Greek Gymnasium. During his stay in Athens, Coubertin held discussions with the then Minister of Education Argyros, but principally with Ioannis Chrysafis, on the future of Olympism. The idea of the Ancient Gymnasium had matured considerably in the minds of the two men. Coubertin particularly appreciated Chrysafis' work on the development of physical education in Greece during his tenure at the Ministry of Education and his efforts "in the service of the public good".¹¹

In this period, the protagonists in creating the IOA are leaders in the field of sport, both within their countries and internationally. They are often afforded the opportunity to meet and exchange ideas. The 'torch' will then be passed to Ioannis Ketseas, a student of Chrysafis, and Professor Carl Diem, a close associate of Pierre de Coubertin. Ketseas will collaborate with Carl Diem for the Lighting of the Flame and the torch relay for the Berlin Games.

Shortly before the Berlin Games, a document by the Berlin Organizing Committee for the Olympic Games expressed Pierre de Coubertin's wish that the stele commemorating the revival of the modern Olympic Games be placed in the grove and that the starting point for the first torchbearer

5 Müller, N. (1975). Dissertation, p. 75-86.

6 Savvopoulos, G. (1932). Ioannis Chrysafis. In: Physical Education, Ioannis Chrysafis – Special feature. July 2004. Reprint of the article from "Nea Estia". November 1992.

7 OGC Minutes, 6th meeting, 27 July 1927.

8 Müller, N. (1975). Dissertation, p. 74.

9 De Coubertin, P. (1981) *Olympism* (ed. N. Müller), p. 511.

10 Georgiadis, K. (1991). IOA. *Spiritual Centre of Olympism*. In: Panagiotopoulos, D. (ed.). Proceedings of International H.C.R.L. Congress. Olympia, September 3-7 1991, p. 91.

See also, OGC. Minutes. Meeting MA' on 23/4/1927 p. 100-102 & OGC Minutes meeting CG' 21/1/1926.

11 de Coubertin, P. (1981). *Olympism*. (ed. N. Müller), p. 511.

be in front of it, where a message from him would be delivered to the first runner together with an olive branch, the *kotinos*, to be sent to Berlin.¹²

At the same time, however, in this way, he connected Olympia and the institution of the torch relay with his vision for the bringing together of the modern Olympic Games, the history of Ancient Olympia and the educational orientations of the Olympic movement.

Knowing the events that followed the Second World War, we can better appreciate the symbolic significance of carrying the Olympic Flame and holding an olive branch as a symbol of peace, while also conveying its message of progress and human dignity.

Coubertin wanted to further emphasize the link between the modern Olympic Games and ancient Olympia. After his death on 2 September 1937, Marie-Rothan, Coubertin's widow, conveyed to the COG his wish to be honoured by having his heart placed in the commemorative stele.¹³ The ceremony took place on 26 March 1938 in the presence of members of the IOC, and it was Crown Prince Paul who placed his heart inside the special crypt¹⁴.

Together with other invited members of the IOC, Dr Carl Diem, Director of the "Internationales Olympisches Institut"¹⁵ took part in the modest ceremony of laying Coubertin's heart to rest.

Since the mid-30s, either through state institutions or through private individuals such as Plato Delandis, the idea of reviving the Altis and the creation of a "World Olympic Prytaneion" along with the establishment of the "Organisation of Ancient Olympia" was cultivated.¹⁶ Diem, after the laying to rest of Coubertin's heart, writes in his article, "Coubertin Herz in Ewigen Olympia", about the idea of creating an "Olympic Academy" in Olympia, initially for young people in Greece and later to attract young people from other countries.¹⁷ Shortly afterwards, he contacts Ioannis Ketseas, Secretary General of the COG, to tell him about his article. Ketseas informs him that both he and the Minister of Education are greatly interested, and that the latter has presented a relevant project to the President of the OGC and Crown Prince of Greece.¹⁸

The first plan for the operation of the IOA is discussed between Diem and Ketseas in 1938.¹⁹

The resolution of the Greek Government is indicated by the fact that, in 1939, with the Emergency Law 2012/39 and among the projects of the OGC committees, "the organization and administration of an International Olympic Academy" is envisaged. In the same year, A. Volanakis, IOC member, submits to the 36th IOC Session a proposal for the establishment of an IOA in Olympia, and the IOC «décide le patronage de cette institution qui répond à l' Idéal Olympique»,²⁰ with the aim of conducting «des cours de tout genre qui favorisent l'éducation physique»²¹.

After the Second World War, Ketseas, IOC Member since 1947, reintroduced the issue of establishing the Olympic Academy at the 41st Session of the IOC. This time the minutes of the Session refer to it as the "Institut Olympique en Grèce", a proposal supported by Avery Brundage²². Diem, believing that Greece would not be able to establish the IOA, suggested to Brundage that the

12 OGC Minutes, 6th meeting, 4 June 1936.

13 OGC Minutes, 19th meeting, 7 December 1937.

14 OGC Minutes, 20th meeting, 27 January 1938.

15 Müller, N. (1975). Dissertation, p.109.

16 Skiadas, E. - Georgiadis K. (2002), *40 years of the International Olympic Academy*, p. 28.

17 Müller, N. (1975). Dissertation. p. 57-58.

18 Letter of Ketseas 20 August 1938, OGC Archives.

19 Georgiadis, K. - Koulouri, Ch. (2011). *International Olympic Academy. The history of an Olympic institution*. International Olympic Academy (2nd edition), p. 26.

20 IOC 39th Session, London 1939, 9/6/1939, IOC Archives.

21 IOC 39th Session, London 1939, 9/6/1939, IOC Archives.

22 IOC 41st Session, Stockholm, 19-21/6/1947, IOC Archives.

See also, OGC Minutes, Session 12, 23/7/1947.

Olympic Academy be established in the United States. This proposal was not accepted by Brundage.^{23 24}

Ketseas, for his part, continues to show interest and enthusiastically collaborates with individuals and institutions to complete his plans.

As Ketseas had informed the Hellenic Olympic Committee²⁵, at the Stockholm Session the IOC asked him to draw up a detailed work plan for the establishment and organization of the International Olympic Academy to be submitted at its upcoming Session in London.

At the Rome session, Ketseas' memorandum, with the approval of the Executive Committee, was distributed to all IOC members. The OGC's proposal was unanimously accepted by the IOC Members on 28 April 1949, and they entrusted the OGC with the organisation and operation of the IOA.^{26 27}

In the foundation memorandum it states that: "The purpose of the Foundation of the Olympic Academy is the dissemination of the Olympic Idea and the Olympic Ideals, through the education of young people, so that they become worthy preachers of the Olympic Ideals"²⁸. To achieve this aim, experts, students and Olympic Committees' officials from all over the world would be invited to attend special lectures after the summer months.

The educational programme would have three thematic training modules: the history of the Olympic Games in antiquity and in modern times, the theories concerning Competition and Physical Education, and the intellectual approach to physical education through philosophy in the arts and social sciences.²⁹ The memorandum also contained information for the organisation and the realisation of scheduled events firstly in Athens and after the establishment of the infrastructure in Olympia.

At the same time, Ioannis Ketseas seeks to disconnect the modern pedagogical approach to the revival of the Olympic Games from the classical Games, and in relation to their organization, he refers to the statement by the then IOC President Baillet Latour that they "lacked soul".³⁰

It seems therefore that the foundation of the Olympic Academy as a spiritual centre gradually departed from the idea of being combined with classical Games or other "archaeolatrous" events, and was instead oriented towards an educational, spiritual horizon. However, the decision to establish it in Ancient Olympia undoubtedly gave it its symbolic weight.³¹ These thoughts would first of all be crystallized and communicated to the other Olympic Committees. The first attempt in the early 1950s bears no fruit as the approximately 80 Olympic Committees that were invited showed no interest in taking part in educational courses on the Olympic Ideal.

Carl Diem worked with Ketseas and the people around him to complete the educational program. At the same time, he took initiatives to work with the German Archaeological School to excavate the ancient stadium.³²

The complete excavation of the ancient stadium was due to Carl Diem. Work began in 1957

23 Müller, N. (1975). Dissertation. pp. 69 and 122-123.

24 Letter of Brundage to Diem, 10/8.1946, Carl Diem Institute p. 136.

25 OGC Minutes, 12th meeting, 23/7/1947.

26 IOC 44th Session, Rome, 21-29/8/1949, IOC Archives.

27 OGC Minutes, 3rd meeting, 31/5/1949.

28 Ketseas, I. (1949). Memorandum. HOC Archives.

29 Ibid.

30 Ketseas, I. (1949). Memorandum. HOC Archives.

31 Georgiadis, K. - Koulouri, Ch. (2011). *International Olympic Academy. The history of an Olympic institution*. International Olympic Academy (2nd edition), p.29.

32 Moutsis, G. (2011). *Germany meets Ancient Olympia*. In: *International Olympic Academy. The history of an Olympic institution*. (2nd edition), p.123.

and was completed in 1961, so that the handover of the ancient stadium to the Greek Government would coincide with the start of the IOA's activities.³³ Carl Diem's educational advice was welcome because of his position as a professor at the newly established Sports University of Cologne (Sporthochschule Köln), but also because of his writings and his knowledge of world sport.

But it was not only the organisation, structure and operation of the new institution that concerned the founding fathers of the IOA. Gradually the opinion that the IOA's activities should begin in Ancient Olympia prevailed. Beginning in October 1957, with a proposal from Ketseas, the OGC sought a suitable location and took the preliminary decisions on expropriating land selected in Olympia for the educational needs of the IOA.³⁴ After considering possible land for purchase to establish the Academy, the OGC finally chose the location of Samakia.³⁵ Of course, there were also tensions in the local community and reactions to the choice of the site, due to private interests claiming that other sites offered more advantages. The total initial expenditure approved for the purchase of the land from private individuals totalled 2,200,000 drachmas.³⁶ The OGC appointed the archaeologist Nikos Gialouris as its representative for the purchase of the properties, and the land on which the IOA premises are now located was not completely acquired until 1968.

After the purchase of the first plot of land, the months of April and May 1961 were anxious ones. Ketseas, together with the General Secretary of the OGC Lappas, Otto Szymiczek and Kleanthis Paleologos would make repeated trips to Olympia to organise the first reception of students. It was also in that year that Carl Diem visited Greece twice to work with those mentioned above for the first IOA session.³⁷

On 16 June 1961, the premises were ready to welcome the students and accompanying teachers. Two camps were set up. In one of them, female students of the Cologne Sports University stayed in tents together with female students of the Athens National Academy of Physical Education. During the session there were 31 students from 25 countries, 11 teachers from the Athens NAPE, 6 teachers from the Deutsch Sporthochschule Köln, as well as 79 Greek students (39 women, 40 men) and 81 German students (41 women, 40 men) who took part in the festive ceremonies and followed the work of the session³⁸. The first deans of the Olympic Academy, Professors Lotz (GER) and Kleanthis Palaeologos (GRE) also stayed in tents, while the other professors stayed in Olympia. The first lessons were given in the amphitheatre, which was a makeshift space on a pine-covered site dug into the hillside.

The first days of living next to the Ancient Stadium, which had just been excavated and handed over to the Greek Government, were filled with emotion for students and teachers alike. In their daily discussions they considered ways in which this brilliant institution could attract more young people from more countries.

The opening of the first session was combined with the convening of the 59th session of the International Olympic Committee in Athens. On 16 June, IOC President Brundage welcomed and announced the commencement of the IOA's works from the podium of the 59th session.³⁹

Brundage visited the archaeological site of Ancient Olympia and was guided around it by

33 Ibid, p.125.

34 Tzahrista, V. (2011). The IOA facilities. In: *International Olympic Academy. The history of an Olympic institution*. (2nd edition), pp. 143-187.

35 Ibid, p.151.

36 Ibid.

37 Palaeologos, K. Olympic Academy, Newspaper clipping, IOA Archives, 1961.

38 International Olympic Academy. (1973). *Report of the First Session of the International Olympic Academy* (2nd ed., Original work published 1961). Hellenic Olympic Committee.

39 Diem C. (1973), introduction. *Report of the First Session of the International Olympic Academy* (2nd ed., Original work published 1961, pp. 7-8).

Professor Carl Diem.⁴⁰ He also visited the adjacent site where the first IOA sessions were held.

Following on from Ketseas and Diem, there was now another generation of sports people and other scientists who would determine its creative course in the years to come.

Otto Szymiczek, coach of the national athletics team for 30 years, together with his inseparable friend Kleanthis Paleologos, professor at the NAPE, and Nikos Gialouris, curator of antiquities in Ancient Olympia, formed the first group of officers who would determine the course of the IOA for the next three decades with their presence in administrative positions and as lecturers at the sessions.

The Dean of the Academy, Otto Szymiczek (1909-1990), was born in Budapest, Hungary, and "chose to be Greek", as he used to say. He distinguished himself as coach of the national athletics team (1930-1961), technical adviser to the OGC and as a member of the Greek Olympic delegation from 1932-1984. Szymiczek had in-depth knowledge of the Olympic Movement. Through the IOA Sessions, the theoretical approach to Olympism was gradually added to his practical experience. Otto Szymiczek, as a physical education teacher and coach, expressed the modern approach to the Olympic Movement. He had a direct understanding of the IOA's educational role in the global environment and his lectures focused on the analysis of the Olympic Charter, the work of Pierre de Coubertin, the "Olympic Ideology" and Olympic principles. He stayed true to his approach of analyzing and presenting the educational role of the Olympic Movement through his lectures.

In contrast, his companions in Olympism, Kleanthis Palaeologos (1902-1990), theologian and professor of Physical Education, and the archaeologist Nikos Gialouris, Curator of Antiquities of Olympia, through their excellent lectures, created a bridge of communication between the myth and history of the Olympic Games of antiquity and modern tradition.

Next to these inspiring personalities was Georgios Papastefanou, collector of Olympic archives, memorabilia, medals and stamps of the Olympic Games.

The visionary Papastefanou believed in the cultural and educational shaping of young people through the exhibits of a museum. For this reason, he founded the first Olympic Museum in Ancient Olympia in 1961, which, in accordance with his wishes, would complement the work of the IOA.

In recognition of the important role played by Ioannis Ketseas and Karl Diem as pioneers of the IOA, a commemorative stele bearing their names was placed near the Pierre de Coubertin grove on 31 July 1967.

The educational orientation of the IOA was clearly set right from the first period of Ioannis Ketseas' presidency. Weighty emphasis was given to the Olympic Idea and to the ideas expressed by Pierre de Coubertin, the reviver of the Olympic Games.⁴¹

The theoretical lessons and lectures were soon combined with educational visits to archaeological sites (Isthmia, Epidaurus, Mycenae, Tirynthos, Delphi, etc.)⁴². Lessons were given in English and French in makeshift amphitheatres dug into the hillside. The 2nd Session, 'unfortunately' as reported, had only 3 women among its participants,⁴³ and the IOA representatives stressed that in future both sexes 'should be more adequately represented'.⁴⁴ In addition, as this was the last ses-

40 International Olympic Academy. (1973). *Report of the First Session of the International Olympic Academy* (2nd ed., Original work published 1961). Hellenic Olympic Committee. p. 64-65.

41 International Olympic Academy. (1973) *Report of the second summer session of the International Olympic Academy*. (2nd ed., Original work published 1962).

42 International Olympic Academy. (1973). *Report of the second summer session of the International Olympic Academy*. (2nd ed., Original work published 1962). p. 12.

43 International Olympic Academy. (1973). *Report of the second summer session of the International Olympic Academy*. (2nd ed., Original work published 1962). p.13.

44 Ibid.

sion attended by Carl Diem and the occasion of his 80th birthday, he was awarded a special medal of honour and delivered his final inspiring lecture.

The programme of the sessions was gradually taking shape, starting with gymnastics, then lectures in English and French in the morning and afternoon, followed by films on the Olympics and Sport⁴⁵.

The lectures progressively emphasized and analyzed the work of Pierre de Coubertin,⁴⁶ presenting his educational ideas which are linked to the vision of the Academy.

The IOC Commission for the IOA was set up in 1962 to strengthen inter-institutional relations between the two organisations, to promote the international, educational character of the IOA and to coordinate and give general guidance on the IOA's dominant role in the dissemination of Olympism. In 1994, the commission was renamed 'IOC Commission for IOA and Olympic Education'. In 2000, the above-mentioned Commission was merged with the IOC Commission for Culture and was renamed the 'Commission for Culture and Olympic Education'. In 2015, the IOC reviewed the composition of its Committees and created the 'Commission for Olympic Education', which includes the IOA President and Dean.

It is worth noting that the Presidents of the above Commission and members of the IOC were excellent speakers at the IOA sessions and inspired young people to join the Olympic Movement⁴⁷.

The second thirty-year period was characterised by an effort to define the role and the physiognomy of the IOA. At the same time, the form of the administrative operation was defined, the identity of the organisation shaped and its international character strengthened. Since 1962, the IOA had been called 'International', with the IOC being the main institutional factor in ensuring it was internationally visible and educationally credible⁴⁸.

Due to the dictatorship in Greece (1967-1974) and the political situation that transpired, the IOC-IOA relationship seemed to have been overshadowed by the departure of H.R.H. George W. Prince of Hanover from the IOA presidency in 1970, however this situation would change immediately after the fall of the dictatorship.

The establishment of two organisations, the Olympische Gesellschaft by the German Olympic Committee in 1965, and the first National Olympic Academy by Conrado Durántez in Spain in 1968, marked a fresh educational start that gradually complemented the educational orientation of the IOA and bore fruit.

In its second decade, the number of IOC members attending the IOA sessions increased and Academies were established in the USA, Egypt, Korea and Taiwan. The IOC President Lord Killanin, immediately following the political changes in Greece, urged changes in the IOA's operation and administration to strengthen its international role, which was so necessary due to international tensions.⁴⁹ According to Killanin, the IOA had to emphasize diversity by inviting students and teachers of all disciplines to its sessions as well as those involved in physical education, leaders of the sports community, philosophers, writers and all those who were interested in the Olympic Idea.⁵⁰

The role of the IOA was further enhanced when Juan Antonio Samaranch was elected to the IOC

45 Ibid.

46 Vialar, P. (1973). Pierre de Coubertin. In: *Report of the second summer session of the International Olympic Academy*. (2nd ed., Original work published 1962), pp. 10-89.

47 Salepi, P. (2021). *Research of strategic and operational factors in the effective operation of the National Olympic Academies*. pp. 29-34 (Unpublished doctoral thesis).

48 Ibid.

49 Lord Killanin. (1976). Speech of the President of the IOC. In: *Report of the fifteenth session of the International Olympic Academy at Olympia*, p. 42.

50 Ibid pp.42-43.

Presidency. In 1981, the IOA would be awarded the Olympic Cup at the 84th IOC Session, in recognition of its work in developing the Olympic Movement.⁵¹

The 13th IOA Session would be attended for the first time by representatives of the USSR Olympic Committee and Bulgaria⁵². This fact meant that other countries under the influence of the USSR would also soon take part in IOC Sessions.

In the same year, 1973, the Session for Educators was introduced: "It was also aimed at consolidating the collaboration between educationists and Olympic authorities to the benefit of Education and Olympism".⁵³

Two intellectual personalities have left their mark on the IOA's educational course: its Presidents Epaminondas Petralias and Nikolaos Nisiotis, who were also members of the IOC. In the 1970s and 1980s, the question "What is Olympism?" dominated IOA sessions. Its President, Professor Nikolaos Nisiotis, in a series of excellent lectures, analysed and approached the concept from a contemporary perspective. It was the decade of searching, interpreting the concept of Olympism and linking it to education.

A group of distinguished young professors (H. Lenk, N. Müller, J. Parry) and members of the Olympic Movement followed the example of N. Nisiotis and defined the concept of Olympic Education in relation to the concept of Olympism, expecting that this would introduce an "authentic ethos" into the sporting spirit and the modern sports movement.⁵⁴

Thomas Bach is the only IOC President to have participated in IOA sessions as an invited athlete and speaker at a young age and as one of the first members of the IOC Athletes' Commission. Addressing the delegates, he will highlight the role of the IOA "...it has become an old tradition for the Academy to invite Olympic athletes to its Sessions, thus giving them an opportunity to present their views. This is indeed a progressive policy that points to the future".⁵⁵

From the IOA podium, criticism will be voiced by IOC members and IOC officials in order to correct long-standing 'inequalities' in terms of women's participation and to increase IOC membership from other continents outside Europe.⁵⁶

The reforms introduced by Samaranch, particularly the sponsorship programme, will also affect the work of the IOA. Through Olympic Solidarity, the IOC decides to financially support the NOCs taking part in IOA events as of 1981.⁵⁷

The IOA's cooperation with Olympic Solidarity and the gradual establishment of National Olympic Academies will progressively lend new impetus to its work. In the 1990s, the work of the IOA is recognised along with the role of the National Olympic Academies and is officially mentioned in the Olympic Charter that came into force in December 1991.⁵⁸

In 1986, Nikos Filaretos, having been elected President of the IOA, realizes that the upward edu-

51 International Olympic Academy. (1982). *Report of the twenty first session of the International Olympic Academy at Olympia*, p. 14.

52 International Olympic Academy. (1974). *Report of the thirteenth session of the International Olympic Academy at Olympia*, p. 12.

53 International Olympic Academy. (1979). *Report of the eighteenth session of the International Olympic Academy at Olympia*, p. 13.

54 International Olympic Academy. (1985). *Report of the twenty-second session of the International Olympic Academy at Olympia*, p. 47.

55 Bach, T. (1985). The participation of athletes in the XIth Olympic congress. In: *Report of the twenty-second session of the International Olympic Academy at Olympia*, pp.184-189.

56 Herzog, M. (1978), Olympism: Life or Death? In: *Report of the seventeenth session of the International Olympic Academy at Ancient Olympia*, p. 89.

57 International Olympic Academy. (1982). *Report of the twenty first session of the International Olympic Academy at Olympia*, p. 14.

58 Salepi, P. (2021). Thesis. p. 123.

cational trend of the IOA through the establishment of the NOAs must be supported by the actions and initiatives of the Administration.

The actions of the IOA President are supported by IOC President Samaranch, who wishes to emphasize the educational work of the Olympic Movement through them.⁵⁹

The vision and the concerns about the implementation of the IOA's objectives are expressed most emphatically in the last speech made by Dean Otto Szymiczek to the IOA audience: "Our task, dear friends, is never finished. For assuming the future of Olympism, the noble principles of Olympism have to be taught to succeeding generations. That the heart of the reviver of the Olympic Games will beat in its marble monument with satisfaction at the end of the first century of Modern Olympism."⁶⁰

In the new period, emphasis is placed on the IOA's relations with the NOAs and the way they operate; this concerns the NOAs' connection with the IOA, their institutional role within the NOCs, their statutes and their educational activities. The number of NOAs grows rapidly in the 1990s.

The topics of the IOA Sessions will focus on current issues in the Olympic movement, such as women's participation in the Olympic Games, doping, etc. The themes of the sessions of the National Olympic Academies will focus more on issues related to Olympic Education and the educational philosophy of Olympism.

New actions were added to the IOA's programme, culminating in the establishment of the post-graduate seminar of Olympic Studies in 1993.⁶¹ The purpose of the seminar was chiefly to give students an academic training that would be "recognised by their respective Universities as postgraduate training seminars of studies."⁶² In this way the IOA strengthened its links with the academic community.

This innovative action, which started under the Presidency of F. Serpieri, continues to this day every year, training hundreds of young scientists in Olympic Studies, many of whom in turn have offered their services to their academic institutions and to the Olympic Movement.

The IOA's facilities were expanded on the initiative of the Hellenic Olympic Committee and a modern amphitheatre complex was constructed for the educational needs of the IOA. In the 1990's, the effects of the digital revolution were also felt at the IOA. Notebooks are gradually replaced by laptops and on the marble staircases the students' guitars that used to form part of the evening entertainment give way to electronic devices.

New technologies will also affect the IOA's work. There has been a gradual digitization of its files since 1998. It also began live broadcasting of its sessions a year later in collaboration with Theo Breuers' Digital Broadcast 1 GmbH, a partnership that continued for twenty years with beneficial results for the IOA's educational programme.

In 1996, in cooperation with the IOC, the IOA published the first international Olympic Education programme, entitled "Keep the Spirit Alive". Moreover, towards the end of the decade, a five-year cooperation agreement was signed between the IOA and Loughborough University (Great Britain) (1999-2008). This was the first formal attempt to sign a memorandum of understanding with an institute of higher education. After passing an examination, students taking part in the IOA Post-

59 International Olympic Academy. (1989). *Report of the twenty-eighth session*. (Ed. International Olympic Committee and the Hellenic Olympic Committee in collaboration with Dr Otto Szymiczek).

60 Szymiczek, O. (1989). Olympism today. In: *Report of the twenty-eighth session*. pp. 56-57.

61 Proceedings of the IOA Ephoria, 6 November 1992, pp. 108-121.

62 Proceedings of the IOA Ephoria, 6 November 1992, p. 121.

See also, Tzachrista V. (2013), *Olympism and Olympic Education through the International Olympic Academy and the Olympic Education Programme, "Athens 2004"* (Unpublished doctoral thesis). p. 46.

graduate Seminar could continue their studies at Master's level at Loughborough, having already acquired 30 credits.⁶³

The organisation of the Athens Olympic Games and the designation of the IOA as an Olympic Village gave new impetus to its work. The facilities were renovated, including changing the wooden doors of the rooms and all the roofs, something which saved the facilities from the great fire of 2007.

In 2003, the debate on the establishment of a Master's Degree in Olympic Studies resumed. This initiative was supported by the Ephoria and the then IOA President Nikos Filaretos. It was also embraced by the current IOA President Isidoros Kouvelos, at that time Vice President of the IOA, and was implemented in 2009 with the support of the Latsis Foundation.⁶⁴

On the master's course, students of all disciplines, as well as high-level officials in the Olympic Movement, are educated and gain specialized knowledge in the philosophy, objectives, content and evaluation of Olympic Education programmes.⁶⁵ In total, students from 97 different countries participated in the master's programme, some of whom are now NOA directors and others hold educational positions in NOCs. In this way, the students pass on their knowledge and train young people in their countries, in cooperation with the NOCs and NOAs.

The operation of the master's programme, which has now been running for 12 years, marked the beginning of a new era at the IOA. A new era marked by NOCs and NOAs participating in the IOA sessions: the Young Participants' Session, the National Olympic Academies' Session, the Educators' Session, the Postgraduate Seminar, the International Journalists' Seminar and the Olympic Medallists' Seminar which was successfully organised in 2007 and is intended to educate Olympic Medallists on Olympism, Olympic Education and the social mission of the Olympic Movement.

At the same time, summer schools and symposia have been organized at the IOA's premises over the last decade, in cooperation with prestigious universities such as the Centre for Hellenic Studies at Harvard University, Yale University and Georgetown University. The IOA's educational programs have expanded throughout the year and the Academy now operates as a summer university.

The IOA's educational work is also disseminated through its publications. In 1997 the "blue book" launched in 1961 for the Young Participants' Session was augmented, initially by a publication for all the other sessions and gradually by a separate publication for each session. In addition, since February 2012, the IOA journal has been published with information about its sessions and the events of NOAs.

The financial crisis in Greece resulted in the Olympic Medallists' Seminar and the International Seminar of Sports Journalists being suspended for several years.

The financial difficulties were addressed by sponsors and with the support of the IOC, through interventions by its then President Jacques Rogge and subsequently with the support of Thomas Bach. With regard to the legal status of the IOA, until 2001 it was administered by the Hellenic Olympic Committee. For the sake of flexibility in terms of administration, it was converted by law in 2001 into a legal entity governed by private law supervised by the Ministry of Culture and Sport under the auspices of the IOC and governed by a nine-member board, the Ephoria.

With the support of the IOC Executive Board and President Bach, the Academy is changing. The IOC has fully funded the renovation of all facilities, conference rooms, accommodation, sports facilities and all other aspects of infrastructure, marking a new beginning for the IOA in the Olympic Movement and strengthening the inter-institutional relationship between the two organisations.

⁶³ IOA Archives, Memorandum of Understanding with Loughborough University.

⁶⁴ Tzahrista, V. (2013). PhD thesis, p. 46.

⁶⁵ Georgiadis, K. The Master's Degree Programme *Olympic Studies, Olympic Education, Organisation and Management of Olympic Events*. In: Georgiadis, K. - Koulouri, Ch. (2011). *International Olympic Academy. The history of an Olympic institution*. International Olympic Academy (2nd edition), pp. 254-261.

Its inter-institutional relations are also strengthened with new training programmes and strategic planning prepared in cooperation with the IOC for the IOA's future actions.

The IOA has gained a dominant role in the study of Olympism and the dissemination of Olympic Education, with the support of the Hellenic Olympic Committee and its administrations. For the past decade, it has been carrying out its work with the full support of Olympic Solidarity and the IOC.

Today the 149 NOAs act as transmitters and arms of the IOA for the dissemination of Olympic values worldwide. This is the IOA's great contribution to the Olympic movement and the work of the IOC.

The IOA inspires teachers to act as receivers and transmitters of the Olympic ideal. With the establishment of multinational and cultural NOA networks, such as the African Association of National Olympic Academies (AANOAA, founded in 2011), the Ibero-American Association (APAO, founded in 1988), the Association of Francophone NOAs, AFAO (founded in 2009), the European Olympic Academies (EOA, founded in 2018), the institutional conditions are right for coordinating the work of NOAs and fulfilling their mission.

Through innovative actions in recent decades, the IOA's international recognition has reached its peak and emphasis has been placed on its cooperation with the NOAs through Olympic Solidarity and the IOC. This can be seen from the surveys conducted on the IOA's actions,⁶⁶ and from the evaluations carried out each time.⁶⁷

The complete renovation of the facilities marks a new beginning for the IOA's role in the Olympic Movement. The IOA is preparing to welcome new generations who will spread Olympism and Olympic Education. The celebrations marking its 60 years of operation set the stage for a promising future for the realisation of its humanitarian objectives.

⁶⁶ IOA (2020). Analysis of the survey for the new strategic plan of the IOA.

⁶⁷ Salepi, P. (2021). Thesis. p. 123.

The International Olympic Academy wishes to thank all the authors who contributed to the IOA 60th Anniversary Edition. The opinions of the authors do not necessarily reflect those of the International Olympic Academy. The IOA respected the authors' preferences for the format of their references.

About the Authors

Dionyssis Gangas



Why this Anniversary Book?

Dr Dionyssis Gangas is currently Advisor to the President of the International Olympic Academy, a position he has held since 2009 and he has also been the IOA's Development Projects Consultant since 2018. Since 2018 he has been a member of the International Olympic Committee's Culture and Olympic Heritage Commission. He holds a BA from the Athens Panteion University of Political Sciences (1966), a BA from the Law School of the Athens National & Kapodistrian University (1970), a Master's Degree (LL.M.) from the University College of London University (1974) and a PhD in International Humanitarian Law from Athens Panteion University, in which he worked as Lecturer and later as Assistant Professor until 2011. From 1975 till 2011, he also practiced Law as member of the Athens Law Bar. Dr Dionyssis Gangas served the Olympic Movement for many years and from various Admin positions. He was General Manager of International Relations in the Bid Committee and the Organising Committee for the Athens 2004 Olympic Games. Previously he was an elected Member of the Executive Board (1995 – 1997) and of the Committee of Juridical Affairs (1989 to 1997) of the European Olympic Committees and was Secretary General of the Hellenic Olympic Committee (1993-1997), a Member of the HOC (1985 – 1989) & (1993 – 1997) and Secretary General of the Hellenic Tennis Federation (1976 – 1996). Dr Dionyssis Gangas was awarded the IOC "Olympic Order" (2014) and the EOC "European Olympic Laurel" for his outstanding services to the Olympic Movement.

Konstantinos Georgiadis



60 Years International Olympic Academy, a Journey to Olympism

Pierre de Coubertin and Democracy

Konstantinos Georgiadis is a Professor at the Department of Sports Organization and Management of the University of Peloponnese and he holds a PhD in Sports Science from the Johannes Gutenberg Universität of Mainz, Germany.

Professor Georgiadis is Honorary Dean of the International Olympic Academy (IOA), Vice President of the International Society of Olympic Historians (ISOH), a member of the IOC Commission for Olympic Education and a member of the Board of the International Pierre de Coubertin Committee (CIPC).

He is the director of the international Master's degree Programme entitled "Olympic Studies, Olympic Education, Organisation and Management of Olympic Events" that is organised by the University of Peloponnese and the International Olympic Academy, and a member of the Board of the Master of Arts in Sports Ethics and Integrity (MAiSI).

He was a member of the 17-member Executive Board of the "Athens 2004" Organizing Committee for the Olympic Games.

He has been honored with the Vikelas Plaque (2007) by the International Society of Olympic Historians (ISOH) for his contribution to Olympic research, while and he was also nominated Emeritus Professor of the Capital Institute of Physical Education in Beijing (2006).

Hans Lenk



Save Olympic Spirit: On Coubertin's Values and some New Visions

Dr phil Dr h. c. mult. Hans Lenk, is prof. Emeritus of Karlsruhe University (now KIT). He was President of the German and several international philosophy societies, the International Institute of Philosophy (now honorary President of this world academy) and is a Former Vice President of FISP (world society of Philosophy) and Member of Russian Academy of Science and of International Academy for Philosophy of the Sciences. He was Dean (now honorary) of the European Academy of land use. He graduated in mathematics, philosophy, sociology & received ten doctoral degrees from diverse international departments. As a rower he won two European championships and an Olympic gold medal (8+ 1960). As amateur coach he led his rowers to win a world championship. He is a member of German sport's Hall of Fame & the ABI Hall of Fame (USA). (Publ.: 160 books; and other works transl. into 20 languages).

Norbert Müller



Olympic Education

Norbert Müller was a qualified track & field athlete. After high school he studied sport sciences, pedagogy and history. After graduating as M.A. (1970) he was appointed a research assistant at Mainz University.

In 1972 he was Chief of Protocol at the Olympic Village in Munich. His experiences as participant of the 8th, 9th and 10th Session at the IOA meant his understanding of Olympism. Müller was the first to define the term "Olympic Education" in his PhD "The Olympic Idea of Pierre de Coubertin and Carl Diem, Realized and Spread Out by the IOA" (1975). As base Müller summarized the 240 conferences held from 1961 to 1973 by 115 academic lecturers.

In 1976 Müller was assistant professor of Sport Sciences, Olympic History and Education at Mainz, remaining there as full professor from 1977 until his retirement in 2013. He was an invited visiting professor in Graz, Prague, Strasbourg, Saskatchewan/CAN, Heidelberg, and frequently in the Sessions of the IOA since 1976. Müller together with Dean K. Georgiadis, in 1993, launched the annual Postgraduate Seminars of the IOA.

From 1982 to 2013, Müller concentrated his academic research on Coubertin's writings: 1,100 articles, 54 brochures and 34 books. In 1988, IOC-President J.A. Samaranch nominated Müller for the IOC-Commission of the IOA, in 1999 also for the IOC Reform Commission. Müller published the "Writings on Olympism and Sports" of Coubertin in French, English, Spanish, Chinese and Portuguese. A complete DVD of Coubertin's publications (15,000 pages) was launched in 2013. In 1997 Müller was honoured with the Olympic Order, in 2003 as member of the French Légion d'honneur, and in 2005 with the Athens Prize of the HOC.

From 1982 to 1997, Müller was President of the German Olympic Academy developing various Olympic Education programmes. From 2002 to 2016, Müller presided over the International Coubertin Committee. From 1996 to 2014, he was also vice-president of the International Fair-Play-Committee.

Heather L. Reid



The Value of Values: Olympic Philosophy and its Relevance Today

Heather L. Reid is Scholar in Residence at the Exedra Mediterranean Center in Siracusa, Sicily, and Professor of Philosophy Emerita at Morningside College in Sioux City, Iowa. She is a 2015 Fellow of the American Academy in Rome, 2018-2020 Fellow of Harvard's Center for Hellenic Studies in Washington DC, and 2019 Fulbright Scholar at the Università degli Studi di Napoli Federico II. As founder of the Fonte Aretusa organization, she promotes conferences and publishes research on the heritage of Western Greece. She has authored numerous books and articles on ancient philosophy, philosophy of sport, and Olympic Studies. She has also been invited to lecture on these topics in Beijing, London, Rome, Seoul, and at the International Olympic Academy in Olympia, Greece. She is past president and recipient of the distinguished service and distinguished scholar awards of the International Association for the Philosophy of Sport. She serves on the boards of the Journal of the Philosophy of Sport, The International Journal of Applied Philosophy, and Sport, Ethics and Philosophy. Her books include *Olympic Philosophy* (2020), *Introduction to the Philosophy of Sport* (2012), *Athletics and Philosophy in the Ancient World: Contests of Virtue* (2011), and *The Philosophical Athlete* (2002, 2nd ed. 2019). She is co-author of *The Olympics and Philosophy* (2012), *Aretism: An Ancient Sports Philosophy for the Modern Sports World* (2011), and *Filosofia dello Sport* (2011). Her research explores the relationship between ethics and athletics in ancient Greece and Rome; she is currently focusing on the virtues and values of women's sport in the ancient world.

Daniel T. Durbin



Plato, Aristotle and the Meaning of Sport

Daniel T. Durbin, Ph.D. is Director of the Institute of Sports, Media and Society at the University of Southern California Annenberg School for Communication and Journalism and creator and lead research scholar of the African American Experience in Major League Baseball oral histories project, a research initiative to record the oral histories of all the surviving African American baseball players who played in the Major Leagues in the 25 years after Jackie Robinson broke baseball's color line. He has published numerous articles on sports, popular culture, rhetoric, media, and philosophy, and his current research interests including a rethinking of the entire process of sport as performative public discourse.

Charles Stocking



Ancient Greece, the Olympic Revival, and the Modern Student Athlete

Charles Stocking is Associate Professor of Classical Studies at Western University and research associate at the Harvard Center for Hellenic Studies. He is the author of *The Politics of Sacrifice in Early Greek Myth and Poetry* (Cambridge 2017), co-editor of the *Bloomsbury Cultural History of Sport in Antiquity* (Bloomsbury 2021), and co-author of *The Sourcebook of Ancient Greek Athletics* (Oxford 2021). Prior to becoming a professor of Classics, he was a strength and conditioning coach for the Athletics Department at the University of California Los Angeles, where he trained many teams and individual athletes including world champions and Olympic medalists.

Christophe de Kepper



The Future of the Olympic Games

Christophe De Kepper became Director General of the International Olympic Committee in 2011. In his role, he runs the IOC administrative day to day activities and prepares the strategic and political decisions of the IOC Executive Board.

Christophe's previous experience with the Belgium National Olympic Committee, the European Commission and managing the Olympic Movement's EU office serves him well in his current role.

Born in Uccle, Belgium in 1963, Christophe gained his Law degree at the University of Louvain and a degree in European Law at the University of Brussels.

He is an avid sports enthusiast and played football, tennis and field hockey at competition level. He also enjoys cycling and mountaineering.

Jim Parry



E-sports at the Olympics?

Jim Parry is former Head of Philosophy and Head of the School of Humanities, University of Leeds, UK, and is now Visiting Professor at the Faculty of PE and Sport, Charles University, Prague, Czech Republic. His main interests are in applied ethics (especially sports ethics) and social/political philosophy. He is co-author of *The Olympic Games Explained* (2005), *Sport and Spirituality* (2007) and *Olympic Values and Ethics in Contemporary Society* (2012); and co-editor of *Ethics and Sport* (1998), *Olympic Ethics and Philosophy* (2012), *Phenomenological Approaches to the Study of Sport* (2012), *Fields of Vision – the Arts in Sport* (2014), *Ethics and Governance in Sport* (2016), and *Body Ecology and Emersive Leisure* (2018), and *Experiential Learning and Outdoor Education* (2019). He is co-editor of the Routledge series *Ethics and Sport*.

He is a qualified and experienced teacher of Physical Education, and coach of several sports; and is a former Chair of the British Universities Physical Education Association and Founding Director of the British Olympic Academy. He has been International Professor of Olympic Studies, Autonomous University of Barcelona 2003, University of Ghent 2009, Gresham College, London 2012, Russian International Olympic University, Sochi 2013-21, and the International Olympic Academy, Greece 1986–2021. He has also been International Professor at Beijing Sport University 2017 and 2020, University of Rome Foro Italico 2014-21 and KU Leuven 2018-2020.

Andy Miah



Esports and Olympic Values: Are they compatible?

Professor Andy Miah (@andymiah) is Chair of Science Communication & Future Media, in the School of Science, Engineering and Environment at the University of Salford, Manchester. He has been researching the biomedical, cultural, political and media components of the Olympic Movement since the Sydney 2000 Olympic Games and has conducted research at each Games since. Previously, he has given social media training to IAAF athletes and led the Sports Media module for the IOC Athletes Learning Gateway. He was also the future media mentor for the IOC Young Reporters Programme and has contributed insights on the Olympic movement's digital future to the IOC Athletes Commission Forum. His most recent book is titled 'Sport 2.0' which covers all aspects of digital sport, from virtual reality to esports. This book is also available in Japanese. Among his other books are 'The Olympic Games and Social Media' (2014, Russian International Olympic University), *The Olympics: The Basics* (2012, Routledge), and *Genetically Modified Athletes* (2004, Routledge). He has appeared in many of the world's most well-known media programmes and is often interviewed about future technologies and how they are changing society. Presently, he is a Board Member of the British Esports Association and Commission Member for the Global Esports Federation.

Mikaela Cojuangco Jaworski



Olympic Education in Modern Societies: Challenges

Born GenX, Mikaela “Mikee” Cojuangco Jaworski is a devoted wife and mother of three boys who hails from the Province of Tarlac in the Philippines.

Being elected into the International Olympic Committee (IOC) in 2013, she recently became the first Asian woman to be elected onto the IOC Executive Board. She is currently Chairperson of the Olympic Education Commission, and a member of the Tokyo 2020 Coordination Commission, Paris 2024 Coordination Commission, and Olympic Channel Commission. She is also a member of the Association of National Olympic Committee (ANOC) Executive Council; and a member of the OCA Advisory Council, Peace Through Sports Committee and Athlete’s Committee of the Olympic Council of Asia (OCA).

Mikee is an equestrian jumping athlete. Ten months after giving birth to her second child, Mikee won a gold medal at the 2002 Asian Games in Busan, South Korea; and in 2005 she won a gold medal in the South East Asian Games in Manila, Philippines. Her love for sport brought her from athlete to coach, team manager, and administrator. She is now President of the Equestrian Association of the Philippines.

Outside sports, Mikee tries to leverage her popularity as a former actress and presenter in the Philippine entertainment industry to help promote her faith and movements close to heart. She volunteers for Gawad Kalinga Foundation which builds homes and communities towards poverty eradication, and is an Earth Hour Ambassador for World Wide Fund for Nature (WWF) Philippines, and is a spokesperson for AnakTV, an advocacy organization that promotes television literacy and responsible use of media.

Dikaia Chatziefstathiou



Rethinking the Meaning of Olympic Values

Dr Dikaia Chatziefstathiou is an expert in Olympic Studies and her work on Olympism has been widely published and cited. In the most recent work, she applies the theory and methodology adopted in her Olympic research into the world of football unpacking issues of power. She is a Reader in Olympic Studies & the Social Analysis of Sport at the School of Human and Life Sciences in Canterbury Christ Church University, UK. She is also an International Research Expert of the Centre for Olympic Studies & Research (COS&R) at Loughborough University, UK; and a Senior Associate of the Hibou Alliance of sports professionals worldwide. Dikaia was the holder of the prestigious Marie Curie Intra-European Fellowship at the Regional Development Institute of the Panteion University in Athens, Greece (2013-2015) to examine “An Evaluation of the Legacies of the Sporting Mega Events on Social Capital in Greece”. She is the winner of the inaugural Coubertin Prize 2008 awarded by the International Olympic Committee (IOC) and the International Pierre de Coubertin Committee (IPCC) for her qualitative research on Pierre de Coubertin’s writings and speeches. Following her award, she became a Member of the Executive Board of the International Pierre de Coubertin Committee (based in Lausanne, Switzerland) until 2014 and was recently re-elected until 2018. She was the Guest Editor for the Special Olympic Issue of the European Sport Management Quarterly in 2012 (co-edited with Professor Ian Henry).

She is the author of the book “Discourses of Olympism: From the Sorbonne 1894 to London 2012” published by Palgrave (2012; co-authored with Professor Ian Henry) and has edited several books. She has also written the storytelling book “Imagine my Stories for Peace” containing five stories for inspiring young people to embody the Olympic values in their lives (2016; published by the International Olympic Truce Centre). You can see Dikaia’s work here: <http://www.olympic-discourses.com>

Hai Ren



The Various Social Interpretations of "Respect"

Hai REN is Professor of social-cultural area in Beijing Sport University (BSU) China. His academic career has mainly focused on Olympic studies. He received his doctoral degree from the University of Alberta, Canada 1988. He set up the BSU Centre for Olympic Studies, the first Olympic research institution established in universities in China, in 1994. The Centre had close domestic collaborations with universities in China and extensive international cooperative relations with scholars around the world. He was a member of Research Council of the IOC Olympic Study Centre and a council member of China Sport Science Society. Invited as keynote speaker or lecturer, he attended various IOA sessions and international conferences on Olympic themes. Being the chief editor, he collaborated with his colleagues and worked on "the Olympic Movement", first textbook on Olympic topics for university students in China in 1993, the Encyclopedia of Olympic Movement in 2000, and various Olympic educational books used in primary and secondary schools of China. Supported by the IOC Olympic Studies Centre, his team cooperated with Professor Lamartine DaCosta's team in Brazil and edited the bilingual (English - Chinese) Olympic Studies Reader in two volumes in 2009 and 2016.

John J. MacAloon



Pursuit of Victory versus Pursuit of Excellence

John J. MacAloon is Professor of the Social Sciences and in the College at The University of Chicago. He is the author of *This Great Symbol* (2nd ed., 2008), the classic account of the origins of the modern Olympic Movement and Olympic Games, subjects now of five decades of his anthropological and historical research. MacAloon's most recent publications include the book *Bearing Light: Flame Relays and the Struggle for the Olympic Movement* (2013), the book chapters "The 1904 Chicago – St. Louis Transition and the Social Structuration of the American Olympic Movement" (2015) and "Historical Erasure and Cold War Inter-American Relations: The Chicago 1959 Pan-American Games" (2017), and the articles "Agenda 2020 and the Olympic Movement" (2016), "Hyperstructure, Hierarchy, and Humanitas in Olympic Ritual" (2019), and "Infection is One Thing, Mortality Another: The Olympic Movement In Extremis" (2020). Prof. MacAloon has advised numerous Olympic Games bid and organizing committees, National Olympic Committees, and the IOC, serving on the executive committee of the IOC 2000 Reform Commission. He was a founding member of the Research Council of the Olympic Museum in Lausanne. MacAloon holds the Olympic Order for his scholarly and diplomatic contributions to the Olympic Movement. He began his fieldwork in Ancient Olympia in 1977 and first lectured at the IOA in 1982.

Sarah Teetzel



Friendship as an Olympic Value: The Role of Friendship in Building a Better and More Peaceful World

Sarah Teetzel is an Associate Professor and the Associate Dean for undergraduate education in the Faculty of Kinesiology and Recreation Management at the University of Manitoba, located in Winnipeg, Canada. She completed her doctorate, which analyzed conflicts between Olympic values and rules, at the International Centre for Olympic Studies at the University of Western Ontario in 2009. The International Pierre de Coubertin Committee recognized her work with the Pierre de Coubertin prize for best Olympic studies dissertation. Her research interests focus on ethical issues in sport, and her research studies have been funded by the WADA Social Science Research Grants, the IOC Postgraduate Research Grants and the Social Sciences and Humanities Research Council of Canada (SSHRC). She was a participant at the 12th Postgraduate Seminar on Olympic Studies in 2004, and since 2013 has returned to the International Olympic Academy many times as an invited lecturer. Sarah serves on the editorial boards of *Journal of the Philosophy of Sport and Olympika*, and most recently guest edited a special issue of the *International Journal for History of Sport on the Winter Olympics* (2020, Volume 37, Issue 13). With Heather Dichter, she is working on a book addressing the history and philosophy of the Winter Olympic Games.

Sir Craig Reddie



WADA: Protecting Clean Sport through Turbulent Times

Originally from Stirling, Scotland, Sir Craig Reddie's background is entirely from the world of sport. A promising badminton player who moved into administration, he was at the forefront of the rebuilding of the Scottish Badminton Union, a role which then led him to the International Badminton Federation. As President of that body, he persuaded the International Olympic Committee to add the sport to the Olympic Program from 1992. From there he moved on to the British Olympic Association and played an important role in ensuring London won the right to stage the 2012 Olympic and Paralympic Games. During many of these years, he enjoyed a different challenge as the Chairman of the Finance and Administration Committee of the World Anti-Doping Agency (WADA) and he took over as WADA President for six years in 2014, succeeding Australia's John Fahey. It was a tumultuous time for the Agency as it was faced with arguably the biggest challenge of its existence, the Russian doping crisis. With Sir Craig at the helm, WADA navigated those difficult times effectively and according to due process, while also identifying and resolving weaknesses that were exposed in the system as a result. But his term was not all about Russia. During Sir Craig's six years at the helm, WADA developed a world-class Intelligence and Investigations capability. It implemented a strong Code Compliance Monitoring Program, underpinned by the game-changing International Standard for Code Compliance by Signatories. He led the march towards wide-ranging and meaningful governance reform within WADA, including the introduction of enhanced representation for athletes, National Anti-Doping Organizations and independent voices within the Agency. Under Sir Craig's guidance, WADA also made significant advances in other areas, notably in research-led education, anti-doping capacity building around the world, increasing the Agency's budget and in the development of the 2021 Code and International Standards. He completed his presidential term at the end of 2019, leaving WADA and the global anti-doping system significantly stronger than when he took over. In 2006, he was knighted by Britain's Queen Elizabeth II and, in 2018, he was appointed Knight Grand Cross of the Order of the British Empire for services to sport.

HRH Princess Reema Bandar Al-Saoud



New Challenges for Arab Women in World Sports

Appointed Saudi Ambassador to the USA in February 2019, HRH Princess Reema bint Bandar bin Sultan bin Abdulaziz Al Saud is the first woman in the country's history to serve in this role. From 1983 to 2005, she lived in Washington, DC, while her father Prince Bandar was Ambassador.

When Princess Reema returned to Saudi Arabia she focused on private sector initiatives and the empowerment of women. From 2007 – 2015 she was CEO of Alfa International Company Limited - Harvey Nichols Riyadh, a multi-brand luxury retail company, where she set the tone for female inclusion in retail. In 2013, she founded Alf Khair, a social enterprise elevating the professional capital of Saudi women through a curriculum enabling financial self-sufficiency.

In 2016, Princess Reema left the private sector and joined public service when she was appointed as Deputy of Women's Affairs at the Saudi General Sports Authority where she developed policies and programs benefitting women and children. In 2017 she was promoted to Deputy of Planning and Development. Then she became the chairman of the Saudi federation for Mass participation, making her the first woman to lead a sport federation in the Kingdom.

Princess Reema's other roles and appointments include: Member of the International Olympic Committee (IOC) (2020); Chairman of the Special Olympics (since 2019); Board Member the Future Investment Initiative Institute (2020), Board Member Panthera's Conservation Council (2020); Member of the World Bank's Advisory Council for the Women Entrepreneurs Finance Initiative (since 2017), board member in the Saudi Sports for All Federation since 2019, Member International Olympic Committee (IOC) Women in Sports Commission (since 2018).

Susan Brownell



Gender Equality in Sports: Questions and Answers

Susan Brownell is Professor of Anthropology at the University of Missouri-St. Louis. She was nationally-ranked in athletics (heptathlon) in the U.S. before she joined the track team at Peking University in 1985-86 while studying Chinese. She was selected to represent Beijing City in the 1986 Chinese National College Games, where she set a national record in the heptathlon and was on two silver-medal relay teams. *Training the Body for China: Sports in the Moral Order of the People's Republic* (1995) is based that experience. She has also written *Beijing's Games: What the Olympics Mean to China* (2008) and co-authored (with Niko Besnier and Thomas F. Carter) *The Anthropology of Sport: Bodies, Borders, Biopolitics* (2018), which has been translated into Spanish, French, and Japanese. She edited *The 1904 Anthropology Days and Olympic Games: Sport, Race, and American Imperialism* (2008), which won the 2009 North American Society for Sport History award for best anthology. She translated from Chinese into English *He Zhenliang and China's Olympic Dream* (2007), the biography of the first member of the International Olympic Committee in the People's Republic of China. From 2000 to 2008 she was a member of the Postgraduate Grant Selection Committee of the IOC's Olympic Studies Centre. She is frequently interviewed by major media about Chinese sports and Olympic politics. She is a recreational figure skater, past president of the St. Louis Skating Club, and member of the organizing committee for the 2006 U.S. Figure Skating Nationals in St. Louis.

Sam Ramsamy



Human Rights and the Olympic Movement

Sam Ramsamy is presently an Honorary Member of the International Olympic Committee and is the 1st Vice President of the International Swimming Federation (FINA).

He was a Physical Education lecturer and primary/secondary teacher. During the 1970s and 1980s he was a high-profile anti-apartheid activist in the United Kingdom and was Chairman of the South African Non-Racial Olympic Committee (SANROC).

He involved in sports generally and specifically athletics, football and swimming; and this extends from participation to coaching, to administration. He was the founding President of the National Olympic Committee of South Africa and held this position from 1991 to 2005.

He contributed articles to numerous books on sport and international politics; and wrote a series of articles for the United Nations, where he was a part-time consultant, on South African international sport. He is the author of *Apartheid the Real Hurdle* and *Reflections – On a Life in Sport*. He has contributed articles to numerous publications on the sociology of sport. Ramsamy has been awarded Honorary Doctorates from universities in Canada and the United Kingdom. He is presently Honorary Fellow of Roehampton College of the University of Surrey. He is the recipient of the national Order of Ikamanga; and is South Africa's Ambassador for Tourism. He was a member of the committee responsible for the inauguration of Nelson Mandela as South Africa's First Democratically Elected President.

Bruce Kidd



Achievement of Human Rights through Sports

Bruce Kidd is a Professor Emeritus in the Faculty of Kinesiology and Physical Education, University of Toronto and the University of Toronto Ombudsperson.

He teaches and writes about the history and political economy of Canadian and international sport. His most recent book (co-written with Simon Darnell and Russell Field) is *The History and Politics of Sport for Development* (Palgrave Macmillan 2019). A memoir, *A runner's journey*, will be published by University of Toronto Press in September 2021.

Bruce has been a lifelong advocate of human rights and athletes' rights. He was the Canadian director of the international campaign against apartheid sport, which marshalled the power of sport against the brutal racist dictatorship of apartheid South Africa. He co-chaired the work group whose recommendations led to the creation of the Sport Dispute Resolution of Canada. He advised Dutee Chand in her successful appeal to overturn the 2011 sex test and supports Caster Semenya's efforts to overturn the 2018 version of that test.

Bruce has been involved in the Olympic Movement all his life. He has participated in the Games as an athlete (athletics, 1964), journalist (1976), contributor to the arts and culture programs (1976 and 1988) and accredited social scientist (1988 and 2000). He was founding chair of the Olympic Academy of Canada (1983-1993), served on the board for Toronto's 1996 and 2008 Olympic bids and helped plan the 2015 Pan American and Parapan American Games in Toronto. He is an honorary member of the Canadian Olympic Committee.

Gabriela Tymowski-Gionet



Protecting Children and Youth in Sport

Dr Gabriela Tymowski-Gionet, Ph.D. is an associate professor in the Faculty of Kinesiology at the University of New Brunswick in Fredericton, New Brunswick, Canada.

Her doctorate was completed at the University of Gloucestershire, and her master's degree and undergraduate degrees were earned at the University of Western Ontario.

Dr Tymowski-Gionet is a critical supporter of sport. Her current research interests focus on vulnerabilities of athletes, particularly on the harms experienced by children's participation in high performance sport, and child protection. She is currently investigating the harms experienced by animals involved in interspecies sport (sport with animals). She recently co-hosted the first Sport, Animals, and Ethics conference in May 2021. Other research interests include Olympic studies, high risk sport, and mindfulness.

She supervises graduate students and teaches courses in applied ethics, coaching healthy behaviours, and mindfulness at the undergraduate and graduate levels. She has also taught sport ethics to graduate students at the University of the West Indies in Barbados since 2015. Dr Tymowski-Gionet has participated in various International Olympic Academy conferences and seminars, serving as a presenter, supervising professor, and participant since 1998.

Kristine Toohey



Good Governance in National and International Sports Organizations

Professor Emeritus Kristine Toohey AM is an internationally recognised scholar. She graduated with a Doctor of Philosophy, from The Pennsylvania State University. In the early stages of her academic career, she lectured in teaching focused positions in the Faculty of Education at the University of New England and in the School of Teacher Education, University of Technology, Sydney.

In 1992, she moved to the School of Leisure and Tourism Studies, Faculty of Business, University of Technology, Sydney, where she first began working in the field of Sport Management. From 1998-2001 she worked for the Sydney Organising Committee of the Olympic Games. In 2005 she moved from UTS to Griffith University as Professor in Sport Management and where she was Head of the Department of Leisure, Sport and Tourism. In 2017-18 she worked for the Gold Coast Organising Committee for the Commonwealth Games. In 2013 she was awarded Member of the Order of Australia (AM) for 'significant service to sport as an academic and researcher and through contributions to professional organisations'. In 2017 she was awarded the Sport Management of Australia and New Zealand Distinguished Service Award. She has been listed in "Powerful Women in Australian Sport".

Holger Preuss



Financing the Olympic Movement and the Olympic Games

Holger Preuss is Professor of Sport Economics and Sport Sociology at the Johannes Gutenberg-University in Mainz, Germany. He is also adjunct professor at the University of Ottawa, Canada and international scholar at the State University of New York (Cortland).

He was editor of the Journal "European Sport Management Quarterly" (2012-2014), one of the world leading journals in sport management. He also is associate Editor of the "Journal of Sport & Tourism". He has published 16 books and more than 125 articles in international journals and books. During the past decade he has been invited to hold more than 140 presentations all over the world.

His field of research is directed at economic and socio-economic aspects of sport. In particular he looks into the socio-economic impact analysis of mega-sport events such as Olympic Games, since 1972 and the FIFA Football World Cup, since 2006. Holger finished his research about "cost overruns at Olympic Games" in 2019 and is constantly developing the framework and measurement of legacy of mega events. He is researching in the field of sport governance of international sport federations.

He and his team teach in programs such as mesgo (Master in Sport Governance) and MAiSI (Master in Sport Ethics and Integrity) regarding the management of ethical issues in sport.

Holger has been at the IOA as participant and lecturer many times from 1994 until today. He is member of the IOC legacy and sustainability commission, of the UIPM future commission and of the WFDF ethics commission.

Emilio Fernández Peña



The Mediatization of the Olympic Games: From the 1894 Paris Congress to the Olympic Channel

Emilio Fernández Peña is Communication Professor at the Universitat Autònoma de Barcelona (UAB) and head of its Olympic Studies Centre since December, 2009. He is the founder director of the Sport Research Institute UAB which joins 40 senior researchers from 12 different departments. This Institute analyzes sport with a strong multidisciplinary and interdisciplinary approach. Emilio has a doctorate in Communication from the Basque Country University with an Outstanding Award (2001). He is the creator and teacher of the Massive Online Course (MOOC) The Olympic Games and the Media which was launched in 2014 on Coursera and which has had more than 8,000 enrolled students since its creation. Dr Fernández Peña has been the promoter and main designer of the new degree on Interactive Communication in the UAB, which is oriented to train the students with a holistic vision of technology, allocated in the intersection between engineering, communication and liberal arts. He is author of more than 50 academic publications, being author of *Juegos Olímpicos, Televisión y Redes Sociales* (2016) and *Social Media in the Global Sport: Strategies and Practice*, Routledge (2021). He has been interviewed by media outlets such as BBC, CNN or Folha de São Paulo, among many others. He has collaborated in the field of social networks with the International Olympic Committee (IOC) and he has worked on the design of the television exhibition of the IOC Olympic Museum in Lausanne (2014). He is a regular invited lecturer to the University of Southern California, Los Angeles.

Yiannis Exarchos



Olympic Channel: Catalyst for the Olympic Digital Strategy

Yiannis Exarchos was born in Athens in 1964. He produced and presented cultural and art programmes on Greek TV and Radio and held several management and senior executive positions in a number of broadcast organisations, including Executive Director of the Greek national broadcaster ERT. He has lectured at numerous conferences and collaborated with several public and private organisations such as the European Broadcasting Union (EBU) and the United Nations Educational, Scientific and Cultural Organisation (UNESCO).

Specialising in the management and coverage of global sporting events, he has served as a top executive for all Olympic host broadcasting organisations since Athens 2004. His background in radio, television, music and film brings a comprehensive perspective to the planning and management of the broadcast of major events.

Mr Exarchos was named CEO of Olympic Broadcasting Services (OBS), the permanent host broadcast organisation created by the International Olympic Committee (IOC), following the Olympic Games London 2012.

In 2015 he was also named Executive Director of Olympic Channel Services (OCS), the corporate entity charged with creating and operating the IOC's Olympic Channel. He is also a member of the OCS SL Board of Directors.

His in-depth media experience and leadership have earned him numerous recognitions, including five Emmy Awards, a Webby Award, an Award from the Greek National Organising Committee for his long-term contribution to the Olympic Movement, and the Great Wall Friendship Award in acknowledgment of his contribution to Beijing's progress and development. He is also a regular speaker at international conferences and events on broadcast, new technologies and digital media.

Based in Madrid, his native language is Greek and he is also fluent in English, French and Spanish.

Gregory Nagy



Olympism, Culture, and Society: On Pindar's poetic lessons about heroic Olympism in myths about Herakles

Gregory Nagy is the Francis Jones Professor of Classical Greek Literature and Professor of Comparative Literature at Harvard University. Since 2000, he serves as Director of the Center for Hellenic Studies in Washington, DC. He is also the leading founding member of CHS in Nafplio, Greece, and has served as President of the CHS Greece Board of Directors for several years. Nagy's areas of interest include Homer, archaic and classical Greek poetry, rhetoric, linguistics, metrics, and traditions. He is known for extending Milman Parry and Albert Lord's theories about the oral composition-in-performance of the Iliad and Odyssey. Nagy has served as Chair of the Harvard University Classics Department and as President of the American Philological Association. Throughout his career he has been a consistently strong advocate for the use of information technology in both research and teaching, and his belief that "good teaching fosters good research" is readily apparent in the programs and projects he has championed over his tenure at the Center for Hellenic Studies.

Anita L. DeFrantz



Calling on all the Youth of the World, Equally!

Anita L. DeFrantz is a member of the International Olympic Committee (IOC) and was elected for a second term as a Vice President in 2017. She then became First Vice President of the IOC in 2020. She serves on the Legal Affairs Commission of the IOC, which reviews legal issues for the organization, and on the Finance Commission, which reviews the investments and spending plans, as well as with the 2020 Tokyo Games organizing committee. She has served on the United States Olympic Committee Board of Directors since 1976, after her election to the Athletes Advisory Committee.

Before she joined the ranks of the IOC, DeFrantz captained the U.S. women's rowing team and rowed in the eight that won a bronze medal at the 1976 Montreal Olympic Games. DeFrantz served as Vice President of the 1984 Los Angeles Olympic Organizing Committee and was elected to IOC membership in 1986, making her not only the first African-American but also the first American woman to serve on the committee.

In 1977, she started her legal career as the Staff Attorney at the Juvenile Law Center of Philadelphia. DeFrantz has a B.A. from Connecticut College and a J.D. from the University of Pennsylvania Law School. She holds more than a dozen honorary doctorate degrees from colleges and universities, including Pepperdine University, Mount Holyoke College and Pomona College.

Today, Anita continues to work as a civil rights attorney, author, motivational speaker, and inspirational mentor to countless youth worldwide. She lives in Santa Monica, California and enjoys forwarding the cause of sport across all nations, peoples, and cultures.

Jeffrey O. Segrave



The Driving Force of the Olympic Movement toward International Peace

Jeffrey O. Segrave, PhD, is professor of health and human physiological sciences at Skidmore College, Saratoga Springs, New York, USA. He earned a B. Ed. degree from the University of Exeter (England), his M.S. from Washington State University, and his Ph. D. from Arizona State University. Appointed to the faculty at Skidmore College in 1978, Segrave has served as chair of the Department of Exercise Science, Dance, and Athletics (1998-2002), Director of Athletics (2002-2005), Dean of Special Programs (2007-2012), and Chair of Music (2019-2021). In 1998, he was appointed Sterling McMurrin Distinguished Visiting Professor at the University of Utah, and, in 2005, he was appointed the David H. Porter Endowed Chair at Skidmore College. His main area of scholarly interest lies in the socio-cultural analysis of sport; hence, he embraces an interdisciplinary approach that seeks to study sport at the intersections of history, sociology, philosophy and literature. His primary scholarly focus is on the history of the Olympic Games. He has published more 20 book chapters and more than 60 articles on sport in a wide variety of journals including the *Journal of Olympic History*, *Olympika: The International Journal of Olympic Studies*, *Stadion: The International Journal of the History of Sport*, *International Journal of Comic Art*, *Journal of Popular Culture*, and *International Review for the Sociology of Sport*. He has also published three anthologies—*Olympism* (1980), *Sport and Higher Education* (1984), and *The Olympic Games in Transition* (1988).

Pere Miró Sellarés



Diplomacy in Sport

Pere Miró Sellarés (Manresa, 1955). Graduate in Sports Science from the Universidad Complutense de Madrid. He was a water polo player in the CN Manresa (1968-1973) and in the CN La Latina Madrid (1973/1977). He has held various positions related to sports management. These include: Director of the Sports Service of the Universitat Politècnica de Catalunya (1980/1983); Director of INEF de Catalunya (1984-1987); Deputy Director of sports COOB'92 (1988-1991); Director of the Palau Sant Jordi, Barcelona'92 Paralympic Games (1992); IOC Sports Deputy Director, (1992/1994); IOC Olympic Solidarity Director (1997-2018), IOC Relations with National Olympic Committees Director (1997-2018); and, since 2015, IOC Deputy Director General, Relations with the Olympic movement.

Stephan Wassong



Olympism & Peace: Two Interdependent Notions

Stephan Wassong is Full Professor at the German Sport University Cologne where he has been Head of the Institute of Sport History and Director of its Olympic Studies Centre since 2009. From 2006 till 2009 he was Associate Professor at Liverpool Hope University, GB. He is Executive Director of the international study programme Master of Arts in Olympic Studies. He has been appointed Adjunct Professor in the School of Health Sciences at the University of Canterbury, New Zealand, and Visiting Professor in the Faculty of Health Sciences at the University of Johannesburg, South Africa. Since 2012 he has been invited as lecturer at the International Olympic Academy regularly. Professor Wassong is President of the International Pierre de Coubertin Committee and member of the IOC's Olympic Education Commission.

Constantinos Filis



Olympic Truce: Is there any hope?

Dr Constantinos Filis is Director of the International Olympic Truce Centre and Member of the Hellenic Olympic Committee.

Executive Director at the Institute of International Relations, Panteion University, Athens and commentator for Ant1 Group.

Elected in November 2007 and served for two years as Senior Associate Member at St Antony's College, Oxford University and as Research Fellow at South East European Studies at Oxford (SEESOX), Oxford University.

He lectures at the Hellenic Naval Staff and Command College, at the Hellenic National Defense College and at the Police Academy. He also teaches in the American College of Greece, in post-graduate degrees at Panteion University and the University of Peloponnese, as well as at the Open University of the Book Arcade.

He is currently member of: the BoD of Piraeus Asset Management, the Greek-Turkish Forum, The Institute of Energy for South-East Europe, The Foundation for Thracian Art and Tradition and the board of the Delphi Economic Forum. He is also energy and geoeconomics advisor to the Hellenic Entrepreneurs Association.

His most recent books are: "Refugees, Europe, Insecurity", "Turkey, Islam, Erdogan", "A Closer Look at Russia and its Influence in the World" and "Greece in its neighbourhood". In 2022, he will edit a volume on "Olympic Truce in the Modern Era".

Chapter One

Olympism Today and Tomorrow

Save Olympic Spirit: On Coubertin's Values and some New Visions

Prof. Dr phil Dr h. c. mult. Hans Lenk

Introduction Coubertin's values, aims and ideas

Pierre de Coubertin, the (re)founder of the modern Olympic Games and Olympic movement, was a dedicated and great educator – maybe at least indirectly and practically speaking, the most successful educator of modern times. His values and visions cannot just be restricted to sporting activity but to using psycho-physical activity of a strenuous sort like the ancient Olympic Games to general educate young people towards their best level of achievement, character, moral quality and paragon function for all the youngsters. The idea is that by staging top level competition of demanding sports at a maximum level of achievement in individual events and fights among equally gifted and trained athletes by indeed organizing modern Olympic Games every four years for young male athletes of all kinds of sports ("All games – All nations", 1912).

Thus, "the main feature of olympism of ancient as well as of modern times is that it forms a religion – a '*religio athletae*'" (1935), for "the true Olympic hero [...], the adult male individual athlete" (1935).

By committing themselves to the Olympic values of achievement and top level performance in training and top level competition, the athletes gather actually and symbolically around a "sacred district", an "*altis*", exclusively reserved for the purified athlete who is almost priest-like or like a medieval knight "celebrating the mass of the religion of the muscle". Therefore, "the community of the athlete is a certain kind of 'chivalry' or a priesthood of this kind of athletic commitment ('*religio athletae*') with a most earnest devotion and engagement in athletic activity.

The athletes are characteristically members of an athletic "aristocracy, an elite but – rightly understood – ... of totally equal origin ... determined only by physical superiority and by muscular capabilities of the individual multiplied to a degree by the will to practice" (1935).

Coubertin's elitist individualism and "metaphysics of competition" oriented at top level performances in athletic sports of all branches and his philhellenism combined to match modern forms and conditions of today's societies and civilizations – however on an international scale. Therefore, he wanted to restore the ancient Olympic Games on the basis of a four years' period but in a definitely *modern* format. The modern Olympic Games should by contradistinction to the ancient ones comprehend "*All Games, All Nations*" (1912). "*All games, all nations*" was his most telling Olympic slogan (1912), thus aimed at forming a "*community*" of *all sports and games* as well as of the athletes of all nations leading to a certain kind of Janus face of international and national accents as it is revealed in the Olympic Protocol since the beginning.

Therefore, in spite of his often rather traditional terminology and sometimes restrictive valuation (as, e.g., of the role of female athletes and team sports) he was not an old-fashioned educator but saw that the greatest educational advantage and effect of the modern Olympic Games would be gained by modern attractiveness and the orientation at world records and top level achievements meticulously measured and compared in the athletic events. (The athletic records should dominate sports like Newton's axioms were doing in physics.) So he introduced institutional record listing for the Olympic Games ("Olympic records"). He changed his mind later on the participation of female athletes and certainly also regarding team sports.

Coubertin emphasized that only truly *international* Olympic Games would be accommodated to the ideas and demands of modern times. Therefore, he wanted to use the revival of the Olympic games to use this international comparison and respective motivation in national rivalry to store the ambitions of the young athletes (notably the young patriots in France) in order to reform the physical education problems of all nations by emulating the very British sporting education at Eton College and in general to foster the psycho-physical quality of education – also oriented at "an honest world citizenship" (1901, 262).

Again, Coubertin was far from being old-fashioned as an educator since he already (1935) stressed: "To require that peoples love one another is a kind of childishness. To demand from them to respect each other is by no means utopian. But, in order to respect one another, one has to learn to know each other", e.g., by meeting young athletic representatives of other peoples and by learning to respect them, their cultural, social and even historical peculiarities and differences in trying to understand these and overcoming ethnocentricity in one's own mind and by way of the paragon effect and transfer function for fellow countrymen, too.

Without contact with other civilizations one cannot really know his own one. Thus, Coubertin wanted by the Olympic Games to create an institutionalized opportunity for peoples to learn to know each other in form of their representatives meeting in the worldwide sport-movement and the Olympic Games in these "periodically recurring opportunities to learn to know and respect each other" (1913).

The participation should be on equal conditions without any "discrimination [...] against any country or person" on grounds of racial, political, cultural or gender factors. However, according to Coubertin the Games should be and remain contests between (male) individuals and not between countries or regions etc., let alone "nations".

Multi-functionality and multi-compatibility

Coubertin's values, aims and ideas had to be compatible with all cultures, acceptable to all nations etc. They display a certain kind of *multi-functionality* and *multi-compatibility* as well as a kind of *formal character* of the comparisons in contest – at least a formal adaptation to all sorts of cultures. Thus, Coubertin's Olympic value system (with the exception of the outdated parlance of "religious" meaning) is characterized by a comprehensive multi-compatibility with respect to some *specific* value contents of most other cultures and traditions – however in the wake of Western civilization and modernization as well as globalization.

Indeed, most of the Olympic values of educational relevance and significance like the mentioned ones are self-perfection, social contacts and international encounters, the concepts of a harmonious synthesis of ancient and modern tendencies, of the political independence of the Olympic movement etc. They are rather independent of specific cultural or religious contents etc., i.e., of specific meanings and cultural ramifications. The very performance and achievement values, the most important ones in the overall set of Olympic values, are really aimed at *formal* or *functional*

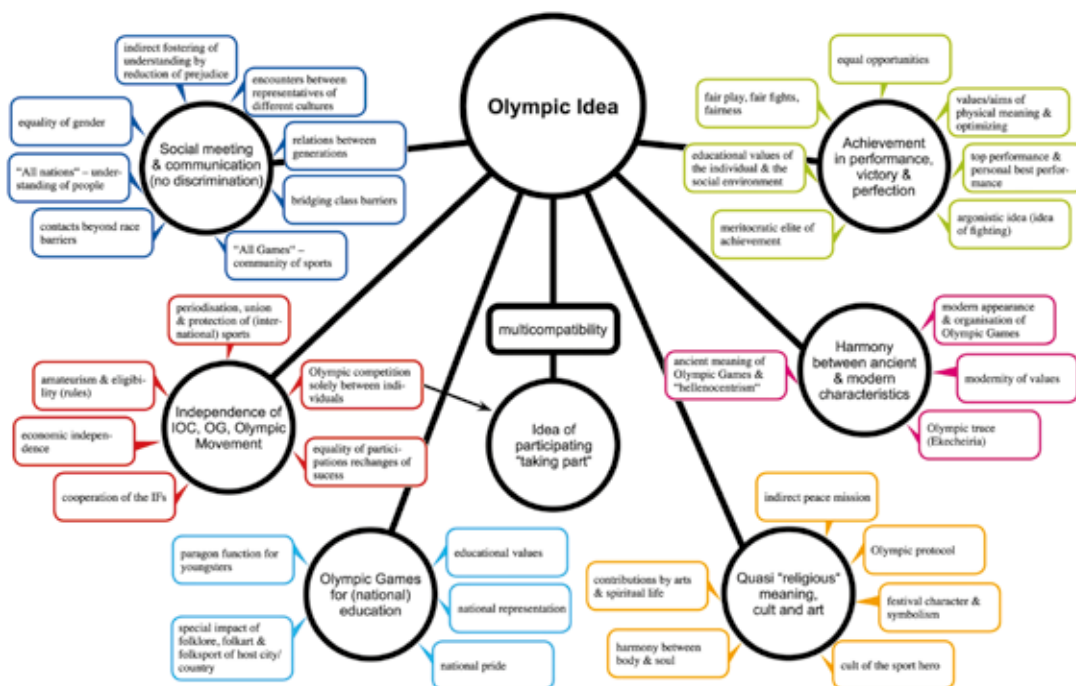
and *operational* contacts, as, e.g., equal competition and individual(istic) comparisons and subordinations to strict rules and regulations of the events.

The multi-compatibility and adaptability to any cultural modern orientation is due to this formal kind of formal axiom and multi-functionality, allowing for a really *global* social movement like the Olympic one.

The Central Core of Achievement Values

All that was said about the *multi-functionality* and *multi-compatibility* as well as a kind of *formal character* is particularly true for the nine central goals and aims of the Olympic movement placed in a special position because of their mutually conditional connection with most other Olympic values – the ideas of improving achievements in the form of athletic performances at their very best, interconnected with the agonetic (or agonistic) principle of competition and the aim to engender an athletic elite of equal origin making up for the core aims in the system of Olympic values – according to Coubertin's intention and also of today's interpretations of the Olympic value system. The system of Olympic values after Coubertin does amount to a rather *compact* and highly interrelated *structure* (mathematically speaking a *lattice*) definitely representing a center of gravity around the values of performance, achievement, competition etc., lending a certain kind of multi-compatibility and stability from a functionalistic perspective.

The structure can be visualized by the following diagram stretched out between the comprehensive overall value "the Olympic idea" and the idea of "taking part" being "the most important thing" (Coubertin 1908, quoting the Bishop of Pennsylvania). In that respect, the values of achievement and performance, victory and psycho-physical perfection and character-building by strenuous training and sports is a very important main factor like also the one on social encounters, no discrimination and the independence of the Olympic movement.



[diagramm as from *Save Olympic Spirit*, p. 286]

Most of the *functionally decisive* Olympic values of competition and top level performance are materialized by the modern Games to a high degree (esp. the central achievement values), whereas some traditional values like the contribution by cult and art as well as the Olympic spirit and Olympic philosophy, are somewhat in danger of lacking or losing their traditional cultural, if even "ancient" meaning.

Coming back to Coubertin's educational ideas, he did not intend the Olympic motto "*Citius, altius, fortius*" (after Father Didon) only in the technical-sporting sense but also as a school of "the nobility of conviction, the cult of unselfishness and honesty, the chivalrous spirit and the energy" (1931) being according to Coubertin most important for modern democracies¹. Thus, he thought, qualification figures under manifold aspects; "it can be technical, ethnic, social, moral" (1910) besides athletic excellence and elitism. The Olympic qualification and distinction of being an Olympic athlete was for Coubertin a real "school of nobility and moral purity as well as of physical endurance and energy [...]" but only on the condition that you permanently raise your concept of honor and sportsmanship to the same height as the strength of your muscles. The future depends on you" (1925), as he concluded his farewell speech and legacy. And as well: "Market or temple?" – which will be depending on the future generation.

Values of materialization and goal attainment: What would Coubertin say today?

The great question is whether and how much Coubertin's hopes and visions have come true in the Olympic movement and Games.

As everybody knows by now, the intellectual and character building values, including the moral implications, have not been realized in an automatic fashion as Coubertin had probably hoped. Only regarding the technical sportive qualification and increase of excellence did his early visions really materialize to an almost unbelievable extent, though mainly only in the competitive technical sense of vying for records and victories. The Olympics turned out to be extremely successful, although at times by often ignoring the ideas of equality of opportunities, fairness and even rules of the Olympic regulations, as, e.g., can be seen by the history of the notorious doping problem in the last decades. Coubertin's ideal of a symbolic community of the Olympic athletes is at the top frequently replaced by a fierce all-or-nothing-controversy of "winning is everything". (However, in the Olympic village and notably among the Olympic runners-up and the meeting among athletes from different sports and countries, the fantastic festival mood and experiences of personal encounters come up again maybe in form of the often evoked "Olympic friendship" – showing such a community of athletes indeed. For the athletes, this is certainly an experience for their lifetime!)

In the age of tele-media, the impact of athletic encounters between athletes of different world regions, colors and cultural traditions is transmitted to all public and TV spectators on a worldwide basis – exerting a notable impact of Coubertin's idea of due respect for the representatives of other cultures.

Though Coubertin was at first reluctant and against female Olympic participation, it is really impressive how female athletes have nowadays in general deservedly won a great influence on the image of the Games (especially in TV-coverage and aesthetics!). I am sure that Coubertin would nowadays use his orientation at the "modern times" cultural tendencies to have very much emphasized the overwhelmingly positive impression of women's participation.

¹ The same would be true of the new Olympic slogan "Excellence, friendship, respect".

For similar reasons, he would today certainly allow the participation of all top level athletes (including professionals, if they're not paid at the Games for their performance there). Indeed, Coubertin was not firmly fixed to that old "mummy" of all-too-strict amateurism as he once said.

As regards internationality and globalization, Coubertin would as well be very satisfied about the worldwide spread of the Olympic Movement and the Games and participation across all world regions and countries. In terms of this inclination to modern times' necessities, he would certainly today be in favor of downplaying a little the nationalistic accents in the Opening Ceremony and instead also stress the festive mood of the Closing Ceremony (since 1956 realized after the proposal of the young Chinese Wing). Here athletes of all nations intermingle pouring rather than marching into the stadium not separated according to their nations anymore.

Coubertin would generally be very pleased with the real global effect that the international Olympic Movement did exert on all sports, although he might again warn against the exaggerated number of top level sports championships.

One may even contend that Olympic spirit and the Olympic idea figure as a certain kind of "*Olympic World Ethos*" of sports acceptable by and compatible with any cultural tradition whatsoever – due to its multi-functionality, formality and multi-compatibility of Olympic values.

In addition, I think, he would be more open-minded towards opening the Olympic committees of all levels towards contributors and the members of all social denominations and classes beyond the traditional ones of nobility and promi-cults as well as societal leadership in business and "**moneytheism**", while strictly sticking to the political independence of the International Olympic Committee and other Olympic groups.

Moreover, he would – as he and some of his successors already did – try to use the *political neutrality* of the Olympic Movement skillfully in exerting some kind of quasi political functions or symbolic pressure to secure the processes of awarding the future Games to the National Olympic and organizing committees of respective countries. As I emphasized already, in the beginning of the 60s (1964, 1972²), the IOC should be skillful in exerting a certain kind of political bargaining and influencing to *safeguard the independence of the Games* and the Movement worldwide. For the time being, the chances for using this kind of political impact or power of neutrality are better to be used than in the past, since the Games are now really an overall world event and success.

To be sure, Coubertin would also have underlined stringent measures of securing fairness by checks and rules and especially strict anti-doping-measures by more efficient rules and legislation among Olympic Federations, particularly also at the very Games.

Somewhat his visions like the contribution of the intellectual life, culture and the arts as well as the sciences (e.g. of sport) etc. have only been very residually realized.

The arts competitions had been abolished since 1948, but some notable endeavors to have painters and architects as well as sculptors contribute to the Olympic venues and side events are a notable consequence of Coubertin's idea of a specific contribution of the arts of the country staging the Games.

As far as the sciences and humanities are concerned, there are the Olympic Congresses at the Games, unfortunately usually held outside of the Olympic city – but they should, not only according to Coubertin's opinion, but also to modernity necessities be continued – also in search of new visions for the Olympic Games and movement.

As I said, Coubertin was not that old-fashioned as some people have suspected, but he was indeed ready to change some of his ideas according to the necessities of modern times.

In a sense, achievement and effort seem to be more valid in the cooperative cultures² than the pushing down of others in a fight where only one victor can excel and the loser was often neglected, at times even killed for religious reasons (as in some ancient Mesoamerican ball games of old).

It is true that Coubertin had in mind the individualistic fight after the ancient Greek paragon of the Olympic athletes as the one and only way to success and fame of the Olympic hero! However, there might be a certain kind of interesting middle way of compromise between the “victor only” ideology of the traditional Olympic sport and the rather truly achievement-oriented interpretation of strenuous endurance activities and achievements like some tribal group events yet requiring maximum strength of the performers.

Such an idea could lead to a more respectful, if even in terms of “real” achievement-orientation more “just” valuation of the contest still conducted against opponents, but without so much derogation of the so-called losers or unlucky runner-up! I think there was and is a notable overemphasis in distinguishing alone and only the unique victor in modern top level and Olympic sports leading to some decisions of the rules and referees: if really the same final achievements in the high jump and pole vault are accomplished by two competitors, the number of less failures of one of both before would actually decide about the victory, although the finally consummated best performances were the very same. – Moreover, if we have a discipline with an equal final summation of points (as, e.g., decathlon, or as really occurred in women’s pentathlon in Montreal 1976!) or the addition of run times would amount to exactly the same times (as in the two men bob in Grenoble 1978!) there even nowadays officially some artificial rules decide about winning or not. (There are some but rather few examples of that in Olympic history.) Indeed however, it makes no sense, logically speaking, to do that because the idea of summing up points or times is really and logically that in these disciplines or runs we can make good for some weaknesses in other runs.

Sometimes, even the super-precision of modern time measuring leads to false decisions like in 400 m individual medley swimming in Munich 1972 where the loser swam the tiny distance of two thousands of a second further than the winner and must have been nominated *the real* winner: The difference in length of the lane, measured after the Games again was in the range of architectural allowance! There was no exchange or sharing of medals though.

Why not award two gold medals to equal achievements without artificial differentiation according to some additional conventional rules of traditional provenance?

To my mind, in the few cases of equal results in the finals, the very *real achievement* in the contest should be appreciated more than by *artificial conventional* decision downing of the then would-be second who had accomplished exactly the same final result!

² What about Coubertin’s ideal of a metaphysics of fights, achievements, success in different cultures? Dr Messing and Prof. Müller raised the question what Coubertin’s ideas of elitism and achievement would mean to other cultures and whether Coubertin’s idea could be taken over, adapted to these different world views, religions and cultures, perhaps with some variations. Indeed, there are indigenous cultures of tribe societies and religions that are far from a competitive basic attitude and the respective moral and societal norms. For instance, the Timbiras or Navajos as well as the Mountain-Arapesh – like some Asian- Indian religious denominations as, e.g., a few yoga schools, Jain and Buddhist traditions (though certainly not all of them!) – favor a cooperative style of physical, cultural and children’s education: some American-Indian tribes in the South of also North used to conduct cooperative relay “endurance and power tests” with no individualistic sorts of competition: the Timbiras, e.g., carried big tree trunks in group cooperation, but not as an (individual) competitive race! (However, there were also indigenous tribes who favored individualistic competition and fights like the Mundugumor in New Guinea (M. Mead) or like the Kwakiutl in Northwest America (Benedict) who organize even *negative* competitions of an individualistic form like the famous *potlatch* contests of destroying as many of one’s own goods as possible! He who destroys most is the winner!) Some of these physical activities of extreme endurance feats or tests of strength were necessary – as a rule again in a cooperative manner of a relay run as that of the Tarahumara runners in Mexican or Inca messengers would show. That means there is a special appreciation and excellence of an achievement in terms of endurance, strength or skills that are not individualistically interpreted as in the ancient Greek ideal agonetic or agonistic individual fight (“agon”) of man against man as Coubertin had in mind primarily.

I am sure that even our metaphysician of fights and contests Coubertin would be in favor of that regarding the examples and maybe also the illogical outcomes of the summation of points or times of runs, although he certainly was definitely an adherent of the "singular victor" ideology.

Some viable future orientations and new possible visions

These examples and reflections might be operative for some possibly new visions reaching beyond Coubertin's fundamental ideas about the Olympics, could lead to some future orientations in a sense of more "just" or "human" interpretations of some future Olympic contests! This would indeed go a bit beyond Coubertin's individualistic single victor orientation. This might contribute to a better acceptability of some values on the side of the more cooperatively oriented cultures, religions etc. – thus favoring a truly intercultural worldwide appreciation outside Western absolutely competitive and single victor-oriented individualism.

Morally, educationally and philosophically speaking, to my mind, the consummated accomplishment in contests of an Olympic caliber, especially in the finals, could (or should) in critical situations, like the mentioned ones, be more important or conducive in some respect than the traditional all-or-nothing or singular victor orientation at any (if even illogical) cost. Individualism is OK but it should not in critical cases be exaggerated or even over-assessed to even illogical results!

As for the real performances and achievements in the Olympics at all of these would detract nothing from their magnificent presentation (if no doping is involved!).

These intermediary reflections, we have in critical instances and cases and some respects for reasons of to go a little beyond Coubertin's magnificent visions in order to the really achievement oriented justice to some athletes and critical decisive cases on the border of illogicality.

Theses about new visions of the Olympics now and for the future?

Are there potential visions of the modern Olympics conducive to reach a global and cultural as well as a generally acceptable future of the Games and Olympic Movement?

I am sure that Coubertin after World War II would have also underlined most of these, although some of them go beyond his primary ideas of the "heroic"-agonistic individualism of Greek antiquity and some other traditions of sports and games, e.g., unnecessarily emphasizing some nationalistic overtones and old social class restrictions.

1. It is certainly imperative to hold the Games and the Olympic Movement politically speaking *independent and neutral* to secure the multi-adaptability, multi-compatibility and multi-functionality of the Olympic Games and sports in general. The IOC should use even *political* conditions and measures in a wise manner to save this independence and neutrality of the Games – in particular in terms of awarding the future Games to cities and the respective countries – even by considering already in advance some international critical developments, demonstrations or internal dangers for staging and organizing the Games, if difficulties could possibly be predicted. Also, a possible easier financing the Games by very autocratic regimes does not seem to be always a "wise" decision.

2. The opening of the Games and Olympic sports to all social classes and cultures as well as to representatives of different religions and provenances was certainly a main aim of the founders and especially of Coubertin's vision, but there could certainly be done more of that in the nice tradition of the IOC and Olympic Solidarity program to guarantee the chances of participation for any gifted young athlete. (Some problems here still apply to female would-be candidates of some traditional societies.)

3. If you take the explicit achievement orientation and participation of well-trained athletes as the major aim (even beyond the current "all or nothing" or "single victor" orientation), the globaliza-

tion of the Olympic sports would also be even more acceptable to other, e.g., rather cooperative than mainly competitive ("agonistic") cultures and societies as now. (This would go a bit beyond Coubertin's ideal.)

4. Indeed, also for the adults' Games as regards their "single victor" distinction, a top level *achievement orientation* in some critical cases should take precedence over the "victory only" ideology: same accomplishments should be valued the same way – and not some of these valued less by conventional artificial differentiation (like in high jump or pole vault) by extra side-conditions or additional conventional rules (being at times morally speaking "unjust" or sometimes even illogical, as, e.g., in combined competitions with equal overall results in added points or times).

5. Coubertin's "all games", i.e. "all sports" idea, should – and does already – open up for new sports that are disseminated in global dimensions – in particular turning to worldwide trend sports of youngsters etc. This has already started by accepting some snowboard (e.g. slopestyle) and trick plus freestyle skiing events of the Winter Games and some additional disciplines (like surfing) in summer sports. This orientation would certainly be conducive to the modernization of Olympic events regarding new sports etc.

6. An inspiring new chance the IOC took already is offered now by the Olympic Youth Games. (Some such events were already held in antiquity.) Here, the traditional *festive* character of the Olympics of the first decade could be gained again amongst the youngsters with hopefully not too much emphasizing all-too fierce or unfair fights. The orientation at fair competition and achievement beyond "Winning is the *only* thing" should here be supported and fostered indeed. (The first Olympic Youth Games held in Singapore did succeed in that respect.)

7. Another rather old (yet unrealized) idea (as of 1961, Bull. du CIO 75/75) could be rather easily introduced and exemplified not only in the Youth Games but as a model also for the adults' Games, namely honoring all finalists at the victory ceremonies beside the three medal winners.

8. In the Youth Games an ideal might be taken up again, that was used in the first decades of the modern Olympics, in the form of some *international teams* as, e.g., the double in tennis or few internationally combined teams (like the Australasian ones in swimming team events etc.) could have a valuable educational effect and serve as a certain symbolic paragon function displaying international sporting comradeship instead of some frequently overemphasized nationalistic tinges.

9. Team sports have been accepted long since also for women. This is certainly a feature already almost completely materialized reaching beyond Coubertin's original hesitation against team sports and women top level athletics.

10. Stricter *anti-doping measures* as by WADA and NADAs as well as the IFs' rules and legislations are imperative indeed: perhaps modern easier fast tests of earlobe blood drops will allow that any or even every Olympic competitor (in respective disciplines particularly susceptible to doping manipulation) be tested *before* his or her entrance to the event and that a quick report would be available almost immediately. Without successfully addressing the overriding problems of doping, the image of honest and fair sports in the Olympics would lose a lot more than it did already in some notorious doping scandals. (In an Olympic media coverage some reporters even announced that an athlete receiving the gold medal would be a "*preliminary*" victor!)

11. The Olympic Movement and especially the IOC should try to favor and foster a practice that is primarily *athlete-oriented* leading to more consideration and strict operationalization of fairness ethics by, e.g., organizing working groups in Olympic philosophy and Olympic ethics³ and analyz-

³ Almost half a century ago a former IOC President (Brundage) asked for a renewal of an Olympic philosophy, yet no initiative was realized. There is some optimistic hope that the new President (Thomas Bach) in his candidacy address prior to the presidential election stressed his intention to have kept, emphasized, analyzed, and further developed the Olympic values. He also pleaded for some extension of the Olympic value system in the sense of a sustaining development as is fashionable today.

ing the possibility of working out an "*Olympic world ethics*" and a global "*World sport ethics (or ethos)*". This has to be based on model and actual analyses of critical situations and conflicts of all kinds to be worked out and supported by in-depth study projects. The result should be presented in Olympic Congresses between and at the Games and be set in operation by the respective International Federations.

12. It is true: Coubertin's Olympic elitism as ideally materialized by the outstanding Olympic athletes and their Olympic performances did turn out to be magnificent not only at his time (of excessive nationalism) but also for today and the future, since most of the Olympic values and his own visions have been realized and fulfilled in an unprecedented manner and to such a large degree that Coubertin even could not have foreseen at the beginning. However, all sorts of Olympic Committees have to see to it that the evidently occurring problems and conflicts as well as some dysfunctional effects be mitigated or restricted by precise analyses and wise decision making.

Coubertin himself was a bit skeptical when he stepped down from the IOC presidency in 1925, though he apparently became optimistic again (as documented in his 1935 Olympic philosophy radio message in the sense of his slogan "*Mens fervida in corpore lacertoso*" ("A glowing spirit (mind) in a physically strong body") – we may add: always in honesty and fairness.

Coubertin was indeed one of the greatest and most successful educators of the world. The Olympic movement has the obligation to live up to his expectations and his ethical honesty.

Roughly four decades ago – or should I say ten Olympiads ago? – when terror for the first time really struck Olympic Games, after that catastrophic event which triggered all the world wide problems of security and unavoidable safety checks around the Olympic Games and even their operational or respective attitude in the more or less neighboring vicinity, the problems of values came up again and remain very topical to date! Even an IOC President (Brundage) asked for a new and improved Olympic philosophy in general including the up to date formulation of the so-called Olympic value system, but nothing very notable that kind occurred later on.⁴

Some of my earlier ideas as regards the global multi-acceptability and multi-compatibility of the Olympic value system had not been officially installed, but would, under the cover, play some kind of influential role affecting the overall positive attitude as regards globalization values and sustaining development ideas as well as mitigating the nationalistic overtones which are usually underlined, if not forwarded by the local or national press. According to the Olympic Protocol, there are some national emblems like flags and anthems presented at prominent places or occasions as, e.g., in the Opening and Victory ceremonies. However, in the last half century some changes have taken place here (mainly in the Closing Ceremony), yet some substantial extensions of changes will have to be made still, in order to fully (or at least with more impact) use the potentialities of the Olympic worldwide attractiveness for a sort of global, if not visionary, reform or regeneration.

Generally speaking, had not the Olympic movement in the last century turned out to be one of the most potent and most stable value oriented movements of international – beside, e.g. the International Red Cross (or the Half Moon) being the first and international movement of a long duration and high standing and of a notable stability internationally speaking. One might, therefore, even speak (with Norbert Müller) of a certain kind of sportive "*world ethos*"⁵ that would climax in the

4 Not even in the Olympic Congresses as, e.g., the one at Baden-Baden 1981. Here, only the eligibility ruled No 26 regarding the meanwhile somehow outdated regulation of amateurism was adapted to modern times' conditions of top level sports in general, although professional athletes were not allowed to get paid during and for their Olympic participation.

5 Some representatives of religious movements would a decade or so ago utter some suspicions and criticisms as regards the so called "*world ethos sports*". (It is not true anymore that value discussions in the philosophy of sport and Olympic philosophy is at that low level that it could not be a promising start in order to elaborate a potential "*Olympic world ethos*" therefrom, as some critics had it.)

Olympic value ethos and Olympic spirit – if their critical core problems like nationalistic exaggerations, commercialism, pressure and motivation for unfairness or even the apparently still operating doping morass could be tamed or held in check. These programs at times and even today do in a sense affect the traditional high appreciation of the Olympic values and the humanitarian image as a paragon for better humanity and education.

At least the Olympic movement, due to its multi-compatibility as mentioned, would be sure to get globally accepted as a guideline, if proposed and worked out in modern balance and analytic scrutiny. It is more than half a century ago that I tried to develop a multi-functional socio-philosophical value analysis of the Olympic idea as a set of values in a structure analysis also paying attention to conflicts and some dysfunctions. Most of these dysfunctions still occur today although, as I said, progress has been notable within the Olympic Movement albeit less so in the overall public reactions including the international media. But there is a unison appreciation of the basic values and their capacity to service as guidelines for athletes and young sportsmen and even for education in general. We have to get more operational, address these intriguing problems of the Olympic and top level sports movement – in a pragmatic fashion, though always with outlooks and prospects of the basic value orientations never denying new variations of them.

At times, it is a difficult task to walk tightrope between traditional basic values of all too conservative provenance and terminology on the one hand and new future oriented promising variations on the other. Usually it cannot be an all-or-nothing alternative or clear-cut decisions, e.g. in the national-international tinge of some part of the Protocol. Under the auspices of a just or fair global distribution of Olympic values, we have to see to it that old-fashioned pathos formulae to be mitigated step by step or avoided to make up for a new openness for needs and wishes of the young generation – as Coubertin indeed had in mind. We might think of the festive mood and optimistic spirit dominating the first days of the 1972 Munich Games (before the dreadful terrorist attack which all of a sudden changed the high-minded Olympic world by catastrophic intrusion from outside). Indeed, the lesson is horrible but clear enough: Olympia is not situated outside of the world, but has, according to its high level ideas, to be defended in a modern form and secured as far as possible and feasible.

Indeed, the global success of the Olympics and its movement in terms of worldwide acceptance and multi-compatibility with nearly all cultures is an effective asset to work on such an Olympic world ethos to be elaborated and disseminated as well as extended beyond the realm of sport. It is not by chance that the overall idea of fairness and respecting one's competitor in rule-governed behavior spread out as an exemplary ethical model towards other areas of social behaviors and encounters (even in economics and politics). Olympic sport at its best and according to its pure rules (if the purity can be guaranteed in the future) can and will also henceforth set an example of competitive behavior for all humankind, if it stays abiding by the necessary rules (of course under operational checks and control). – The Olympic movement should not hesitate to emphasize these functions and effects.

We are still in need of an elaborated Olympic philosophy!

To sum up: though times are difficult and some agents on the Olympic scene (and even IOC members!) did and do not sign or live up to Coubertin's moral heroism, there is a good deal of hope that with the explicit self-obligation of the new presidency for maintenance, stability and a humane extension of the Olympic values (see note 2 above) that they may in the future be more effectively realized and operationalized. Despite and even because of the external success of the Olympic Games, it is necessary to develop and **"Save Olympic spirit": S.O.S**

References

- Coubertin, P. de: Les "trustees" de l'idée olympique. In: *Revue Olympique* 1908, 109 ff.
- Une Olympie modern. In: *Revue Olympique* 1909, 153 ff., 1910, 11 ff., 26 ff., 41 ff.
 - Notes sur l'éducation publique. Paris 1910.
 - All Games, All Nations. In: *Revue Olympique* 1912, 107 ff.
 - Olympisme et utilitarisme. In: *Revue Olympique* 1913, 70 ff.
 - Abschiedsrede beim olympischen Kongress 1925. In: *Jahrbuch der Leibesübungen* 1926. (Farewell speech 1925)
 - Mémoires Olympiques. Lausanne 1931.
 - Les assises philosophiques de l'Olympisme modern. "Radio message 4", 1935. Published in *Bull. du Comité International Olympique* 1949 o. 13, 12 f. In English: in Coubertin 1966.
 - The Olympic Idea. Schorndorf/Germany 1966.
- Diem, C.: The Olympic Idea. Schorndorf/Germany 1967.
- Guttmann, A.: From Ritual to Record. New York 1978.
- International Olympic Committee: Olympic Rules and Regulations. Lausanne 1972,
- Jokl, E.: Medical Sociology and Cultural Anthropology of Sport and Physical Education. Springfield IL 1964.
- Kamper, E.: Encyclopedia of the Olympic Games. Munich/New York 1972.
- Lenk, H.: The Olympic Games: Values – Aims – Reality. In: *Bull. de Comité International Olympique* 1963, 63 ff.
- Values – Aims – Reality of the modern Olympic Games. In: The International Olympic Academy: Fourth session August 1964, Olympia/Greece. Athens 1964, 205-211.
 - Werte – Ziele – Wirklichkeit der modernen Olympischen Spiele. Schorndorf/Germany 1964, 1972².
 - Leistungssport: Ideologie oder Mythos? Stuttgart 1972, 1974².
 - Social Philosophy of Athletics. Champaign IL 1979.
 - Eigenleistung. Zürich 1983.
 - A la recherche d'une idée olympique renouvelée. In: *Revue Olympique* 1983, no. 187, 289-293. (English: In search of a renovated Olympic Idea, p. 289-293.)
 - Towards a philosophical anthropology of the Olympic athlete and the achieving being. In: International Olympic Academy Report, 22nd session 1982. Lausanne 1985, 163-177.
 - Die Achte Kunst: Leistungssport – Breitensport. Zurich/Osnabrück 1985.
 - An Anthropology of the Olympic Athletes: Towards a modernized philosophy of the Olympic Games and Athletes. In: Hai Ren – Da Costa, L. – Miragaya, A. – Jing, N. (Eds.): *Olympic Studies Reader Vol. 1*. Beijing 2009, 315-333. (Also as CD-ROM and in Chinese: Ao lin pi ke yun dong yuan de ren lei xue guan yu ao yun hui he yun dong yuan de. Xian dai hua zhe xue. In: Hai Ren – L. Da Costa – A. Miragaya – Niu Jing (Hg.): *Ao lin pi ke yan jiu du ben* (Olympic Studies Reader). Vol. 1. Peking: Beijing Sport University Press 2009, 315-333.) (Also in: Messing, M. – Müller, N. (Eds.): *Olympismus – Erbe und Verantwortung / Olympism – Heritage and Responsibility*. Kassel 2008, 123-138.)
 - Das flexible Vielfachwesen. Weilerswist: Vellbrück 2010.
 - S.O.S.: Save Olympic Spirit: Toward a Social Philosophy of the Olympics. Kassel 2012.
 - Kreative Pluralität. Bochum/Freiburg 2013.
 - Einführung in moderne philosophische Anthropologie. Berlin 2013. Eight Rowers Ruled the Waves. First Victory of a German. A Philosophical Retrospect after 60 Years. Bochum/Freiburg 2020.

Olympic Education

Prof. Dr Norbert Müller

1. Introduction

“Olympic education” is a term which first appeared in sports education and Olympic research only in the 1970s.¹ Does “Olympic education” mean the revival of the educational ideals of ancient Greece, or does it simply aim to bring credibility to the marketing of Olympic symbols? The question must be answered in terms of principles, and the answer lies in the depths of the history and concept of the modern Olympic Movement. Its founder, the Frenchman Pierre DE COUBERTIN (1863-1937), saw himself first and foremost as an educator, and his primary aim was educational reform.² His aim, initially restricted to France and the French schools, was to make modern sport an integral part of the school routine, by introducing into that routine a sports education which would embrace both body and mind. He had learned from modern sport in England, and especially from his knowledge of public school education at Rugby, that the moral strength of the young can be critically developed through the individual experience of sporting activity and extended from there to life as a whole.

COUBERTIN did not use the term “Olympic education”, but referred initially to “sporting education”, which was the title of the book he published in 1922, *Pédagogie sportive*. Since as early as 1900, and not exclusively in schools, he had been encouraging the idea of making sport accessible to adolescents and even to older people as a newly discovered part of a complete education³.

2. Peace education as a starting point

As a young man, in 1892, COUBERTIN had the idea of renewing the ancient Olympic Games, which took place in Athens in 1896. Whereas his educational aspirations were initially confined to France, the success of these first Olympic Games marked, for COUBERTIN, the internationalization of his educational vision, where his main priority at first was the idea of peace among nations.

In his early writings, he refers to international sporting encounters as “the free trade of the fu-

1 Cf. Müller, N. : Olympische Erziehung. In: Thaller, F.(Ed.): Signale der Zeit. Festschrift für Josef Recla. Schorndorf 1975, pp.133-140.

2 cf. Rioux, G.: Pierre de Coubertin éducateur. In : Müller, N./ IOC (Eds) : Pierre de Coubertin. Textes choisis. Vol. I , Zurich/ Hildesheim/ New York 1986, pp.1-34.

3 cf. COUBERTIN: Notes sur l'éducation publique. Paris, Hachette, 1901.

ture"⁴, seeing the participating athletes as "ambassadors of peace"⁵, even though by his own admission he still had to be careful, at the time of the founding of the IOC in 1894, not to say too much about this, not wanting - as he says in a document that has come down to us - to ask too much of sportsmen or to frighten the pacifists. COUBERTIN's ideas of peace were, however, associated with an ethical mission which, then as now, was central to the Olympic Movement and - if it were to succeed - would lead to political education. On the threshold of the 20th century, COUBERTIN tried to bring about enlightened internationalism by cultivating a non-chauvinistic nationalism.⁶

It is precisely the relationship between nationalism and international peace – hitherto one-sided since it was invariably regarded as a contradiction in terms - that forms the challenging peace ethos and fascination of Olympism. From the beginning, COUBERTIN's sights were set on an interplay between nations united by enthusiasm for peace and an internationalism that would mark with a ceremonial imprint their peaceful ambitions. In these ambitions he was influenced by his paternal friend Jules SIMON. SIMON had been a co-founder of the Interparliamentary Union, established in Paris in 1888, and the International Peace Bureau, founded in 1892.⁷

COUBERTIN's plans thus extended from the outset beyond the organizing of Olympic Games every four years. He wanted mankind in the 20th century to experience sport in the harmonious interplay of physical and intellectual skills, so that - set in an artistic, aesthetic frame - it would make an important contribution to human happiness. The participants in the Olympics were, to COUBERTIN, the models of a young generation that changed every four years.

3. "Religio athletae" as an anthropological foundation

The question of the content and purpose of an "Olympic education" can only be answered if we consider COUBERTIN's call for a contemporary application of the "religio athletae".⁸

COUBERTIN advocated the knowledge of Greek and other European philosophy. The return to antiquity was his starting point, though with the option of adapting it to the modern age as far as possible. COUBERTIN was an eclectic: he read a little of everything, hunted out subjects that interested him and so formed his own opinion. He engaged in a continuous "dialogue" with the events of his age, from which he formed his "Olympic ideal".

Three aspects played an important part in this:

(1) COUBERTIN's age no longer had any schools of philosophy of its own. HEGEL had been the last proponent of an all-embracing philosophical system. COUBERTIN followed HEGEL in his ideas about the application of philosophy to life, actions and morals.

(2) The social issue came to a head in that period with the ideas of Karl MARX and the Russian October Revolution of 1917; previously, COUBERTIN had already absorbed the ideas of the French social reformer Frédéric LE PLAY and the English historian Arnold TOYNBEE. COUBERTIN considered himself to be travelling a road between idealism and social philosophy towards a new realism, with romantic overtones, which had displaced the philosophy of positivism and become established as a "new science" within the universities.

4 COUBERTIN: Physical Exercises in the Modern World. Lecture Given at the Sorbonne (November 1892). In : Müller, N. (Ed.) : Olympism. Selected Writings of Pierre de Coubertin. Lausanne, IOC, 2000, p.297.

5 COUBERTIN : L'athlétisme. Son rôle et son histoire. In : La Revue Athlétique 2 (1891), 204.

6 cf. QUANZ, D.R. : Formkraft der IOC-Gründung : Die zeitgenössische Friedensbewegung. In: Schaller, H.J./Pache, D. (Eds.): Sport als Lebenschance und Bildungsreform. Schorndorf 1995, pp.165-173.

7 Ibidem, pp. 170-178.

8 cf. NISSIOTIS, N. : L'actualité de Pierre de Coubertin du point de vue philosophique. In : Müller, N. (Ed.): L'actualité de Pierre de Coubertin. Rapport du Symposium à l'Université de Lausanne. Niedernhausen, Schors, 1987.

(3) The spirit of internationalism, or universalism as it was frequently known, went hand in hand with the development of the mass media and transport and telecommunications links. World exhibitions (Paris 1889 and 1900, St. Louis 1904) promoted international exchange and comparisons.

As COUBERTIN saw it, this new world called for a comprehensive worldwide "philosophy", which could better be described as an "ideology".⁹ The Dominican friar Henri DIDON, probably the strongest influence on COUBERTIN apart from SIMON, introduced him to the spirit of ecumenism propagated by his Order¹⁰. This was the origin of COUBERTIN's idea of universalism, to which by syncretic transfiguration he gave the name of "Olympism".

But COUBERTIN's postulate was and remained Greek philosophy. He was a philhellene.¹¹ As a result, his ideas were at odds both with the non-philosophical aspects of antiquity and with modern European philosophy. In his view, Greek philosophy was not a theory of life but life itself.

In his reconstruction of COUBERTIN's ideas, the Greek religious philosopher NISSIOTIS points out that, according to COUBERTIN, the golden "mean" arose from an unending struggle between the upholders of principles and their detractors.¹² Values as such were, therefore, unattainable extremes for most philosophers, and the same applied to the Olympic ideals. But those ideals were to be set up by a conscious effort as something to be striven for. It was from this basic concept that COUBERTIN then developed his "sporting ontology".¹³

Instead of the word "sport", however, COUBERTIN often uses the term "athletics". Sport as he sees it is not something innate in man: rather the athlete pursues the Greek *athlos*, meaning the prize awarded after the contest. The athlete, then, needed instinct, character and movement. These formed the essentials of the perfect man, the "homme sportif"¹⁴.

In this version of anthropology, muscular strength is linked to strength of will - in other words, the athlete must consciously make a sacrifice and not merely indulge in the unthinking exercise of strength. It is man's striving to go higher and farther; that is what makes him man in the first place. According to COUBERTIN, then, man is not what he is but what he can become. If man could be defined, that would be the end of him, so that he must always look ahead to see what comes next.¹⁵ This definition is basically a contradiction in terms, since it denies the possibility of defining man; so it is not so much an attempt at a definition as a new style of "philosophy", an "explosive philosophy of life"¹⁶.

4. Coubertin's Olympism between education and ideology

4.1. From Olympism to Olympic education

COUBERTIN says, "Athletics and the Olympic Games are the manifestation of the cult of the human being, mind and body, emotion and conscience. Will and conscience, because these are the two despots that fight for domination, the conflict between them often tearing us cruelly apart,

9 MALTER, R.: Der Olympismus Pierre de Coubertins. Eine kritische Studie zur Idee und Ideologie der modernen Olympischen Spiele. Köln 1969.

10 cf. N. MÜLLER, N.: Henri Didon – Der Urheber der olympischen Devise „citius-altius-fortius“. In: Müller, N./Messing, M. (Eds): Auf der Suche nach der Olympischen Idee. Kassel, Agon, 1996, pp.49-62.

11 cf. MÜLLER, N./ IOC (Eds): Pierre de Coubertin. Textes choisis. Vol.II « Olympisme ». Zurich, Hildesheim, New York 1986, pp.24-76.

12 NISSIOTIS 1987, loc. cit., p.133-136.

13 Ibidem, p.138.

14 cf. Ibidem, p. 139.

15 cf. Ibidem, p.139.

16 Ibidem, p.140.

because we must achieve an equilibrium”¹⁷ It was for this reason that COUBERTIN was unwilling to provide an unambiguous definition of Olympism, but calls upon us to reflect on the meaning and value of the human body. Olympism is the entire collection of values which, over and above physical strength, are developed when we participate in sport.¹⁸ This principle contains the basics of a modern theory of sport education on an anthropological basis.¹⁹

It is from COUBERTIN that we have the following paraphrase of the word “Olympism”: “Olympism combines, as in a halo, all those principles which contribute to the improvement of mankind”.²⁰

COUBERTIN’s “Olympism” is therefore aimed at *all* people, irrespective of age, occupation, race, nationality or creed. Its general characteristic is that it brings together all men of good will, provided that they take their commitment to humanity seriously. It is, in Hans LENK’s phrase, “multi-tolerant”, allowing no ideological conflicts to arise.²¹

“Olympic education” endeavours to provide a universal education or development of the whole human being, in contrast to the increasingly specialized education encountered in many specialized disciplines. Consequently, it can only be based on the fundamental values of the human personality.

COUBERTIN understood the Olympic Games as being the “quadrennial celebration of the springtime of humanity”.²² Hence, both participants and spectators had to be prepared for the festival. His concept of the process of training the Olympic athlete was based on the following pyramid principle:

“In order for a hundred people to take part in physical culture, it is necessary for fifty to take part in sport, in order for fifty to take part in sport, twenty must specialize; in order for twenty to specialize, five must be capable of astonishing feats of prowess”.²³

Thus, the “sports education” propagated by COUBERTIN encompassed all young people and the population at large insofar as its members included sport in their search for the *expérience personnelle*. He saw no contradiction here with his Olympic idea and the Olympic Movement, since he had from the outset combined his educational and organization aims. Back in 1897, at the second Olympic Congress in Le Havre, those attending had been surprised to find themselves dealing not with details of future Olympic Games but with the propagation of sport and physical education in schools. Even in the aftermath of the unsuccessful 1900 and 1904 Olympic Games, COUBERTIN used the 3rd Olympic Congress of 1905 in Brussels to discuss models for the practice of sport and physical education in schools and other areas of life. After the breakthrough eventually achieved by the Olympic Games at Stockholm in 1912, COUBERTIN ventured to involve the universities, with a 1913 Congress in Lausanne on “Psychology and physiology of sport”. Although this was asking too much of his IOC colleagues, concerned only with international sporting relations and the four-yearly

17 MÜLLER, N./IOC (Eds): Pierre de Coubertin. Textes choisis. Vol.II « Olympisme ». Zurich, Hildesheim, New York 1986, p.418.

18 cf. MALTER, R.: „Eurythmie des Lebens“ als Ideal menschlicher Existenz. Bemerkungen zu Coubertins geschichtsphilosophischer Anthropologie. In: Müller, N./Messing, M.(Eds.): Auf der Suche nach der Olympischen Idee. Kassel, Agon, 1996, pp.9-16.

19 cf. GRUPE, O.: Studien zur pädagogischen Theorie der Leibeserziehung. Schorndorf, Hofmann, 1968.
cf. Grupe, O.: Grundlagen der Sportpädagogik. Körperlichkeit, Bewegung und Erfahrung im Sport. Schorndorf, Hofmann. 3rd Ed.1984; cf. Grupe, O.: Anthropologische Grundfragen der Sportpädagogik. In: Denk, H./Hecker, G. (Eds.): Texte zur Sportpädagogik. Vol.2, Schorndorf, Hofmann, 1985, pp. 35-61. cf. MEINBERG, E.: Warum Theorien sportlichen Handelns Anthropologie benötigen? In: Sportwissenschaft 17(1987),20-36. cf. Meinberg, E.: Hauptprobleme der Sportpädagogik. Eine Einführung. Darmstadt, Wiss. Buchgesellschaft, 2nd Ed. 1991.

20 Coubertin: Almanach olympique pour 1918. Lausanne 1917, p. 20.

21 Lenk, H.: Werte, Ziele, Wirklichkeit der modernen Olympischen Spiele. Schorndorf, Hofmann, 2nd Ed. 1972, p.17.

22 MÜLLER, N./IOC (Eds.): Pierre de Coubertin. Textes choisis. Vol.II « Olympisme ». Zurich, Hildesheim, New York 1986, p. 288.

23 MÜLLER, N./IOC (Eds.): Pierre de Coubertin. Textes choisis. Vol.I « Révélation ». Zurich, Hildesheim, New York 1986, p. 436.

Olympic Games, this was yet another demonstration of his more ambitious educational mission and his independence²⁴. "We must reach the masses"²⁵ was the motto with which he reacted to the impression made by social revolution.

Consistently, he said in 1918, "It cannot be enough that this *Pédagogie Olympique* - of which I recently said that it is based simultaneously on the cult of physical effort and the cult of harmony - in other words, on the love of excess combined with the love of moderation - should have the opportunity to be celebrated in the eyes of the whole world every four years. It also needs its "permanent factories"²⁶. This quotation contains COUBERTIN's first reference to "Olympic education"; clearly, he was at this time convinced of the need for, and the conceptual strength of, his complex educational ideal.

Away from his home country, he used the Olympic Movement to establish an international Olympic education network. When he wrote in November 1918 that "Olympism is not a system, it is a state of mind", he called at the same time for the consistent pursuit of an "Olympic education"²⁷ in contrast to the traditional educational models which, in his eyes, were alien to sport. In 1921, when COUBERTIN tried to extend an urgently needed technical Olympic Congress in Lausanne to include a parallel event on sports education for the workforce, he failed to gain the support of a majority on the IOC.

COUBERTIN pursued many schemes outside the IOC designed to create examples of such "production facilities"²⁸. Before the end of First World War, he founded the Olympic Institute of Lausanne, offering practical education in sport and more general subjects to interned Belgian and French prisoners of war. He repeatedly called for the building of urban sports centres on the model of the "gymnasias of antiquity", and stressed the democratic role of sports clubs in which, he said, inequality between men did not exist.²⁹

His programme of Olympic education hosted talks and classes in several sports, to give the individual the opportunity "to adapt the good and bad aspects of his own nature to exercise"³⁰ and to orient his life in accordance with this experience. The public at large, as he proclaimed in his 1925 speech taking his leave of the Presidency of the IOC, should not be expected to indulge in the noisy worship of sporting idols without participating in sport themselves.³¹

He devoted the remainder of his life exclusively to new educational schemes. In November 1925, he founded the *Union Pédagogique Universelle* in Lausanne, which would hold conferences, seminars and other events connected with the educational mandate of the modern city. He also drafted a Charter of Educational Reform³² which in 1930 was submitted through the League of Nations in

24 cf. MÜLLER, N.: One Hundred Years of Olympic Congresses 1894-1994. Lausanne, IOC, 1994.

25 MÜLLER, N./IOC (Eds.): Pierre de Coubertin. Textes choisis. Vol.II «Olympisme». Zurich, Hildesheim, New York 1986,p. 389.

26 Coubertin: Olympic Letter V. Olympic Pedagogy, (1918). In: Müller,N. (Ed.): Olympism. Selected Writings of Pierre de Coubertin. Lausanne, IOC, 2000, p.217.

27 Coubertin: Olympic Letter IV. Olympism as a State of Mind. In: Müller,N. (Ed.): Olympism. Selected Writings of Pierre de Coubertin. Lausanne, IOC, 2000, p.548.

28 cf. MÜLLER, N.: Die Olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die IOA. Diss. Graz, Vol.I, 1975.

29 MÜLLER, N./IOC (Eds.): Pierre de Coubertin. Textes choisis. Vol.III «Pratiques sportives». Zurich, Hildesheim, New York 1986, pp. 592-593.

30 Coubertin: Address Delivered at Antwerp City Hall in August, 1920: Sport is King. In: Müller,N. (Ed.): Olympism. Selected Writings of Pierre de Coubertin. Lausanne, IOC, 2000, p.223.

31 Coubertin: Speech Given at the Opening of the Olympic Congresses at the City Hall of Prague, May, 1925. In: Müller,N. (Ed.): Olympism. Selected Writings of Pierre de Coubertin. Lausanne, IOC, 2000, pp.555-556.

32 MÜLLER, N./IOC (Eds.): Pierre de Coubertin. Textes choisis. Vol.I «Révélation». Zurich, Hildesheim, New York 1986, pp. 636-637.

Geneva to all Ministries of Education - without, of course, receiving any significant response.³³

In his effort to counteract to the decline of sport which was a significant factor in education, COUBERTIN established in 1926 - again from Lausanne - the *Bureau International de Pédagogie sportive*³⁴ which published an annual bulletin and a number of books, including COUBERTIN's *Olympic Memoirs* and a new edition of his *Pédagogie sportive*.

All of this passed almost unnoticed by the public, although COUBERTIN wrote more than 1100 articles and 30 books.³⁵ Even within the IOC, COUBERTIN was able to recruit only a handful of enthusiasts, and often criticized the leaders of the sports world as being technical consultants rather than defenders of the Olympic spirit.

The educational aspect of the Olympic ideal was only known to the public during the protracted debate about amateurism. For COUBERTIN, this very question was of secondary importance: looking back, one might believe that the Olympic Movement spent all those years using this problem as a demonstration of its high ethical standards, in the same way as the doping problems of the present day. COUBERTIN thought differently: he was interested in the inner, moral, responsible attitude of the athlete to which the "Olympic education" was to contribute.

As a repository of his educational efforts, COUBERTIN during his lifetime expressed the desire for a *Centre d'études olympiques*, which, in fact, came into being in Berlin between 1938 and 1944 under the control of Carl DIEM, using funds provided by the Reich.³⁶

4.2. Reception of COUBERTIN's educational concept

The International Olympic Academy (IOA), which has steadily developed at ancient Olympia since 1961 as the main centre of Olympic education, professes a comprehensive commitment to COUBERTIN's mandate.³⁷

It is surprising to see how this educational programme has survived over so many years despite widespread incomprehension of its fundamental ideas. It is surprising, too, to see the various ways and forms in which this commitment finds expression today in so many countries and continents, in line with the Olympic tradition and the current status of sports education. The one hundred and forty-nine National Olympic Academies (NOAs) which have sprung up since 1966 have in various ways given a new emphasis to the Olympic concept in schools and universities and among the public³⁸, although its substance has often been masked by structural issues.

The IOC Charter, in force since September 17, 2017, refers on several occasions to the content and form of Olympic education:

- Even in the Fundamental Principles which introduce the Charter, reference is made "to blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of a good example, social responsibility and respect for universal fundamental ethical principles." (Olympic Charter 2017, Fundamental Principles Art.1, p.11)
- The goal of the Olympic Movement is to contribute to building a peaceful and better world,

33 cf. MÜLLER, N.: Die Olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die IOA. Diss. Graz, Vol.I, 1975. pp. 75-79.

34 cf. Ibidem, pp. 79-80.

35 See MÜLLER, N./SCHANTZ, O.: Bibliography. Pierre de Coubertin. Lausanne, CIPC, 1991.

36 cf. MÜLLER, N.: Die Olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die IOA. Diss. Graz, Vol.I, 1975. pp. 108-111.

37 See MÜLLER, N.: 38 Years of IOA through its Lectures. Lausanne, IOC, 1998.

38 See MÜLLER, N.: National Olympic Academies. Foundation, Perspectives, Activities. Lausanne, IOC, 1994.

See Müller, N.: Das Kuratorium Olympische Akademie und der Bereich „olympische Erziehung“ im NOK für Deutschland. In: NOK für Deutschland (Ed.): 100 Jahre Olympische Bewegung in Deutschland. Festschrift. Frankfurt/M, NOK, 1997.

by educating youth through sport practised in accordance with Olympism and its values. (Olympic Charter: The Olympic Movement, Art 1.1, p.15).

- The IOC Charter obliges the National Olympic Committees to promote the fundamental principles and values of Olympism in their countries, in particular in the fields of sport and education, by promoting Olympic educational programmes in all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic education, such as National Olympic Academies, Olympic Museums and other programmes, including cultural, related to the Olympic Movement. (Olympic Charter: The NOCs, Art. 27, 2.1).

For many years, the Cold War overshadowed the Olympic Games and - like the First and Second World Wars before it - posed endless new challenges to the Olympic ideal of peace. The manipulation of the Olympic Games for political ends, especially in the case of the boycotts at Montreal 1976, Moscow 1980 and Los Angeles 1984, cast doubt on the Olympic ideals and, at the same time, highlighted the need for Olympic education.

Prompted by the successful efforts of the IOA, the National Olympic Committees recognized the need to begin "Olympic education" at the grass roots, partly to testify to the credibility of the Olympic Movement in the face of increasing commercialization. The efforts of the IOA, organizing some one hundred thousand people to participate in about eight hundred seminars and conferences between 1961 and 1998 on a very wide range of subjects relating to Olympism, have provided important stimuli for efforts in the field of Olympic education in many countries since the 1970s. The National Olympic Academy of the German NOC was founded in 1966 under the name *Kuratorium Olympische Akademie*. In addition to specialist conferences, the Kuratorium has organized school and university competitions on Olympic subjects since 1984, and has since 1988 developed multi-disciplinary Olympic education programmes through its specialist educational committees. Since 1986, education in fair play has been prescribed as an essential aspect of an Olympic education, the target group including not only schools but also, especially, sports clubs and associations, and the general public as well. Well-attended teacher training seminars run by the *Kuratorium Olympische Akademie*, with the support of the education ministers and school senators of the German Länder, to disseminate the idea of Olympic education with particular emphasis on fair play, show not only that teachers are keenly interested in projects relating to the Olympic Movement but that the world of the Olympic Games is one that repays the long-term involvement of both teachers and students.

The Olympic Movement is an educational mission which is becoming increasingly topical as a result of media coverage. The fact that its values may seem unattainable does not mean that the idea is obsolete or misguided. Olympism contains visions which offer an ever-changing field of opportunity to athletes and everyone else concerned.

5. Olympism as part of the school curriculum

Among COUBERTIN's copious body of writings is an essay entitled "L'Olympisme à l'école. Il faut l'encourager!"³⁹ (1934). In it, COUBERTIN expresses his concerns at the end of his life.

It is of little use to schools today to offer COUBERTIN's interpretation of Olympism as an educational subject without practical examples. In particular, his much-quoted philosophical retrospective of 1935, entitled "The philosophical Principles of modern Olympism", can only be understood by picturing this value structure of Olympic education as the end product of a process that developed over many years. If we are to answer the question of what Olympism can mean in educational terms and what an "Olympic education" can contain, we must seek a starting point, once again, in COU-

39 Coubertin: L'Olympisme à l'école. Il faut l'encourager! In : La Revue Sportive Illustrée 30(1934)2,28.

BERTIN, since nothing has been done since his time to revise its content. The IOC Charter adopted COUBERTIN's principles to that effect. This makes sense, since otherwise there was a danger of exaggerated adaptation of those principles to the spirit of the age.

In the case of the Olympic Movement, too, there is the danger that external forms will completely overwhelm issues of content. On the other hand, in the attempt to implement the Olympic ideal in school curricula, there are no circumventing topical issues and problems of the Olympic Games, since they are familiar to the pupils. So, the Olympic ideal as COUBERTIN's educational vision must be retained, but it must also be continuously reviewed and revised.

5.1. The topicality of "Olympic education" in schools at the beginning of the 21st century

Under this heading we can group the following six features of an "Olympic education", all of which can be traced back to COUBERTIN's philosophical legacy:

- (1) The concept of harmonious development of the whole human being;
- (2) The idea of striving for human perfection through high performance, in which scientific and artistic achievement must be of equal rank with sporting performance;
- (3) Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfil those obligations; also included is the ideal of amateurism, which has been almost totally abandoned in international sport today;
- (4) The concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals;
- (5) The promotion of steps towards emancipation in and through sport.

These educational approaches, derived from COUBERTIN's writings, appear at first sight somewhat theoretical and problematical for a practical programme in schools. They will be discussed in more detail below.⁴⁰

5.2. The concept of harmonious development of the whole human being

The education of the young focuses not only on the mind and intellect but also on the body. "Olympic education", then, means both physical and mental education. It endeavours to make children and young people aware that the lifelong pursuit of sport is an enrichment and necessary complement to other endeavours, in order to develop and sustain a fulfilling sense of identity.

This is the starting point for the ideas and activities making up "Sport for all". What COUBERTIN wanted for Europe at the end of the 19th century - physical education as a mandatory part of school education for boys and girls - has not yet become a reality in 50 of the world's countries, according to UNESCO statistics. In the remainder, the issue is the importance attached to school sport compared to the "academic disciplines" and how to improve its quality and quantity. Sports days, for example, are an important part of the sporting experience in schools, particularly as regards fostering the sense of community. Just as the Olympic Games provide a model on the global scale, so do the school sports days, if they are properly planned and run, becoming educational important landmarks in school life. This is particularly true of comparative competitions within the framework of the Olympic development programme. This offers a particularly good opportunity to act on COUBERTIN's call for the involvement of art and music as an aesthetic setting for sporting competition, with a view to perfecting the ideal of harmony.

⁴⁰ Cf. MÜLLER, N.: Der Olympismus als Bestandteil schulischer Erziehung. In: NOK für Deutschland (Hrsg.): Mach mit bei der Schülerolympiade. Unterrichtsvorschläge für die Klassen 1-6. Frankfurt/M., NOK, 1996, pp.8-10. See also GRUPPE, O.: Olympismus und olympische Erziehung- Abschied von einer großen Idee? In: Evangelische Akademie Bad Boll (Hrsg.): 100 Jahre Olympische Spiele- moderner Sport zwischen Pädagogik und Profit. Protokolldienst 3/97. Bad Boll 1997, pp.52-65.

5.3. *The idea of human perfection*

Every human being, and every school pupil, wants to do his best, and sport - especially the Olympic Games - provides a documentary source of supreme human achievement. A comparable academic area is the awarding of the Nobel Prizes, whereas the arts are unsuitable for such objective yardsticks. The achievement of new personal bests and the desire to compete with fellow pupils reflects a natural endeavour on the part of the individual, encouraging others to emulate him.

Top-level Olympic achievement and optimum sporting achievement at all other levels encourage young people to excel, not to be content with the average or a past performance, and to set an example. This principle is often contested today, and it can only be credibly maintained if this form of human perfection is achieved by honest, independent means. Manipulation and interference with the natural development of the young (genetic engineering, growth inhibition, etc.) exploit them instead of contributing to their "self-perfection" in the human sense. COUBERTIN constantly urged, "Ne troublez pas l'équilibre des saisons!", because, even in the early years of this century, he regarded premature specialization as a serious danger to the educationally appropriate development of children in accordance with their age.

"Olympic education" is intended for all, including "poor students" and the handicapped. The IOC Charter says that Olympism seeks to create a way of life based on the joy of effort. So, experiencing achievement, in the Olympic sense, contributes to the development of the personality of any athlete, not just those at the top level.

5.4. *The voluntary commitment to ethical principles in sporting activity*

None of the Olympic values is better understood in sport than the concept of fair play, for which COUBERTIN always used the French term *esprit chevaleresque*. Even though Olympism is based on the culture of the Christian West, and hence that of Europe, comparable ethical values also form the foundation of human life and coexistence in other religions and social systems too. In an "Olympic education", the utmost importance must be attached to the pursuit of sport on the basis of fair competition. Students must learn, not only in their own sporting activities but also in the critical reflection of other disciplines:

- That rules in sports and games (and in life, too) must not be broken;
- To practice in respect of fair play, so as to train their characters for all areas of life;
- And to use fair play in sport to improve the personal world in which they live, so as to withstand the pressures of school routine (and later the working routine).

But it is not appropriate to appoint supervisors to monitor all this, within a concept oriented towards education; the need is for a voluntary commitment and a personal endorsement of fair play.

For most participants in the Olympics, this ideal no longer exists, nor does the Olympic Charter now make provision for it. In many countries, especially the least developed countries, high performance sport has in many cases remained the preserve of amateurs. "Olympic education" can teach that sport, for the majority of those who practice it, has not lost its meaning of striving for perfection in the traditional sense of amateur sport. The influence of business and the media has gone too far when it reaches the point where sportsmen become a "property" and lose their personal freedom. This aspect of the old amateur ideal is still relevant and educationally important.

5.5. *Peace and harmony between nations*

Apart from fair play, the Olympic value to which most attention is paid today is the idea of peace. Olympic internationalism can be taught in many ways as part of an "Olympic curriculum"; it encompasses the following aspects:

- It seeks to promote understanding of the specific cultural features of other nations and continents;
- It seeks to help familiarize people with the forms of sport played by others;
- It seeks to improve familiarity with the cultures of those countries which organize the Olympic Games;
- And it endeavours to assist and promote internationally sporting contacts and personal contacts between individuals.

Almost all schools in Germany have multiracial students. This is a microcosm of an extensive field of action, because sport speaks all languages. Olympism, as part of the world culture, is unaffected by financial resources, colour or creed. The Olympic Games are the greatest of all peaceful global gatherings, taking place every four years. COUBERTIN's idea of peace education as a core area of Olympism is more real today than ever.

5.6. Promotion of trends to emancipation in and through sport

To be credible, the Olympic Movement today is greatly committed to an emancipatory approach. Taking as its starting point COUBERTIN's guiding principle of "all games, all nations", it stands for equal rights not only among nations but also among sports, not just equal rights for all races but equal rights for both sexes. While the protection of the environment is becoming an increasingly important commitment for all cities bidding for the Olympic Games, the Olympic programme - and, as a result, equality between forms of sport - are increasingly being called into question by "telegenicity".

Transposed to the school environment, there are some important educational lessons here: tolerance for the opposite sex, acceptance of the most varied forms of physical education and competitive sport, and the development of the pupils' sense of responsibility within and through sport.

5.7. Forms of practical implementation

The ability to bring the many different aspects of "Olympic education" into the school environment calls for consideration of all school disciplines. Apart from sports education, which is determined not only by club sport but also by the early practical experience of children and the young, the main focus in elementary schools is on general knowledge, art, music, German and (where provided) religious education. At secondary school level, the curriculum is broadened to include social sciences, history, biology and foreign languages.

Topics relevant to the Olympic Movement can be dealt with in different ways in the various disciplines, though a better way is to present them as a multidisciplinary educational project (or part of one). An Olympic exhibition is another way of stimulating interest within the school community, as was demonstrated by the poster series "100 Years of the Olympic Games" produced by the German NOC in 1996.

The interest shown by schoolchildren is particularly high in the weeks preceding the Summer and Winter Olympics, and during the period of the actual Olympic Games. The six-to-twelve-year-old age group can be particularly highly motivated by Olympic themes. The involvement of pupils in a reasoned development of opinions on problems confronting the Olympic Movement is desirable as pupils get older, because of frequent television viewing. This may be a way of reaching a consensus on the Olympic values which pupils should endorse.

5.8. The Olympic Games as an event and educational model

GESSMANN, among others, emphasizes that "Olympic education" must be capable of the most positive association with the Olympic Games as an event. This is not self-evident, since the public

- in view of the violations of the Olympic philosophy and the tangle of political, commercial and drug-related intrigue surrounding high performance sport - perceives the Olympic Games as an event that is rarely exemplary and is not to be taken seriously in terms of education. The negative examples cannot eliminate fundamentally the validity of Olympic values as an educational idea. Ideals are never completely achieved - there are always compromises. So, the battle for meaning has to be constantly re-thought.

What educational models can be created by the Olympic Games as an event? People of all nations come together, some as competitors and others as spectators, in the utmost spirit of friendship. Through the media, the Olympic family at the venue of the Games becomes the symbol of the Olympic concept of universalism. The great achievements of the participants symbolize the striving and achievement of all humanity. If this symbol is also associated with fair play and mutual respect, the athletes set an example of successful coexistence between people in critical situations. The ceremonial character of the Olympic Games gives their achievements particular significance. It is in this context that the Olympic Games, as an event, must be critically considered and put to educational use.⁴¹ This also avoids the risk of reducing "Olympic education" to nothing more than improved sports education ⁴², although some aspects of the values described above are traditionally inherent in the teaching of sport and can be effective in sports education even without any Olympic reference.

An "Olympic curriculum" must highlight what is specifically Olympic and, over and above historical considerations, reflect COUBERTIN's ideals in a contemporary form. These educational fundamentals are what has characterized the Olympic Movement and the Olympic Games to date, raising them high above the status of world championships.

6. The future of an "Olympic education"

Television links the general public to Olympia every two years. Exerting an Olympic education influence on the public is something that can only succeed through the media. The media, however, are under pressure to achieve high advertising figures, whilst their intentions are hardly educational.

This makes the role of top-class athletes as models even more important if "Olympic education" is to succeed. This also applies to coaches, doctors and officials. But only if the Olympic athletes are involved can the standards become binding. Both in their actual sporting activities and in their public pronouncements on fair play, top-class athletes show a sense of commitment to "sporting ethics" and hence to the basic values of Olympism. This opens up a broad field for potential activities, such as Olympic discussion sessions and spare-time lectures during the months of training.

The future is not without hope. The much-propheesied abandonment of Olympism and hence of the "Olympic education" has not come about, nor are there any signs that it will do so. We must speak more about the "Olympic future", and to do so, we have a vital need for "Olympic education". Anyone who thinks in terms of perfectionism and makes the total achievement of his aims a basic condition has failed to understand COUBERTIN and his Olympism.

41 cf. GESSMANN, R.: Olympische Erziehung und ihre schulische Umsetzung. In: NOK für Deutschland (Ed.): Olympische Erziehung in der Schule unter besonderer Berücksichtigung des Fair-Play-Gedankens. Frankfurt/M., NOK, 1992, pp.39-40.

42 SCHANTZ, O.: Werte des Olympismus für die Sporterziehung. In: Müller, N./Messing, M.(Eds.): Auf der Suche nach der Olympischen Idee. Kassel, Agon, 1996, 83-88.

The Value of Values: Olympic Philosophy and its Relevance Today

Prof. Dr Heather Reid

Introduction: Assets and Resources

Let's begin by talking about assets and resources. What does the Olympic Movement *have*? An accountant could list cash on hand, buildings, securities, contracts. More important might be properties capable of generating revenue such as Olympic symbols or the Games themselves. Certainly, these things have value, but what *makes* them valuable? The revenue they generate is not itself the source of their value. Nor are these resources intrinsically valuable. The world abounds with logos and sporting events that are just as colorful, well-designed, and spectacular as the Olympic version—but they are worth only a fraction in comparison. Regional sport festivals and world championships even feature the same athletes playing the same sports, but they pale in comparison with the Olympic Games. The difference is that they are not *Olympic*. Being Olympic is what gives these things their value.¹ But being Olympic entails more than using a term. What gives value to all things Olympic, quite simply, is philosophy.

Ideas matter. They have real, tangible value that can be imparted to other things. In the case of the Olympic Movement, ideas are the most valuable asset it has. Without its philosophy, the Olympic Games would be just another sporting event, the Olympic Rings would be just another logo, and the Olympic Movement would be just another organization. Olympic philosophy matters because it underpins the value—quantifiable and not—of the Olympic Games and the Olympic Movement. It is perhaps for this reason that the Olympic Charter opens with an articulation of this philosophy, which it calls “Olympism.” Indeed, the Olympic Charter describes itself as “the codification of the Fundamental Principles of Olympism.”² Just as a religion cannot be reduced to its scriptures, however, Olympic philosophy cannot be reduced to its written form. Socrates never wrote anything; he understood philosophy as something *lived*. Philosophy articulates values, serves as guidance for action, and criteria for evaluation. Since the value of the Olympic Movement depends its philosophy of Olympism, it must *live* that philosophy every day at every level.

1 Holger Preuss makes a similar argument in *Economics of the Olympic Games* (Petersham, NSW: Walla Walla Press, 2000), 248 f. On the marketing of Olympic symbols and the history of commercialism in the Olympics see R. Barney, S. Wenn, and S. Martyn, *Selling the Five Rings: The International Olympic Committee and the Rise of Olympic Commercialism* (Salt Lake: University of Utah Press, 2004).

2 International Olympic Committee, *Olympic Charter* (Lausanne: IOC, 2020), 9.

Olympism as a corporate philosophy

Since Olympism is what makes something “Olympic,”³ it is crucial that the Olympic Movement, as an organization, understands and is guided by it. In this way, Olympism functions as a corporate philosophy that articulates the Movement’s values, guides its decisions, and serves as a standard for evaluating its actions. Most organizations have constitutions and mission statements, the Olympic Movement has the Olympic Charter, which lists the “Fundamental Principles of Olympism.” It is important to recognize that the Olympic Movement is not a business whose only goal is profit, but even publically-traded companies have philosophies, and they recognize that the value of their products is linked to the values those philosophies express. In fact, the multinational corporations that sponsor the Movement through The Olympic Partner program are often motivated by alignments between their corporate philosophies and that of the Olympic Movement. The mission of the IOC Marketing Commission states explicitly that “All programmes and actions of a partner should be designed to enhance and protect the Olympic image and Olympic values.”⁴ It is no accident that commercials on Olympic broadcasts often feature Olympic values—it is a requirement imposed by the Movement’s efforts to be guided by its philosophy.

Brief written statements of corporate philosophy are useful and important for large organizations like the Olympic Movement, but they should not be confused with the philosophy itself, which is a living thing open to interpretation and negotiation.⁵ The concept of Olympism derives from the 19th century ideas of Pierre de Coubertin, which have strong roots in the philosophies of Classical Greece.⁶ The written statement of the Fundamental Principles of Olympism first appeared in the Olympic Charter in the early 1990s and it is revised regularly,⁷ though the first principle has changed little since its introduction:

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles.⁸

Critics say the Olympism’s principles are impossibly vague, while supporters consider their flexibility and openness to interpretation an asset, given the multicultural nature of the Movement.⁹ Some condense the philosophy of Olympism even further, into a list of values such as friendship,

3 For a complete argument, see H. Reid, “Defining Olympic Sport,” *Defining Sport: Conceptions and Boundaries*, ed. Shawn E. Klein (Lanham, MD: Lexington Books, 2017), 65-77. Revised and reprinted as “What Counts as an Olympic Sport” in H. Reid, *Olympic Philosophy: The Ideas and Ideals behind the Ancient and Modern Olympic Games* (Sioux City, IA: Parnassos Press, 2020), 247-262.

4 International Olympic Committee, *Olympic Marketing Fact File* (Lausanne: IOC, 2020), 41.

5 Lamartine DaCosta, “A Never-Ending Story: The Philosophical Controversy over Olympism,” *Journal of the Philosophy of Sport* 33:2 (2006): 157-73.

6 See D. Chatziefstathiou, and I.P. Henry, “Hellenism and Olympism: Pierre de Coubertin and the Greek Challenge to the Early Olympic movement.” *Sport in History* 27.1 (2007).

7 As far as I can tell, based on a brief survey of Charters, it first appears in 1991. A scholarly history of the “Fundamental Principles of Olympism” would be welcome.

8 IOC, *Olympic Charter*, 9. The 1991 *Charter* states them as follows: “Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles. The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity.”

9 For the full argument, see H. Reid, “Olympism: A Philosophy of Sport?” in *Routledge Handbook of the Philosophy of Sport*, eds. Mike McNamee and William J. Morgan (Abingdon: Routledge, 2015), 368-382. Revised and reprinted in *Olympic Philosophy*, 225-250.

respect, and excellence.¹⁰ We must remember, however, that the philosophy of Olympism is a complex and nuanced thing, not identical to the words used to communicate it. It must be discussed, understood, and used sincerely as a guide. Olympism is not a marketing slogan, it is a guide for decision-making within the Movement, and a standard for critical evaluation of its actions by external parties.

Many organizations expect all of their members to memorize and be able to recite a basic corporate philosophy or mission statement; decision makers in particular are expected to follow it. Philosophical ideals do not dictate corporate decisions, however, rather they act like a North Star to keep the company correctly oriented. Not only does an organization that wanders from its philosophy risk becoming something other than what it was intended to be, it risks losing what made it special and successful to begin with. Olympic Philosophy is based on an extraordinary record of success. The ancient Games endured over 1,000 years and the modern festival has lasted more than a century. Specific aspects—such as the participation of women—have changed as times have changed. But the fundamental ideas that give value to the Olympic “brand” (as they call it today) remain more or less unchanged. They constitute the reason why the organization exists (what Aristotle would call its “final cause”), and they provide direction for its actions. In the absence of such philosophical guidance, decisions makers would follow (consciously or not) common cultural values—or worse—personal or national interests.

This idea of guidance is important because philosophical values are, almost by definition, ideals. Olympism is often criticized for this, since its ideals are widely regarded as unrealistic or even unobtainable. Olympic goals, such as world peace and non-discrimination, are arguably impossible to achieve, but this does not disqualify them as guiding ideals any more than the fact that a traveler cannot arrive at the North Star on foot disqualifies it as a point of orientation. We must not, as the saying goes, let the perfect become the enemy of the good. In Plato’s philosophy, it is the interrogation and understanding of ideals like “the Good” that allows us to live as good of lives as possible. Likewise, within the Olympic Movement, it is the interrogation and understanding of Olympic ideals like “excellence” that allows the organization’s actions to reflect its ideas, and in this way, renders them valuable.¹¹

The Fundamental Principles of Olympism, professed publicly in the Olympic Charter, also serve as standards for evaluation of the Movement’s actions—especially from independent critics in academia or journalism. The Fundamental Principles constitute the Movement’s “talk” and they are rightly appealed to when it fails to “walk the walk” by acting Olympically. It is philosophy expressed in action, not the application of a term, that makes something —this applies not just to management, but all the way down the line. The Olympic Movement includes “all individuals and entities who are inspired by the values of Olympism” and all of them are expected to comply with the Olympic Charter,¹² which lays out rules, rights, and obligations for the various committees and federations. But being in compliance with the Olympic Charter entails more than following its rules and bye-laws; it means being guided by the philosophy of Olympism. And since, as we said, a philosophy is something lived, being part of the Olympic Movement means acting Olympically on a political, social, and even personal level.

¹⁰ For example, the Olympic Values Education Project. See International Olympic Committee, *The Fundamentals of Olympic Values Education* (Lausanne: IOC, 2017), 17.

¹¹ For more on how ideals function in Olympic Movement, see H. Reid and C. Evangeliou, “Ancient Hellenic Ideals and the Modern Olympic Games,” *The Olympic Studies Reader*, eds. H. Ren & L. DaCosta (Beijing: Beijing Sport University, 2008), 205-216. Reprinted in *Olympic Philosophy*, 5-18.

¹² IOC, Olympic Charter, 11-12.

Olympism as a political philosophy

The Olympic Movement's political philosophy is paradoxical.¹³ Former IOC president Avery Brundage was famous for saying that sport and politics should be kept apart, but there is no denying that the Olympic Movement is political. According to the second Fundamental Principle of Olympism, "The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity". Given the international scope of the Movement, this goal amounts to nothing less than of world peace, which is explicitly political. Yet Fundamental Principle #5 demands "political neutrality" and #6 bans political discrimination.¹⁴ Meanwhile, IOC members are expected to defend the Movement's "political neutrality," and to oppose the political abuse of sport and athletes.¹⁵ Political demonstrations are banned at the Games¹⁶ and politicians are barred from making speeches there,¹⁷ yet the Olympic symbol, which represents "the union of the five continents,"¹⁸ is ubiquitous. This paradox can be resolved by distinguishing traditional, government-based politics, from the Olympic politics, which promote peace among nations through sport. Distinguishing countries, understood as political entities, from nations, understood as groups of people, may help.

It is easy to forget in this age of bitter political partisanship that the Olympic call for "political neutrality" asks us to temporarily put aside nationalistic differences for the higher purpose of friendship and peace. IOC members are not banned from political parties or even from being politicians (indeed many of them are). What they are asked to do is to "act independently of commercial and political interests as well as of any racial or religious consideration."¹⁹ This includes national interests; it is specified that IOC members represent and promote the interests of Olympic Movement in their countries—not the other way around.²⁰ Athletes, on the other hand, do represent their countries at the Olympic Games—in fact they represent their country in contests against other countries—but in doing so they model respectful engagement with others in rule-governed competition. The Olympic vision of world peace is not a vision without nations or national interests; it is a vision in which such interests are negotiated in a fair and equitable way.²¹ The setting aside of political differences—even enmity—for the sake of sport goes back to ancient Greece, where the Games took precedence even over war.²² The ancient Olympic Games did not eliminate war, neither will the modern ones, but by providing a space where national disputes are set aside and respectful competition prevails, they construct the image of an Olympic politics aimed at peace among nations.

At the Olympic Winter Games of PyeongChang in 2018, athletes representing two countries with bitter differences (but arguably one nation) marched together in the opening ceremonies. This

13 For a full discussion, see H. Reid, "The Political Heritage of the Olympic Games," in *Olympic Ethics and Philosophy*, eds. Mike McNamee and Jim Parry. London: Routledge, 2012, 6-20. Originally published in *Sport, Ethics and Philosophy, Special Issue on the Olympic Games*, 6:2 (2012), 108-120. Reprinted in *Olympic Philosophy*, 315-334.

14 IOC, Olympic Charter, 11-12.

15 IOC, Olympic Charter, 16-17.

16 IOC, Olympic Charter, 90.

17 IOC, Olympic Charter, 95.

18 IOC, Olympic Charter, 23.

19 IOC, Olympic Charter, 33.

20 IOC, Olympic Charter, 33.

21 On the issue of nationalism and internationalism in the Olympic Games, see John Hoberman, "Toward a Theory of Olympic Internationalism," *Journal of Sport History*, 22:1 (Spring 1995): 1-37; W. Morgan, "Cosmopolitanism, Olympism, and Nationalism," *Olympika* IV (1995): 79-91; and H. Iowert, C. Jones and A. Hardman, "Nationalism and Olympism towards a Normative Theory of International Sporting Representation," *Olympika* 14 (2010): 81-110.

22 See H. Reid, "Olympic Sport and Its Lessons for Peace," *Journal of the Philosophy of Sport* 33:2 (2006): 205-13, reprinted in *Olympic Truce: Sport as a Platform for Peace*. Eds. K. Georgiadis & A. Syrigos (Athens: International Olympic Truce Center, 2009), 25-35, and *Olympic Philosophy*, 335-350.

idealistic (re)union of North and South Korea was not a spontaneous event, but rather the result of long negotiations. The two countries also fielded a mixed women's hockey team and a delegation of North Korean spectators was sent to cheer on both countries. The effort was not without its drawbacks and it did not result in lasting peace between the two countries, but it was an excellent example of being guided by the political philosophy of Olympism. By contrast, in the 20th century, the Olympic Games were often boycotted by countries for political reasons. The phenomenon reached a peak in 1980 when 66 countries boycotted the Moscow Games. Whatever the validity of the motivations behind them, boycotts represent a failure to be guided by Olympism in putting aside national conflicts and interests in an effort to affirm our common humanity and give peace a chance at the Games. The Koreas marching together was Olympic, boycotts are not.

Olympism as a social philosophy

Olympism's political philosophy depends upon its social philosophy because even the relations among countries and nations boils down to relations among people. The language of the Charter is explicit: "The Olympic Games are competitions between athletes in individual or team events and not between countries."²³ Olympism at its heart is a social philosophy. It sets up conditions for the interaction of persons, which it defines as the "Olympic Spirit." According to Fundamental Principle #4, the Olympic Spirit requires non-discrimination and mutual understanding, along with "a spirit of friendship, solidarity and fair play."²⁴ The best word to sum-up this attitude is probably "respect," but the Olympic Spirit should not be oversimplified or understood mechanically in terms of adherence to rules or performance of rituals like hand-shaking. Olympism as a social philosophy asks us to think about the people we interact with—in sport, but not only in sport—Olympically.

As in the case with countries, being guided by Olympism in social matters is neither simple nor automatic. It implies rights but also obligations—and in the case of organizers, it implies the obligation to protect individuals' Olympic rights. First among these is participation; indeed, Fundamental Principle #4 declares that "the practice of sport is a human right." At its foundation, social Olympism emphasizes inclusion: of everyone in everything. Practically speaking, this is difficult. Different people are qualified differently for particular actions. One cannot imagine an Olympic Games in which anyone who wants to is allowed to compete. On the other hand, selection for participation in the Games should not be based on social categories. The Charter explicitly excludes discrimination based on "race, colour, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status."²⁵ It is not enough to eliminate legal barriers, however. The Olympic spirit demands an *attitude* of mutual understanding and friendship. Behaving Olympically means making an extra effort to overcome our initial reluctance to engage with people who are different from us.

Sport itself provides the model for social Olympism because it treats competitors as equals and demands fairness under the rules. This explains *why* sport is an effective tool for Olympism's goals. Olympic history, however, frequently falls short of its idealistic spirit. The Movement has witnessed exclusions—some explicit, some *de-facto*—based on almost every social category in its non-discrimination list. The Olympic Games have also used exclusion to discourage exclusion, as when South Africa was banned from the Games because of Apartheid. The Paralympic Games address the exclusion of people with disabilities, but imperfectly since those contests continue to be held separately. *De-facto* discrimination based on religion, sexual orientation, and economic status also

23 IOC, Olympic Charter, 21.

24 IOC, Olympic Charter, 11.

25 IOC, Olympic Charter, 12.

persists; though there are efforts to mitigate it. The push for gender equality is by many counts an Olympic success story; the Summer Games are on track to host an equal number of male and female athletes by Paris 2024 and parity has already been achieved in the Youth Olympic Games.²⁶ Separation of the sexes remains a part of religion and culture in many countries, however. Should the Movement punish countries that exclude women from sport with exclusion from the Games? Olympic philosophy does not offer easy answers to such questions, but it provides guidance by privileging inclusion. Policies are important for bringing down social barriers, but the foundation of social Olympism is always personal.

Olympism as a personal philosophy

The claim about Olympism that has persisted without variation is that it is a “philosophy of life.” Indeed, this has always been the opening sentence of the Fundamental Principles of Olympism. The idea that philosophy is a way of life can be traced to ancient Greek virtue ethics, where the goal of human existence was *aretē*, excellence. Athletic performance was taken as evidence of *aretē*, but the two things were never equated. *Aretē* is a kind of moral fitness that you cultivate *aretē* by doing the best you can every day.²⁷ The way of life prescribed by Olympic philosophy is characterized by “the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles.”²⁸ It is not explicitly connected to sport; as in the case of social philosophy, sport provides a model and a means. An athlete wakes up every morning and commits themselves to becoming better at their sport. An Olympian wakes up every morning and commits themselves to becoming a better person.

Olympic philosophy, practiced at the personal level, is foundational to all of the Movement’s goals. As athletes, we cultivate the habit of improving ourselves patiently and methodically, then we apply that process to other more meaningful activities. Olympically speaking, personal excellence is never merely personal—it always has a social dimension. The Olympic way of life entails working with others to make the world a better place, a task that starts every day by making oneself a better person. Again, we are dealing with an ideal—Olympism does not demand perfection and it does not promulgate a specific career or project. Olympic excellence is about *how* we do things as much as it is about *what* we do. What athletes do in sport is, strictly speaking, useless. There is no obvious social value to running 100 meters in less than ten seconds or to landing a backflip on the balance beam. What makes these accomplishments valuable is the model of excellence they dramatize: by consistently and honestly working toward a specific goal for a long period of time, human beings can achieve what at first seems impossible. Olympism as a personal philosophy asks that we commit ourselves to meaningful goals with the focus and persistence of athletes.

An athlete who wins by some means other than excellence cannot be an Olympic athlete, according to this philosophy. The Games have had their share of victory scandals: corrupt judging in figure skating, match-fixing in badminton, and doping in a variety of sports. Philosophically-speaking such short-cuts are insidious because they disassociate Olympic excellence and victory, perpetuating the pernicious idea that winning itself is what matters.²⁹ Doping has been a huge challenge in this regard because it invisibly produces the “amazing performance” that was supposed to be the

26 IOC, *Factsheet Women in the Olympic Movement* (Lausanne: IOC, April 2020).

27 For a discussion of *aretē* see H. Reid, “The Ecstasy of *Aretē*: Flow as Self-Transcendence in Ancient Athletics,” *Studies in Sport Humanities* 15 (2014) 6-12. Reprinted in *Olympic Philosophy*, 151-164.

28 IOC, Olympic Charter, 11.

29 For a full argument, see H. Reid, “Athlete Agency and the Spirit of Olympic Sport,” *Journal of Olympic Studies* 1:1 (Spring 2020): 22-36. Reprinted in *Olympic Philosophy*, 293-311.

product of excellence as a way of life. This undermines the credibility of the process and casts doubt upon the value of other athletes' performances. It is no coincidence that credibility was one of the three pillars of the Olympic Agenda 2020. Like other Olympic goals, however, the credibility is ultimately restored by consistent daily actions. Olympism as a personal philosophy of excellence is not for athletes only; it applies to everyone in the Olympic Movement every day of their lives. Olympism does not demand that we play sports, but rather than we live Olympically.

Conclusion: The Treasury

So, if the value of the Olympic Movement depends on Olympic philosophy, and Olympic philosophy is not about sport, but rather about ideals and attitudes, how can this value be grown and preserved? It should be recognized that the Olympic Movement is "living" its philosophy through multiple programs and initiatives: Olympic Solidarity, WADA, the Refugee Team, the YOG—to name just a few. But since learning Olympic philosophy means *living* Olympic philosophy, the International Olympic Academy may be the most effective tool the Movement has for keeping its members oriented toward the North Star of Olympism. The Academy doesn't teach Olympism as an academic subject, it rather invites students to learn Olympism through the experience of living, studying, and playing together in an idealized community among the shady pines and buzzing cicadas of Ancient Olympia.

Days at the Academy often begin before daybreak with a walk or run up nearby hillsides to see the sunrise together. This voluntary tradition bonds the diverse group of participants through the shared experience of exercise, nature, and the universal phenomenon of the dawn. Participants gather for breakfast, sharing tables and sometimes food from their faraway homelands, then head to classrooms for discussion and debate of various topics related to Olympism and the Olympic Games. In the early years, a common activity was trying to define "Olympism." Scholar David C. Young describes the experience:

For years, no one disliked this term more than I; for it seemed to me meaningless or at best fuzzy. And I, like many others, spent hours of agony at ancient Olympia-surrounded by great natural beauty and awesome history-struggling with my fellows in International Olympic Academy, small group sessions under the Academy's trees, trying to define "Olympism" so we could give our required report back at the general Academy meeting. (Perhaps some other readers have known that same agony under those IOA trees). I began to detest the word "Olympism" all the more, because I saw my fellow delegates truly discomforted because they could not identify this will-o'-the-wisp. But at my third such session, Olympia's trees and history-along with the camaraderie of my group of new-found friends from truly diverse national and ethnic backgrounds-worked their magic. Those are powerful trees.³⁰

Of course, it was not the trees that caused the magic so much as the experience of setting aside national and social differences long enough to confirm our common humanity. The lesson is reinforced by the afternoon soccer and volleyball games, where everyone plays together regardless of sex, experience, or ability. In the evenings, when national and cultural differences appear, it is always in the spirit of sharing—music, food, folklore. The cultural activities affirm our diversity while confirming our community.

Olympic philosophy may be described in the Charter's Fundamental Principles of Olympism, but it is lived and thereby disseminated at the International Olympic Academy. At the political level, participants represent their countries but they put political differences aside. I have witnessed ten-

30 David C. Young, "Further Thoughts on Some Issues of Early Olympic History," *Journal of Olympic History* 6.3 (1998): 29-41, 36.

sions between Chinese and Taiwanese, Israeli and Palestinian, American and Iranian—tensions that did not completely disappear. But they were not allowed to destroy attempts to interact socially in the Olympic Spirit: to focus on our commonalities, try to understand our differences, and overcome the reluctance to engage with others—even when they represent things we sincerely dislike. It is almost as if the union of opposites, like the concept of yinyang, gives Olympism its power. The experience of Olympism at the Academy and elsewhere in the Movement inspires people to *live* Olympic philosophy and not just to recite it, and this brings value to the movement. Ancient city-states built treasuries in Olympia to preserve their sacred offerings and ensure an auspicious future. The IOA is the Olympic Movement's treasury, the place where it's most valuable asset, Olympism, is perpetuated and preserved.³¹

References

- Barney, R. S. Wenn, and S. Martyn. *Selling the Five Rings: The International Olympic Committee and the Rise of Olympic Commercialism*. Salt Lake: University of Utah Press, 2004.
- Chatziefstathiou, D. and Henry, I.P. "Hellenism and Olympism: Pierre de Coubertin and the Greek Challenge to the Early Olympic movement." *Sport in History* 27.1 (2007).
- DaCosta, L. "A Never-Ending Story: the philosophical controversy over Olympism". *Journal of the Philosophy of Sport* 33 (2006): 157-73.
- Hoberman, John. "Toward a Theory of Olympic Internationalism". *Journal of Sport History*, 22:1 (Spring 1995): 1-37.
- International Olympic Committee. *Factsheet Women in the Olympic Movement*. Lausanne: IOC, April 2020.
- International Olympic Committee. *Olympic Charter*. Lausanne: IOC, 2020.
- International Olympic Committee. *Olympic Marketing Fact File*. Lausanne: IOC, 2020.
- International Olympic Committee. *The Fundamentals of Olympic Values Education*. Lausanne: IOC, 2017.
- lowerth, H., C. Jones and A. Hardman. "Nationalism and Olympism towards a Normative Theory of International Sporting Representation." *Olympika* 14 (2010): 81-110.
- Morgan, W.J. "Cosmopolitanism, Olympism, and Nationalism: A Critical Interpretation of Coubertin's Ideal of International Sporting Life." *Olympika* IV (1995): 79-91.
- Preuss, Holger. *Economics of the Olympic Games*. Petersham, NSW: Walla Walla Press, 2000.
- Reid, Heather L. and Christos C. Evangeliou. "Ancient Hellenic Ideals and the Modern Olympic Games". *The Olympic Studies Reader*, eds. H. Ren & L. DaCosta. Beijing: Beijing Sport University, 2008. 205-216.
- Reid, Heather L. "Athlete Agency and the Spirit of Olympic Sport," *Journal of Olympic Studies* 1:1 (Spring 2020): 22-36.
- Reid, Heather L. "Defining Olympic Sport". In *Defining Sport: Conceptions and Boundaries*, ed. Shawn E. Klein. Lanham, MD: Lexington Books, 2017, 65-77.
- Reid, Heather L. *Olympic Philosophy: The Ideas and Ideals behind the Ancient and Modern Olympic Games*. Sioux City, IA: Parnassos Press, 2020.
- Reid, Heather L. "Olympic Sport and Its Lessons for Peace". *Olympic Truce: Sport as a Platform for Peace*. Eds. K. Georgiadis & A. Syrigos. Athens: International Olympic Truce Center, 2009. 25-35. Originally published in *Journal of the Philosophy of Sport* 33:2 (2006), 205-13.
- Reid, Heather L. "Olympism: A Philosophy of Sport?" In *Routledge Handbook of the Philosophy of Sport*, eds. Mike McNamee and William J. Morgan (Abingdon: Routledge, 2015), 368-382.
- Reid, Heather L. "The Ecstasy of Aretē: Flow as Self-Transcendence in Ancient Athletics". *Studies in Sport Humanities* 15 (2014) 6-12.

31 I wish to thank Georgios Mouratidis, Rafael Mendoza, David Grassi, and Marjorie Yuri Enya—all scholars whom I met at the International Olympic Academy, for their comments on the first draft of this paper. I also thank the librarian Ourania Grezi and the rest of the IOA staff for their support and encouragement, as well as Apostolos Kosmopoulos, whose bookshop in Olympia town is a beacon for intellectuals from around the world.

Pierre de Coubertin and Democracy

Prof. Dr Konstantinos Georgiadis

The values of sport are interwoven with the more general values of righteous living in society; the Olympic Games as well as Olympism through Coubertin's writings are presented as a project for the democratic education of responsible citizens.

According to Paul Christesen¹, there are four characteristics of sport that contribute to the creation of a democratic awareness:

- a) the creation of social capital, partnerships, friendships, trust and equal relations;
 - b) the creation of general trust since trusting relationships in sport develop into general trust and responsibility relationships;
 - c) political efficacy because from an early age children learn to set goals and achieve them, which strengthens skills, self-confidence and self-respect and
 - (d) the creation of responsible, disciplined, cooperative and effective citizens.
- Below we will explore which of these features are included in Coubertin's texts.

For Coubertin, athletics in his time presented two new features as stated in his first manifesto on the revival of the Olympic Games. They are "democratic and international". The first of these characteristics, according to him, would guarantee their future. Anything, he believed, that was not democratic would no longer be viable in the new era towards the end of the 19th century.

On the other hand, as a member of the "Ligue internationale de la paix" that had been founded in Paris, he understood the new environment created in international relations. He was not a utopian; on the contrary, he believed in the progressive reduction in the possibility of war through reciprocity and events such as the World Fairs that started in 1850 and other international cultural and sporting events.

Coubertin believed that the industrial revolution and scientific inventions such as the telegraph, railways, telephone, electricity and steamships did "more for peace than any treaty or diplomatic convention." In his historic statement on the revival of the Olympic Games, he noted emphatically that the time was right: "Let us export rowers, runners and fencers... the cause of peace will have received a new and mighty ally.... I hope that you will help me.... realize, on a basis appropriate to the conditions of modern life, this grandiose work: the reestablishment of the Olympic Games."²

Two years later, in his first official speech at the Parnassus Literary Society in Athens, following the decision of the Sorbonne congress in 1894, convinced of the benefits of democracy reigning in

¹ Christesen, P., (2012). *Sport and Democracy in the Ancient and Modern Worlds*, Cambridge: Cambridge University Press.

² Müller, N. (ed.), *Pierre de Coubertin 1863-1937, Olympism. Selected Writings*, Lausanne, IOC, 2000, pp. 533-541
Wassong, S. (2020). *Restoring the Olympic Games*, International Olympic Committee, Lausanne, Switzerland, p. 8

Europe, he again emphasised the two directions that modern athletics was taking that would attract attention: "It is becoming democratic and international."³

Coubertin seeks an athletic renaissance and his Neo-Olympism draws its characteristics from classical Greek culture, English muscular Christianity, French reformism and 19th century liberalism.

Just as the gymnasium in antiquity became a hive of democratic change⁴, prompting interaction among social groups that began to exercise having equal rights, so in the same way: "Healthy democracy and wise and peaceful internationalism will make their way into the new stadium."⁵

For Coubertin, it is imperative that stadiums and sports venues be preserved as important places for the creation of virtuous citizens and as "schools" of democracy and internationalism. Young athletes understand that they are competitors and team-mates in the quest for excellence. The young people's goal is, of course, to win. But an athlete should only consider victory to be virtuous if it is the result of a specific process: that of a fair, balanced and well-played competition. This would enable sport to achieve its objectives of social peace, moral development and moral education, and at the same time would teach integrity and altruism.⁶

The revival of the Olympic Games is linked by Coubertin to the 'free trade of the future', to education, sport, arts and science as well as to sports venues and stadiums as important places for the creation of virtuous citizens with democratic principles. All this is part of his educational vision which he refers to as 'Olympic Pedagogy'.⁷

At a mature age, he points out that the constituent elements of the new Olympism are democracy, internationalism and science⁸, and that "For an Olympism, a doctrine, does not exist."⁹

He argued that sport used to be a prerogative of the rich or of aristocrats, and it was the International Olympic Committee that fought battles to make sport an enjoyable pastime for lower-and-middle class youth. For this reason, sport would play a major role in the social reforms of his time¹⁰. Just as, in the ancient gymnasium, sport coexisted with the arts, science, the cooperation of three generations, the practitioners and the theorists, men of letters, guilds and politicians, in the same way the new stadiums would become catalysts for strengthening communication, understanding and unity between people and social classes.¹¹

This role of sport is also highlighted by Christesen, pointing out in this regard that 'Sport served as a model of egalitarian relationships among *plousioi* and *penetes*.'¹²

Moreover, Coubertin was opposed to narrow interpretations of amateurism that would probably exclude athletes from the Olympic Games for social reasons.¹³

Coubertin believed that democracy is only achieved by applying clear operational rules when necessary, and this requires the cultivation of people's virtues.¹⁴

3 Ibid., p. 537

4 Müller, N. (ed.), *Pierre de Coubertin 1863-1937, Olympism. Selected Writings*, pp.277-296 Miller, S. (2009). *The birth of Democracy – Naked Democrats*, in 48th International Session for young participants, Published by the International Olympic Academy and the International Olympic Committee, Athens, pp. 74-80.

5 Ibid.

6 Ibid.

7 Ibid., pp.737-741

8 Ibid., pp. 563 – 576

9 Ibid., p. 563

10 Ibid. p. 739

11 Ibid., p. 275

12 Christesen, P. (2012) p. 230

13 Georgiadis, K. (2003) *Olympic Revival. The Revival of the Olympic Games in Modern Times*, Athens, Ekdotike Athenon S.A.

14 Müller, N. (2000), pp. 558-559

It mainly revolves around the cultivation of the intellectual and moral virtues of man, and the formation of these virtues for Coubertin is achieved by athletes through the process of a religious catharsis that has nothing to do with rituals or sacrifices, or even worship to the gods as in antiquity.

The true religion of athletes in antiquity was not expressed through their sacrifices to the gods but through the "Athletes' Oath" - an oath expressing selflessness, altruism and devotion.

Coubertin looks for the role of sport within great modern Democracies and considers that it can aspire in two directions: the equilibrium inherited from the athletics of antiquity and the role of social educator inherited from medieval Chivalry.¹⁵

In this period, he becomes aware of the political changes taking place in the democratization of European societies and of the role that sport could play in fostering among citizens the principles of equality and social justice - two components of democracy.¹⁶

Coubertin was struck by the fact that, over lunch, the King of Greece and his sons, 'democratically' and 'on an equal footing'¹⁷, were chatting with Olympic athletes. He realizes, in these first Olympics, that the Games can serve as a platform for the development of equality and democratic relations.

For Coubertin, the chivalrous knights paved the way for the creation of the new democracies whose ideas were brought back to Europe by the muscular Christians a century earlier.¹⁸ This position reveals how much Coubertin himself was influenced by Arnold and the educational system in England.

The new democracies, Coubertin believes, give individuals more opportunities to perfect themselves and, when they achieve this, they can contribute to the common good.¹⁹

As far as the institutional democratic functioning of the IOC is concerned, he states that the process of selecting IOC members is an internal affair. He argues that this process is undemocratic, contrary to the popular will that wants to decide everything through elections and is difficult for citizens to understand.

On the other hand, he claims that serving democracy does not mean letting everything depend on elections, but rather "maintaining islands in the electoral ocean" in order to strengthen the independence of democracy.

The IOC statutes reject the principle of delegation that is accepted in parliamentary democracy. Its members are not delegates of countries within the Committee. They are not permitted to accept mandates from their countries that would restrict their freedom.²⁰ Regarding the electoral process in relation to the independence of the IOC, he emphatically states that:

"They must think of themselves as ambassadors of the Olympic idea in their respective countries.... Since they are not subsidized by anyone, their independence is complete..."²¹

Probably in order to ensure the independence of members, Coubertin adopted in the IOC the process used for selecting bishops in the Catholic Church.

The primary concern of the IOC was to be established and approved by countries, something that was unacceptable in a time of change.

As far as the structures of sport were concerned, Coubertin considered the sports team to be "the

15 Müller, N. (2000), p. 448

16 Ibid.

17 Ibid., p. 357

18 Ibid., p. 514

19 Ibid.

20 Ibid., p. 574

21 Ibid.

basic cell of democracy"²² and the federations to be among the most democratic organizations; in relation to the way they functioned he pointed out that only through democratic processes could the necessary changes be achieved insofar as they were needed.²³

He felt that the federations needed to be more effective in spreading sport and their effectiveness would depend on the liberalism of their regulations.²⁴

Sport, according to Coubertin, became increasingly important in modern society towards the end of the 19th century. Through an idealistic approach, "All sports for all people"²⁵, he desired that all young people should immerse themselves in sport as a lever to curb their evil instincts and social division since: "Mutual assistance and competition, (are) the two essential elements of any democratic society..."²⁶

At the core of his ideas is the cultivation of young people through sporting competition.

Coubertin was influenced by the philosopher John Ruskin (1819-1900) and his aesthetic theory, which was faithful to the ancient thought that external beauty reflects inner beauty.²⁷ There he discovered the concept of eurythmy which combines, on the one hand, the harmonious and balanced formation of the virtues of the individual and, on the other hand, the smooth functioning of society within the four-year cycle of the Olympiad which, through the institution of the Olympic Truce, aims at the ideal of peace.²⁸

Coubertin, influenced by Jules Simon (1814-1896), criticized the French educational system for overburdening students. What struck Coubertin was that the school system was preparing doctors and other specialists who would be unable to deal with the everyday problems of life. Society had become materialistic and there was no physical exercise or education; children were not being raised in the joy and freedom of play.²⁹

Regarding his educational ideas, MacAloon points out that "Sharing power with the boys...was..., democratic in Coubertin's eyes".³⁰ What Coubertin admired about the social education of public schools based on Arnold's educational philosophy was that they prepared young people for a society similar to that of adults.³¹

Coubertin's reference to sport being democratic does not refer exclusively to the participation of the lower social classes in physical exercise and physical education. The socialization of a democratic elite through physical education was yet another goal of the leading educational groups.³²

What Coubertin really wanted was to create a social school system in France that would, with all its powers, establish principles of liberal meritocracy.

According to Coubertin, democracy needs to be able to radiate its constituent elements. Sporting excellence and its value are directly recognized and accepted.³³

Therefore, in sport, those with skills are chosen as leaders and sport provides lessons in self-con-

22 Müller, N. (2000), p. 739

23 Ibid., p. 599

24 Ibid., p. 740

25 Ibid.

26 Ibid., pp. 739-740

27 Ibid., p. 606

28 Ibid., pp. 580-583

29 MacAloon, J. (2008) *This great symbol. Pierre de Coubertin and the origins of the modern Olympic games*. Routledge, p.109-110, 2nd edition.

30 Ibid., p.67

31 Ibid., p.68

32 Ibid., p.116

33 Ibid., p. 273

trol, unity and meritocracy. Athletes see their peers as teammates and rivals, elements of competition that are ideal principles of democracy. All of this creates an atmosphere of integrity, emphasizing that "the little republic of sport is a sort of miniature of the model democratic state."³⁴

He considered education to be the main factor in the prosperity and decline of peoples and that it was inextricably interwoven with their greatness, especially under democratic conditions.³⁵

In conclusion, it is clear from his writings that he is fascinated by the essential characteristic components of democratic society. He claimed that sport in modern times was more democratic and international, and gained the same importance within society that it had enjoyed in ancient Greece, but with differing characteristics.

Moreover, he showcases sport and physical education as a project of the democratic education of responsible citizens, constituting an antidote to mitigate social differences and strengthen the bonds and trust between citizens in democratic societies.

Even more so, his liberal democratic ideas are linked to the issue of cultivating the intellectual and moral virtues of man.

His thoughts are directed more towards young men and less towards young women, particularly with regard to their participation in sports competitions. For someone who was otherwise so ahead of his time, it is difficult to understand his position on this subject.

Finally, Coubertin was aware that while sport can arouse the noblest feelings, it can also reinforce hostility, inequalities and create weak-willed citizens. It strengthens self-confidence but can also crush it by eroding self-respect.

Regarding pedagogical issues, Coubertin is certainly a pioneer for his time. Moreover, he makes it clear in his writings that at the core of the revival of the Olympic Games lies their pedagogical significance.

In our time, the concept of democracy plays an important role in modern Physical Education and Pedagogy. Learning processes such as "*Invented Games*" and "*Democracy in Action*" are processes through which students identify roles and are initiated into political decision-making.³⁶ These processes help them to work cohesively together and make ethical decisions in the game.³⁷

The teaching of democracy and ethics in action together with democratic rights should be a planned and focal part of the Physical Education curriculum.³⁸ Stemming from Coubertin's writings, these goals are being realized by visionaries and expert educators.

34 Müller, N. (2000), p. 275

35 Ibid., p. 308

36 Butler, J. (2016) *Playing fair, using student – invented games to prevent bullying, teach democracy and promote social justice*. USA: Human Kinetics, p. 49

37 Butler, J. (2013) Stages for Children Inventing Games. *Journal of Physical Education, Recreation & Dance*, 84:4, 48-5, p. 49

38 Butler, J. (2016), p. 7

References

- Adamopoulou, M. "This is how the Olympic Games of 1896 were born", digital version of the newspaper TA NEA 11.12.2019. <https://www.tanea.gr/2019/12/11/lifearts/culture/etsi-gennithikan-oi-olympiakoi-agonis-tou-1896>
- Butler, J. (2013) Stages for Children Inventing Games. *Journal of Physical Education, Recreation & Dance*, 84:4.
- Butler, J. (2016) *Playing fair, using student – invented games to prevent bullying, teach democracy and promote social justice*. USA: Human Kinetics.
- Christesen, P. (2012) *Sport and Democracy in the Ancient and Modern Worlds*, Cambridge: Cambridge University Press.
- Georgiadis, K. (2003) *Olympic Revival. The Revival of the Olympic Games in Modern Times*, Athens, Ekdotike Athenon S.A.
- Georgiadis, K. (2013) Ed., 52nd International Session for Young Participants. *The enhancement of the principles of democracy throughout the course of the Olympic movement*, Published by the International Olympic Academy and the International Olympic Committee, Athens.
- Kyle, D. (1997) The first hundred Olympiads: A Process of Decline or Democratization? Nikephoros 10.
- MacAllon, J. (2008) *This great symbol. Pierre de Coubertin and the origins of the modern Olympic games*. Routledge, 2nd edition.
- Miller, S. (2000) *Naked Democracy in Polis and Politics: Studies in Ancient Greek History*, ed. Flensted-Jensen et al., Copenhagen: Museum Tusculanum Press.
- Miller, S. (2009) *The birth of Democracy – Naked Democrats*, in 48th International Session for young participants, Published by the International Olympic Academy and the International Olympic Committee, Athens.
- Müller, N. (2000) Ed., *Pierre de Coubertin 1863-1937, Olympism. Selected Writings*, Lausanne, IOC.
- Reid, H. (2002) *The Philosophical Athlete*, Carolina Academic Press, Durham, North Carolina, 2002.
- 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.
- Wassong, S. (2020) *Restoring the Olympic Games*, International Olympic Committee, Lausanne, Switzerland. Müller, N. (2000) Ed., *Pierre de Coubertin 1863-1937, Olympism. Selected Writings*, Lausanne, IOC.
- Reid, H. (2002) *The Philosophical Athlete*, Carolina Academic Press, Durham, North Carolina, 2002.
- 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.
- Wassong, S. (2020) *Restoring the Olympic Games*, International Olympic Committee, Lausanne, Switzerland.

Plato, Aristotle and the Meaning of Sport

Prof. Dr Daniel T. Durbin

Sport is a conundrum. It is a multi-billion dollar industry, reaching into every nation and culture and given global presence by the Olympic Games. Some sports, such as international football, have an almost universal following. Other sports, such as American football, have incredibly intense national followings but have little impact beyond national borders. Sports also pervade our personal and public lives. Sport fans identify with teams and athletes with an intensity far beyond that found in fans of non-sport celebrities. Many seek to watch specific events to be witnesses to “important” moments in history (Billings 2017, 58-59). The vast majority of this viewing occurs through media, both streaming media and traditional broadcast media. In fact, new media often find success tied to their ability to gain contracts for broadcasting sport (Billings 2017, 42). Paradoxically, sport seems a global power, a media power and a highly personal experience. Yet, the reasons why it is so important personally and corporately remain elusive.

While we think of sport as a universal, something that recurs across all human cultures, the subject remains surprisingly difficult to define. Scholars across a variety of disciplines have tried to think through what sport is and why it is so important to the human species. Most have started from the notion that sports are a type (or extension) of games (Reid 2012, 32). Sport is a rules-based form of play and, as such, bears a strong relationship with games. Authors have noted that the rules of sport, like games, give to the activity a “lusory” or “play” attitude.¹ Yet, this is insufficient to distinguish sport as a distinct endeavor. The “play” attitude of games is something we engage when we play games. However, the fanbase for sport typically does not engage in play but views the competition as an audience.

Some scholars have distinguished sport from games by noting that sport is a competitive contest that specifically tests physical skills (Billings 2017, 16). However, this fails to distinguish sport from our experience of games. Many American games, from marbles to “hopscotch” to pitching pennies test physical skills and, of course, similar physical skills-based games can be found across cultures.

Perhaps most helpfully, sports philosopher Bernard Suits added the notion that sports become recognized as sport when the activity has gained enough of a following as sport and that following has remained stable over time (2007 16).² In other words, when enough people over enough time accept an activity as a sport, we can define it as a sport. This explanation owes a great deal to the

¹ This idea draws on Huizinga’s (2016) classic work on play in culture. See also Reid 2012, 31-33.

² See also Suits 2014 on games and utopia. Suits’s ideas have become foundational for the study of the philosophy of sport and have been argued extensively. But, the notion that sport becomes sport when it is broadly recognized as sport remains a key distinguishing characteristic and, of course, identifies the current philosophical study of sport with the logic of the Olympics movement.

Olympics movement and the logic of the International Olympic Committee. The IOC recognizes a sport as an Olympic sport when it is played in a sufficient number of countries by a sufficient population over a sufficient time for the sport to be designated an Olympic sport. Hence, when “action sports” (skateboarding, for instance) were largely local games in the western United States, they were not deemed Olympic sport. Once a sufficient following had been demonstrated across a sufficient number of countries, action sports became Olympic sports.

This leaves a considerable gap in our knowledge. If we simply say that a sport becomes a sport when a sufficient number of people take it up as a competition testing physical skills, then we must, again, admit the children’s game of marbles as a sport. For a sport to gain a sufficient following as a sport, it must already be defined as a sport by those who participate in it (either as athletes or fans). If that is so, there must be something that defines the activity as sport **before** the sufficient following evolves. What definable qualities make the activity a sport before it gains its “sufficient following”? And, do those qualities lead the collective audience to recognize it as sport, creating the “sufficient following”?

Plato and Aristotle may help us answer these questions. This claim may seem paradoxical as both philosophers never developed a systematic philosophy of sport and, in fact, were notoriously thin in their discussions of the subject. In fact, most scholars point to Aristotle’s description of the pentathlete as a physical ideal in his *Art of Rhetoric* as a lone sports reference from the great philosopher. However, both Plato and Aristotle do discuss sport, if not with the detail with which they discuss politics or rhetoric or ethics. Curiously, both philosophers discuss sport in the same context and as having, fundamentally, the same social function.

This paper traces their discussions of sport to fill in the blanks left in contemporary discussions of sport. It draws on a body of work I’ve published on the subject in a variety of places.³ Bringing those ideas together into a single straightforward statement of the meaning of sport in Plato and Aristotle can help us understand how sport becomes sport, how it creates its following and, in helping us understand that, it can give us insight into the meaning of sport in the twenty-first century.

Plato on Sport

Athletic festivals were a commonplace in Plato’s world. While the Panhellenic Games held at Delphi, Nemea, Isthmia and Olympia and the Panathenaic Games held in Athens were among the most visible of the games, most cities held athletic contests on a regular basis. Tradition held that athletic festivals had grown from funeral celebrations in which contests were held as a sort of eulogy, the athletes’ competitive accomplishments embodying the qualities of greatness celebrated in the life of the deceased hero (Spivey 2016, 227-228). This gave athletic festivals something of a religious aura. Indeed, larger festivals such as the one held in Olympia attained such a significant, near religious, status among the various city-states that they led to momentary peace treaties between the persistently warring cities, as athletes and fans traveled from across the Greek world to the festival site. As public events, athletic festivals hovered between past glories, warring factions, and the ritualistic accomplishments of athletes. Plato recognized these peculiar tensions in his longest discussion of athletic festivals. This discussion is found *The Laws*.

In that late work, Plato described the appropriate practices of the ideal city-state. In dialogue form, Plato replaced his normal lead, Socrates, with a wise old lawmaker aptly named ‘The Athenian’. Responding to questions and challenges from Cleinias and Megillus, two would be civic leaders, the Athenian sketches out the proper civic laws and practices for their proposed ideal polis.

³ A list of beginning works to review are listed in the references section of this article. I would note briefly that Durbin 2017 examines sport in contemporary concepts of rhetoric while Durbin 2020 more fully explores sport in its classical context.

From the start, the Athenian presumes sport to be a necessary part of civic life, particularly for its ability to demonstrate endurance and courage in the actions of athletes (633c).

As the dialogue evolves, the Athenian takes up the function of athletic festivals in the state. He identifies athletic festivals with military training (819b). This makes some sense as the contests at the various Panhellenic festivals mimicked military practices. Boxing, wrestling and the pankration were various forms of hand-to-hand combat. Javelin and discus throwing tested the athletes' ability to use weapons of war. Foot races tested the endurance of potential soldiers while, of course, chariot racing employed the primary vehicle of war. Given the wars that persistently broke out between the various city-states, the Athenian suggests that the ideal city hold monthly athletic festivals, a competitive demonstration of athletic skill that embodied elements of military training. These festivals had two distinct social ends, one negative and the other positive.

The negative end, not surprisingly, was to prepare the populace for war (832e). While war was not a desired end, an ideal state and its people must always be prepared for it. In athletic festivals, athletes demonstrated elite level abilities at the various skills necessary for success in war. As such, they could act as inspiration, instruction and, to a degree, practice for the populace in the art of war, an art that populace might have to take up at any given moment.

The second and more positive end of athletic festivals mirrored the traditional notion of athletic festivals as an outgrowth of funeral celebrations. War aside, Plato asserted that the primary public goal of athletic festivals was the creation of speeches of praise and blame from the competition (829b). As with the demonstration of the ideal qualities of the dead hero in the eulogistic funeral festivals, these speeches were meant to move the public to try to emulate the qualities or virtues of better athletes, to be competitive, driven, committed to the goal, courageous. Plato famously wrote, "The Legislator should think things over and employ this sort of analogy: 'Let's see, now, once I've organized the state as a whole, what sort of citizens do I want to produce? *Athletes* are what I want-competitors against a million rivals in the most vital struggles of all'" (830a). The desired citizen-athlete was created by witnessing the competitive feats of athletes and being stimulated by speeches delivered at athletic festivals to themselves embody the qualities the athletes displayed.

Athletic performance, then, functioned as rhetorical "proof," the evidence or exemplification of values and virtues the speakers motivated the audience to embrace. But, this end was not simply a rhetorical flourish tacked on to the lusory goals within the sport. Motivating citizen athletes was assumed in the entire process of sport from the first expression of rules to the post-game speeches.

While Plato did not discuss specific rules, he did indicate that rules created the stage for athletic performance to express virtues. In discussing the question of danger in competition, the potential for harm or even death to competitors, Plato claimed that danger and death were necessary to the contests as, without them, athletes could not exemplify the virtue of courage to audiences. If the athletes and audiences knew that no real threat existed within the competition, the exemplification of courage was impossible. Hence, death must be accepted as a potential, if not sought for, outcome in the rules of play (834d).

One essential point to note here is that Plato's logic assumes audiences at festivals as participants, that is, as athletes themselves. Audiences did not watch sport for passive entertainment. They watched exemplifications of praiseworthy and blameworthy qualities in athletic (military) competitions they would be expected to take up in times of war. Should they be so fortunate as to never taste war, the audience was assumed to imitate these qualities in future competitions and in their own everyday lives. Audiences were participant observers, not simply passive fans.

Until quite recently, this notion of "fans" as participants was a fundamental part of sport in world culture. The rise of television and online media that could bring "primetime" sports to passive viewers sitting on couches at home along with the correlated wealth and celebrity enjoyed by pro-

fessional athletes has diminished the notion that fans are themselves athletes. Fans have become ratings numbers, just as they are with entertainment television. While athletes once embodied us in competition, they have edged closer and closer to becoming a spectacle we view. This is a troubling development. And, it makes it more difficult for us to understand the manner in which athletic festivals functioned as stages of public discourse in the ancient world. If we no longer assume sports “fans” as athletes emboldened by and imitating the performance of ideals in staged competitions, we have already distanced ourselves far from the classical world of sport.

To understand this aspect of ancient sport, we must read further regarding the nature of public discourse in ancient Greece. Aristotle’s *Art of Rhetoric* offers a comprehensive analysis of public discourse in ancient Greece. Examining his discussion of epideictic discourse can inform our understanding of ancient sport.

Aristotle on Discourse and Sport

Nearly all that Aristotle has to say regarding athletic festivals can be found in his *Art of Rhetoric*. In that work, Aristotle presents a variety of direct and indirect references to athletic festivals in his discussion of epideictic rhetoric. Significantly, Aristotle offers the same place for sport in civic life as Plato. Aristotle identified sport with the creation of epideictic discourse, speeches of praise and blame that used the actions of athletes as exemplifications of actions that the populace should imitate or avoid.

To understand the role of sport as epideictic discourse, we need to briefly review Aristotle’s typology of discourse and the place epideictic discourse held in public communication.

Aristotle divided public discourse into three settings and related types of rhetoric. The judicial setting, courts of law, called for forensic rhetoric. Forensic rhetoric involved arguing assertions of fact (e.g. the accused was guilty or the accused was not guilty). These assertions would be sustained by evidence or proofs including the testimony of witnesses (immediate, ancient, expert), circumstantial evidence, examples and so on (1358b 4).

Aristotle claimed that decision-making bodies (political councils, governments) relied on deliberative rhetoric. Deliberative rhetoric produced policy assertions, claims regarding what was best or most advantageous for the city or state (1358b 5). These assertions were supported by reasoning. However, some of the proofs used were, of necessity, conjectural as policy arguments deal with the future. More problematic, in both his *Rhetoric* and his *Politics*, Aristotle noted that the fundamental appeal in deliberative discourse was to self-interest (1354b 5). This point is important because, as noted, civic leaders must at times motivate the populace to act out of altruistic rather than self-serving motives. If the basic appeal of political discourse was to self-interest, how would a leader create a public appeal to act in self-sacrificing rather than self-serving ways? Aristotle offered epideictic discourse as the answer.

Epideictic discourse occurred in ritualistic or ceremonial settings. In those settings, speakers presented discourses of praise and blame focused on the actions of one or more individuals (1367b 32). While the logic of deliberative discourse was to choose the most expedient course, the course that best served self-interest, the logic of epideictic discourse was to imitate the actions of a hero for honorable ends. To make his point, Aristotle offered an illustration from the myths of Achilles.

According to Aristotle, Achilles could have saved himself in battle by choosing the expedient path. However, he returned to the fray to aid his friend Patroclus, “knowing that he was fated to die, although he might have lived. To him such a death was more honourable, although life was more expedient” (1359a 6). Aristotle noted that we praise Achilles **because** he chose the less expedient route, because he placed honor over self-serving ends.

Stories such as Achilles become the evidence supporting epideictic appeals (1359a 8). Because they deal with praise and blame, epideictic speakers seek ever larger and more compelling illus-

trations of greatness and smallness, heroic success and failure (1359a 9). Little wonder that, when Aristotle lists illustrations of epideictic speeches, he lists only speeches delivered at the Olympic festival by Lysias, Gorgias, and Isocrates (1367b 31). Athletic festivals created a public stage on which athletes struggled to achieve ever greater victories. Athletes, such as the pentathlete in Aristotle's famous illustration, presented ideals of beauty, courage, greatness (1361b 11). In other cases, epideictic address focused on the evils of its subject.

In his most well-known Olympic speech, Lysias praised the ideals of the Olympics organizers only to quickly shift into a lengthy harangue of the evils of Dionysius (522 5). The tyrant's evils stood out in contrast to the high values of Olympics leaders and competitors, making his threats to land and freedom even greater wrongs. Lysias called on the crowd to live up to the ideals of their ancestors, the ones who created the games, and bring down the tyrant Dionysius. Notably, of course, Lysias did not call on the crowd to bring down the tyrant out of self-interest. He called on them to do so as the honorable act.

While our sports discourse is not typically as politically motivated as Lysias's, this illustration indicates the logic and importance of epideictic discourse and, by extension, sports discourse. At its best, sports discourse, like epideictic, brings us into a world of values, values that we publicly praise or condemn. As we praise "approved" values, we corporately agree that those values are assented to and that the exemplifications of those values in athletic performance are proofs demonstrating the rightness of the values. The athletes' performances, then, motivate us to embody the agreed upon values. In imitating their performances, we become athletes ourselves (as Plato noted). The rationale of sports discourse, then, is expressed in the values exemplified and the sentiment those value performances create in audiences. Our excitement over a great athletic achievement becomes our motivation to embody the values that made that achievement possible. With a nod to Marshall McLuhan, sport becomes the medium and the message.

The Meaning of Sport in the 21st Century

Drawing on Plato and Aristotle, we can see that sport is not simply a form of entertainment or nostalgia for childhood (Billings 2017, 58). Sport has a more complex relationship with its audiences and with society. First, sport is a value laden activity. Robert Simon wrote that sport is a public laboratory in which we test our various value assumptions (2007, 35). There is some truth to this.

Sport begins with a set of rules that establish "right" orders of play. As "right" orders, these rules describe an ideal performance (Durbin 2017, 110). That is, a rule does not simply proscribe against an unacceptable action, it establishes a stage on which athletes can perform poor, good, even extraordinary feats.

For instance, shooting a typical basket in basketball scores two points. This arbitrary number allows us to compare point totals for a game. A player who did not score at all might be described as having a poor game. A player who scored, say, thirty points, might be described as having a very good game. But, what about the player who scores fifty, sixty, eighty, or even one hundred points in a game?

The rule setting two points for each basket gives us the means to describe a player who scored sixty points in a game as accomplishing an extraordinary achievement. Of course, in one legendary instance, Wilt Chamberlain scored one hundred points in a National Basketball Association game, a feat not likely to be matched. Chamberlain's accomplishment was so far beyond the abilities of most players that it became an ideal to awe some sixty years after it was reached. As Aristotle noted regarding epideictic appeals, sport offers good, great and transcendent performances as embodiments of the values expressed in the rules.

Athletes, then, do not simply follow the rules. They try to create extraordinary performance that, by embodying, transcends the rules. The transcendent performance, like the legends of a eulogized hero, becomes the basis for a narrative that is passed down from generation to generation. Each retelling makes the athlete's achievement that much more extraordinary, that much more important, that much more a part of the myth and meaning of life in the culture that sustains that sport. As it grows in importance through these ritual retellings, the achievement creates meaning for the sport's fans and culture. The performance becomes an ideal we emulate. It remains an ideal because, as much as we might emulate it, the accomplishment is out of our reach. The fact that it remains a transcendent perfection we cannot personally reach makes it a perpetual ideal worth chasing (Durbin 2017, 111).

Understanding this, we can see that Plato and Aristotle help us understand how sport functions. Sport is not simply entertainment or diversion. Sport is a form of public discourse. It begins with the public expression of rules that some body of people accept as defining the sport. Those rules create a public stage on which dramas of achievement and failure are to be played. The athletes embody values (courage, fear, intensity, commitment, teamwork, self-sacrifice and so on) as they try to achieve victory in performance of the sport. These performances become the examples used as evidence of praiseworthy (courage) or blameworthy (laziness) values in our public discussions of sport.

Sport does not exist in an athlete trying to perform a specialized physical action. Sport begins in discourse, rules that specify preferred actions and values. Athletes create public performances embodying those values. Sport continues through the telling and retelling of sports stories on media and personally. Sports reports and sports talk radio are not adjuncts to sport but a fundamental part of sport itself. This entire process gives us a language of values to live by and motivates us to do so.

As Plato and Aristotle noted, the social function of sport exists in the communication of sport, the public discourse that establishes, embodies and motivates us to copy positive values, values that might enhance the life of the polis and our own lives. At their best, sports teach us to work together for the greater good, to sacrifice ourselves and our comfort for an important cause, to work against our immediate self-interest to achieve a goal worthy of praise. In a world that seemed in perpetual crisis, war an ever-looming threat, Plato and Aristotle found sport a tool for teaching us the ways to overcome crises and become more complete as human beings and as citizens. Our world of perpetual crisis, a world of pandemic, terrorism, war, riots and fear might find wisdom in Plato and Aristotle. Taken as the great philosophers described it, perhaps sport might once again offer us a vision of life in which we create a greater good not through self-interest but by sacrifice and commitment to a higher and better goal.

References

-
- Aristotle. 2000. *The 'Art' of Rhetoric*. Trans. by John Henry Freese. Cambridge: Harvard University Press.
- Aristotle. 1992. *The Politics*. Trans. by T. A. Sinclair, Revised by Trevor J. Saunders. London: Penguin.
- Billings, Andrew C. Butterworth, Michael L. Turman, Paul D. 2017. *Communication and Sport: Surveying the Field*. Third Edition. Thousand Oaks: Sage Publications.
- Durbin, Daniel T. 2020. "From Plato to St. Paul: Ancient Sport as Performative Public Discourse." In *Journal of the Philosophy of Sport* 47: 403-418.

- Durbin, Daniel T. 2017. "The Rules of Sport and the Rule of Rhetoric: Sport as Performative Public Discourse." In *Reflecting on Modern Sport in Ancient Olympia*. Ed. by Heather Reid and Eric Moore. Sioux City, IA: Parnassos Press 105-116.
- Durbin, Daniel T. 2018. "Unwritten Rules and the Press of Social Conventions." In *Sports, Ethics and Philosophy*, 12: 416-434.
- Huizinga, Johann. 2016. *Homo Ludens: A Study of the Play-Element in Culture*. Kettering OH: Angelico Press.
- Lysias. 1930. *Lysias*. Trans. by W. R. M. Lamb. Cambridge: Harvard University Press.
- Miller, Stephen. 2004. *Ancient Greek Athletics*. New Haven: Yale University Press.
- Plato. 2004. *The Laws*. Trans. by Trevor J. Saunders. London: Penguin.
- Reid, Heather. 2012. *Introduction to the Philosophy of Sport*. Plymouth: Rowman & Littlefield Publishers.
- Simon, Robert L. "Internalism and Internal Values in Sport." In *Ethics in Sport*. Ed. by William J. Morgan. Champaign, IL: Human Kinetics 35-50.
- Spivey, Nigel. 2012. *The Ancient Olympics*. New York: Oxford University Press.
- Suits, Bernard. 2007. "The Elements of Sport." In *Ethics in Sport*. Ed. by William J. Morgan. Champaign, IL: Human Kinetics 9-21.
- Suits, Bernard. 2014. *The Grasshopper: Games, Life and Utopia-Third Edition*. Peterborough: Broadview Press.

Ancient Greece, the Olympic Revival, and the Modern Student Athlete

Prof. Dr Charles Stocking

In this essay, I will offer a brief history of the student athlete in the context of the North American university system. This is a topic not only of academic and social interest, but also a topic that is very personal to me. For prior to becoming a professor of Classical Studies, specializing in issues of embodiment and athletics, I was a strength and conditioning coach for the Athletics Department at the University of California, Los Angeles, from 2004-2008. As a coach, I worked with many teams including UCLA football, men's water polo, women's soccer, men's golf, women's volleyball, women's rowing, and track and field. At the time, I also consulted for many Olympic coaches and athletes. I look back at my time as a coach as one of the most rich and educational experiences in my life, and those experiences have also profoundly shaped my understanding of antiquity. Indeed, for better or worse, modern athletics and antiquity are inextricably intertwined from social, historical, and ideological perspectives. In many ways, my time as a coach served as a type of ethnographic field work in physical culture, and it helped me to develop a deep appreciation of the role of physical culture in ancient Greece. But most importantly, my time as a coach gave me first-hand experience in coming to understand the triumphs and trials of what it means to be a student-athlete in the modern university system.

From the outside, that is, from the perspective of the general public, or even from the perspective of students not involved with university athletics, it would seem as though the student athlete is an especially privileged class. And yet, as I can personally attest, nothing is farther from the truth. The challenges faced by student athletes are unique, while the contributions they make to the university are immense. A greater awareness is needed on the history and significance of the student athlete, an awareness, which is necessary both at a university level and even among the student-athletes themselves. Athletes, coaches, administrators, and educators, all of us tend to operate within the patterns and procedures of the institutional structures we have inherited. And there is very little time or occasion for those involved to consider how it is that these institutions developed. It is my contention that by developing a deeper appreciation and awareness of the history of the student-athlete, all who are involved with the university—educators, administrators, and students—all of us will be better informed in helping to shape the future of sport and education today.

When it comes to sport and the university, it is in fact, the individual sports for which the university plays an especially important role. By individual sports I mean track and field, gymnastics, wrestling, and other such events in which a single individual competes against other individuals. These sports are far different and perhaps less popular than the major team sports such as both American and European football, baseball, and basketball. One should also point out that these individual sports

tend to be far less lucrative at the professional level. Furthermore, one could quite easily argue that these individual sports are far more closely connected to the university system than team sports. After all, one can name more than a few young athletes who have “turned pro” in team sports such as basketball, baseball, and football without ever having attended university. But for young athletes in track and field, swimming, wrestling, and other such sports, to perform at an elite level without some involvement in a university seems unimaginable. And so in this paper I would like to explore in greater detail why this is the case. Why has university education become a type of rite of passage for competition in individual athletic events? Ultimately, I argue, it is the Olympic revival movement which solidified the entanglement between individual sports and the university, and that entanglement persists even today.

Indeed, that close connection between individual sport and the university is more than obvious when we look at the 2016 Rio Olympics. Almost 80% of the US Olympic team, roughly 436 of 555 athletes, were in fact student athletes in the North American university system. And there was another equal number student athletes in North American universities competing for other countries.¹ In itself, this is a staggering fact. But the question of course, is what does this fact mean? What does it mean for the universities? What does it mean for Olympic student athletes? What does it mean for the spectators?

In what follows, I will explore the social significance of this connection in three separate but interrelated ways. First, we need to delve deeper into the history of sport and its relationship to the modern Olympic movement. Second, we need to consider the ideology of the modern Olympics and the ways in which the ancient Greek tradition has influenced sport and the university, for better or worse. And lastly, I want to consider how the modern Olympics impacts our own approach to individuality, sport, and the university from a modern perspective. In this last component of our investigation, I hope to show that the modern perspective will still benefit greatly from considering the ancient Greek athletic tradition, a tradition which has always served as a major force in the formation of modern physical culture.

The Olympic Revival in Greece

To begin, then, we need to go back to nineteenth century Europe, where so much of modern sport first took shape. It goes without saying that one of the most important world events of the nineteenth century was the Greek War for Independence. This war caused waves of Philhellenism to sweep over all of Europe. At its root cause, it was Greek Independence and Philhellenism, which in fact had a profound impact on the shape of modern sport.

Well before the first official IOC Olympics of 1896, several modern Olympic games in Greece took place, which were meant to celebrate and commemorate a newly established Greek identity, but one that was also intimately connected to Greece’s ancient past. The original call to revive the ancient Olympics in Greece came at the end of the Greek War for Independence. This call for revival is attributed to the poet and reporter Panagiotis Soutsos, who invoked the ancient Olympics as a model for modern Greece. In his poem, “The Ruins of Sparta,” published as part of *Dialogues of the Dead* (*Nekrikos Logos* 1835), Soutsos has the Spartan general Leonidas proclaim:

You have matched us ancients in bravery of battle.

Now match the old times in education and culture.

Bring back to your land the days of Miltiades and Themistocles.

¹ <https://www.teamusa.org/News/2016/August/12/Nearly-80-Percent-Of-The-2016-US-Olympic-Team-Has-Competed-In-College-Sports>

Bring back the glorious days of Pericles.
And let the only contests that you have be those national games,
the Olympics, to which the olive branch once summoned the sons
of Greece in ancient times. (Soutsos, *Nekrikos Dialogos* 1835: 22-33)

And in 1851, in a newspaper article, Soutsos further exclaimed:

England has made its influence known on the two hemispheres through its industrial expositions. Greece happens to have no power for that competition. But if Greece would reestablish the Olympic Games...then the peoples of the world would respect Greece.
(Soutsos, *Ta Hapanta* 1851: 33-37)

In other words, this call to revive the Olympics was a way for Greece to garner international recognition, not as an industrial power, but as a *cultural power*.²

And this call was taken up by a wealthy Greek businessman named Evangelis Zappas, who sponsored the first Olympics in Greece in 1859. Several other Olympic revivals also occurred in Greece, sponsored by Zappas in 1870 and in 1875 as well. These first Olympics in Greece would be known as the Zappas Olympics. The events in this first Olympics were meant to invoke the ancient Olympics and included running, wrestling, as well as discus and javelin- events not popular at the time in Europe or North America. But these are events still practiced today. And so a lot of our modern individual sports do relate to the ancient Olympics, but by way of a time before the so called "first Olympics" organized by the International Olympic Committee.

Thus, the Zappas Olympics may be seen as a type of "pre-history" of the IOC Olympics, but it's partly because of the overwhelming success of the IOC Olympics that the Zappas Olympics are not well known or publicly advertised much today. Nevertheless, it cannot be emphasized enough- *the modern Olympic revival started in Greece, by Greeks, for Greeks*. Its purpose was for the Greek nation to lay claim to their Hellenic heritage at a time when all of Europe was also trying to lay claim to that same heritage.³

The Amateur Athletic Movement

Now, around the same time as the Olympic revival, there was also a different sporting movement happening which originated in England, the Amateur Athletic movement. In the early nineteenth century, there were in fact many professional events not just for team sports, but also for individual events. For instance, a version of modern track and field was also developing in England in the nineteenth century, and this was a combination of cross country, running and highland game events, all of which included prize money. At the same time, however, sport was an important part of a British aristocratic education in fostering what were considered aristocratic virtues such as manliness and courage. In Britain, sport was critical to education, from the public schools up to the Universities. Indeed, Oxford and Cambridge were especially influential in the shape of many modern competitions.⁴

But for the social elite of England, sporting competition posed a problem. On the one hand, sports were a critical part of their social identity. On the other hand, in the early competitions for

2 For further details on Soutsos and his role in Olympic revival, see especially Weiler 2004; Young 1996, among others.

3 For further discussion of the Zappas Olympics, see, among others Margaritis et al. 2017; Weiler 2004; Young 1996. For the most recent and thorough treatment of the role of Greece in the modern Olympic movement, see Dova *The Poetics of Olympism* (forthcoming).

4 On the early or "prehistory" of track and field in England, see Quercetani 1964; Guttmann 1978; Young 1984.

money, the elites would often go up against lower class athletes. As a result, the possibility of losing to an athlete of lower social class was a threat to the very social identity of the aristocratic athlete. Consequently, a similar problem existed for ancient elites regarding uniquely democratic nature of ancient Greek athletics.⁵ For instance, in one anecdote from Plutarch, we learn that Alexander the Great never competed in the Olympics. When he was asked why he did not compete in the Olympics, he responded "Only if I have kings as my competitors" (Plutarch *Life of Alexander* 4.5). In other words, because ancient Olympic competition was open to all Greeks regardless of social standing, Alexander the Great had nothing to win and everything to lose. The British elites of the nineteenth century most likely felt the same. If they competed against the lower classes, the elites had everything to lose and nothing to gain. According to David Young, the Classicist and Sports Historian, the whole institution of amateur athletic competitions was designed precisely to avoid any situation in which a socially superior athlete might lose to his social inferior.⁶

Normally, we think of an amateur as someone who simply does not compete for money. As the name implies, an amateur is someone who competes only for "love of the game." But in the first Amateur Athletic Association, the definition of an Amateur also explicitly included social class- that is to say the catch phrase was not just "amateur" but "gentleman amateur."

What then is a gentleman amateur? We might classify a gentleman amateur as follows:

- Someone who doesn't take athletics too seriously
- Someone who competes in sport for sports sake, not for money
- Someone who doesn't train, but is a 'natural'
- Someone who is a man
- And lastly, someone who is wealthy enough to have the leisure time for competition without financial compensation.

The first Amateur Athletic Association was formed in 1866 and explicitly included social class in their definition of the amateur. Later, in other versions of the amateur athletics clubs, the only explicit rule of an amateur was someone who "does not compete for money." Of course, the other categories of the gentleman amateur were implied by this very fact. Only those who were independently wealthy could afford the leisure time required for training. So where social class was once explicit, it then became a de facto part of the new definition of the amateur athlete. Thus, while one might initially think of the amateur in somewhat idealistic terms- as one who is unsullied by the trappings of money, the reality is far different. The sports historian Allen Guttman has called the category of the "Amateur Athlete" nothing but a "instrument in class warfare."⁷

As amateurism developed in England, a similar wave of amateurism started to occur in the US, but it was not until 1879 that the American universities turned amateur. Before that, many universities actually had prize money given to students for both team and individual competitions, especially at the Ivy Leagues. Before the universities had fully adopted amateurism, a tension still existed. For example, at Cornell, student athletes could opt for a medal instead of a cash prize in order to retain their amateur status. Of course, the question of money and the student athlete seems like a particularly modern and current issue. The question of whether universities are profiting off of student athletes and whether student athletes should be getting paid has been making headlines for

5 On the democratizing nature of athletics in ancient Greece, see Christesen 2012.

6 For the history of the myth of amateurism see Young 1984.

7 Guttman 1978: 31.

the last decade.⁸ What has not been mentioned in current debates is, in fact, a historical precedent for student athletes getting paid for performance. Nevertheless, because universities in nineteenth century were largely populated by the wealthy upper classes, amateurism became the dominant paradigm for sports within the university systems both in North America and England.

Overall then, the development of individual sports events in the nineteenth century seems to have these two separate origins: Hellenic revivalism in Greece and Europe on the one hand, and the amateur athletic movement in Britain and America on the other.

Second Wave Olympic Revival

It was the Baron Pierre de Coubertin, who brought these two separate aspects of modern sport together through what I would call the *second wave* Olympic revival at the end of the nineteenth century. This second wave of Olympic revival resulted in the formation of the International Olympic Committee and the first IOC Olympics of 1896 in Athens. It was the 1896 Olympics which demonstrated a unique combination of traditional ancient Greek athletic practice such as the running events, javelin, and discus with modern events such as bicycle riding and fencing. This first IOC Olympics set the ground for the popularity of individual sport as both an invocation of the ancient past and a practice in amateurism. Here is where we come to our second question that needs to be explored. How did the ideology of the modern Olympics movement shape the close connection between individual sport and the university?

Through his own arguments on the notion of Hellenism and "Olympism"- Pierre de Coubertin established three somewhat problematic ideals for the modern Olympics and projected them onto the ancient Greek tradition. And it was Pierre de Coubertin's use of the Ancient Greek tradition which more or less solidified the relationship between individual sport and the University.

First, de Coubertin did correctly note that the ancient Olympics were a religious experience, which he dubbed a *religio athletae*. As Pierre de Coubertin states:

The primary, fundamental characteristic of ancient Olympism, and of modern Olympism as well, is that it is a religion. By chiseling his body through exercise as a sculptor does a statue, the ancient athlete 'honored the gods.' In doing likewise, the modern athlete honors his country, his race, and his flag. Therefore, I believe that I was right to restore, from the very beginning of modern Olympism, a religious sentiment transformed and expanded by the internationalism and democracy that are distinguishing features of our day. Yet this is the same religious sentiment that led the young Hellenes, eager for the victory of their muscles, to the foot of the altars of Zeus.

(de Coubertin in Müller 2000: 580).

Thus, in place of the traditional religion of the ancient Greeks, de Coubertin suggested that the modern Olympics would serve as the basis for a new religion, a religion that honors "country race and flag." That is to say, Pierre de Coubertin was aiming to use the Olympics to give expression to a new, globalized form of "political religion"

Second, Pierre de Coubertin also relied on the ancient Olympics to promote the modern concept of the Olympic Peace, which could be viewed as a contradiction of the first principle of the Olympics as political religion. As with ancient amateurism, the idea of total peace during the ancient

⁸ See for instance Sanderson and Sigfried 2015; Martin et al. 2017; as well as countless articles in many popular news outlets.

Olympics is in fact a modern factoid. The *ekecheiria*, the ancient Olympic peace was only for the city-state of Elis and those traveling to the Olympics as pilgrims. it did not in any way put an end to war in Greece as a whole.⁹

The third feature and perhaps the most problematic was Pierre de Coubertin's insistence that the Olympic movement promoted what he called "an aristocracy, an elite," albeit, he insisted this was an "aristocracy of muscle," which therefore necessarily excluded women and others.¹⁰ Regarding modern Olympic ideology, this was of course Pierre de Coubertin's most problematic proposition, one that faced important and serious opposition in de Coubertin's own time. Here, of course, de Coubertin was attempting to graft the nineteenth century notion of the "gentleman amateur" onto an ancient Greek past. This individual adult male of the ancient Olympic games was meant to correspond to the modern gentleman amateur athlete. For this reason, de Coubertin was opposed to team sports in the Olympics, and he was also opposed to female participation—all in the service of exclusionary elitism.

Perhaps most disturbing is the fact that this third problematic feature of the modern Olympic movement was even promoted by Classicists. For instance, Paul Shorey, professor of Classics at the University of Chicago, gave an opening lecture to the athletes of the first IOC Olympics in Athens in 1896, where he stated:

Athletes must strive, like the young heroes of Pindar, only for the complete development of their manhood, and their sole prizes must be the conscious delight in the exercise and some simple symbol of honor. They must not prostitute the vigor of their youth for gold... (Shorey 1895: 321)

One may wonder how closely Professor Shorey actually read his Pindar. After all, it was Pindar who famously proclaimed in Isthmian 2 that "money is the man." And although there is much debate about Pindar's own "mercenary muse," it is certainly clear that Pindar himself got paid by athletes and their families to sing praises of the ancient victorious athletes.¹¹ And it is also more than evident from other games, such as the Panathenaia, that ancient athletes did receive financial compensations for victories. Even Olympic victors are thought to have received pay from their home cities, at least that is what is described as one of Solon's reforms for athletes from Athens.¹² Thus, with the modern Olympic movement, what we find is that professors of Classics, such as Paul Shorey, were projecting their own modern construct of the amateur athlete onto the ancient past, when we know quite well that athletes in ancient Greece got paid for their achievements.

This problematic rule of amateurism in the modern IOC Olympics, a rule based on a false construct of ancient history, essentially made it such that the majority of those participating were in fact university students—the first US track and field team, for example, were all Princeton undergraduates. Indeed, Princeton's involvement was also largely the results of the influence of another Classics professor William Sloane, who was also the founder and first president of the US Olympic Committee.

In this sense, the field of Classics has been involved with the modern Olympic movement from its very beginnings, but professors in Classics have never taken on a strictly historical and objectivist perspective. Rather, as educators of the modern elite, they may have well been instrumental in the

⁹ See further Golden 2011.

¹⁰ Müller 2000: 265.

¹¹ For debates on Pindar's "Mercenary Muse" and the issue of money, see Woodbury 1968; Cairns 2011;

¹² Plutarch Solon 23.3

implicit class warfare that was already at play in the second wave of Olympic revival.¹³

Ultimately, it was the rule on amateurism as the dominant ideology of the Olympics that made universities the primary venue for training Olympic hopefuls. This was the case even up until the 1990's when the rule of amateurism was finally reversed. But as we have seen from the last Rio Olympics, the university is still the key player in the modern Olympics today, even though amateurism no longer applies.

Ancient Greece and the Significance of the Student Athlete Today

Now, despite this problematic history, I want to be clear, that university sports have also been very instrumental in promoting positive social change, despite its problematic origins in amateurism. We find positive social change in the accomplishments of famous athletes such as Jesse Owens and Jim Thorpe, although both athletes also suffered greatly because of the strict nature of the amateur rule under which they competed.¹⁴ Of course, if it weren't for their efforts and accomplishments, the rules of amateurism may never have been reversed. Similarly, the university system has also been instrumental in the involvement of women's sports at both national and international levels. So if we compare the early history of sport in the nineteenth century to today, what we find is a real shift in the nature of the connection between individual sports and the university. The university originally acted as a type of gate-keeper to a socially exclusive and elitist group, now it is *elite sports* itself which can act not as a gate keeper, but as a *gateway* to education and social mobility.

Of course, the student athlete experience today is by no means without its problems. As performances improve, there is an ever increasing demand put on student athletes to perform at or beyond their maximum capacities. Student athletes today are treated more or less as professionals and they are subjected to extreme levels of physical hardship and discipline. Indeed, the student-athlete experience is far different from the non- athlete student, and far different from the student-athletes of the past.

Given this brief outline of the history of individual sport and its connection to the Olympics and the university, the question remains—where do we go from here? If the student athlete involved in individual sports is no longer a representation of the amateur ideal, what then does it mean to be a student athlete today?

Even when thinking about the modern student athlete, I don't think one can ever get away from the historical perspective. If we turn back to the very idea of the modern university, one of the most influential thinkers was the philosopher Wilhelm von Humboldt.¹⁵ Indeed, Wilhelm von Humboldt was also an early promoter of sport and education and he turned to antiquity as a paradigm to be emulated. For von Humboldt, the body of the Greek athlete came to represent a notion of "freedom." He explains:

The value, which the Greeks placed on a free, developed (*ausgebildeten*) body, stands out for all the nations," (Humboldt 1960-1981, 2, 49).

¹³ Consequently, the problematic role of Classics in the early modern Olympics also shows how valuable the International Olympic Academy and its partnership with the Harvard Center for Hellenic Studies continues to be. In the early history of the modern Olympics, Classicists were using ancient history merely as an ideological tool. With the resources of the International Olympic Academy and the Harvard Center for Hellenic Studies, we have a genuine occasion to present real analysis and debate on the relationship between antiquity and modern athletics. We are doing more than using the past as an ideological tool of the present. Instead, we are using history itself as an occasion to reflect on the problems and possibilities of the future of the Olympics, sport, and education.

¹⁴ On the struggles of Jesse Owens, see Owens 1970; On what Jim Thorpe suffered despite his tremendous athletic accomplishments, see Crawford 2004.

¹⁵ For Wilhelm von Humboldt's role in the formation of the modern university, see Backhaus 2015.

The “free, developed body” of the Greek was meant to stand in contrast to the bodies of those not freely developed, that is those subject to strict discipline of a military nature.¹⁶ According to von Humboldt, this bodily value was conveyed in antiquity in two forms— the worship of heroes and the Olympic Games, both of which testified to what he called the “sensual idealistic nature of the Greeks” (Humboldt 1960-81, 2, 49). In this regard, sport itself, and the development of the body was part of the original formulation of a modern system of education, and at the foundation of that system was a concept of freedom.

In the nineteenth century, as sport gained in popularity as part of university education in Europe and North America, there were in fact intense debates precisely around the question of individual freedom. Indeed, Pierre de Coubertin praised the North American system of athletic education as part of the development of the “free individual” in contrast with the highly rigid and disciplinary practices of German gymnastics training. After visiting US Universities to better understand their sporting culture, Pierre de Coubertin commented:

At the moment when, in France, the preoccupation with giving physical education the important place it deserves is so vigorously apparent, it was interesting to have a look at a country in which the two most opposed systems of physical education are found: free games from England, and scientific gymnastics from Germany.

(Pierre de Coubertin, quoted in Macaloon 2006: 494)

But despite the fact that the modern University system and the modern Olympics both place a high value on the development of “freedom,” we need ourselves to ask: Do student athletes today experience the type of freedom associated with athletics and praised by eminent figures such as Wilhelm von Humboldt and Pierre de Coubertin? In other words, we must ask: what is relationship between freedom and discipline within the context of the modern university sports program?

As I have already mentioned, I am not just a professor of Classics, but I was also coach for the UCLA Athletics program for several years. As a coach, I was able to experience and witness firsthand both the joys and problems of university athletics programs. Given my own personal experience, I can confidently say that there is no greater issue for the student athlete today than the question of freedom or lack thereof.

Although it may not constitute proof or evidence in a strict academic context, let me provide an example from my experience as a coach. One day, while I was coaching the UCLA Men’s Water Polo team, I overheard an athlete from another team complain about soreness from the previous day’s training. The coach of that team, who will remain anonymous, responded that the athlete should learn not to complain, and if he learned to not complain, the training would be easier for everyone. The athlete turned to the coach and said “I can’t help it, coach, it’s my body.” The coach of that team gave a side long glance at the athlete and said, “Your body? No, it’s not your body- for the next four years- your body belongs to this university.” Needless to say, those words shocked me. But to my surprise, the athlete did not get angry, he did not rebel. Instead, he had a sort of ah-ha moment and simply accepted the yoke of necessity. He even thanked the coach and said that he felt much better about his training.

On one level, from a Stoic perspective, the coach was teaching the athlete a vital lesson about embracing hardship. This is what the Greeks would call *philoponia*, “the love of labor.” But on another level, the entire question of the “freedom of the athlete” was called into question and directly challenged. Indeed, that experience really gave me a much darker perspective on those

16 On the disciplinary aspects of ancient Greek athletics, see Stocking 2016.

well-known university T-shirts that appear throughout the country, which read "property of University X" – whether those shirts say "Property of UCLA" or "Property of Stanford" (my alma maters) or any other university. The creators of those T-shirts and the universities that promoted them were perhaps not aware that they were proposing and introducing a serious sociological and existential problem. Are students and student athletes themselves the property of a given university? Unbeknownst to university administrators, such T-shirts that place the stamp of "property of" on the bodies of university students is equivalent to Aristotle's arguments on natural slavery. For in the *Politics*, Aristotle claims that slaves are the "possession" – the *ktēma* – of their masters, and that a slave's function is the "use of their bodies."¹⁷ One may wonder, is the function of the student athlete merely the use of their bodies by the university? This seemingly minor event and off-hand conversation in the daily life of university athletics I have shared shows how socially and philosophically complex the student athlete experience is. It forces us to ask: How much autonomy and freedom does the student athlete actually have?

In this sense, the student athlete experience today is always a matter of negotiating individual freedom, collective identity, and the discipline that is required for truly outstanding athletic performance. I don't think there is an easy solution to this problem. Athletes themselves know that they cannot always trust their own instincts, and they need to rely on coaches to help them push past their own physical limits. Part of the joy of athletics is the struggle to work against that voice you hear in your head that keeps telling you to stop.

As with all questions of identity and autonomy, it is really a process of constant negotiation- the conversation on the issue of agency and autonomy between students, coaches, teachers, and administrators should never really stop.

But rather than end this paper here on a bleak note, I would like to return briefly to ancient Greece and the ways in which ancient Greece can still stand as a positive model for athletics in the modern world. There is perhaps one thing that Pierre de Coubertin got right, namely that ancient athletics was in fact a religious experience for both athlete and spectator. As Hans Ulrich Gumbrecht has noted, there is the notion in German of an "Auszeit" or "timeout" - a time that is sacred and separated out from daily life. Sport provides us today with that sacred experience of "time out."¹⁸ There was a similar experience of "timeout" in the ancient world, especially when it came to the ancient Panhellenic Games such as the Olympics. Athletes and Spectators both participated in a pilgrimage to these sites for athletic competition, and the pilgrimage was known as a *theoria*, an act of sacred viewing.¹⁹

So perhaps there is something to de Coubertin's idea of the ancient *religio athletae* – but the significance and value of the *religio athletae* may be very different from how de Coubertin originally conceived of it. The sacredness of athletics can exist in a two-fold capacity. On the one hand, ancient athletic practice could be considered in itself as a form of religious worship, since it was an essential aspect to the festivals in honor of the ancient Greek gods. On the other hand, athletes themselves were also worshipped. In ancient Greece, there was a special category of human being known as the hero-athlete.²⁰ As Gregory Nagy has demonstrated in so many of his works, ancient heroes were not morally superior or morally good, they were simply exceptional human beings worthy of admiration and respect for their physical accomplishment. They existed half-way between humans and gods. If we return again to Wilhelm von Humboldt, founder of the modern university

17 On Aristotle's arguments for slavery as the "use of bodies" see Agamben 2015.

18 See Gumbrecht 2021.

19 On the role and significance of *theoria* in Ancient Greece, see Nightingale 2004.

20 On ancient Greek hero-athletes, see de Polignac 2014; Currie 2005; Nagy 2013.

system, he had considered one of the most unique aspects of ancient Greece, and one most worthy of emulation to be the worship of the individual hero-athlete.

I think, for us today, modern athletes do stand as an equivalent to ancient heroes—in the original sense. Not as morally good figures or role models, but as figures worthy of genuine awe because of their seemingly other-worldly capabilities. Modern athletes, like ancient athletes, may be considered of genuine awe—what the ancients called *thauma*.²¹ Perhaps we don't worship our athletic heroes in the same way as the ancients. We don't offer blood sacrifices to Usain Bolt or Michael Jordan, at least not yet. But as spectators, we stand in awe of what would seem to be superhuman performances. The Classicist Jean-Pierre Vernant argued that the ancient Greek gods were especially praised and worshipped because it was believed that they possessed what he called "superbodies." As Vernant explains,

If the gods are immortal and imperishable, it is because, unlike men, their corporeality possesses by nature and even in the very heart of nature, the constant beauty and glory that the social imagination strives to invent for mortals when they no longer have a body to display or an existence that can win them glory. Living always in strength and beauty, the gods have a super-body: a body made entirely and forever of beauty and glory.

(Vernant 1991: 41)

We can surmise that, in the ancient Greek imagination, it was the athletes of antiquity, which came as close as possible to the "superbodies" of their gods.²² And similarly, today, we stand in awe and admiration of the modern athlete. Very similar to Vernant's claims about the "superbodies" of the ancient Greek gods, we find the following statement made about worship of modern athletes in an ESPN special edition titled "The Bodies We Want":

Why are we fascinated with athletes' bodies? Because we long to inhabit them, To leap and kick and throw like a god. Because the greatest athletes in the world have ignored their breaking points and pushed their physiques past extremes. And because of that, because of them, the potential of the human form seems limitless.

(ESPN, *The Bodies We Want* 2013: 9)

In both antiquity and today, the athlete comes as close as possible to a notion of the divine, where the divine itself is understood as limitless human potential.

Furthermore, I think there is something particularly unique in the experience of viewing the individual athlete. In watching the individual athlete's own limit effort, the modern spectator experiences what I would call an *epiphany of human possibility*. This epiphany elicits two contradictory emotions simultaneously. It is a sort of double emotion of identification and distance. On the one hand, one thinks "that could be me." As an athlete performs there is a sort of sympathetic energy that every spectator feels in their nervous system. There is a physical rush in watching another perform. But at the very same time that one thinks "that could be me" one also understands, "that could never be me." This double experience of identification and distance may be present in team sports, but it is especially strong in the individual events only because the very objective of so many individual events is to push the boundaries of human performance as such.

21 For further discussion of "wonder" and "awe" see Hunzinger 2015.

22 See Stocking 2014.

In this way, modern, individual athletes provide us with genuine inspiration. They reveal to us an epiphany that is both human and divine. This epiphany of human possibility is something that cannot be over emphasized or over-valued. It is a true gift that every athlete gives to us.

But of course, as with ancient heroes, our modern athletes are not gods, they are human. They will go on to have lives of their own well after those few seconds or minutes of performance have been engraved in our collective memory. When I was a coach, I was approached time and again with what became the eternal question for the student athlete: "Now what?" After their college career, after having won a gold medal, after subjecting themselves to an extreme discipline and a myopic focus, the recurring problem for the student athlete is always the same. What are they going to do with the rest of their lives? After their athletic careers have ended, most athletes suffer from severe depression because they no longer have that singular focus organizing their entire lives.

Perhaps then the real task of university athletics today is not simply to produce great athletes. Nor do I think is it our task simply to overly venerate them. And I think it is especially dangerous to lay claim to student athletes as "property of the university." Perhaps the real task of the university is to provide a genuine community for the athlete—to bring them back into society, to reintegrate them after those fleeting moments of victory have passed. The real task of the university, the real service that the university can provide for student athletes is an occasion for the athletes to exercise that newly discovered existential freedom that comes after the competition, after the bliss and agony of the *agōn*. The point of the university I feel is to help student athletes take an empowered position on that eternal question that is always in the back of their minds – to transform it from a question of existential despair to a quest for excitement- to transform the question "now what?" into the question "what's next?"

References

- Agamben, G. 2015. *The Use of Bodies: Homo Sacer IV, 2*. Trans. A. Kotsko. Stanford.
- Backhaus, J. G. ed. 2015. *The University according to Humboldt: History, policy, and future possibilities*. London.
- Buford, K. 2010. *Native American Son: The Life and Sporting Legend of Jim Thorpe*. New York.
- Christesen, P. 2012. *Sport and Democracy in the Ancient and Modern Worlds*. Cambridge.
- Currie, B. 2005. *Pindar and the Cult of Heroes*. Oxford.
- De Polignac, F. 2014 "Athletic Cults in Ancient Greece," in *Sport in the Greek and Roman Worlds. Volume 1: Early Greece, the Olympics, and Contests*, ed. T. F. Scanlon. Oxford: 91-116.
- Dova, S. forthcoming. *The Poetics of Olympism*.
- Golden, M. 2011. War and Peace in the Ancient and Modern Olympics. *Greece and Rome* 58.1: 1–13.
- Gumbrecht, H. U. 2021. *Crowds: The Stadium as a Ritual of Intensity*. Stanford.
- Guttmann, A. 1978. *From Ritual to Record*. New York.
- Humboldt, W. von 1960-1981. *Werke in fünf Bänden*, ed. A. Flitner and K. Giel, 5 vols., Stuttgart.
- Hunzinger, C. 2015. "Wonder." *Companion to Ancient Aesthetics*. Eds. P. Destrée and P. Murray. Chichester: 422-437.
- Macaloon, J. J. "The Olympic Idea." 2006. *International Journal of the History of Sport* 23 (3-4): 483–527.
- Margaritis, G., M. Rozmiarek, E. Malchrowicz-Mosko. 2017. "Tangible and Intangible Legacy of the 19th Century Zappas Olympics and their Implications for Contemporary Sport Tourism." *Physical Culture and Sports Studies and Research* 74.1: 54-60.

- Martin, L. L., K. Fasching-Varner, J. Kenneth; N. D. Hartlep. 2017. *Pay to play: race and the perils of the college sports industrial complex*. Santa Barbara, California.
- Müller, N. 2000. *Olympism: Select Writings of Pierre de Coubertin*. Lausanne.
- Nagy, G. 2013. *The Ancient Greek Hero in 24 Hours*. Cambridge, MA.
- Nightingale, A. W. 2004. *Spectacles of Truth in Classical Greek Philosophy: Theoria in its Cultural Context*. Cambridge.
- Owens, J. 1970. *Blackthink: My Life as a Black Man and White Man*. New York.
- Quercetani, R. 1964. *A World History of Track and Field Athletics, 1864-1964*. London.
- Sanderson, A., JJ. Siegfried. 2015. "The case for paying college athletes." *The Journal of economic perspectives* 29.1: 115–138.
- Shorey, P. 1895. "Can We Revive the Olympic Games?" *Forum*, 19.
- Stocking C. H. 2014. "Greek Ideal as Hyperreal: Greco-Roman Sculpture and the Athletic Male Body." *Arion* 21.3: 45–74.
- Stocking, C. H. 2016. "The Use and Abuse of Training 'Science' in Philostratus' *Gymnasticus*." *Classical Antiquity* 35.1: 86-125.
- Vernant, J.-P. 1991. *Mortals and Immortals*. Ed. F. Zeitlin. Princeton.
- Weiler, I. 2004. "The Predecessors of the Olympic Movement, and Pierre de Coubertin." *European Review*. 2004. 12: 427-443.
- Woodbury, L. 1968. "Pindar and the Mercenary Muse: Isthm. 2.1-13." *Transactions and proceedings of the American Philological Association*. 99: 527–542.
- Young, D. 1984. *The Olympic Myth of Greek Amateur Athletics*. Chicago.
- Young, D. 1996. *The modern Olympics: a struggle for revival*. Baltimore.

The Future of the Olympic Games

Christophe de Kepper

- “Let us congratulate ourselves on what we have accomplished, yet remain aware that more remains to be done.”
- “Let us unite around this divine sphere, in order to maintain and protect it, for the world still needs it.”

These words were spoken more than a century ago by Baron Pierre de Coubertin, the founder of the modern Olympic Games and creator of the International Olympic Committee. His sentiments remain as valid – if not more so – today as they did at the time, reflecting the lasting role and place of the Olympic Games in the world.

Coubertin’s vision of bringing the world together in peaceful sporting competition has stood the test of time, surviving through world wars, boycotts, financial crises, scandals and other grave challenges, including the global coronavirus pandemic.

If there has been one key ingredient to the enduring nature of the Olympic Games, it has been this: staying relevant. And remaining relevant will be the crucial element going forward to ensure the continued long-term success of the Games.

As Coubertin stated, the Olympic Movement should take pride in what has been accomplished. The Games have carried on for more than 125 years, spanning three different centuries. They have navigated through good times and bad and compiled a record of longevity that few events or organisations could ever dream of.

The Olympic values of excellence, respect and friendship have endured and become ever more meaningful in times of turbulence and division. The Games have become engrained as the singular global event that celebrates all of humanity in one place at one time. For athletes, the Games have remained the ultimate pinnacle of their sporting careers.

Yes, the Games have managed to preserve their proud history and traditions and uphold their cherished values and ideals. But, perhaps most importantly, they have also managed to evolve and adapt to the changing times.

In order to continue to thrive in the years ahead, the Olympic Games must hold onto and reaffirm their core principles while, at the same time, embracing the realities and challenges of the future. In this way, they will remain purposeful and relevant in the new eras yet to come.

Coubertin summed it up perfectly: “The best way of paying tribute to an illustrious past is obviously learning from its teachings in order to prepare for the future.”

That means being nimble, flexible and able to constantly adjust to the needs of society at any given point in time to ensure that, years from now, if there is only one event that unites the planet in a substantial fashion, it will still be the Olympic Games.

Bringing the whole world together in peace and friendship through sport will always remain the mission of the Olympic Games. The world will always be uplifted by the unifying power of the Games – whether during times of global stability and prosperity or, even more importantly, during times of economic downturn or pandemic, when the Games can offer a potent symbol of hope and inspiration.

As noted author Yuval Noah Harari writes in “21 Lessons for the 21st Century”, what the Olympic Games achieve in uniting the globe is truly remarkable:

“Remember that this seeming competition between nations actually represents an astonishing global agreement. For all the national pride people feel when their delegation wins a gold medal and their flag is raised, there is far greater reason to feel pride that humankind is capable of organising such an event.”

This accomplishment has also been recognised by the United Nations General Assembly, which passed a resolution “welcoming with appreciation” all upcoming Olympic and Paralympic Games.

Now and in the future, the Olympic Games can play a vital role during times of nationalism, isolationism and me-first selfishness. The Games represent a place where everyone is welcome on an equal level; they offer a stand against division and discrimination.

The Olympic Games of the future must safeguard this essential uniqueness. The Games will continue to be THE event that captivates and inspires, a sporting festival like no other, a magical moment that connects the world and celebrates all nations, peoples, genders, religions and creeds.

To do this, the Olympic Games must remain open-armed, welcoming athletes from all corners of the globe under one roof in the Olympic Village, a place where everyone is treated the same with the same rules and with no discrimination whatsoever, a place where diversity and inclusivity are on full display.

The power of the Games lies in their universality, the celebration of the unity of humanity in all of its cultures and backgrounds. What is needed more than ever, and what the Olympic Games can offer, is a renewed spirit of solidarity, especially in light of the COVID-19 pandemic which turned the world upside down.

As IOC President Thomas Bach said in his 2021 New Year Message:

“We all have to look into the further future. And that means: how we can even strengthen the role of sport for a more human-centred and inclusive post-coronavirus world. There we have learned one lesson. This one lesson is: we need more solidarity. We need more solidarity within societies, and we need more solidarity among societies.”

The Olympic Games are and shall remain a forceful agent for peace. This link goes back more than 3,000 years to the tradition of Ekecheiria, which ensured a halt to hostilities and allowed athletes and spectators to travel safely to and from Olympia, and lives on today in the Olympic Truce resolutions adopted by the U.N. General Assembly.

Coubertin underlined the Olympic Games’ influence in promoting peace this way:

“Wars break out because nations misunderstand each other. We shall not have peace until the prejudices that now separate the different races are outlived. To attain this end, what better means is there than to bring the youth of all countries periodically together for amicable trials of muscular strength and agility?”

This power to foster peace between nations and peoples was illustrated at the Winter Games PyeongChang 2018, where, following a long process of negotiations and high-level government engagement by the IOC, athletes from the two Koreas marched as one behind one flag in the opening

ceremony and fielded a unified women's ice hockey team.

Said Thomas Bach: "The Olympic Movement cannot address all political and social challenges. But the Olympic Games can set an example for a world where everyone respects the same rules and one another. They can inspire us to solve problems in friendship and solidarity. They can build bridges, leading to better understanding among people. In this way, they can open the door to peace."

Promoting peace means continuing to observe political neutrality – standing above and beyond the political differences that exist in the world today and those that will arise in the future. This will entail remaining in constant dialogue with politics to stay in tune with the needs of the time and to strengthen understanding and respect for the role of the Olympic Games. In the organisation of the Games, it will require a bipartisan approach of being open to opinions, especially criticism, from civil society, of listening and finding solutions.

The Olympic Games will forever be underpinned by the core values and ideals championed by Coubertin. But the Olympic Movement cannot rest on its laurels. The IOC will need to be broad-minded, adaptable and forward-looking. As President Bach put it, we face a choice: "Change or be changed."

The IOC will build on the Olympic Agenda 2020 reforms by updating, modernising and tailoring the strategic roadmap to the needs and challenges of the future.

For future Olympic Games, being relevant will mean being relevant across the board. "Smart" solutions will be needed for everything, from the organisation of the Games to finance, to technology, to branding and more.

Crucial to the evolution of the Olympic Games is how the Games are awarded. Already, the IOC has reshaped the old bidding process, which created too many losers, into a system of partnership and dialogue with interested parties. Together, they identify projects that offer win-win opportunities for both the Olympic Movement and the hosts.

The new process brings fruition to projects that meet the sporting, economic, social and environmental goals of host cities and nations. It is a transparent and flexible system that allows the Olympic Movement to seize on opportunities when and where they arise.

The new thinking emphasises the use of existing and temporary venues, affordable budgets and reduced costs all around. For example, it is expected that 95 percent of venues for the Olympic Games Paris 2024 will be existing or temporary. For the Los Angeles 2028 Games, no new venues are planned.

Decentralising the Games when it makes sense and tapping into local expertise will form part of the strategy. Such an example can be found in the Milano-Cortina project for the Olympic Winter Games 2026. While not the most compact of Games, the project is based on taking advantage of existing snow and ice venues across northern Italy. It harnesses fan engagement and enthusiasm where it exists – biathlon events, for example, will be held in Antholz, a mecca for the sport and its legion of passionate supporters.

Climate change may also impact the selection of future host cities and require flexibility in the calendar dates for the Games. While the Games dates are now locked in through 2032, adaptability may be needed in the longer term to take into account heat conditions for the Summer Games and lack of natural snow for the Winter Games.

The Olympic Winter Games should benefit from technological advances in eco-friendly snow and ice-making equipment that recuperates water, for example. The sports industry is always searching for alternative solutions and the Olympic Games should be ready to adapt as necessary.

The Olympic sports programme will be continually reviewed and adjusted to find a right balance between the traditional sports and newer sports and disciplines. The programme has evolved to

the current emphasis of welcoming in sports that are more urban, more youthful and more female. This trend is underlined by the inclusion of sports such as skateboarding, sport climbing and surfing for Tokyo and Paris, and breaking for Paris.

Going forward, the diversity of tastes – regional and local -- around the world should be reflected in the sports programme. The Games will be judged on a successful mix of sports, representing both the past and the present.

The IOC must continue to assess the future of virtual sport and esports. These should be addressed pragmatically with an open mind. The intent is to build bridges, not being forced to choose between one or the other but having the option of different opportunities.

The first year of the Covid pandemic saw a 75 per cent increasing in gaming usage and 30 percent increase in gamers. Several international federations organised physical esport competitions and championships during Covid, and a large percentage of IFs are currently working on or planning to launch physical or non-physical esport projects. Virtual sports are in the plans of future host cities as part of digital engagement strategies.

It will be important to leverage the rising popularity of physical and non-physical esports to further engage with youth and promote the Olympic movement, Olympic values, physical activity and sports participation.

The Olympic Games will continue to benefit from the success of the Youth Olympic Games, which have served as a valuable test lab for new sports. The YOG have also found innovative ways of enhancing public engagement and offering new opportunities on and off the field of play. Just as importantly, they have exposed a whole new generation of younger people to the Olympic values, opening career paths in sport as athletes, coaches, judges, volunteers and administrators.

The Youth Olympic Games have also produced smart solutions that can serve as examples for future Olympic Games. This includes athletes arriving and departing in two separate “waves,” thereby reducing pressure on the Olympic Village and minimising the logistical, financial and ecological impact.

The Olympic Games have made great strides in promoting gender equality and this will remain a priority. Women are set to represent nearly 50 per cent of the total number of athletes at the Tokyo Games, and full parity will be achieved for the first time in Paris in 2024. The promotion of women in leadership roles will continue to expand. Female membership has increased to 37.5 percent in the IOC, 33.3 percent at the IOC Executive Board level and 47.7 percent across IOC commissions.

As much room as the Olympic Games have for development in the future, the Paralympic Games have arguably even greater potential scope and opportunity to grow. The IOC has strengthened its partnership with the International Paralympic Committee through 2032, giving financial stability to the IPC and ensuring that all hosts of the Olympic Games will also organise the Paralympic Games. With its athletes providing so many powerful and inspirational stories, the Paralympic Games can be truly transformative as they seize opportunities to enhance their brand, visibility and popularity.

It goes without saying that the Olympic Games and its guardians must always uphold the highest standards of ethics and good governance. Anything less undermines the ideals, values and ethos set out by Coubertin and tarnishes the credibility and reputation of the Games for fair play and respect.

The fight for clean sport will also remain a perennial priority. The zero-tolerance policy against doping, along with improved scientific testing, storage and analysis methods, and support for athlete education will be essential in continuing to protect clean athletes and combat the scourge of cheating.

As the IOC and Olympic Games adapt over time, there will be ways of doing things differently.

The open-armed approach of the Games can apply not only to those attending or taking part.

Instead, the Games can create more opportunities for the public at large to get involved, including through mass participation events. This will be the case at the Paris Games, where thousands of everyday citizens will be able to run the marathon course on the same day as the Olympic race. The message to the public: What belongs to the top athletes also belongs to you.

Why can't this sort of public engagement also be extended to the Olympic brand? Say, for example, a school teacher in Malawi wants to organise an event for their students celebrating the Tokyo Games. Why not let that teacher print T-shirts and caps with the Olympic rings? Such a gesture would help the outside world feel part of the Games and further spread the Olympic values among young people.

The use of Big Data and the Internet of Things will become increasingly important for future Games by helping to streamline and reduce the resources needed to deliver services and requirements. For example, being able to track exactly how much food was bought for the Olympic Village, how much was actually consumed, what hours the kitchen needed to be open – all this data will provide a much smarter, more sustainable and waste-free solution for the next edition of the Games.

Advancements in technology will also change ways in which the Olympic Games do business. All Olympic contracts in the future will likely be based on blockchain technology - the decentralised, distributed ledger that records the origin of a digital asset and makes it difficult to change, hack or cheat the system. Cybersecurity will also continue to take on added importance in protecting the Olympic Games.

How the Olympic Games are consumed by audiences in the future may depend on the development of virtual and augmented reality and artificial intelligence. Irrespective of the different platforms and technologies, what will not change is the core principle: the Games must remain available and accessible to the largest possible audience. The Games cannot be commercially driven.

The sponsorship programme of the Olympic Games will also be constantly evolving. Since its inception in 1985, the TOP programme has developed into a blend of companies including some of the world's leading consumer goods companies, as well as leading technology companies including for example, Alibaba, Atos, Intel, Omega, Panasonic and Samsung.

Overall, the challenge is to remain prescient and not fall behind. The Olympic Movement will need to be ambitious, courageous and sometimes trail-blazing. While the Olympic Games are not in the fashion business, leaders must embrace change early and lead the way when possible.

This can be seen in the way the IOC has walked the talk on sustainability and the climate crisis. The IOC is already carbon neutral and will be climate positive by 2024. All upcoming Olympic Games have committed to carbon neutrality, and the IOC has pledged to make the Olympic Games climate positive by 2030. Olympic House, the new IOC Headquarters in Lausanne, is one of the most sustainable buildings in the world.

We do not know what the world will look like 20 or 30 years from now. Nor do we know exactly what the Olympic Games will look like. What we do know is that, if the Olympic Games continue to be adaptable, flexible and smart, they will still be the magical, unique, inspirational and – above all – unifying and universal event that brings all the world together.

As Coubertin said: "Charge boldly through the clouds and do not be afraid. The future belongs to you."

E-sports at the Olympics?

Prof. Dr Jim Parry

Introduction

Over the past three or four years there has been much discussion and negotiation over the place of esports – both as sports, and as acceptable sports on the Olympic Programme. In this short time, many actors have shifted position, and the terminology (what, exactly, count as ‘esports’?) has become confused. In this short article, I will try to set out the debates, chart the terminological terrain, and suggest some proposals.

Hitherto, the most popular ‘esports’ have been first-person shooter games or war strategy games, which are seen by the International Olympic Committee (IOC) as ethically problematic. More recently, however, we see a sustained effort on the part of International Federations (IFs, such as those for football, ice hockey, etc.) to employ computer-game versions of their sport in the interests of ‘growing’ their sport, in terms of increasing the ‘engagement’ of fans and participants with the sport, and proving new sources of income, e.g. by monetising identity rights. However, it remains the case (at the moment) that the (Olympic) sport is football itself, and the ‘e-sport’ FIFA is still a computer game.

My question asks whether e-sports might (or should) be at the Olympics. My answer is: obviously not. But it’s a bit more complicated than that. In a previous article, *E-sports are not sports* (Parry 2019) I argued that those ‘most popular’ esports do not count as (Olympic-type) sports, which are defined as *institutionalised, rule-governed contests of human physical skill*. I explicitly left out of consideration the status of other kinds of computer games because I was most concerned with those computer games that are currently most popular, that are currently being touted as sports, and that are currently seeking the recognition of various agencies (visa issuers, universities, mega-sport event organisers, media outlets, etc.) as sports. In particular, given my definition of sport as ‘Olympic’ sport, I was especially concerned with those computer games currently seeking the recognition of the International Olympic Committee as Olympic sports.

The conclusion of the previous article was that sedentary competitive computer games do not count as (Olympic-type) sport, on the grounds that they are inadequately ‘human’; they lack direct physicality; they fail to employ decisive whole-body control and whole-body skills, and cannot contribute to the development of the whole human; and because their patterns of creation, production, ownership and promotion place serious constraints on the emergence of the kind of stable and persisting institutions characteristic of sports governance.

The aspirations of e-sports to gain admission to the Olympic Programme therefore fail at the first hurdle, since the answer to the question: ‘are they (Olympic-type) sports?’ is no. Claims as to their

popularity with youth, their similarities with sports (in terms of training, preparation, physical demand, spectatorship, etc), their institutionalisation, their ethical status, etc. are all beside the point. If e-sports are not sports to begin with, other considerations are otiose - conceptual objections come first.

Let us begin by dispensing with three poor arguments for the status of esports as sports: the Argument from Resemblance, the Argument from Recognition and the Argument from Acceptance.

The Argument from Resemblance

There are those who wish to assert that sport is religion, or that sport is drama. Often, their tactic is to try to show *resemblances* between sport and religion, or sport and drama. Sports fans 'worship' their stars, Wembley is a 'cathedral' of football, we 'pray' for victory, we have 'faith' in our team; so sport is a kind of religion. It seems to me that this might show at best only that sport has *similarities* to religion; not that sport *is* religion. Again, sport may resemble drama, and may exhibit dramatic qualities; but this does not mean that watching the Cup Final is on all fours with watching Othello.

Similarly, it is often suggested that, because e-sports bear some resemblance to some quality or characteristic that has been attributed to sport (by someone, somewhere, at some time), this is evidence that e-sports are sports. It is not. There are also very many non-sport activities that bear some resemblance to some quality or characteristic that has been attributed to sport.

Here are some 'resemblance' examples. It is claimed that e-sport is just like sport, because:

- The e-sport 'athlete' has to train, prepare, be fit for the game, etc.
- E-sport stars are as famous as sports stars.
- The industry is a signatory to the WADA Code.
- It has the same social mission as Olympism – how to engage people in physical activity?
- E-sports encourage relationships - game with the family - don't lose your children!
- There is a global community, affording a sense of connectivity.
- Gaming takes place in special social spaces/environments.
- There are mass-spectator competitions, echoing sports festival rituals.¹

Even "representatives of the Olympic Movement" echo these claims. At the 6th Olympic Summit, it was agreed that "Competitive 'eSports' could be considered as a sporting activity, and the players involved prepare and train with an intensity which may be comparable to athletes in traditional sports" (IOC 2017); IOC President Bach also seems to acknowledge that professional preparation and esports competition imposes comparable physical demands and requires similar concentration, quick reactions and tactical understanding as traditional sports (IOC 2018).

Some of the above claims are highly questionable. But, even if we allow them, none of them contributes to an argument showing that e-sports are sports – they can only show that esports *resemble* sports in some way. But so do many non-sports. For example, mass-spectator competitions also echo non-sport festivals. They look like nothing so much as a rock concert, or a WWF Smackdown event, which is not sports either, but rather a kind of soap-opera entertainment in the form of non-competitive 'wrestling'.²

Resemblance claims are an inherently weak form of argument. To show that A resembles B is a far shout from establishing that A is a kind of B.

¹ All of the above resemblance-claims are to be found in Miah (2015 and 2017)

² WWF Smackdown is regarded as non-sport because it involves the wrestlers' rehearsed and choreographed moves, and because the winners are often known in advance. This makes it a performance, a kind of theatrical entertainment show, rather than a genuine contest. (There is also a computer game version.)

The Argument from Recognition

Sometimes it is suggested that the recognition of esports as sports by some 'official' organisation is evidence of the growing status of esports, and will support the wider acceptance of the idea of esports as sport.

For example, there are many examples of 'government recognition', evidenced by the issuing of official documents, such as visas: "... the U.S. finally now recognizes eSports players as professional athletes, and will grant them visas under that identifier. This will dramatically streamline the process for foreign players to enter the U.S. for events ... because they're actually recognized by the government." (Tassi 2013).

Then there is recognition by sports authorities, such as sports ministries. "Esports recognised as official sport by Pakistan", shrieks the headline (Houston 2021). However, we should note that Pakistan also recognises chess, billiards and snooker, caving, mountaineering, and motorsport, all of which are just as unlikely to find themselves at the Olympics, since they are not Olympic-type sports (see Parry 2019, 6). Of course, like other Sports Ministries, the Pakistan Sports Board also recognises many sports that, although they are unlikely to find a place on the Olympic Programme, are Olympic-type sports, such as sqay, Gulli Danda, kabaddi and tent-pegging. The point is: recognition by some government department or some sports organisation does not confer Olympic sport status on an activity.

The same applies to the practices of academia, both in its policies regarding both sport and the study of sport, and also even to the IOC, which *in a sense* 'recognises' non-Olympic sports as sports - for it has a category of 'mind sports', including chess and bridge. However, it would be a mistake to read too much into this, because this kind of recognition is two-edged: it *includes* mind sports in the general category of sports-and-games *in order to* exclude them as Olympic sports - that is, as activities that might ever find themselves on the Olympic Games Sports Programme.

The Argument from Acceptance (Esports 'at' the Olympics?)

Sometimes it is suggested that the 'acceptance' of esports by some sports organisation is a significant development, and that their appearance at various Games venues as demonstration sports, or as separate but parallel events, is evidence of such acceptance.

"Esports is coming to the Olympics after all" exclaims a headline, announcing the acceptance of the possible roles of electronic applications at Paris 2024. (Morgan 2019). Read on, though, and we are told that: "While esports will not officially be on the programme at the 2024 Olympics in Paris, organisers last week revealed "virtual and connected" events will be organised alongside sporting competitions ..." (op. cit.) So, despite the early optimism of esports promoters for Olympic inclusion (see Bradley 2017), those ambitions have had to be muted and downplayed.

When addressing the question whether e-sports might (or should) be 'at the Olympics', I interpreted the question as 'whether e-sports might (or should) find a place on the Olympic (Sports) Programme'. But, as this headline shows, there are other ways to interpret the phrase. The operative word here is 'at'. McDonald's might be said to be 'at' the Olympic Games, in that it has a presence on Olympic sites and at Olympic events, as a TOP sponsor. Art used to be 'at' the Olympic Games, in that the Summer Games included an Arts Programme in addition to a Sports Programme, and medals were awarded for both. Famously, de Coubertin himself won a medal for poetry in 1912 under a pseudonym (see Wassong et al 2008, 244).

I was assuming that the question was whether e-sports might be 'at' the Olympic Games in some more substantial sense, such as being on the Olympic Programme - not that e-sports might be 'at' the Olympics in virtue of some commercial connection (as with McDonald's), nor even that 'parallel'

e-sports competitions might be held (as with the Arts). McDonald's has nothing to do with sport, and the Arts competitions were separate from the Sports competitions. No, for esports to be 'at' the Olympics means for me: will esports ever be officially on the Olympic Programme – for isn't that what all the fuss is about?

Olympic Summits, Esports, Virtual Sports and Gaming

Now let us move to a consideration of 'official' Olympic perspectives on the issue.

The 6th Olympic Summit, October 2017

At the IOC's invitation, "leading representatives of the Olympic Movement met in Lausanne on 28 October 2017 for the 6th Olympic Summit." (IOC 2017). They discussed a number of topics, including "the rapid development of what are called "eSports", and the current involvement of various Olympic Movement stakeholders." (loc. cit.) They agreed that:

- 'eSports' are showing strong growth, especially within the youth demographic across different countries, and can provide a platform for engagement with the Olympic Movement.
- Competitive "eSports" could be considered as a sporting activity, and the players involved prepare and train with an intensity which may be comparable to athletes in traditional sports.
- In order to be recognised by the IOC as a sport, the content of "eSports" must not infringe on the Olympic values.
- A further requirement for recognition by the IOC must be the existence of an organisation guaranteeing compliance with the rules and regulations of the Olympic Movement (anti-doping, betting, manipulation, etc.).

The Summit asked the IOC together with GAISF in a dialogue with the gaming industry and players to explore this area further and to come back to the Olympic Movement stakeholders in due course. (loc. cit.)

The 9th Olympic Summit, December 2020

Whereas the 6th Olympic Summit considered "The development of 'esports'", the 9th Olympic Summit held in Lausanne on 12 December 2020 continued the discussion under the heading of "Virtual Sports and Gaming", in a report presented by David Lappartient, Chair of the Esports and Gaming Liaison Group. (IOC, 2020)³. The change of title indicates the emergence of important conceptual distinctions and a significant change of emphasis. Notice that we already have three terms in play: Esports, Gaming and Virtual Sports. However, from this point on, the term 'Esports' is not mentioned again (but, rather, 'Gaming').

A significant distinction is made between *Virtual Sports* and *Gaming* - significant enough for the IOC to consider support for virtual sport in the coming Olympic programmes and *not* for gaming. However, neither term is defined, and only minimally clarified, so we must attempt a reconstruction of the rationale employed.

3 These recommendations appear as Recommendations 8 and 9 of the IOC's strategy 'roadmap' Olympic Agenda 2020+5 (see IOC 2021), to be announced at the 137th IOC Session of 10-12 March 2021, just after I wrote this paper. See also Gillen (2021).

Virtual Sports are of two distinct kinds: physical and non-physical. Physical virtual sports (such as stationary cycling on the platform Zwift) seem to require 'direct physicality', akin to real sport; whilst non-physical virtual sports (such as ice hockey on EA Sports NHL20) do not. Significantly, this concedes the point that non-physical virtual sports are, after all, just computer games, with sport as their content. On this account, non-physical virtual sports are not sports. (see Parry, 2019)

Gaming is also of two distinct kinds: competitive and casual. Competitive gaming (such as League of Legends) and casual gaming (such as Super Mario).

It seems as though the main distinction, between virtual sports and gaming, has been made on the basis of content. Virtual sports have sport as their content; but gaming doesn't. Significantly, this seems to suggest that gaming has no claim to be sport, whilst virtual sports seem to be (in some way or another) connected to real sport.

While physical virtual sports appear to be physically distinct from gaming, non-physical virtual sports, such as NBA 2K20 (basketball), are dependent on typical gaming controls and other hardware identical to that of competitive computer games. That is to say, the only significant difference between the computer games of FIFA football and League of Legends is that sport forms the content of the former. Apart from their differing content, it is hard to see how else they differ.

This suggests that the Summit might have developed three categories, based on the sporting criteria of physicality and competition:

- Physical virtual sport (which is physical)
- Non-physical virtual sport and competitive gaming (which are competitive, but not physical)
- Casual gaming (which is not necessarily competitive, and not physical)

The difference between the 9th Summit distinction and my alternative three-category suggestion can be represented thus:

Virtual Sports	- physical - non-physical
Gaming	- competitive - casual

	Physical	Competitive
Physical virtual sports	✓	✓
Non-physical virtual sports gaming + other forms of competitive gaming	x	✓
Casual gaming	x	?

The upshot of this is the creation of a category of which cuts across the Summit's suggested distinction between virtual sports and gaming. I am suggesting that physical virtual sports might well be 'real sports'; but that non-physical virtual sports are not, and neither is competitive gaming. The further suggestion is that the IOC's elision of these distinct categories is motivated by their desired policy outcomes. The recommendations of the 9th Summit for virtual sports were "for IFs (Interna-

tional Federations) to embrace both the physical and non-physical virtual forms of their respective sports, with a focus on regulating fair competition, respecting the values of sport in these virtual forms, and reaching out to new audiences.” But their recommendations for gaming were to maintain contacts with gamers “as a gateway to promoting physical activity and the values of sport to young generations.”

Thus, the primary area of concern lies in encouraging the acceptance of both kinds of virtual sports by ISFs (because they both have sport as their content, regardless of their category difference). The secondary area of concern aims to bring Olympic values to everyone, including gaming competitors, regardless of games and genres – focusing on encouraging gamers at all levels either to participate in sport and/or pursue a healthy lifestyle. The IOC seems to have developed a policy that seeks to secure maximum leverage for its future association with esports. A three-pronged approach to all computer games seeks either engage youth with sport (physical virtual sports); or to assist in the promotion and marketing of sport (non-physical virtual sports); or to improve the health and values of gamers through Olympic education.

Conclusion

The IOC has made the right calls over the esports invasion issue. It has determined that the major (most popular) esports have little to do with sport, and the 9th Olympic Summit torpedoed their aspirations to Olympic status. Instead, the Summit championed ‘virtual sports’. I hope that the reader will forgive my pointing (in self-justification) to the final sentences of *Esports are not Sports*:

This, I believe, will be the eventual position of the IOC with regard to computer games. Anxious though they might be to capture their share of the ‘youth market’, and keen to forge alliances with new media and new forms of sport consumption, they will not confuse this with sport. I predict that their final position will be: e-sports are not (Olympic) sports. (Parry 2019, 13)

However, just as the term ‘esports’ had to be abandoned, firstly because it was realised that computer games are not sports, and secondly because it was realised that ‘esports’ did not properly describe those computer applications that are deserving of alliances with ISFs and the IOC; so too, I further predict, the term ‘virtual sports’ will also have to be abandoned, or at least its use redefined. This is because term ‘virtual’ conceals the significant differences between the different types of applications that the 9th Summit wanted to call ‘virtual’. In particular, the currently preferred term ‘virtual’ will have to be reconsidered when it is realised that physical virtual sports are real sports, and non-physical virtual sports are not. This issue is pursued in a forthcoming paper: *Some Virtual Sports are Real Sports*.

References

- Bradley, L. (2017). Paris Open To Esports Being An Olympic Sport In 2024 Summer Games. SportTechie website, 11.08.2017. Accessed 5.1.2018 at: <https://www.sporttechie.com/paris-open-esports-olympic-sport-2024-summer-games/>
- Gillen, N. (2021). IOC to encourage development of virtual sports as part of Olympic Agenda 2020+5. Insidethegames website, 21.2.2021. Found at: <https://www.insidethegames.biz/articles/1104558/ioc-to-encourage-virtual-sport> Accessed 22.02.2021
- Houston, M. (2021). Esports recognised as official sport by Pakistan. Insidethegames website, 25.01.2021. Found at: Esports recognised as official sport by Pakistan (insidethegames.biz) Accessed 27.01.2021
- IOC. (2017). Communique of the Olympic Summit, 28.10.2017. Found at: <https://www.olympic.org/news/communique-of-the-olympic-summit>. Accessed 15.02.2021
- IOC. (2018). IOC Press Conference (with T. Bach, play from minute 38.00). IOC Media 20 July 2018). Found at: <https://youtu.be/PvV0Rcpl7a8>. Accessed 15.02.2021
- IOC. (2020). Declaration of the 9th Olympic Summit. 12.12.2020. Found at: Declaration of the 9th Olympic Summit - Olympic News Accessed 15.02.2021
- IOC. (2021). IOC Executive Board Proposes Olympic Agenda 2020+5 – 15 recommendations. IOC website. Found at: Olympic Agenda 2020+5 Accessed 21.02.2021
- Miah, A. (2015). In the future, all sports will be e-sports. Found at: https://prezi.com/ih6d_tvsvj6h/in-the-future-all-sports-will-be-e-sports/ Accessed 11.06.2020
- Miah, A. (2017). *Sport 2.0*. Cambridge, MA: MIT Press
- Morgan, L. (2019). Esports is coming to the Olympics after all as Paris 2024 reveal ideas to improve fan engagement. Insidethegames website, 25.02.2019. Found at: <https://www.insidethegames.biz/articles/1075990/liam-morgan-esports-is-coming-to-the-olympics-after-all-as-paris-2024-reveal-ideas-to-improve-fan-engagement>. Accessed 5.1.2020.
- Parry, J. (2019). E-sports are not Sports. *Sport, Ethics and Philosophy*, 13(1), 3-18.
- Tassi, P. (2013). The U.S. Now Recognizes eSports Players as Professional Athletes. Forbes website, 14.07.2013. Found at: The U.S. Now Recognizes eSports Players As Professional Athletes (forbes.com) Accessed 26.02.2021
- Wassong, S., Lennartz, K. & Zawadzki, T. (2008) Olympic art contests 1912-1948, their invention and demise. (Chapter 25: pp.241-251). In, Palmer, C. and Torevell, D. (eds.) *The turn to aesthetics: An interdisciplinary exchange of ideas in applied and philosophical aesthetics*. Liverpool Hope University Press, UK.

Acknowledgement

This paper was written with institutional support from Charles University, Prague, Czech Republic (PROGRES Q19).

Esports and Olympic Values: Are They Compatible?

Prof. Dr Andy Miah

Introduction

In February 2021, the International Olympic Committee 137th session included a special section within its programme dedicated to discussion about 'Virtual Sports' and 'video gaming', during which many Olympic family stakeholders expressed views about their future alignment (IOC, 2021a). It was, perhaps, the most exuberant articulation of the common ground between esports and the Olympic values that we have seen to date and paves the way for the potential entry of certain forms of esports into the Olympic programme.

The discussions took place amidst a growing volume of activity taking place around the world whereby Olympic sports and their federations have sought to create new formats of competition by utilising a range of technological devices that permit the establishment of what they describe as virtual sports, also known as active esports. Two months later, the IOC announced the creation of the Olympic Virtual Series, to take place from May-June in 2021, a programme of mixed reality esports experiences, utilising experimental virtual experiences and traditional esports gaming formats (IOC, 2021b).

These events are a useful place to begin an inquiry into the common ground between esports and Olympic values because virtual or active esports very closely resemble traditional sporting formats. For instance, among the most prominent examples are cycling and running. For the former, the athlete cycles using their own bike mounted on an apparatus that connects the cyclist's output with a graphical world in which their performance is depicted alongside their competitors. The same principle is in place for running, where athletes simply run on a treadmill and where their performance is represented, again within a virtual world. In this sense, it is not a difficult leap for an Olympian or a sports fan to connect the digital versions of the activities they value to their conventional manifestation. As such, if there can first be agreement over the likeness between these two formats, then this may assist in determining what are the salient characteristics that determine coherence between other forms of digital sport experiences compared with their traditional counterparts.

Undoubtedly, the most prominent example of an active sport is found in cycling. Over the last 3 years, the virtual cycling platform Zwift has attracted the attention of the International Olympic Committee President and its wider stakeholders who have led the charge on making the virtual version of cycling and new forms of competition. Already, a range of international events take place

using this platform, from straightforward cycling races to triathlons that make use of arenas within which treadmills and cycling machines are placed to create an enclosed triathlon experience (Super League Triathlon, 2021). These exercise machines are distinct from earlier generations of such devices in that the output generated by athletes is translated into a graphical world, where their avatar is represented as it moves across a digital landscape, visualised alongside the avatars of their fellow competitors, as they also race. This format has become especially useful during the covid-19 pandemic, during which time the production of elite sports events has been limited.

While many sports producers within this world may rather continue to produce the traditional format of their competitions, these virtual alternatives have demonstrated a range of appealing characteristics that are likely to nudge event organisers to add such competitions to their portfolio, not least of which is the logistical feasibility of establishing virtual races. Producing a triathlon in the physical world is an incredibly expensive and complicated task and, if the competitors can be relocated into an arena, then those tasks become far simpler and far more affordable to organize. Moreover, with an arena experience, events like triathlons can move into ticketed propositions, generating additional revenue for the sports federation and exciting audience experiences, where the athlete is always in sight.

Active esports are, thus, a simple starting point when discussing the compatibility between esports and Olympic values. One might even go as far as to say that there is no significant difference between active esports and their traditional version, a sentiment that was, in fact, articulated by the International Olympic Committee President Thomas Bach in 2020, when describing cycling in Zwift as essentially a sport just like cycling (Bach, 2020). While one may wish to characterise them as different versions of cycling, where the competition arena is differently formed in each, they may still maintain that each is cycling and, thus, each is sport. Here, then, is the sign that esports and sports are moving into a future where the two are synonymous and this is, potentially, the beginning and end of the conversation about their compatibility.

This is because the future of esports will likely be found principally in the creation of such activities, where the digital interface more closely resembles the physicality of sports than the present era of keyboard and console based practices. While presently the esports industry is focused primarily on computer consoles and keyboard based interactions, the interface of computer game playing is changing alongside the technology. It is hard to imagine that first person shooter games 20 years from now will be played in any other space except for a virtual reality environment, where the interface used by the player perfectly replicates the format of holding a weapon and shooting it, as indeed is done presently by Olympic athletes. In this sense, to draw conclusions about the compatibility of esports and Olympic values requires first expressing an hypothesis about their future direction and it is my conviction that the future of sports closely resembles the physicality of traditional sports.

Such prospects are not what focuses the public attention around this subject where, presently, what people consider to be esports is mostly those kinds of activities that consist of using gaming consoles and personal computers or mobile devices, where the interface relies almost entirely on fingertip movements. Arguably, it is the visual aesthetic of an esports player sitting at a keyboard which creates the discomfort that is apparent amongst the sports community for their being characterized in similar terms. Furthermore, while sports players have no difficulty with characterising what they do as a form of sports competition, those people who occupy the space of traditional sports values are anxious to protect its parameters and privileges by distinguishing what happens within their world from what happens within the world of esports.

Yet, what is currently called esports is changing dramatically around the new technologies found in those active esports that are rapidly emerging. The future of esports will look significantly more

like virtual sports than keyboard and console activities and so we may be wiser to spend energy discussing these formats rather than the current climate of esports, when attempting to discover their common ground. Nevertheless, even in a pre-virtual sports world, there is a lot of compatibility that may be derived and doing so should begin by examining the Olympic values.

The Contested Space of Olympic Values

A scholarly inquiry into the concept of Olympic values has a number of stages. First, one might examine how the so-called guardians of the Olympic movement and its legal assets describe its values. In this manner, one discovers what are the formal ways in which the Olympic family expresses its worth and the things that it cares about. Subsequently, one might also talk about the values of the Olympic movement to a wider population who are not necessarily the people who are the legal or moral trustees of the Olympic movement but who are the audiences and populations who derive value from its work. A third approach to determining Olympic values might involve a critical examination of Olympic activities and a description of the concepts that are prominent structures that underpin the Olympic movement and which may therefore be described as value but which would not be adequately encompassed by what we consider to be moral concern or morally worthy principles.

For instance, one might describe capitalism as an Olympic value since, in the 20th century, the Games have flourished as a result of the logic of capitalism and consumer culture, where the emergence of media spectacle became a feature of modern life, underpinned by the production of televisual content. It is only through the exploitation of the moving image via advertising and broadcasting rights that one can make sense of the success of the Olympic movement as a political and economic force. In this respect, the Olympic product consists also of exclusivity, the pursuit of scarce resources that are widely valued, whether these are associations with the Olympic brand or being present in the company of elite athletes. These scarce resources function as artefacts in a world where their value is transformed into financial capital and then distributed according to desire and resources. These principles are found throughout the Olympic industry, where success at the Games is reliant on effective sporting investments made by nations, which both come to symbolise advanced economies and which are instrumentalised and harnessed as mechanisms of national growth, economically and culturally.

If further evidence of this value system is required, then the IOC's encroachment into the esports world may be advanced. Arguably, it is the desire to maintain economic status as a global leading product that compels the IOC to seek involvement in the next iteration of our media economy - namely, through the streaming of esports content. Such ideas were articulated by IOC Dean Richard Pound in 2020 when mentioning during the IOC Session that, if the Olympic movement did not establish itself within the esports world appropriately, then it would be 'taken to the cleaners' (Pound, cited in IOC, 2020b). While there is some ambiguity over this statement, it is surely a reference to the transformation in consumer culture taking place globally, where the consumption of gaming experiences depicts a significant shift in youth culture towards esports and, perhaps, away from traditional sport.

In sum, Olympic value and values may be interpreted in a variety of ways before seeking to clarify their compatibility with esports. On each of these levels, there is clear synergy, as I will go on to outline. Yet, there remain some inconsistencies over how the IOC makes sense of the esports community. For instance, in various IOC sessions, esports players have been described as 'couch potatoes' and the Olympic movement now sees its role in esports as a facilitator of healthy lifestyles for people who game rather than exercise. While this assumption about the esports player's lifestyle - as fundamentally sedentary - is not borne out of the evidence around elite esports players,

it speaks volumes to the remaining hostility towards gaming culture that is found within the sports world and these sentiments are built upon years of growing anxiety about the expansion of screens into people's lives.

However, there is a sense within the Olympic movement that these positions are becoming more nuanced. As mentioned earlier, the IOC session in 2021 included a range of Olympic ambassadors who expressed the value of esports and the importance of the Olympic movement to find its way into this world. For instance, FIFA President Gianni Infantino spoke about the role of esports as a vehicle for Olympic value promotion and engaging young people to become physically active. As well, Russian IOC Member and athlete Yelena Isinbeva advocated even further integration of esports into the Olympic movement, including game titles which are currently considered to be of no interest to the IOC, namely, esports that depict violence. New Zealand IOC Member Sarah Walker also expressed a similar appreciation and excitement for a closer relationship between esports and the Olympic movement, speaking both as an athlete and a gamer.

These testimonies are among the first to be publicly expressed by Olympic insiders and may reveal deeper connections between the worlds of sport and esports. Indeed, in recent editions of the Olympic Games, the Athlete's Village has had gaming consoles built into the entertainment and leisure facilities, evidencing how integrated gaming is within the lives of young athletes. These expressions also undermine the claim that there is an absence of common ground between the values of sport and esports, since they reveal that the principal practitioners of Olympic sports are finding sufficient value in their being brought closer together and, if the Olympic practitioners are expressing value in their common ground, then this may be sufficient to conclude that it exists. After all, who would know better than Olympians whether there is sufficient common ground between the Olympic values and esports values? Who, other than an Olympian, is entitled to make this case one way or another? Indeed, there are even more voices emerging from the sports world to advocate for closer connections. Perhaps the most prominent of these are found within the community of the Global Esports Federation, where such Olympians as Charmaine Crooks and Angela Ruggiero are prominent spokespeople for its work.

Formal Olympic Values and Their Presence in Esports

Thus far, I have described an emerging narrative in support of a closer relationship between the worlds of esports and the Olympic programme, based on the testimonies of its present active community. This is distinct from how one might examine the expressed and documented values that are articulated via the Olympic movement's own literature, though even here there is ambiguity. After all, the Olympic values as presently expressed in IOC narrative have only been formally characterised as such since the mid-2000s, when the IOC went through a process to elevate the three values of 'excellence', 'friendship', and 'respect' as the formal values of the Olympic Movement. These values are explained further in the Olympic Values Education Project (2017) as follows:

Excellence

Excellence means doing the best we can, on the field of play or in our professional life. The important thing is not winning, but taking part, making progress and enjoying the healthy combination of body, will and mind.

Respect

This includes respect for yourself and your body, for other people, for rules and regulations, for sport and for the environment

Friendship

Friendship is at the heart of the Olympic Movement. It encourages us to see sport as an instrument for mutual understanding between individuals, and between people all over the world.

(IOC, 2016)

Determining the compatibility of these concepts with esports may be approached in a variety of ways. First, one may inquire into whether or not esports organizations have been proactive in asserting their values and so, identifying whether the process of determining values is embedded into the governance of esports. This may be a reasonable indicator of social concern and, yet, not all sports organizations go to these lengths to outline their values. Indeed, the explicit mention of values statements is not terribly widespread and so it may be limiting to focus on such expressions as a basis for determining compatibility.

Alternatively, one might examine the culture of esports to ascertain whether these values are apparent within the lived reality of the practice community. Certainly, there is evidence of such values amongst the organizations who work towards esports event production. It is unequivocal that excellence is central to the practice of esports at an elite level and that there is a strong, competitive ethos to the community. Equally, there are various narratives around the esports industry that elevate the importance of respect for rules and wider concerns about wellness and wellbeing amongst the player population (Miah, 2020). These principles are also found within the codes of conduct associated with games.

Finally, collegiality, if not friendship, is apparent within the esports community, evidenced by the pursuit of international leagues, tournament communities, and the emergence of such regulatory organizations as the Esports Integrity Commission. Indeed, collegiality and friendship seem central to the esports community and have become especially strong over the COVID-19 period, where esports have provided crucial access to social experiences for many people.

Overall, there are good reasons to conclude that the explicit values stated by the IOC as Olympic values also pertain to esports and, yet, there are some incompatibilities. These are defined, in part, by the 'red lines' designated by the IOC as esports that do not fit with sport. Yet, these concerns are exacerbated by the perception that esports participation is, in some way, leading people away from participation in physically active sports. The following sections provide a critical response to these two concerns.

The Red Lines

Ever since the proposition that esports could become part of the Olympic Games, there has been a clear stance from within the IOC that certain esports titles would not be compatible with the Olympic movement. In 2018, IOC President Thomas Bach describes how:

We have to draw a very clear red line in this respect and that red line would be e-games which are killer games or where you have promotion of violence or any kind of discrimination as a content... they can never be recognised as part of the Olympic movement.... They would be contrary to our values and our principles (Bach, cited in Chakraborty, 2018).

This position has remained consistent throughout with Bach reiterating in 2021 that there is a

Clear red line...that we do not want to deal with any game which is contrary to the Olympic

values...any game where there is violence is glorified or accepted...where you have any kind of discrimination, they have nothing to do with the Olympic values...this is a different world....we have to respect our values' (Bach, IOC 137th Session)

What remains less clear is the designation of which titles fall into this category and, while one might conclude it to be games like Fortnite, Call of Duty, or CS:GO, which are each big esports titles, there is a great deal that remains unexpressed about how these games are contrary to Olympic values. Certainly, each of these games involves the depiction of violence and, potentially, various forms of discrimination, they are also imbued with geopolitical narratives that reinforce the challenge faced by the IOC in embracing such titles, not least of which is that their age certification is not universal. This, alone, may make it impossible for the IOC to embrace titles as Olympic disciplines, since it would mean that watching them would exclude a large proportion of young people.

Indeed, age rating might be a simpler basis on which the IOC could determine incompatibility with Olympic values. This is appealing since there are deeper, philosophical problems with the characterisation of such games as being problematic because of their depiction of violence. After all, many sports have historic origins located in violence, with at least some critical commentaries of the phenomenon of modern sports being principally a form of civilised combat. Many Olympic athletes are also serving military personnel, and sports like biathlon, shooting or archery may reasonably be understood as practices that depict a form of violence. Furthermore, the sports of boxing or wrestling - each Olympic sports - are forms of actual violence where people are directly hurt by one another. In this sense, the level of actual violence brought by these activities is far in excess of the violence brought by playing computer games.

Certainly, the deeper problem for the IOC is the representation of violence through what are, essentially, filmic narratives. Whereas boxing is largely devoid of narrative beyond the contest, esports titles like CS:GO are not situated in abstract environments, but are laden with a range of storytelling narratives that describe situations of geopolitical controversy. From the location of the battle to the way in which players are described as terrorists or counter-terrorists, it is the storyline that is inherently controversial for the Olympic movement, not simply the fact that digital weapons are held by players. In this sense, it matters less whether such representations glorify or promote violence and more that it is difficult to manage an event that seeks to be apolitical, when the competitions would be taking place within highly politicised games, such as these.

A final, minor red line seems also to be apparent in the concerns about the absence of physical activity. In 2021, the IOC began to distinguish its interests in terms of what it sees as physical virtual sports and non-physical virtual sports. Speaking in 2021, IOC President Bach describes how the former are activities like Zwift, where he has urged sports federations to establish themselves within the virtual version of their activity. In the case of the latter, he considers the role of the Olympic movement is to convince these players 'to do the real thing...to get the couch potatoes off the couch' (IOC President, IOC Session 137, Day 3), referring there specifically to games like FIFA. In reality, FIFA is an exception in many respects. There are not many esports titles that involve playing a non-physical version of a sport within a computer game and so, it may be challenging for federations to invest themselves too far in this direction.

There is also a problem with characterizing such players as 'couch potatoes', since this is both a superficial and inaccurate characterisation of an elite esports player. Furthermore, such name calling fails to show respect to the esports community. There is, now, ample evidence to show that the elite esports players are also very committed to physical fitness and a growing professionalisation of lifestyles around such communities. It is also worth noting that, when the modern Olympic Games was established, there were certainly questionable practices amongst their community and, indeed,

there remain problematic behaviours within the sport world more widely. In this respect, resorting to such characterisations is unhelpful to building bridges between the sports and esports world and a deeper understanding of how to promote healthy gaming would be far more constructive to building relationships between the sports world and the esports world. If the challenge is, indeed, to promote healthy lifestyles among the gaming population, then this must start with understanding these lifestyles, promoting respectful interaction, and nurturing healthier behaviours. While there is undoubtedly a concern about the wider existence of gaming lifestyles being associated with an absence of physical activity, there is considerable nuance within these concerns that need more detailed understanding and evidence. In many cases, it may be that gamers have turned to digital competitions because they have not felt welcome in the world of sport and this is a realisation that the sports world must come to terms with and also seek to address.

Conclusion

The incompatibilities described by the IOC President Thomas Bach apply to only a fraction of the esports that are currently in play. While many of these are amongst the most well-known titles, there is also a growing number of esports that are finding much more common ground with the sports world. In this sense, it is not too challenging to specify esports titles that fit well with the Olympic values. Furthermore, the rise of virtual sports, is creating a new community of physical experiences that speak to a wider trajectory of change around esports that is likely to bring them closer to the kinds of physical activity we see in traditional sports events. In this way, it is apparent that the Olympic movement is keen to nurture this development, involve itself within the lives of young gamers, bring their lives closer to the sports world, and develop these alliances.

While some aspects of esports are less likely to find themselves compatible within the sports setting, this is also unlikely to have a bearing on how far esports become part of the Olympic family. Indeed, it is clear that there are compatibility issues that will see a much closer relationship as time goes on. This may not mean that esports become part of the Olympic sports programme before Los Angeles 2028, but it is likely that parallel esports events will be organized in partnership with the IOC and its sponsors. Indeed, such events have already taken place, most recently with the 2021 Olympic Virtual Series.

Aside from the 'red lines' described by the IOC, it is critical that elite sports federations forge alliances with the esports world, if only to ensure that the Olympic movement is able to fulfil its mandate to support the youth of the world. When the youth of the world have turned their backs on traditional sports and moved into esports, this becomes an existential crisis for the Olympic movement and this is a crucial reason to seek partnerships and develop common spaces of participation. There is a dramatic shift taking place in the culture of Olympic participation - as athletes or spectators - which is already demonstrating significance for the Olympic world, which derives form gaming. Young people are watching gamers stream content more than athletes play sports and this foundation to the Olympic movement is a compelling motivation for the Olympic movement to find points in common, rather than to demarcate barriers. In this respect, the future of all sports is esports and the Olympic movement would be wise to establish further modes of cooperation to ensure it can remain relevant for young people in the future.

References

- Bach, T. (2020) IOC 135th Session Final Press Conference, IOC, Available at: https://youtu.be/fbY_dn9AiaU
- Chakrobarty, A. (2021, April 19) Olympics-Esports with violent content contrary to Olympic values - Bach, Reuters, Available at: <https://www.reuters.com/article/olympics-ioc-bach-idUSL3N10K089>
- IOC (2016) Fact Sheet: Olympic Values Education Programme, July 2016. IOC Available at: <https://stillmed.olympic.org/media/Document%20Library/OlympicOrg/Factsheets-Reference-Documents/OVEP/Factsheet-Olympic-Values-Education-Programme-OVEP-July-2016.pdf>
- IOC (2017) The Fundamentals of Olympic Values Education: A Sports-Based Programme, IOC, Available at: https://stillmed.olympic.org/media/Document%20Library/OlympicOrg/Documents/OVEP/Fundamentals-Olympic-Values-Education/English/1539_OVEP_Fundamentals_ENG_3a_AW.pdf
- IOC (2020a) 135th Session Final Press Conference, IOC, Available at: https://youtu.be/fbY_dn9AiaU
- IOC (2020b) 13th Session, Day 2, Available at: <https://www.youtube.com/watch?v=rihy7JLpTwo&t=2479s>
- IOC (2021a) IOC 137th Session, IOC, Available at: <https://youtu.be/ShRHWrdPpl>
- IOC (2021b) IOC makes landmark move into virtual sports by announcing first-ever Olympic Virtual Series, Available at: <https://olympics.com/ioc/news/international-olympic-committee-makes-landmark-move-into-virtual-sports-by-announcing-first-ever-olympic-virtual-series>
- Miah, A. (2020). How do esports companies support their community's wellness?. *International Journal of Esports*, 1(1). Retrieved from <https://www.ijesports.org/article/18/html>
- Super League Triathlon (2021) SLT ARENA GAMES ROTTERDAM 2021 | FULL LIVE RACE, Available at: <https://www.youtube.com/watch?v=3BBr5Wd2JUc>
- Waass, S. (2007) The Olympic Values, *Olympic Review*, No 63 (April-May-June 2007), pp. 28-39.

Chapter Two

Olympic Values in Today's World

Olympic Education in Modern Societies: Challenges

Mikaela Cojuangco Jaworski,

in collaboration with the Olympic Foundation for Culture and Heritage

“The future of civilisation does not rest now on political or economic foundations. It depends solely on the educational orientation that will be put in place.”¹

Baron Pierre de Coubertin’s opening speech during the 1925 Olympic Congress in Prague remains timeless and ultimately undisputable today. For Coubertin, more than anything, the Games were a means to promote his educational inspirations. He was inspired by the Greek and the Anglo-American educational models that advocated achieving a balance between mind and body – forming the foundation for today’s Olympic Movement.

While Coubertin was successful in reviving the Games, the organisation that he created, the International Olympic Committee (IOC), did not fully embrace his vision of education until the 1970s. Back then, Olympic Education was merely a task assigned to the Organising Committees, National Olympic Academies and other organizations, like the *Bureau International de Pédagogie Sportive* which was founded by Coubertin.² Nonetheless, the relentless spirit of the second IOC President inspired a new generation of sporting leaders to continue Coubertin’s cause. His dream lives on with the creation of the International Olympic Academy (IOA) in 1961 in Olympia, a place he loved and cherished, and the many programmes of the IOA that continue to honour his vision and legacy.

Over time, Olympic Education became an IOC priority. First, through the activities of its commissions (the “Commission for Culture” to which the words “and Olympic Education” were later added), and next, through the initiatives led by the IOC departments of *International Cooperation and Development Through Sport* and the *Olympic Foundation for Culture and Heritage*. In addition, under the leadership of several Presidents, with the help of experts and partners, and thanks to the increase in the resources invested, the IOC was able to take concrete action and launched the *Olympic Values Education Programme* (OVEP) in 2006. Today, the OVEP offers free and accessible teaching resources which use the symbols of the Olympic Games, the themes of Olympism, and

1 *Discours prononcé à l’ouverture du Congrès Olympique à l’hôtel de Ville de Prague le 29 mai 1925, Prague, Imprimerie d’Etat, 1925, n.p. published in Pierre de Coubertin - Textes Choisis, Tome II, Weidmann, Zurich, 1986, p. 409. Translated in Olympism, selected writings, Lausanne, 2000, p.555*

2 *The promotion of Olympic Education by the International Olympic Committee by Roland Naul, Deanna Binder, Antonin Rychtecky and Ian Culpin in Olympic Education an International review, Routledge 2017, pp.16-27*

also draw on the lore of the ancient and modern Olympic Games to disseminate a values-based curriculum – something that Coubertin would truly be proud of.

While the education of young people through sport is an objective for all the constituents of the Olympic Movement as stipulated by the Olympic Charter, it is important to highlight that the promotion of Olympic Values education is not the responsibility of the IOC alone. OVEP is a concrete example of that. This joint effort is embedded in the Olympic Charter and recognizes the key role played by the IOA today: “The IOC’s role is to encourage and support the activities of the International Olympic Academy (IOA) and other institutions which dedicate themselves to Olympic Education.”

It must be acknowledged that there are various forms of education, being that there are so many pathways to learning. Formal education is no longer, if it has ever really been, a guarantee of long-term success in life. Still, in my own family, we impart upon our children that it is very important to earn an educational degree. Because many years after graduating from college, we have realized that the most important lessons we have kept are not those in the books that were read, nor information efficiently written down in notebooks, but in the experience of the process in its entirety. To create firm and lasting learning, this process cannot be left to chance or to common sense. It must, in most circumstances, be deliberate in timing and direction.

The educational initiatives of the Youth Olympic Games, that were introduced in 2007 at the same time as the OVEP was launched, also demonstrated the importance of collaborations with various Olympic Movement stakeholders. Collaborations between the various stakeholders from local clubs or NGOs, to the NOAs and NOCs, and other organizations established worldwide like the UN agencies, create the many effective pathways to reach a global audience. Collaboration and communication are all the more important now to achieve our goals in the complex, complicated, and ever-changing settings of this century. A critical role of educators today involves the finding of appropriate channels to disseminate knowledge and to make it not only accessible but attractive, relatable, interactive, and valuable to the individual learner.

The constantly progressing technological landscape means that to continue Coubertin’s education-focused vision, we must invest in safeguards to ensure that we are able to reach all our audiences successfully and grow with them as they adapt to new digital trends and advancements. It is critical that we develop new positions and roles in organizations for specialists in this field, and that these specialists themselves embody the legacy of Coubertin, and continuously learn and evolve for the best outcomes of the Olympic Movement.

It is no longer enough to be satisfied with delivering programs and being present to share knowledge at every opportunity that arises, whether in an organized setting or not. It is now extremely important to be able to measure reach, effectivity, and the lasting results of efforts and resources spent. The importance of feedback and data as tools for self-assessment and planning the way forward is crucial in a world where the attention of every individual is pulled in all directions.

The Olympic Movement will never deviate from its educational objectives, but it is key to define and implement new strategies and actions that will allow it to face the challenges of modern society and embrace it as an opportunity to expand our audience. We have to be mindful that technology may, to some, be deemed as a threat to the social role of sport and the vital importance of ensuring that people continue to pursue physical activities. Today, there are increasing efforts to learn how to, and effectively blend the two, in order that they may become supporting values.

The digital world offers fantastic opportunities for the dissemination and promotion of the Olympic Values, but this is not a one-size-fits-all formula. The new educational standards do not create a single approach to teaching the Olympic Values for two obvious reasons:

- Firstly, there is no common definition of “Olympism”. The way Olympism is perceived is

strongly dependent on and influenced by the cultural behaviours, backgrounds, beliefs and unique experiences of people.

- Secondly, there is no strictly defined age for receiving Olympic Education - there are numerous ways that it can and should be delivered, which in itself is both an opportunity and a challenge.

Educators should be able to adapt their methods for the audience they want to reach. Our target audiences have since evolved beyond elite athletes, sportspeople and the youth to include those that influence their thinking and their decisions. We need to reach different societies and groups by considering detailed criteria such as age, gender, geographical and cultural differences, and address these groups with tailored messaging via the most appropriate communication channels and platforms – including factors such as access to technology and educational materials. By being creative in how we deliver our key messages, we will be able to maximize the impact of our educational programmes. Olympic Education, or even Olympic Culture as a whole, should be positioned as soft power that can bring about positive change in the world.

Change is a common battle cry in many parts of the world. And the dream I know I share with many is that one day, we can stop striving for change, and instead protect and build upon the gains of the work being done today; that there will come a time when moving forward will not be done in order to move away from what is undesirable, but because we are in the position to aim for greater goals. I ask myself what the gauge of progress can be in the context of Olympic Education. Could it be in finally finding the word “Olympism” in the dictionary? According to Merriam-Webster, part of the process of getting a word in the dictionary depends on three criteria: frequent use, widespread use, and meaningful use³. Or maybe for #Olympism to be a lasting trend on social media?

To those, like us, who have chosen or have been destined into sport as our avenue to serve a cause bigger than ourselves in our respective lifetimes, the importance of Olympic Education cannot be reiterated enough. We must therefore be bold in going beyond our comfort zones and never tire in our continuing mission to deliver Olympic Education, to help inculcate the Olympic Values and to seek that Olympism is lived out. It is in this way that sport can more deeply be of service to humankind. In the words of one of my esteemed predecessors, Mr. He Zhenliang, who was Chairman (2000-2009) and then Honorary Member (2009-2015) of the Commission for Culture and Olympic Education, “We should never forget that sport without culture or education is like a body without a soul.”⁴

The 60th anniversary of the IOA is a great opportunity for all of us to look back at the incredible things that have been done in the field of Olympic values-based education. It is also the right moment to think about how the Olympic Movement must innovate to raise awareness and maintain the dissemination of the Olympic ideals and values to the new generation, while giving due importance to history, its learnings, the wisdom of those with experience, and appreciating their contributions in paving the way for the future. Olympic Education must be both reactive and proactive, and built around the principles that were highlighted by the most recent IOC Olympic Education Commission meeting: *Education - Customisation - Digitalisation - Collaboration - Communication*. Five areas, like the five rings, to inspire us for the future.

3 <https://www.merriam-webster.com/words-at-play/how-does-a-word-get-into-the-dictionary#:~:text=First%2C%20you%20drop%20the%20word,of%20getting%20into%20the%20dictionary>.

4 Source: IOC Session, 2009 121st IOC Session Copenhagen

Rethinking the Meaning of Olympic Values¹

Prof. Dr Dikaia Chatziefstathiou

The Olympic values have developed and evolved over the years against the backdrop of changing economic, political and cultural circumstances. We can identify two major shifts in the world epistemologies that have had an impact on the meaning of the Olympic values. One is the shift from the certainty of modernity and the Enlightenment project to a more fragmented, pluralist and uncertain set of worldviews, variously expressed in what have been termed 'late', 'high' or 'post'-modernity. The emergence of Olympism, associated with the practice of modern sport in the late nineteenth century, happened within the context of European modernity and modernisation processes. Coubertin drew largely on characteristics of modern (mainly Anglo-Saxon) sport for the formation of the ideology of Olympism. Moreover, not only did Coubertin advocate the separation between church and state in France, he also promoted the notion of Olympism as a modern, 'secular' and 'universal' religion (*religio athletae*) (Coubertin 1935). Although Olympism reflected 'modern' values such as non-religious/ secular values, ideologies and principles mainly associated with western rational thought and universal humanism, it also reflected pre-modern values of Hellenic civilisation and the Middle Ages ('chivalry'). Roche (2000) argues that "precisely because of their 'modernity', and because of the reflexivity this implies, mega-events also necessarily contain and/or refer to some non-modern ('pre' and 'post' modern) dimensions" (p. 9). But the processes involved in the establishment and dissemination of Olympism are too complex to be reduced to the unidirectional perspectives of modernisation.

This brings us to the second major shift that has had impacted on the meaning of the Olympic values, i.e., the growing recognition in the post-colonial era of the western-centric (orientalist) nature of many of the claims and assumptions implicit in the 'common sense' notions or espoused philosophies evident throughout the twentieth century. Gradually it became apparent how sport is an important venue for cultural interaction and that the development of forms of moral consensus (about the rules, about how to behave in an appropriate manner etc.) should be a priority in a culturally plural, globalised world. As I have demonstrated in previous work (Chatziefstathiou, 2011; Chatziefstathiou and Henry 2009; Chatziefstathiou and Henry, 2012a), the Olympic Movement is not constant, but the discourses of its overt and covert ideological constructions keep shifting. Such discursive and non-discursive practices have also been paradoxical and contradictory at times, e.g. internationalism vs. nationalism; universalism vs. multiculturalism etc. (see Chatziefstathiou, 2011). For instance, London 2012 and Sochi 2014 point to this direction in different ways, particularly in

¹ This chapter includes information and material from various published sources of the author.

relation to issues of gender and sexuality. London 2012 Olympics achieved some landmarks of gender equality. They became the first Olympic Games in which all nations included women in their contingent. For the first time Brunei, Qatar and Saudi Arabia sent women athletes. Also, there were women competitors in every sport, while women's participation was overall higher than in previous Games. For example, the US team had more female than male athletes (269 women and 261 men).

Another significant development was the inclusion of women's boxing in the official programme (first gold winner the British Nicola Adams). It is worth recalling here Coubertin's reference to women's boxing back in 1928, "Although I would like competitions among boys to be more infrequent, I emphatically insist that the tradition continues. This form of athletic competitiveness is vital in athletic education, with all its risks and consequences. Add a female element, and the event becomes monstrous. The experience of Amsterdam seems to have justified my opposition to allowing women into the Olympic Games. On the whole, reaction so far has been hostile to repeating the spectacle that the women's events provided during the Ninth Olympiad. If some women want to play football or box, let them, provided that the event takes place without spectators, because the spectators who flock to such competitions are not there to watch a sport." (Coubertin 1928: p.604, emphasis added). The changing nature of the Olympic ideology is evident then, especially in terms of gender equality (Chatziefsthathiou, 2009). However, the number of events for women still remains much lower than those of men, and issues concerning leadership, funding, media representation, and gender verification need to be further addressed. Sochi 2014 Olympics will be remembered more for stirring a global divide on homosexuality and gay rights than for any athletic performances. The International Lesbian and Gay Association made official complaints for Russia's gay rights record and asked for no discrimination for all athletes no matter their sexual orientation. But issues of gender and sexuality were intersected with politics and nationalism, e.g. when Obama, in support to the Olympic spirit, made public statements against Putin and Russia. "I think Putin and Russia have a big stake in making sure the Olympics work, and I think they understand that for most of the countries that participate in the Olympics, we wouldn't tolerate gays and lesbians being treated differently. They're athletes, they're there to compete. And if Russia wants to uphold the Olympic spirit, then every judgment should be made on the track, or in the swimming pool, or on the balance beam, and people's sexual orientation shouldn't have anything to do with it." – President Obama (global equality, 2014).

In response to the worldwide waves of criticism about its values and the rise of doping, commercialism, professionalism and inequalities, the IOC has become increasingly interested in connecting its work with well-established world organisations. The IOC's interest is being connected with the work of the World Health Organisation (WHO), based upon the link between sport and health, which was recently undermined by drug abuse and sport injuries. Thus, in 1998 the IOC supported the WHO's annual *Day Against Smoking* campaign, and it continued to participate in the WHO's *International Working Group on Active Life*. Additionally, the IOC refuses to accept sponsorship from tobacco and alcohol industries, supporting WHO's health policies.

The IOC has also been criticised for the limited extent to which it has contributed to the promotion of the ideal of peaceful coexistence. Despite the idealistic universalism and political independence of its ideology, the Olympic movement has been an active player in world politics throughout its history. However, it has been condemned for its submission to authoritarian regimes (Nazi Olympics) and its use in the Cold War as an international terrain of ideological disputes (Hoberman, 1986; Riordan, and Krüger, 1999). Although it has contributed to the defence of human rights, especially with the isolation of South Africa for its apartheid policy against the Black citizens from 1970 to 1992, the same cannot be said in relation to the regimes that have hosted the Games. The IOC has often awarded the Games to regimes that have been heavily criticised for their record on human rights,

such as the 1968 Mexico Olympics, the 1980 Moscow Olympics, the 1988 Seoul Olympics, and the Beijing Games in 2008.

In an effort to establish itself as an organisation which plays an important role in the sphere of international civil society and governance beyond sport, the IOC has acted together with the UN to promote the concept of the Olympic Truce. Roche (2000) argues that the Olympic movement and the United Nations have been parallel in their actions in the international sphere during the post-war and post-colonial period. Both provided international arenas in which the new nations could strengthen their national identity and worldwide recognition through displays and public appearance. Although their interests clashed in the past (in particular in the 1970s when UNESCO, under the influence of the USSR, tried to take over the running of the Olympics), today they cooperate closely in several matters. The IOC is now more involved with the new sector 'Sport for Development and Peace (SDP)'. They have always proclaimed in their Charter that 'sport is a human right', but in recent years they have collaborated more closely with transnational bodies (e.g. the UN) and INGOs (such as the 'Right to Play') to help contribute to the achievement of UN goals and in particular the Millennium Development Goals through sport. However, as the examples of Beijing 2008 (Amnesty International's campaigning for China's poor human rights record) and Sochi 2014 (The International Lesbian and Gay Association for Russia's gay rights record) have shown, Olympic sport is a site of analysis that is worth evaluating if there is any real mileage in such claims of 'cosmopolitanism' and 'global citizenship'. In similar vein, the 'ideal' of the 'Olympic Truce', established in 1992 and backed by pre-Olympic UN resolutions since 1993, has been recently undermined and questioned by the Ukraine-Russia conflicts during the Sochi Games.

What one can claim that has changed in the Olympic Movement in the past decade or so is a heightened concern for 'sustainability' and positive 'legacies' of the Games. When the term 'sustainability' first made its appearance in the world of sport, it was almost exclusively linked to the environment, but later its multiple dimensions (e.g. social, economic etc.) were recognised and emphasised in the context of the Olympic and Paralympic Games. Today, the debates about leveraging and sustaining (positive) legacies from hosting the Games occupy a central space in the academic, policy and political debates surrounding the Olympics. A significant development which has been somewhat underplayed in the media is the ending of the international torch relay and its replacement with a national one of a much smaller scale. This was decided after the 2008 Beijing Olympics and the severe disruption problems caused from protests against China's poor human rights record. The major reason was to preserve the safety of the Olympics and of course not to spend huge funds for maintaining such safety during the long course of the international torch relay across the globe. What was broadcasted in London 2012 was the national torch relay which 'conveniently' projected images of 'internationalism', 'multiculturalism', and 'diversity' due to the rich multicultural elements of the city. However, what we witnessed was that some symbolisms of the Olympics can be compromised to some extent in modern times in the light of current challenges and possible future threats.

The Olympic Movement is facing some key challenges in its values which I also addressed elsewhere (Chatziefstathiou and Henry, 2012b): 1) Betting and associated corruption. The former IOC President Jacques Rogge considered that it is posing as serious a threat as doping. The British Sports Minister Hugh Robertson agreed on that: "Up until this point, illegal betting has not been a huge problem at the Olympics," he said. "But it was difficult to monitor in Beijing, and this is a new threat and an evolving threat. 2) The impact of the financial crisis and current recession. On the one side we see cities withdrawing from bids (e.g. Rome for the 2020 Olympics), and on the other side nations from the BRIC economies (e.g. Russia, Brazil) or oil-rich nations (Qatar, Azerbaijan) to become (or want to become) the hosts (2015 European Olympic Games in Baku; Qatar 2016, 2020,

and – possibly 2024 - Olympic bids). What we can foresee happening in the future is the submission of joint Olympic bids, something that is already welcomed by FIFA in football. Though such bid arrangement would imply fundamental changes in core aspects of the Games as inherited by their founder Pierre de Coubertin, it may be just another addition that compromises old symbolisms for the sake of current challenges.

These issues exemplify that the nature of the Olympic matters is not only narrowed to Olympic or sporting issues but relates to broader fields of economic governance and legislative regulation. Thus, the meaning of the Olympic values might be challenged by the clash of politico-economic interests and global ethical imperatives evident in Olympic contexts such as sport for development, sport and multiculturalism and the growing role sought for sport in international development. Having highlighted the culturally diverse meanings and values associated with Olympic sport in the contemporary world, I would thus concur with the same conclusion as in my previous work that: 1) Olympism, which was considered a static and closed philosophy, has gradually been transformed to a more open network of ideas accommodating a degree of pluralist vision, and critique, with reference to its values, e.g. gender equality, but 2) one of the key challenges facing those who value Olympism in a multicultural and multipolar world still remains the construction of consensus around its values, e.g. gay rights.

Surely, in the unprecedented realities caused by Covid-19, the need for unity is needed more than ever. In this climate the Olympic Games can leverage the meaning of its values and offer the humanity a symbolic platform of peace and solidarity. It is interesting what the IOC's senior official Dick Pound has said in relation to this,

For the Olympic Movement, given the circumstances of an existential threat to humanity itself, staging successful Games in Japan in the face of these many challenges would provide a splendid example for the youth of the world to be associated with the demonstration of aspirational purposefulness and determination. Many of the qualities required for Japanese success in this venture are common to Olympic athletes: resilience, flexibility, creativity, resourcefulness, courage, confidence, commitment, perseverance and indomitability.

Over the next years, we will have a chance to see how the COVID-19 virus pandemic, which did not cause any of the challenges faced by the Olympic Movement, may nevertheless encourage the Olympic Movement, over and above its responses to the virus as part of its general role in society, to continue improving how it puts sport at the service of the world community.

Therefore, the pandemic may present an opportunity to rethink the meaning of the Olympic values.

References

- Chatziefstathiou, D. and Henry, I.P. (2009). Technologies of Power, Governmentality and Olympic Discourses: A Foucauldian Analysis for Understanding the Discursive Constructions of the Olympic Ideology. *Esporte y sociedad*. vol 4, no. 12 (electronic journal - <<http://www.esportesociedade.com/>>)
- Chatziefstathiou, D. (2011) Changes and Continuities of the Ideology of Olympism in the Modern Olympic Movement, *Sport in Society*, 14(3), pp. 332-344 [ISSN: 1743-0437] [ISSN: 1743-0437]
- Chatziefstathiou, D., and Henry, I. P. (2012a). Discourses of Olympism: From the Sorbonne 1894 to London 2012: Palgrave Macmillan. Chatziefstathiou, D. (2011) Changes and Continuities of the Ideology of Olympism in the Modern Olympic Movement, *Sport in Society*, 14(3), pp. 332-344 [ISSN: 1743-0437] [ISSN: 1743-0437]
- Chatziefstathiou, D. and Henry, I.P. (2012b) "Managing the Olympic Experience: Challenges and Responses – Editorial comment", *European Sport Management Quarterly*, Special Olympic Issue, pp. 1-3 [ISSN 1618-4742]
- Coubertin, P. (1928, 2000). Educational Use of Athletic Activity. In ed. N Muller, Pierre de Coubertin 1863-1937 - Olympism: Selected Writings, 184-194. Lausanne: International Olympic Committee.
- Coubertin, P. (1935, 2000). The Philosophic Foundation of Modern Olympism. In The Philosophic Foundation of Modern Olympism, ed. N Muller, Pierre de Coubertin 1863-1937 - Olympism: Selected Writings, 580-583. Lausanne: International Olympic Committee.
- Hoberman, J. (1986). The Olympic Crisis. Sport, Politics and the Moral Order. New Rochelle, NY: Caratzas Publishing Co, Inc.
- Riordan, J. and Krüger, A. (1999). The International Politics of Sport in the Twentieth Century. In The International Politics of Sport in the Twentieth Century. London: Spon.
- Roche, M. (2000). Mega-events and Modernity: Olympics, Expos and the Growth of Global Culture. London: Routledge.

The Various Social Interpretations of "Respect"

Prof. Dr Hai REN

Introduction

"Respect" is one of the core values of the Olympic Movement and also a fundamental social value embodied in all aspects of society, from ideology, culture, education, regulations to code of social behaviors. It is unthinkable for a society without Respect. It would mean not trust among people, no proper social manners of their behaviors, no cooperation among them, no order in the society. It would be terrible situation dominated by the jungle laws. No society would be possibly survival even a day without Respect. In a sense, human civilization started from Respect. In our daily life, we hardly notice that existence of respect because it has been deeply integrated into all our social settings and we so used to treat various kind of persons and things in each social setting consciously or unconsciously in accordance with certain respect granted.

Today, as the globalization has constantly broken down the various social barriers, the contexts in which we are defining and practicing Respect have also changed. The people all around the world have been unprecedentedly interdepend one another and the situation being properly referred as "Global Village". Never before has human society been in such an urgent need for mutual respect so to effectively cooperate in order to cope with the formidable global problems, such as terrorist threats, spread of plague, global warming, environmental degradation, financial crisis, cross boarder crimes, military conflicts and many other risks.

Although RESPECT is a basic value, universally recognized, and has existed across times, its specific content appears quite different depending on the contexts influenced by various social factors. What is respect? Why someone deserve more respect, others not? How to show our respect in our behaviors? There are various answers to those questions and some of them have engendered considerable controversy, even conflict. The confusion in interpretations of Respect not only leads to the confusion of social behaviors, but also indicates the lack of value consensus with this important concept, which will inevitably result in social disorder.

Therefore, it is our responsibility to diagnose the current problems related to interpretations of Respect and explore possible ways to solve the problems in order to build "a better and peaceful world¹" and to protect our rapidly degenerated planet.

¹ IOC, 2020, Olympic Charter.

I. Respect's various interpretations and its dilemma

1. What is Respect

Respect is "a feeling of admiration for sb/sth because of their good qualities or achievements." It also a proper manner that [sb](#) behaves, "Polite behaviour towards or reasonable treatment of sb/sth."²

Obviously, respect is more than tolerance and it is a kind of positive emotion, which is based on the evaluation of the ability, quality and achievement of people or things, so it is a value judgment supported by rationality involves people's cognition and evaluation of value. Respect is also a verb, means behavioral acts to show a person's admiration, more than just polite way to treat others. Therefore, respect involves three basic issues: what to respect (value cognition), why to respect (value judgment) and how to respect (behaviors to show the confirmed value) and the three basic issues may result various interpretations given the fact that be observed interacted, strengthen and restrict one another.

In addition, cognition, judgment and behavior are not only related to certain social contexts, but also related to various perspectives of observation. This leads to different understandings of respect and each of them seems to have its own reasons. Therefore, the overall picture of respect today is not clear, even conflicting and contradictory.

2. Difficulties in interpretation of respect in contemporary era

Although people have various understandings of respect, they basically focus on three basic objects, namely, the development of human beings, the relationship between human beings and society, and the relationship between human beings and nature. What kind of person is worthy of self-esteem? What kind of social relationship with others is beneficial and respectable? What kind of relationship with the environment is reasonable and should be respected?

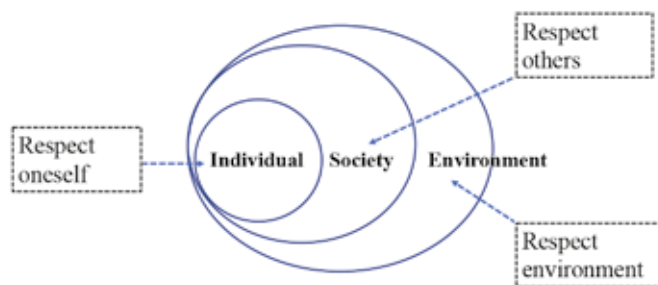


Figure 1 Structure of Respect

Human beings have pondered over the three questions ever since they entered civilization. The mankind history has been, in some sense, a history of trying to answer them. But it is still not definite answer yet. The process of civilization is the process of continuously exploring these three problems. Society is changing. In different social contexts, the interpretation of these three issues is different.

In ancient society, Respect depended on people's social class. For example, in ancient Greece, it was male free citizens respectful instead of women and slaves. In Ancient China, people was di-

² The Oxford Learner's Dictionary of Academic English.

vided into four levels, from top to bottom, they were scholars, peasants, craftsman and merchants. Social status determined whether and how much respect people could obtain. Merchants at the bottom were not respectable at all.

Respect may also be in sharp contrast in different cultures. For example, the Western culture tends to emphasize on individual value, so it respects social elites with outstanding ability, while the Eastern culture usually praise collective values and advocates self-sacrifice, so it respects people who are willing to sacrifice themselves for the collective, such as family and kinship group, etc.

Respect can be varied based on different approaching positions. For example, feminists emphasize to respect for gender equality based on women's status; nationalists emphasize respect for national interests based on national differences; cosmopolitans emphasize universality of respect based on people living on the same planet; Greenpeace people emphasizes ecological respect based on environmental protection.

Respect can be different resulted from different professional perspectives. For instance, sociologists hold social values more respectable and their judgment based on whether it is beneficial to social communities; economists tend to argue that respect should give those who produce goods and create economic values.

Different understanding of respect may also lead to contradictory behaviors. For example, during the COVID-19 epidemic period, some people advocated wearing face mask to respect life, while others fiercely opposed doing so in order to respect personal freedom.

Today, we have all acknowledged the importance of respect and agreed the rightness of respect to oneself, respect for others and respect for the environment. But at the same time, quite ironically, we are too often disrespecting those should be respected just for the very reason of Respect, since there are various versions of Respect in terms of their contents. Respect in some people's eye may turn to be disrespect in other's eye. Facing diversified versions of Respect, people often puzzled over which "respect" is worthy of respect?

The confusion of Respect is essentially the confusion of social values and the dilemma of Respect is a social moral dilemma, which could result in serious consequences such as social disorder. When Respect loses the solid consensus value basis it would easily degenerate, at its best, merely to tolerance. People may still treat each other politely but that surficial courtesy would be no more than a cover to hide their mutual distrust. Respect's dilemma would be even worse for young people and let them no sure who deserve their admiration and worthy of being their role model to follow.

Today, respect based on mutual trust is more important than ever. In a more connected and multi-cultural world, how to make various "respects" coordinate with each other, to respect the universality of global values and at the same time to respect the diversity of different cultures, as Confucius suggested "the gentlemen are harmonious but different"³.

It is a big challenge which requires a new interpretation of Respect. The concept should be openness rather than closure, inclusion rather than exclusion, so let people around the world to respect one another with appreciating their values so to build a peaceful and beautiful world.

This interpretation of respect has been advocated by the Olympic movement, which can be called "Olympic way to approach Respect".

II. Olympic interpretation of respect and its actualization

The existing interpretations of respect somehow are all based on certain fixed contexts or angles to explain the meanings of respect and trying to teach people what, why and how to respect. This way initiated externally from parents, teachers or religious dogma or textbooks, which may refer

3 The Confucian Analects 13.23.

as the "Outside-in Pattern". In this pattern, Respect is externally instilled based on pre-designed format. It may be applicable in static social settings where the tradition dominated various social relations, but hardly dealing with dynamic social changes in today's globalization and modernization. Changed world demands new interpretation of respect which is applicable in dynamic social contexts and on various occasions. Respect is no longer a rigid dogma but has to be internalized so to guide people's social behaviors from the inside. It is certainly a hard task but is exactly what the Olympism is trying to do.

1. Respect and Olympic value system

Pierre de Coubertin, the pioneer of the Olympic Movement, was optimistic to a universal respect as he stated: "To ask the people of the world to respect each other is not utopian, but in order to respect each other they must first know each other."⁴

The Olympism advocates "respect for universal fundamental ethical principles"⁵, but it does not specify what are the "universal basic ethical principles". Rather than giving a clear definition of those principles, the Olympic Movement puts forward three core values supporting these universal fundamental ethical principles: Excellence, Respect and Friendship⁶, as the figure 2 shows.



Figure 2 Respect in Olympic Value System

It should say that the format has certain logic in it. Excellence means to respect oneself and take responsibility for self-improvement so to have self-esteem, which is the starting point for all kinds of Respect. Since respect does not stand alone, and it is always associated with others and its values identified and evaluated in various relationships, either with someone or with something. Even self-esteem is meaningful only in social interactions. So respect is closely related to Friendship which focuses on positive attitude towards social relations with others and environment.

What the Olympic Movement connect Respect with Excellence means to integrate the respect into a person's development in order to stimulate one's self-respect and to cultivate self-esteem for personal sound development. What the Olympic Movement connect Respect with Friendship means to associate respect with society and environment, so to friendly treat other people without any discrimination and to regard the environment as our close ecological pattern instead of a subject to conquer. As long as people properly understand the three core concepts and they would treat themselves, their relations with others and with environment in proper manners so an ideal status of Respect would naturally appear, human dignity would surely preserve, and "universal fundamental ethical principles" would be respected.

However, as discussed above, just like Respect has many explanations, the same is true to Excel-

⁴ The Philosophic Foundation of Modern Olympism, The IOC (2000), Pierre de Coubertin Olympism -selected Writings p.583.

⁵ IOC, 2020, Olympic Charter.

⁶ IOC, 2016, The Fundamentals of Olympic Values Education, A Sports-Based Programme 2nd Edition.

lence and Friendship, they are also depending on people's value cognition and value judgment, so they would have diversified interpretations as well.

Here the Olympism finds its own unique approach to the three core concepts. It does not follow the "Outside-in Pattern" to instill certain predesigned meaning to them and let the learners, mainly the young people, to learn from parents, tutors or books just as they usually do in other approaches. The Olympic way is to put the young people in a particularly designed framework, then let them to explore what mean by these three important concepts and to interpretate their meanings by themselves. This way may refer as the "Inside-out Pattern" to approach respect. It emphasizes on embodied experiences through which young people would directly get emotional feeling and embodied knowledge about Respect during interactions with others, practicing its value, exploring its meaning and gradually understand and internalize the value of respect and oriented their behaviors consciously or unconsciously with the internalized values in dealing with themselves, with others and with nature. This extraordinary pattern is genius Pierre de Coubertin initiated and the Olympic Movement has been trying constantly to do.

2. Olympic way to approach respect and its actualization

Based on the "Inside-out Pattern" approach to Respect, the approach of the Olympic Movement to interpretate Respect is through Olympic sports participation as the Olympic Charter indicates: "to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity". The figure 3 show how it possibly achieves the goal.



Figure 3 Rule governed, safe and fair sports

Olympic sports are physical contest between individuals or groups and governed by rules to secure the safety of players and the fairness of competitions. Competitive, physical, safe, fair, fun, all these factors make Olympic sports a unique educational tool. When they are used for cultivating the three core Olympic values, the Respect stands out for its multi-functions and provides the young participants with extraordinary opportunities to explore respect in various dimensions and benefit themselves enormously as the follows.

1) Self-respect leading to pursuing personal excellence

The physical confrontation in sports could easily let the participants feel their own bodies, their strength, ability and will. The tense embodied experiences resulted from contests tend to arouse

players' self-awareness and self-esteem, which would further stress the desire of self-improvement, just as Coubertin indicated the Olympic Games will bring Athletism to a high state of perfection, and that they will infuse new elements of ambition in the lives of the rising generation: a love for concord and respect for life!⁷

Education, by its essence, is to wake and develop young people's potentials while one's potentials can only be stimulated and realized when he/she being challenged. Physical contests are a process constantly providing wide-ranging challenges to players' abilities in terms of their physical, mental and social aspects. Physical contests would like to push the players continually check and recheck themselves, discovering their potentials previously being not aware, improving themselves and becoming more confident with themselves.

Teenagers are in the sensitive period of potential development in their life. If their potential is not activated at this time, they will sleep all their lives without knowing it. The Olympic motto, CITIUS, ALTIUS, FORTIUS (Faster, Higher, Stronger) is to summon to liberate young people's potential and to wake their sense of responsibility for themselves and the pursuit of happiness in life.

Olympic sports also provided them with healthy and colorful emotional experiences to make the self-esteem with real good feeling. Physical contests are full of all sorts of emotional status, such as the joy of winning, the sorrow of losing, the anxiety of uncertainty, the delight of right move, the regret of carelessness. With ups and downs in all kinds of emotional dynamics, the Olympic sports not only appear extremely attractive to youngsters but also set up necessary emotional ethical base for them support to Respect through the charming experiences in playing. Moreover, sports cultivate the young people's basic mental qualities, such as courage, tenacity, self-control and teaching them important lessons to face frustrations in their life as Coubertin said, "the dishonor lies not in being beaten, but in not fighting in the first place."⁸

In the light of self-improvement in 1908 Coubertin quoted the Bishop of Pennsylvania's famous words "In these Olympiads, the important thing is not winning, but taking part." He continued: "What counts in life is not the victory, but the struggle; the essential thing is not to conquer, but to fight well."⁹

2) Respect others leading harmony with society

Olympic sports are physical confrontation of two opponents under the safe and impartial conditions secured by the rules. So competitions are real fair play without physical hurt and the contesters are serious rivals trying their best to beat the opponent and at the same time close partners relying on each other to make the contest possible. Both sides are fighting seriously to win and at the same time stimulating each other's potential in the conflict, improving each other's abilities. Although the outcome of games divided the players into winner and loser, but they are definitely not a zero-sum game because the game process is a win-win situation beneficial to both sides, which leads to mutual admiration, respect to opponent, and make friends with opponents. So the Olympic sports promote to respect others and to harmonize interpersonal relations.

Moreover, Olympic sports involve several basic social relations, such as works' division and coordination, competition and cooperation, discipline and freedom, individual and teamwork. Games playing process is also the process for players to interpret respect to others and learn proper behaviors to show their respect one another. All those interpretations and learnings are done in a joyful playing mode.

7 The Modern Olympic Games, The IOC (2000), Pierre de Coubertin Olympism -selected Writings p.311.

8 The Neo-Olympism. Appeal to the People of Athens, (November 16, 1894) Lecture Given to The Parnassus Literary Society at Athens, The IOC (2000), Pierre de Coubertin Olympism -selected Writings P.539.

9 The Trustees of the Olympic Idea. The IOC (2000), Pierre de Coubertin Olympism -selected Writings p.589.

Olympic sports are the most popular activities played over the world and heavily use body language for communication, which easily being understood cross culturally. They create a lot of contact opportunities between different groups and convey the message of friendship.

3) *Respect environment leading harmony with nature*

Olympic sports, especially those participated by hundreds of millions of youngsters at grassroots level, are usually carried out outdoors. So the participants are constantly in touch with the natural environment, enjoying all valuable factors generously supplied by the nature, such as fresh air, clean water, sunshine, comfortable temperature, proper moisture and beautiful scenery etc. When sporting people tend to be very sensitive on the environment issues and easily to find any changes of environment. Sports certainly arouse their participants' environment awareness, cherishing environment's values and respect a friendly relationship with environment in order to achieve sustainable development in the harmonious status of human beings and nature.

Today, to keep Olympic sports in the right track, namely safe to participants' life and fair play in competition, is crucial for them being continually used for the youth over the world to explore and interpret Respect. It is also crucial to the Olympic Movement itself because the values related to Respect are the fundamental reason for the Olympic ideal being proposed by Coubertin and widely accepted cross culturally.

Final remarks

Respect is the core value for each member of a society to maintain his/her dignified life and for a society to operate in its normal pattern. The concept of respect is influenced by many factors and consequently has different, even conflicting, interpretations. Today, the human beings more than ever need Respect to deal with themselves and with their surroundings in order to solve the common problems faced globally. To get rid of the confusion caused by the diverse and conflicted interpretations of Respect we need an open and inclusive interpretation of the concept. The existing interpretations of Respect are mainly externally instilled based on the "Outside-in Pattern" and inherently difficult for adapting to the changed contexts of globalization characterized with multi-cultural and cross-cultural developments.

To solve the dilemma, the Olympism advocates its own unique way to the Respect, which may refer as the "Inside-out Pattern" approach trying to interpretate Respect through Olympic sports participation. The value-based Olympic sports enable the youth to get embodied feeling and experience of Respect, thereby exploring the meaning of Respect by themselves in the sport context designed by the Olympism. The Olympic approach to Respect is, in embodiment form, to connect vivid personal experiences with Respect and to interpretate the concept. The interpretations of Respect obtained by each individual in this way may vary at surface, but their essences are the same and all adhere to the universal ethical principles advocated by the Olympism. When a consensus on Respect's essence being achieved, people would become more understandable and tolerable to a variety of explanations of respect. at the same time firmly stick to the principles inherently required by Respect. This Olympic way to approach Respect is particularly important for the youth in the stage of shaping their own personality. For this reason, to maintain the Olympic sports on the right track is extremely important because degenerated sports poisoned by cheating, doping, corruption and other negative elements will result in disrespect rather than Respect.

Pursuit of Victory versus Pursuit of Excellence¹

Prof. Dr John J. MacAloon

My title was assigned to me by the editors of this International Olympic Academy anniversary volume. I found this initially puzzling, as neither my Olympic scholarship nor my usual lectures at IOA sessions have ever been particularly focused on sports “victory versus excellence.” I am not a professional philosopher or ethicist of sport, and as an anthropologist and historian, I am constitutionally disinclined to traffic in decontextualized abstractions. (Indeed, I’ve made myself a little scandalous in Lausanne and other higher Olympic circles for my friendly skepticism about “Olympic values education,” to which curriculum my assigned topic would seem to belong.)

IOA Discursive Regimes

This is a memorial volume, and I am a historical anthropologist who always seeks to contextualize. So, my second thought was that my assignment, as phrased, seemed more indexical of an earlier period in IOA history than of most discourse at IOA sessions today, and that this was something worth pondering. I first participated as a lecturer and discussion leader at the IOA in the early 1980s, when its curriculum was still residually dominated by the Otto Szymiezek/Kleanthis Paleologos discursive regime of amateur sports “philosophy” and conservative *Hellenismos*.² Abstract semiotic figures like Victory and Excellence, quasi-divinized in a fashion evoking both Ancient Greece and what Roland Barthes has analyzed as the “modern mythic,”³ were perfectly at home in that IOA curriculum.

Nikolaos Nissiotis had only recently taken over the IOA presidency and begun his long work of bringing real university standards of scholarship and teaching into IOA culture. Nissiotis was a truly world-class intellectual, the last such person to serve as an IOC member or IOA leader. A philosopher, theologian, and psychologist who had studied with Karl Jaspers, Karl Barth, and Carl Jung, Nissiotis held the chair of Philosophy of Religion at the University of Athens and visiting professor-

1 I am grateful to IOA President Isodoros Kouvelos for inviting my participation in this volume. For more than four decades, Olympia and the IOA have been for me a key ethnographic field site and a multicultural forum in which to test my understandings of the Olympic Movement.

2 Michael Herzfeld, 1982, *Ours Once More: Folklore, Ideology, and the Making of Modern Greece*, Austin: University of Texas Press. That Professor Herzfeld has lectured at the IOA in conjunction with the collaboration in recent years between the IOA and Harvard’s Center for Hellenic Studies is indicative of a new IOA institutional culture that could scarcely have been imagined back in its early decades of existence.

3 Roland Barthes, 1957, *Mythologies*, Paris: Editions de Seuil.

ships at leading universities around the globe, until his tragic death in 1986.

Nissiotis's Olympic vocation, like his theology, was trinitarian, comprised of his Ecumenism/Olympism, his Hellenism, and his passion for basketball. A towering figure in the Ecumenical Movement, he served as associate general secretary of the World Council of Churches among other key transnational posts. To Nissiotis, what the Ecumenical Movement represented in the field of religion, the Olympic Movement represented in the internationalizing world of national cultures of sport: respect for, cultivation of, and dialogue among different cultural formations, never their reduction to some universalizing, abstract, and necessarily ethnocentric and imperialist formulae. Indeed, for Nissiotis, I believe, the Olympic and Ecumenical movements were pretty much the same thing, on the level that mattered most, and his own passion for and devotion to that joint movement was itself fully religious.⁴ It was also, intensely pragmatic in day-to-day Olympic intercultural affairs, which made him an unprecedented and distinctive IOA leader.

As man and thinker, he was well-known for his politeness, modesty, and moderation, his open spirit for dialogue and conciliation, his willingness to discuss matters and his talent for bringing together opposite sides, such as the national elements (Greek, Orthodox) with international elements (ecumenism, Olympism), without ever falling into the trap of polarization.⁵

This personal ethos displayed itself immediately in our first face-to-face meeting in 1982. Niko had invited me to the IOA on the basis of my recently published Coubertin biography and interpretation of the Olympic revival.⁶ When it suddenly dawned on him that I must also be the author of a 1977 letter to the IOA/HOC, vigorously complaining on behalf of the villagers of Ancient Olympia (whom I'd come to know in an ethnographic visit), far from being put off, he assured me that we were going to talk about all that as well.⁷ And we did.

While raising the general intellectual standard of the IOA, and welcoming social science scholarship into its curriculum for the first time, Nissiotis insisted on preserving multi-disciplinarity without any scholastic polarization. Thankfully, this ethos persists at the Academy today, whether in its sessions for young people or journalists or NOA officials, or in its Post-Graduate Seminar for early-career researchers (a highly successful innovation the IOC groundwork for which I laid with Nissiotis, my teacher, mentor, collaborator, and friend⁸).

4 This homology between Ecumenism and Olympism, the relationship between the Human "One" and the Multicultural "All," as Nissiotis phrased it, drove both his important analysis of Coubertin's *religio athletae* and his own Olympic vocation and practice, including his charismatic leadership of the IOA. See Nikolaos Nissiotis, 1987, "Pierre de Coubertin's Relevance from the Philosophical Point of View and the Problem of the *Religio Athletae*," in N. Müller, ed., *The Relevance of Pierre de Coubertin Today*, Niedernhausen: Schors-Verlag, pp.162-169.

5 Marina Nissiotis, 1994, "Biography of Professor N. Nissiotis," in M. Nissiotis and M. Grigoris, eds., *Nikolaos Nissiotis: Religion, Philosophy, and Sport in Dialogue*, Athens, p. 9.

6 John J. MacAloon, 2008 [1981], *This Great Symbol: Pierre de Coubertin and The Origins of the Modern Olympic Games*, Second edition, New York and London: Routledge.

7 My friend Dionyssis Gangas, IOA's Development Projects Consultant, recently found this same letter in the IOA files. It didn't leave him quite so ready for mutual understanding!

8 John MacAloon, in press, "Prehistory of the IOA Post-graduate Seminar," in K. Georgiadis, ed., *30 Years Olympic Studies for Postgraduate Students*, Athens: IOA. For a more detailed account of Nissiotis-MacAloon collaborative research on the political struggles among Greek authorities, the 1984 Los Angeles Olympic organizers, and the Samaranch IOC over the Olympic flame lighting ceremony and relay, one eventual result of which was IOC approval of this IOA seminar for graduate students, see J. MacAloon, 2013, "'This Flame, Our Eyes': Greek/American/IOC relations, 1984-2002, an Ethnographic Memoir," in J. MacAloon, ed., *Bearing Light: Flame Relays and the Struggle for the Olympic Movement*, London: Routledge, pp. 21-61.

So if my impression is correct that topics like “Pursuit of Victory versus Pursuit of Excellence” hold less space at the IOA today than they once did, one reason is that philosophical and ethical discourse, professional or avocational, has now been made to share the playing field with what history, anthropology, sociology, communications, economics, and political science have to say about the Olympic phenomenon. Indeed, commercialization, media globalization, and the managerial rationalization of sport in the final decades of the 20th century brought whole new academic and quasi-academic fields into existence, like sport marketing and sport management, each with its own professional apparatus of organizations, journals, and meetings. As career opportunities grew (or were promised to grow) in sport, so did student demand for credentialing in university sports studies and master’s degree programs, including M.A. programs specialized in Olympic studies⁹. IOA programming has had to accommodate these discourses and trajectories as well. In the 1970s and early 80s, there were no named and recognized “Olympic Studies Centers” affiliated with universities and museums. Today, intensified globalization of the Olympic Games, these sports industrial developments, professionalization of sport studies, and university competition for prestige and revenue have produced dozens of them around the world, with which the IOA has now to compete and collaborate through curricular congruence, in order to stay relevant and to protect its own cachet.

The Moral Excellence of Olympism

However, one principle has remained intact at the IOA throughout (and stands as the first principle of everything that follows in this essay). *Olympic sport means sport in the service of, that is, as a means toward the much larger ends of Olympism: the quest for universal human dignity and human rights, mutual respect, détente, and intercultural encounter, education, and understanding.* Where sport is the end in itself, limited to its own internal ethics (fair play, respect for the rules, etc.) and aiming chiefly at ever-more sports production, employment, and profit, where Olympism has been reduced to a mere ornament of the “Olympic brand,” *then it is never Olympic sport.* The IOA has been and remains distinguished by its absolute commitment to *Olympic sport*.¹⁰ The Academy has always understood the difference between, as I prefer to put it, the Olympic Movement and the Olympic Sports Industry, and the IOA continues to put its stress on multidisciplinary explorations of the former, even as it has been forced to accommodate in certain respects to the latter.

Philosophers of sport, like all of us in the other disciplines, must share the IOA curricular space. Sport philosophy now has its own professional organizations and journals, but no matter how general their concerns and rhetorical strategies might otherwise be, core IOA philosophy faculty like Jim Parry and Angela Schneider understand and represent perfectly well the distinctive questions raised by specifically Olympic sport, that is to say, sport in the service of Olympism and the Olympic Movement.¹¹

In the rest of this essay, I will consider “victory versus excellence” in this specific Olympic context, concluding with what seems to me the most critical, indeed life-threatening situation facing the Olympic Movement today. A few basic conceptual observations are first in order.

If “excellence” were merely performative excellence, then it could never be in tension with “vic-

9 The IOA’s long-serving dean runs one himself these days.

10 The parallel scientization of the old physical education into the new kinesiology has not been particularly impactful on IOA curriculum and discourse. Of course, new scientific discoveries and training regimes are acknowledged and discussed in IOA sessions, but the fact is that biological and biophysical developments condition all sport and are not specific to or indexical of Olympic sport, as just defined. Doping, as will be discussed below, forms the only major exception.

11 Jim Parry, 2020, “The Concept of Sport in Olympism,” *Diagoras*, 4, pp. 131-148.

tory" (first-placing, prize-winning, record-setting, etc.). We would have not a *topos* but a tautology: excellent performance/performance excellence. Of what sort must this contrasting and contending excellence therefore be? Coubertin and his colleagues in the Olympic revival made the answer perfectly plain from the very beginning, but it was Jean Giraudoux who stated it most pithily in one of his 1920s sport *maximes*: "Alongside the actual winner, there is always the moral winner."¹² The suggestion is that the winner on the measure of moral excellence may not be, in fact often isn't, the competitor who finishes first. But it also follows directly that when the two do coincide, there one will find the most symbolic, charismatic, celebrated, even epic performances for audiences ranging across the spectrum from the local to the global.

To point out that the process of epic symbolic embodiment began and remains epitomized in the very first modern Olympics in Athens 1896, it is only necessarily to say the name Spiridon Loues. Not only did a Greek, against all expectations, win the first marathon race from Marathon to Athens as befitting the ancient legend (a formal race was actually suggested by the famous French philologist Michel Bréal), Loues was also a peasant, putting paid once and for all in Olympic affairs to a certain British notion of amateurism that automatically disqualified manual laborers. Coubertin and his chief IOC colleagues had already rejected this in principle; Loues put a practical Olympic end to it forever. The sight of Loues being carried around the stadium literally on the shoulders of princes, endlessly reproduced in newspaper illustrations and literary accounts, enshrined the inversive potentials of sport in the universal democratic/aristocratic struggles and debates of the modern world. The national body was fully instantiated and iconized in the individual athlete's body; not only Loues but Greece had triumphed as the marginalized underdog over the dominant European favorites upon whom Greece had previously to depend for its own independence. In the aftermath, besotted audiences (including his immediate competitors and other foreign Olympians) piled further narratives of national identity, religion, sex/gender, ethnicity, politics, body psychology, and much else on to the figure of Loues. The transcendent Olympic champion had been born into the modern world, and after Coubertin himself, Spiridon Loues, I am thoroughly convinced, stands as the founder of the modern Olympic Games.¹³

Of course, most Olympic medalists come to inhabit more "lyrical" symbolic worlds than epic champions like Spiridon Loues. The narratives they are made to embody are "thinner," more national, local, or sport-specific in their range and power. Nevertheless, they are permanently inscribed in world history; indeed, just making an Olympic team and becoming an "Olympian" is to achieve a very rare thing, a globally recognized social status that is non-reversible. Except, of course, in the case of a failed doping test.

Paradoxically, doping is, I believe, an additional, perhaps even a main reason why tensions between victory and moral excellence seem less prominent in IOA discourse today. Doping is what immediately jumps into everyone's mind when the topic is raised, and after the past forty years of events, many Olympic Movement partisans are fatigued and frankly demoralized by it. Despite all the institutional investments and innovations (WADA) to fight against doping, it proceeds apace in

12 Jean Giraudoux, 1928, *Le Sport (Notes et Maximes)*, Paris: Hachette, 1928, p. 26. The French literary world had already taken moral notice of Coubertin's efforts in the 1890s, most notably from a negatively nationalist position, as represented in the persons of Maurice Barrès and Charles Maurras. By the 1920s, however, a compelling roster of Parisian literary lights including Giraudoux, Henri de Montherlant, Jean Prévost, Paul Claudel, Charles Péguy, and Paul Valéry had become positively enamored with sport and the new Olympic Games. *This Great Symbol*, pp. 111-112, 156-157, 220, 223, 320 n.12.

13 For details, including the role of the press, see *This Great Symbol*, pp. 225-241. Sadly, the Nazi surround and its attempted appropriation of deeper cultural histories that E.M. Butler famously characterized as *The Tyranny of Greece over Germany* (Boston: Beacon, 1958) have somewhat polluted the signal image of Loues leading the entire parade of nations in Berlin 1936. But Carl Diem was absolutely historically correct in arranging this performance, and the context does not in the slightest detract from Loues himself and what he achieved (victory and/as moral/social/historical excellence).

many sports, so thoroughly in certain disciplines that it's almost assumed from the outset that clean athletes have little chance of victory (or even of making a final). Furthermore, the shocking discoveries about fully state-sponsored and state-conducted doping by Russia surrounding the Sochi Games seemed to carry us right back to the 1970s and 80s, as if little or nothing, save the quality of the medicines, had really changed since then. For many, IOC President Thomas Bach's decision on subsequent Russian participation in Rio¹⁴ and the more recent watering down of Russian punishment by the Court of Arbitration for Sport have been further (and literally) demoralizing. If an entire social system of sport is engaged, from top to bottom, and either guilty, or complicitous, or powerless, it's understandably hard to summon much energy to debate individual moral conditions.

Individuality, Nationality, Humanity

It might be objected that we have passed too quickly from the "moral" to the "social" here, but for the social scientist there is no slippage whatsoever. Radical individualisms, whether rationalist or romantic, certainly persist and are given strong impetus by liberal ideologies of various kinds, not to mention by neo-liberal capitalism itself. But it can hardly be pretended that Marx, Weber, Durkheim, and Freud never wrote a word, not to speak of more contemporary social anthropology and social philosophy, and of systems of indigenous social thought in the many non-Western and post-colonial worlds. Whatever morality is to be found "within" the conscience and consciousness of an "autonomous" individual is always a socialized internalization of the representations, norms, and solidarities of the various groups to which that person belongs or aspires to belong.

This is hardly to deny that liberal individualism played a key role in the foundation and elaboration of Coubertin's Olympism. But it was always and necessarily arrayed alongside an equally valued pre-occupation with national identity and patriotic sentiment and action. Indeed, Coubertin explicitly rejected, even mocked universal cosmopolitanism, with its mission of eliminating altogether the national term (whether understood as the nation-state or the nation-people). His humanism was explicitly internationalist, insisting that, in the present world, national identities and solidarities must necessarily mediate between individuals and their common humanity, just as these latter identities can and must join together to contest and overcome the destructive potentials of nationalism, domesticating it into admirable patriotisms.¹⁵

All persons in our world, as it has presently come to exist, routinely face in their lives problematic relations among their individuality, their nationality, and their common humanity. There have been and remain many ideological formulations and interpretations of these tensions. Olympism is only one of them. But Olympism is more than an ideology. It is above all a system and a

14 Thomas Bach is a German bourgeois and by profession a corporate lawyer, trained in a European liberal legal philosophy and practice. In refusing to ban Russia outright from Rio and instead passing the buck to individual IFs to make their own determinations, Bach cited his horror of "collective punishments." As we shall see below, he has yet to apply his esteemed principles to his PRC's collaborators' collective punishment of Uyghur Muslims.

15 See *This Great Symbol* for the composition and consolidation of Coubertin's thinking. (Thanks to the heroic work of Norbert Müller, Otto Shantz, and their colleagues in publishing Coubertin's collected works, scholars can now more readily evaluate my interpretation for themselves.) Coubertin was an eager but not at all a systematic or particularly disciplined intellectual. But he was no oddball either. His thinking on the distinctions between "mere cosmopolitanism" and "true internationalism" and between "nationalism" and "patriotism" is closely paralleled in the work of the greatest social anthropologist of his time and immediate milieu. See Marcel Mauss, 1969 [1920], "La Nation et l'internationalisme," *Oeuvres*, Vol 1, Paris: Editions de Minuit. Subsequent scholarship on these matters is vast, but a good contemporary analysis, highly germane to the main conclusions of this essay, is offered by Pheng Cheah, 2006, *Inhuman Conditions: On Cosmopolitanism and Human Rights*, Cambridge: Harvard University Press. Cheah judiciously evaluates recent "neo-cosmopolitan" claims that globalization has today radically weakened the nation-state and nationalisms regime in a way that might lead one to judge the Olympic symbolic structure increasingly "outmoded." (Hence, the symbolic innovation of "The Refugee Team.")

cumulative heritage of charismatic cultural, multicultural, and transcultural performances, most notably of games (ludic physical contests) and rites, performances made charismatic by the Olympic symbolic system in which they are embedded. Across the early decades of the Olympic Movement, a core symbolic code emerged for these performances of the relations among Individuality (the athlete's body and personal name), Nationality (flags and anthems), and Humankind-ness (the Olympic symbols, notably the five rings and the Olympic flame). Even in the most everyday practices of the Olympic Movement today, these three symbolic sets are always present in dialogue and dialectic.¹⁶ (One small but contextually revealing instance: the nametags everyone is required to wear at the IOA always bear the person's name, her nationality, and the Olympic symbol. There are no exceptions.)

In the globally charismatic context of the Olympic Games themselves, from the lighting of the flame at Olympia through its extinction at the end of the Closing Ceremonies, and across the diverse performative genres of rite, game, festival, and spectacle which frame the dramas differently, even on a general level, much less in the particular historical lights of over two hundred "national cultures" and literally uncountable sub-national cultures, Individuality, Nationality, and Humanity are embodied, displayed, and brought into differential and processual relations with one another. *This processual symbolic logic across Olympic performances is deployed to articulate and to provide dramatic demonstrations of a single truth claim: that Individuality, Nationality, and Common Humanity need not be in contradiction with one another.*

This is what Olympism continues to assert at its most profound level, despite all the evidence, much of it monstrous, standing to the contrary across the 20th and now well into the 21st centuries. This performative truth claim is what has generated the unprecedented, unparalleled, and paradigmatically global significance of the Olympic Games. This is the human excellence that truly Olympic sport must always be in service of, otherwise it becomes just sport, merely the sport of the "Olympic" Sports Industry or, as its agents so enjoy putting it, of their "Olympic Brand."¹⁷ This is precisely the danger to the Olympic Movement now represented by Beijing 2022.

Beijing 2022: The Human Excellence of the Olympic Movement in Mortal Peril

That the Winter Olympic Games are scheduled for Beijing/Zhangjiakou in 2022 is largely an artifact of the crisis the IOC faced with the cancellation of bid after bid in Europe (and North America) under pressure of formal plebiscite, popular opposition, and retreat by political authorities. Widespread perceptions of unreasonable costs, wasteful legacies, neo-liberal elitist exploitation of pub-

16 In Olympic practice, the individual is always the gendered individual. Otherwise, such aspects of human identity and solidarity as ethnicity, race, class, political affiliation, and religion receive no formal symbolic marking and indeed are actively suppressed in formal Olympic representation, clearly to better serve the dramatization of the core categories of Olympic identity. Obviously, the authorities cannot prevent specific audiences from filling in for themselves the "missing" content from their own cultural repertoires, for example, race from bodily phenotype or ethnicity from the athlete's name. Mass media, of course, contribute to this process. And intentional protests in Olympic performances are always made on behalf of one or more of the symbolically suppressed identity elements. The severe symbolic economy of Olympic performance in fact *generates* the wealth of discursive attention and commentary, journalistic and popular, that distinguish the Olympics from other international cultural phenomena. It is what I have called a "hyperstructure."

17 This argument represents a certain culmination of my life's labor on the Olympic Games and the Olympic Movement. It has been the main subject of my recent IOA seminar presentations. For an accessible account of the core Olympic symbolic code, see MacAloon, 2019, "Hyperstructure, Hierarchy, and Humanitas in Olympic Ritual," *Anthropology Today* 35(3), pp. 7-10. My model of the Olympics as a complex performance system was originally offered in 1984, in a volume I edited titled *Rite, Drama, Festival Spectacle: Rehearsals toward a Theory of Cultural Performance* (Philadelphia: ISHI Press, pp. 241-280). An accessible reprinting is in V. Girginov, ed., 2010, *The Olympics: A Critical Reader*, London: Routledge, pp. 80-108.

lic resources, international cronyism, and doping had turned much of European civil society against the (Eurocentric) IOC. As a result, only two bidders were left for the 2022 Winter Games, Beijing and Almaty, Kazakhstan, and the IOC chose the former by the scant margin of four votes.¹⁸

Subsequent to the selection of Beijing, it became internationally known and widely documented that over one million Uyghur and other Turkic-speaking Muslims in China's Xinjiang province had been forcibly imprisoned in concentration camps for no other reason than their ethnicity and religion. Many thousands of children were unwillingly taken from their parents and placed in orphanages or CCP-supervised homes. Forced sterilizations and forced labor have been widely reported. The extensive and systematic destruction of Muslim mosques, heritage sites, and pilgrimage centers has been documented by satellite surveillance. Few thoughtful and informed observers judge this PRC-CCP program to be anything but an intentional ethnocide.

At this writing (March, 2021), an ever increasing number of international statesmen, national legislatures, human rights and related NGOs, U.N.-system experts, newspaper editorial boards, independent researchers, and a small but growing number of Olympic officials¹⁹ around the world have judged the PRC-CCP guilty of genocide under the criteria of the U.N.'s *Convention on the Prevention and Punishment of the Crime of Genocide*. That the U.N. has not yet itself officially acted as a body is widely attributed to the PRC's Security Council veto and its power and influence over U.N. special agencies. Chinese state and economic power have also been widely understood as the reason even majority-Muslim nations have been shockingly slow to react officially. The PRC-CCP has made it perfectly plain that it will react violently against anyone interfering in its "internal affairs," including sports bodies.²⁰

In this momentous situation, the IOC's present position, as articulated by President Bach and the Executive Board, is that "the IOC must remain neutral on all global political issues. Awarding the Olympic Games to a National Olympic Committee does not mean that the IOC agrees with the political structure, social circumstances, or human rights standards in its country."²¹

The IOC simultaneously claims that it "recognizes and upholds human rights enshrined in both the Fundamental Principles of the Olympic Charter and in our Code of Ethics." At the same time, it is asserted, the IOC has only the Olympic Games and matters of their direct conduct as its mandate. "The IOC has neither the mandate nor the capability to change the laws or the political system of a sovereign country. This must rightfully remain the legitimate role of governments and respective intergovernmental organizations." (Of course, morally standing up against an inhuman policy and changing someone else's laws are two different things.)

So the IOC's present official position on the PRC authorities hosting an Olympic Games while simultaneously conducting a genocide against their own citizens amounts to this: Be assured we always stand for human rights, but since no one anticipated Uyghur genocide when we awarded

18 Sadly, in my view. For a full analysis of the Olympic candidature crisis, the conditions leading to the selection of Beijing, and the immediate consequences for IOC relations with human rights organizations, see MacAloon, 2016, "Agenda 2020 and the Olympic Movement," *Journal of Sport in Society* 19(6), pp. 767-785. For the deeper institutional background to these events, see MacAloon, "Scandal and Governance: Inside and Outside the IOC 2000 Commission, *Sport in Society* 14(3), pp. 292-308.

19 In response to the PRC's "genocide against Uighurs and other ethnic minorities," Mitt Romney, OCOG chief of Salt Lake City Winter Games has just called for a boycott of Beijing 2022, not by the athletes but by everyone else. "The Right Way to Boycott the Beijing Olympics," *The New York Times*, March 15, 2021.

20 When a single NBA official tweeted against China's actions in suppressing democracy in Hong Kong, the PRC authorities shut down the entire NBA in China for months.

21 For documentation of the Uyghur situation (as of Autumn, 2020) and of the IOC's current response to it (as of March, 2021), including the quotations here, see MacAloon, 2021, "Infection is One Thing, Mortality Another: The Olympic Movement In Extremis," *Journal of Olympic Studies* 2(1), pp. 1-14. On-line at <https://olympicstudies.org/infection-is-one-thing-mortality-another-olympic-movement-in-extremis/>

Beijing the Olympics, and the IOC can't do anything about it now, and it wouldn't be our mandate anyway, we'll just get on with these Olympics. If China's policies are not directly entailed in the Games, we won't be discussing them. Anyone who objects to this posture, particularly through talk of boycotts, is being inappropriately and ineffectively "political."

As for "getting on with the Games," the case can be made that the IOC leadership and most of its members accept as a moral and not just an instrumental duty the provision of an Olympic Games for the athletes of the world. Based upon my personal acquaintance with many of them, I would agree with this assertion. Certainly, President Bach's public statements in recent months leave no doubt about his own position on the matter. Moreover, with regards to the 2022 Olympic venue, the IOC at this stage has no alternative; it is Beijing or cancellation. When over 160 NGOs and grassroots organizations called last year for the IOC to move these Games elsewhere, they either did not understand or chose to ignore the practical impossibility of such a transfer at this late date. Today, most of them have turned to calling for one or another sort of boycott, several along the lines recently suggested by Salt Lake 2002 OCOG chief Mitt Romney.²²

Sympathy for the IOC's practical conundrums and moral dilemmas by no means requires endorsement of its current policy of officially ignoring the Uyghur genocide, a policy that does not at all follow necessarily and automatically from the total situation at hand. For the IOC to assert that it always stands for human rights while it simultaneously and intentionally remains silent on a proximate genocide is worse than merely hypocritical. It is ridiculous, that is to say, worthy of ridicule.

To characterize genocide as a mere "political issue" and as a purely state policy of a sovereign nation in which the IOC does not intervene is likewise ludicrous and utterly unacceptable. The entire international order understands genocide as a matter transcending state politics and sovereignty, and the global human rights regime of institutions and practices is based on the recognition of genocide as a crime against humanity. Indeed, the IOC's current policy on the Uyghur genocide contradicts its own proud heritage. The closest parallel in Olympic history is in fact South Africa. Still today, the IOC is proud to claim leadership in boycotting South African sport because of apartheid, a "crime against humanity."²³ This designation allowed the IOC to boycott South Africa while maintaining its traditional claim of separating sport from politics. Apartheid as a crime against humanity transcended politics. So, how is genocide not a crime against humanity? How is ethnocide simply "politics," "political background"? How can the IOC (and IFs and NOCs) even think of pulling off this categorical move for Beijing 2022 without having to repudiate their own venerated anti-apartheid history?²⁴

Moreover, the claim that the concurrent Uyghur genocide has nothing directly to do with what the IOC Executive is calling "the context of the Games" is likewise extremely dubious and self-serving. Any claim of distance much less autonomy of the PRC NOC and Beijing OCOG from the CCP and the PRC central state is absurd, as the IOC perfectly well knows from its experience of Beijing 2008. President Xi's regime has made the situation even plainer today. The same President Xi who declares open the Games in 2021 is the President Xi who declares the Uyghur "re-education" policy a great success and who refuses in the slightest to back off from it regardless of any international outrage and pressure. By offering the Olympics to augment PRC-CCP state prestige while staying

22 See footnote 19, above. While the IOC and the Olympic system embody globalization from above, many of these signatories represent what Arjun Appadurai and others call "globalization from below." A. Appadurai, 2013, *The Future as Cultural Fact: Essays on the Global Condition*, London: Verso.

23 Kéba Mbaye, 1995, *The International Olympic Committee and South Africa: Analysis and Illustration of a Humanist Sports Policy*, Lausanne: International Olympic Committee.

24 Jean-Loup Chappelet has reminded me (personal communication, 2021) that in the case of the IOC's stance on South Africa and apartheid, the U.N. had already officially acted. This leads to a suspicion that the IOC could be waiting for U.N. (and perhaps also E.U.) "cover" before considering any change to its Uyghur policy.

silent on that state's use of that same prestige and power to maintain a genocide against its own people, the IOC makes itself directly complicitous.

Moreover, the expression "genocide Olympics" is already current in global discourse about Beijing 2022. If there is no fundamental change in the situation before the Games open, it will become much more common and will inevitably penetrate media coverage of the Games themselves. All those directly participating will be threatened with having their presence and achievements tarnished with the stain of complicity with genocide.²⁵ This could deeply affect the athletes whose interests the IOC insists its current policy is designed to protect. Even though they are in certain respects the structurally weakest agents in the system, in these days of Black Lives Matter and @MeToo athlete activism, it is highly likely that some athletes will feel compelled to protest themselves on behalf of the Uyghur people, especially if the IOC and NOCs and IFs insist on remaining silent. For example, the proud tradition of progressive and humanist activism among Scandinavian winter Olympians can be expected to make itself felt. It is not accidental that the IOC itself is scrambling right now to renegotiate and reinforce its "Rule 50." Will the IOC abandon the athletes and other on-site protesters, heroic embodiments of the real Olympic Movement, to face Chinese wrath alone? Or will the IOC itself rejoin the Olympic Movement in time, by publicly condemning genocide before the Beijing Games begin?

If not, the IOC will have reduced itself to being simply the Board of Directors of the Olympic Sports Industry. It will have chosen the mere victory of hosting an Olympic Games over the human excellence of the Olympic Movement.

Coda

In these perilous moments for the Olympic Movement, it is particularly regrettable that Covid-19 and a major renovation have left the IOA unavailable as a key venue where these dangers could be openly exposed, analyzed, and debated, and potential actions toward remediation be offered for consideration.

25 The Berlin Olympic Games were awarded to the Weimar Republic and in 1936 there were no known German death camps as yet, but such nuances are lost on a public that today knows these simply as "the Nazi Olympics," with its full complement of connotations. It appears there were no concentration camps in Xinjiang when the 2022 Olympics were awarded to Beijing, and there are no gas chambers there now, but once again popular memory will not be reticent to implicate.

Friendship as an Olympic Value: The Role of Friendship in Building a Better and More Peaceful World

Prof. Dr Sarah Teetzel

Today's Olympic values stem from the Ancient Greek educational values and ideals, as interpreted through Baron Pierre de Coubertin's vision, and progressively restructured for modern times. The International Olympic Committee (IOC) and many secondary sources refer to three values in particular -- excellence, respect, and friendship -- collectively as *the* Olympic values. These three values form the backbone of the Olympic Values Education Program (OVEP), and as the introductory pages of the OVEP toolkit manual for educators explains, "the Olympic Movement uses three core values to promote Olympism: Excellence, Respect and Friendship" (IOC, 2017, p. 8). Educational programs developed and implemented prior to each Olympic Games by National Olympic Academies, school boards, and educational consultants explicitly highlight the values of respect, excellence and friendship (Papaioannou, 2017; Wong 2012). These values, however, are "not the only values that help individuals reach their potential. Values such as determination, courage, perseverance and resilience are intertwined with these core beliefs and they can be found in abundance in the lore of the Olympics" (IOC, 2017, p. 8).

Attempts to define Olympism in recent decades reflect the IOC's decision to promote the values of respect, excellence and friendship. For example, a stated aim of the Youth Olympic Games is to "prepare a generation of young elite athletes to have an ethical approach to sport, with strong values (excellence, friendship and respect) and principles (universality, sustainability, no discrimination)" (IOC, 2007, p. 5). Reference to the concept of respect includes notions of fair play, justice and respect for one's self, the rules, traditions, and opponents (Teetzel, 2015). Excellence refers not only to physical accomplishments, but also to moral excellence in striving to do one's best and represent one's country honorably (Reid, 2020; Bertling & Wassong, 2016). Friendship, in turn, encapsulates notions of human rights, diplomacy, peace, and non-discrimination attached to the Olympic movement. Together, these three chosen values highlight the multiple links between modern sport values and the ancient educational ideals.

While respect, excellence and friendship feature prominently in Olympic education and serve to summarize succinctly the values inherent in the Olympic movement, the third member of this grouping of Olympic values, friendship, has received less attention than its counterparts in the research literature. This minimal treatment is partly because we might feel that friendship is self-explanatory.

Of course, we might think, we know what friendship involves. Its value seems clear simply from intuition and common knowledge. However, the obligations athletes and members of their entourage have toward each other, as friends, given they are rivals competing for the same scarce benefits, is less clear. Focusing on the Olympic value of friendship, this essay examines the concept of friendship from a philosophical perspective, connects theoretical ideas about friendship to sport, and argues that the requirements of friendship in sport contribute to building a better and more peaceful world.

The Philosophy of Friendship

Engaging in conceptual clarification draws our attention to how terms are used and aids in establishing shared definitions of ideas that we apply in order to facilitate the exchange of intercultural dialogues. By recognizing what words and practices mean in different contexts, we can gain clarity on how issues fit, or do not fit, within our own respective worldviews. Taking the time to complete this definitional step helps establish common ground. This process may appear harrowing and time consuming, but in doing so we can help ensure other people will understand what we are talking about and establish common ground as a starting point for collaboration moving forward.

The search for one specific, universal, and cross-cultural definition of any value is unrealistic. To explain how people develop different understandings of universal ideas, renowned philosopher Jim Parry's (2006) distinction between concepts (general statements) and conceptions (specific interpretations) in sport provides guidance. Accordingly, each person or group's conception of the concept of friendship may differ significantly from other people's views and understanding. For example, in discussing friendship in *Nichomachean Ethics* (particularly in book VIII), Aristotle differentiated three categories of friendship: friendships of pleasure, friendships of utility, and friendships of virtue (Helm, 2017). Stemming from an admiration of another person's excellence and character, friendships of virtue are particularly relevant to sport, but this form of friendship is not the only way of conceiving of the value of friendship. Aristotle's ruminations on friendship have inspired generations of scholars to explore the politics and philosophy of friendship (e.g. Healy, 2017; Pangle, 2003; Stern-Gillet, 2014). One could spend years sorting through the various interpretations of Aristotle's ideas surrounding friendship.

To many people, friendship matters morally. Much of the philosophical literature analyzing friendship focuses on the role of friendship within the constraints of moral theories (Kristjánsson, 2020a). Accordingly, a major criticism of many consequentialist and deontological theories is their requirement for us to treat each other impartially and not prioritize our friends and family. Philosopher Mary Healy (2017) explains, "friendship is a relationship of special regard, and associated with a particular partiality to our friends" (p. 161). Further, she clarifies, "the contemporary view of friendship often portrays it as a fairly loose relationship that lacks the formal structure and specific sets of rights and obligations associated with explicitly contractual relationships" (p. 163). A necessary condition among multiple conceptions of friendship is care for each other, commonly referred to as mutual care. However, what constitutes caring is open to debate. To some philosophers, demonstrating care requires appropriate empathy, solidarity, and intimacy. Bennett Helm (2017) posits that friendship involves "a distinctly personal relationship that is grounded in concern on the part of each friend for the welfare of the other, for the other's sake, and that involves some degree of intimacy" (p. 1). Friends celebrate each other's successes, take no joy in their failures, and establish a level of trust to be comfortable sharing the details of their lives. Yet many other conceptions of friendship provide competing accounts of what is required in being a friend.

Unlike the passionate desire associated with *eros*, love in the form of *philia* aligns line with common intuitions about friendship in sport. *Philia* refers to the friendly regard of family, friends, busi-

ness partners, and so on, and this word is often translated as brotherly or sisterly love involving relationships among equals. Despite the persistent connections between love and friendship, both in everyday usage and in the philosophical literature, a key distinction between the two concepts is that friendship demands similar attitudes from both friends. This distinction is particularly relevant with respect to sport. As Helm (2017) summarizes, one can experience unrequited love, but the idea of unrequited friendship is internally contradictory; reciprocal interest in maintaining a friendship is required. The goodwill associated with friendship must be reciprocated (Kristjánsson, 2020b). In sport, athletes must adopt a shared mutual quest for excellence in competing (Simon, 1985).

Philosophical discussion of friendship is robust and well-developed in the literature, both in terms of the obligations it demands (e.g. Friedman, 1993; Scanlon 1998) and its value (e.g. Annis 1987; Badhwar, 1987; White, 1999). Less well developed in the literature is the connection between the philosophy of friendship and sport. While many scholarly sources address the philosophy of sport, generally, friendship is rarely isolated as a point of emphasis, with authors instead choosing to focus on fair play, respect, and moral excellence (see Butcher and Schneider, 1998; Fraleigh, 1984; Simon, 2016). To connect theoretical ideas about friendship to sport, and demonstrate how friendship through sport contributes to building a better and more peaceful world, we must return to the origins and philosophical underpinnings of the Olympic Games.

Historical Approaches to the Olympic Values

Any examination of Olympic values leads back to Ancient Greece. In describing an ideal system of education in Book V of the *Republic*, Plato wrote of the four cardinal virtues proposed by Socrates: wisdom, courage, temperance, and justice. These virtues, Socrates argued, are teachable through sport in the gymnasium, where students participated in moral and intellectual education concurrent with sports and physical education (Olivova, 1984). Socrates' proposed ideal curriculum was vast and covered many subjects, from mathematics, arithmetic, geometry, physics, astronomy, the harmonics of music, dialectics, physical and military training, and "gymnastics," which consisted of running, wrestling, boxing, ballgames, as well as hygiene (Plato, 1945, pp. 235-263). According to Plato in Book III, "together physical training and the arts produce a harmonious development of the spirited and the philosophic elements in human character" (Harris, 1987, p. 93). Plato was a wrestler who may have competed at the Isthmian and the Pythian festivals, and possibly others (Young, 2005), and his advocacy for an education including sports helps cement the perceived connection between values in Ancient Greek education and in sport today.

Among the values associated with Ancient Greece are *eudaimonia*, *arête*, and *kalokagathia*. *Eudaimonia* translates close to happiness, but it is used to imply human flourishing that results from leading a virtuous life. *Arête* connects broadly to virtue, human excellence, and to fulfilling one's life purposes. In order to achieve *arête*, people must develop their minds, bodies, and souls in a balanced way. This harmonious balance was represented by the features in the term *kalos kagathos*, or *kalokagathia*, as well. The word itself is a combination of two Greek words – *kalos* (beautiful), and *agathos* (good, noble, and learned), neither of which has a direct English translation (Olivova, 1984, p. 3).

Ancient Greek philosophers recognized the role of sport not only in honouring the gods but also in developing a harmoniously balanced personality (Sansone, 1988). Several classical studies scholars argue that the athletes who competed at the Ancient Olympic festivals ascribed to the notion of *kalokagathia* (Reid, 2012); however, others conclude that the Ancient Olympics were not the idealized grounds for displayed *arête* and *kalokagathia*. Evidence of athletes cheating, bribing, and intentionally injuring their opponents when competing at Olympia contributes to dispelling the

myth that the Ancient Greek educational ideals were demonstrated through sport (Parry, 1988). The fact that values such as honour, peace, perseverance, and friendship through competition remain closely associated with the Ancient Olympic competitors stems from the efforts of Baron Pierre de Coubertin.

Coubertin's motivations in reviving the Ancient Games are well chronicled and analyzed. As Canadian Olympian and historian Bruce Kidd summarizes, "dressing his games in the image of antiquity proved to be a masterstroke of public relations" and "linking to antiquity gave universal character to the games" (Kidd, 1984, p. 71). Coubertin sought to use the Olympic Games to educate the world on peace, goodwill, and friendship by bringing the nations of the world together for friendly, peaceful competitions. He believed that international competition could development character in athletes, in addition to developing the body. Combining the ethos of Muscular Christianity with the "expression of Victorian liberal ideals" (Parry, 1988, p. 81), Coubertin's philosophy of Olympism encompassed a "broad educational movement that, through the activity of sport and culture, would enhance human development and generally make the world a better place" (Kidd, 1996, p. 83). Education played a large role in Coubertin's Olympism and involved "a grand attempt to fuse academic training with moral and physical education" (Lucas, 1988, p. 95). As part of his philosophy of Olympism, Coubertin wanted Olympic participants to embody *kalokagathia*. From his study of Greek philosophy and understanding of the importance of *kalokagathia* in Ancient Greek life, Coubertin sought to use sport participation to develop excellence. The influence of Ancient Greek thought on the philosophy of Olympism remains prevalent, even if the values we identify and celebrate today differ from the ones Coubertin believed were displayed in Ancient Olympia.

As Coubertin intended the philosophy of Olympism to be a universal ideal and "lifeworld orientation" (Naul, 2008), his goals included inspiring people toward a lifelong orientation to personal development and moral excellence (Müller, 2000). Like paradigms of excellence, ideals are standards of perfection that individuals ought to strive to achieve. The emphasis is on the pursuit, not the attainment, as ideals, by their very definition, are unattainable (Clarke, 1988). As a result, a person's failure to attain or live up to an ideal does not make that ideal wrong or futile to pursue (Morgan, 1994). Our values explain our actions in our pursuit of ideals (Malloy, 2003). Attempts to define or analyze the concept of Olympism are abundant in the Olympic studies literature, where Coubertin's own publications on the ancient virtues he sought to infuse into the modern Olympic movement have been described as eclectic and often contradictory (DaCosta, 2002). However, a common thread among the myriad conceptions is the emphasis on friendly and peaceful competition for the betterment of society.

Friendship and the Building of a Better and More Peaceful World

Athletes' mutual quest for excellence grounds the importance of friendship through sport. Friendship requires participation in shared activities and joint pursuits motivated by a desire to spend time with like-minded individuals (Helm, 2017). With every Olympic Games come heartwarming stories of friendships that emerged between teammates and competitors, and the personal growth that these friendships afford (Saumur, 2020). In competing together in sports events, competitors agree to share a test and engage in a contest. Kretchmar's (1975) distinction between tests and contests remains a relevant reminder of sports' relational requirement and the duties to each other than athletes create in agreeing to compete. Accordingly, competitors expect their fellow athletes to follow the rules and engage in the mutual quest for excellence (Simon, 1985). To do so seems to require a relationship of more than business associates, which moves into the realm of friendship.

The role of friendship in diplomacy has strong ties to sport, where shared sporting experiences can lay the groundwork for improved international relations, negotiations, and peacekeeping (Dichter & Johns, 2014). The so-called 'ping pong diplomacy' in the early 1970s that played out between the United States and China, connected to the friendship that blossomed between athletes Zhuang Zedong and Glenn Cowan, serves as a classic example. Many scholars have questioned the belief that international sport plays a role in promoting peace, friendship, and solidarity (Lesnykh, 2020). Yet friendship's connection to respect and excellence, through sport participation's requirement of respect for others, self-respect, and respect for the spirit of the game (Sheridan, 2003) dovetails with the understanding Nikos Filaretos maintained throughout his career. As he wrote, sport requires "respect and a sense of responsibility towards the opponent and respect of the rule[s]. Even more, it is an attitude and act of human dignity" (Filaretos, 2004, p. 66). This emphasis on human dignity echoes Coubertin's belief that "knowing others (their core beliefs, values, and forms of life) is the prerequisite to treating them with proper moral discernment and respect, to treating them as they ought to be treated" (Morgan, 1994, p. 12).

Actions contrary to the requirements of friendship, such as cheating and trash talking, fail to respect one's opponents and treats them as objects, rather than valued comrades in competition (Dixon, 2007). For friendships in sport to flourish, respect for the rules is needed. Simon (2004) argues, "cheaters make arbitrary exceptions of themselves to gain advantages and, in effect, treat others as mere means to their own well-being. Cheaters fail to respect their opponents as persons, as agents with purposes of their own, by violating the public system of rules that others may reasonably expect to govern the activity in question" (p. 55). Under these conditions, friendship is not possible. Many athletes' aversion to maintaining relationships with known 'cheats' highlights this idea.

Friendship in sport is more complex than one might think. In fact, it may be an even more layered and philosophically rich value than respect and excellence. Embedded in concepts of friendship is what citizens around the globe love about sport. To build a better and more peaceful world, the mutual respect and effort that athletes demonstrate while competing together – as friends – is truly aspirational and worthy of emulation.

References

- Aristotle, Ross, W. D., & Brown, L. (2009). *The Nichomachean ethics*. Oxford University Press.
- Annis, D. B. (1987). The meaning, value, and duties of friendship. *American Philosophical Quarterly*, 24, 349–356.
- Badhwar, N. K. (1987). Friends as ends in themselves. *Philosophy & Phenomenological Research*, 48, 1–23.
- Bertling, C., & Wassong, S. (2016). Striving for athletic excellence: A core value and challenge for the profile of the ancient and modern Olympic Games. *International Journal of the History of Sport*, 33(4), 434–448. Fe
- Butcher, R., & Schneider, A. J. (1998). Fair play as respect for the game. *Journal of the Philosophy of Sport*, 25(1), 1–22.
- Clarke, K. (1988). Olympism at the beginning and at the end of the twentieth century: Immutable values and principles and outdated factors. In *Proceedings of the International Olympic Academy*. Hellenic Olympic Committee.
- DaCosta, L. (2002). *Olympic studies: Current intellectual crossroads*. Editora Gama Filho.
- Dichter, H. L., & Johns, A. L. (2014). *Diplomatic games: Sport, statecraft, and international relations since 1945*. University Press of Kentucky.
- Dixon, N. (2007). Trash talking, respect for opponents and good competition. *Sport, Ethics and Philosophy*, 1(1), 96–106.

- Filaretos, N. (2004). Introduction on Olympism through the works of the International Olympic Academy. In *International Olympic Academy Proceedings of the Forty-fourth Session 23 May – 6 June 2004* (pp. 63-70). International Olympic Academy.
- Fraleigh, W. P. (1984). *Right actions in sport: Ethics for contestants*. Human Kinetics.
- Friedman, M. A. (1993). *What are friends for? Feminist perspectives on personal relationships and moral theory*. Cornell University Press.
- Harris, N. B. (1987). *Women and the ideal society*. The University of Massachusetts Press.
- Healy, M. (2017). After friendship. *Journal of Philosophy of Education*, 51(1), 161-176.
- Helm, B. (2017). Friendship., In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition). <https://plato.stanford.edu/archives/fall2017/entries/friendship/>
- IOC. (2007). *Youth Olympic Games*. Department of Communications. www.olympic.org
- IOC. (2017). *Olympic values education program: Delivering OVEP playbook: A practical guide to Olympic values education*. International Olympic Committee Olympic Foundation for Culture and Heritage.
- Kidd, B. (1984). The myth of the ancient games. In A. Tomlinson & G. Whannel (Eds.), *Five ring circus: Money, power and politics at the Olympic Games*. Plus Press Limited.
- Kidd, B. (1996). *The aspirations of Olympism: A framework for considering the athlete's experience in the Olympic movement at the close of the twentieth century*. Centre d'Estudis Olimipics.
- Kretchmar, R. S. (1975). From test to contest: An analysis of two kinds of counterpoint in sport. *Journal of the Philosophy of Sport*, 2, 23-30.
- Kristjánsson, K. (2020a). Aristotelian character friendship as a 'method' of moral education. *Studies in Philosophy and Education*, 39, 349–364.
- Kristjánsson, K. (2020b). Filtering friendship through phronesis: 'One thought too many'? *Philosophy*, 95, 113-137.
- Lesnykh, L. (2020). Sport at the world festival of youth and students: Between Olympic ideals and socialist internationalism. *Frontiers in Sports and Active Living*, 2, 1-15.
- Lucas, J. A. (1988). The genesis of the modern Olympic Games. In J. O. Segrave & D. Chu (Eds.), *The Olympic Games in transition*. Human Kinetics.
- Malloy, D. C. (2003). Understanding the nature of ethics, values, and purposes of business, health-Care, and law: Implications and applications for community sport. In *The sport we want: Essays on current issues in community sport in Canada*, 59-79. Canadian Centre for Ethics in Sport.
- Morgan, W. J. (1994). Coubertin's theory of Olympic internationalism: A critical reinterpretation. In R. K. Barney & K. V. Meier (Eds.), *Critical reflections on Olympic ideology* (pp. 10-25). International Centre for Olympic Studies.
- Müller, N. (2000). *Olympism: Selected writings*. IOC.
- Naul, R. (2008). *Olympic education*. Meyer & Meyer Verlag.
- Olivova, V. (1984). *Sports and games in the Ancient World*. Orbis.
- Pangle, L. S. (2003). *Aristotle and the philosophy of friendship*. Cambridge University Press.
- Papaioannou, A. G. (2017). Teaching a holistic, harmonious and internal motivational concept of excellence to promote Olympic ideals, health and well-being for all. *Journal of Teaching in Physical Education*, 36(3), 353-368.
- Parry, J. (2006). Sport and Olympism: Universals and multiculturalism. *Journal of the Philosophy of Sport*, 33(2), 188-204.
- Parry, J. (1988). Olympism at the beginning and end of the 20th century. In *Report of the International Olympic Academy 28th Session*. IOC and Hellenic Olympic Committee.
- Plato. (1945). *The Republic*. Translated and edited by F. M. Cornford. Oxford University Press,
- Reid, H. L. (2020). *Olympic philosophy: The ideas and ideals behind the ancient and modern Olympic Games*. Parnassos Press.
- Reid, H. L. (2012). *Athletics and philosophy in the ancient world: Contests of virtue*. Routledge.

- Sansone, D. (1988). *Greek athletics and the genesis of sport*. University of California Press.
- Saumur, G. (2020). Friendship and trust. *Arete newsletter*, December 2020. <https://ioapa.org/wp-content/uploads/2020/12/Arete2020-03.pdf>
- Scanlon, T.M. (1998). *What we owe to each other*. Harvard University Press.
- Sheridan, H. (2003). Conceptualizing 'fair play': A review of the literature. *European Physical Education Review*, 9(2), 163-184.
- Simon, R. L. (2016). *The ethics of sport: What everyone needs to know*. Oxford University Press.
- Simon, R. L. (2004). *Fair play: The ethics of sport*, 2nd edition. Westview Press.
- Simon, R. L. (1985). *Sport and social values*. Prentice-Hall.
- Stern-Gillet, S. (2014). *Ancient and medieval concepts of friendship*. State University of New York Press, 2014.
- Teetzel, S. J. (2015). Teaching Olympic values: The idea of respect. In *Proceedings of 12th joint international session for presidents or directors of National Olympic Academies and officials of National Olympic Committees*. (pp. 87-99). International Olympic Academy.
- White, R. J. (1999). Friendship: Ancient and modern. *International Philosophical Quarterly*, 39, 19-34.
- Wong, D. (2012). Expect the unexpected? An evaluation of the Singapore 2010 Youth Olympic Games. *Journal of Policy Research in Tourism, Leisure and Events*, 4(2), 138-154.
- Young, D. (2005). Mens sana in corpore sano? Body and mind in Ancient Greece. *The International Journal of the History of Sport*, 22(1), 22-41.

Chapter Three

Contemporary Challenges in the Olympic Movement

WADA: Protecting Clean Sport through Turbulent Times

Sir Craig Reedie

Introduction

The mission of the World Anti-Doping Agency (WADA) is to lead a collaborative worldwide movement for doping-free sport. Established in 1999 as an international independent agency composed and funded equally by the sport movement and governments of the world, its key activities include scientific research, education, development of anti-doping capacities, and monitoring of the World Anti-Doping Code (Code) – the document harmonizing anti-doping policies in all sports and all countries. Its vision of a world where all athletes can participate in a doping-free sporting environment is at the core of its mission as it seeks to protect clean sport with the key values of integrity, openness and excellence.

As a truly global organization, WADA has been headquartered in Montreal, Canada since 2002, and has regional offices in Lausanne, Montevideo, Cape Town and Tokyo. Today, WADA proudly employs more than 130 people from almost 50 nationalities and six continents.

A Single Set of Rules for All

In 1999, there was still no one single answer to tackling doping in sport. Every sport had different rules and countries had conflicting and competing laws so an athlete could, for example, be banned in one country but be able to compete in others because there was no universal recognition of national legal decisions.

The anti-doping movement as we know it today, including WADA, was the result of a crisis that engulfed sport back in 1998. It was, in fact, the result of two crises. First was the Festina controversy at the 1998 Tour de France, in which a large number of prohibited medical substances were found by police in a raid during the race, with several cyclists and their entourage being arrested and charged by French police.

The second was what became known as the 2002 Salt Lake City Olympic bid scandal, which involved allegations of bribery connected with the International Olympic Committee resulting in the suspension of several of its members.

The values of sport were under attack and it was doping, above all else, that was providing the most serious threat to the future of elite sports.

Accordingly, WADA was formed at the First World Conference on Doping in Sport in February 1999. WADA started operating later that year from Lausanne, Switzerland, as a unique 50-50 partnership between sports and public authorities. This 50-50 split was reflected in the Agency's financial structure and, at that time, in the composition of its Executive Committee and Foundation Board.

What followed quickly in its first few years was the delivery of the first edition of the Code. The Code is the core document that harmonizes anti-doping policies, rules and regulations within sport organizations and among public authorities around the world. Today, it works in conjunction with eight International Standards. Together, they detail the rules and procedures that aim to foster harmonization among Anti-Doping Organizations, such as International Federations, Major Event Organizers and National Anti-Doping Organizations in these key areas:

- Prohibited substances and methods;
- How an athlete may be granted a Therapeutic Use Exemption (TUE), which permits the presence of a prohibited substance or method for justified and accepted therapeutic reasons (such as insulin for diabetics);
- Testing and investigations;
- WADA-accredited laboratories;
- Education;
- Results management;
- Protection of privacy and personal information; and
- Code compliance by Anti-Doping Organizations.

In parallel, there is a UNESCO Convention Against Doping in Sport that provides public authorities with a legal framework via which they can contribute to specific areas of anti-doping that are outside the domain of the sports movement. The Convention was written in record time in 2005 and is now ratified by 191 countries, reflecting more than 99% of the world's population. Just four states worldwide have yet to complete their ratification of the UNESCO Convention.

It is important that the rules are not static but evolve depending upon sporting and societal changes, as well as available medical and scientific data, and the evolution of the fight against doping in sport. Since the early days, the Code has been revised three times. The most recent review has just been completed. After two years of extensive consultation with all stakeholders, including athletes, the revised Code came into effect on 1 January 2021.

Today, the regulatory framework developed by WADA with the global community of stakeholders to protect the clean athlete is stronger than ever before. There are four-year sanctions for first-time intentional doping cheats; more effective intelligent testing that encourages organizations to test the right athlete for the right substance at the right time; and rules that better recognize that rarely does an athlete dope alone, but more often doping is at least in part the result of the influence of their entourage (such as coaches, agents, doctors, even parents). Indeed, the 2021 Code applies to more people than before, including board members, officers, directors and employees involved in any aspect of doping control.

The 2021 List of Prohibited Substances and Methods has been redesigned to ensure it is more user-friendly, making life easier for athletes and others who need to check what is on the List. Substances of abuse are now clearly set out in the Prohibited List and, if taken out-of-competition and not to boost sport performance, a shorter three-month ban may apply. This can be further reduced to one month under certain circumstances where the athlete undergoes a drug awareness and rehabilitation program.

The 2021 Code ensures that the independence of hearing bodies is being improved and, on

appeal, the tribunal must now be institutionally independent. Redistribution of prize money to athletes is now emphasized within the Code in cases where funds are recovered from a sanctioned athlete. There is now more protection provided for whistleblowers who wish to report potential violations and there is an Athletes' Anti-Doping Rights Act, which is based on the Code and Standards and aims to ensure that athlete rights within anti-doping are clearly set out, accessible, and universally applicable.

WADA also requires the athletes to hold up their end of the bargain – to educate themselves fully on anti-doping rules. And, if athletes are aware of others committing an Anti-Doping Rule Violation, they are urged to provide information through the various whistleblower programs available to them, including the Agency's confidential 'Speak Up!' platform. They must avoid association with banned coaches or medics, and a limited number of top elite athletes must also inform Anti-Doping Organizations of their whereabouts so they can be tested out of competition. All these aspects are important if the global system is to continue to protect their interests.

Prevention Through Education

While the anti-doping system continues to evolve, it has never been stronger than it is today. This includes the complex, ever-changing and vitally important area of education. As previously mentioned, under the Code, the onus is on athletes to educate themselves. However, crucially, there is also a clear duty of care on everyone working in sport, particularly Anti-Doping Organizations, to ensure that athletes first and foremost, are educated and informed so they understand the rules to which they are subject, before they are ever tested.

All available research tells us that the majority of athletes, when looked at across all sports and all regions, participate clean and an even greater majority want to do so. The research also indicates that the gap between those two groups can be narrowed, in no small part, by effective education. Given we know that the vast majority of athletes are either clean or want to be clean, it is vital that they are supported to do this, especially to guard against inadvertent doping. The accidental doper is not the type of athlete any organization wants to catch and punish, particularly given the impact a positive test can have on an athlete's career as well as the resources and costs involved to prosecute the case. Of course, it can be a challenge to reach all those who need to be educated. What is needed is a multifaceted approach that seeks to engage athletes, coaches, parents and other key players in the moral and ethical arguments of fair play rules and the spirit of sport.

An informal poll conducted at the WADA Annual Symposium in March 2019, revealed that increasing research-led education was the top priority of anti-doping practitioners and, importantly, the most likely to make a difference for clean sport. This was very encouraging as traditionally, the anti-doping movement relied on detection and deterrence to enforce clean sport. However, more and more, it is becoming clear to WADA and the wider anti-doping community of the need to implement longer-term solutions to educate today's athletes and future generations on all things anti-doping. As outlined in the 2021 Code, this is a fundamental shift in focus towards offering athletes proactive preventative options, such as education, to help improve their ability to participate in clean sport. This underlines the importance of supporting the majority to do the right thing, rather than focusing all attention on trying to catch a minority who may be cheating. A balanced approach to anti-doping is crucial for the success of clean sport and the prevention of doping is everyone's responsibility. This is reflected in the prevention model articulated in the Code which promotes education as one of the key pillars in the clean sport system.

It is a hugely important achievement that WADA, together with its stakeholders, has managed to develop the International Standard for Education (ISE), which came into force on 1 January 2021.

This is the most significant advancement of education policy since the inception of the global anti-doping program in 2004.

With its coming into force, the ISE has elevated the status of education, ensuring this is now a mandatory requirement for Anti-Doping Organizations to deliver effective education programs. The ISE addresses a number of key items:

- It establishes core principles, such as that athletes should be educated prior to being tested and that athletes hoping to compete internationally should be educated prior to leaving home soil;
- It enhances and clarifies the definitions of education, information, prevention and values-based education;
- It defines the roles and responsibilities of stakeholders;
- It enables the enhanced cooperation between stakeholders; and
- It emphasizes the need to plan, evaluate and implement education programs effectively.

In the first instance, it also focuses on the need to deliver mandatory topics as outlined in the Code to athletes and their support personnel. This includes their right to be provided with up-to-date and accurate information across a range of topics, including athletes' rights, the Prohibited List, anti-doping rule violations, doping control procedures, Therapeutic Use Exemptions, whereabouts requirements and the values of sport.

This is a hugely important step towards the harmonization of education across the world and is another way in which WADA is helping to create a level playing field for athletes to compete clean. The Agency provides resources and solutions for its stakeholders to deliver as they are the ones who have the responsibility to deliver education programs as they are in direct contact with athletes and their support personnel.

To some, the spirit of sport is seen as an old-fashioned, Corinthian notion that harks back to an era before it was big business. However, as we see from the public reaction to doping and other scandals, it clearly remains one of the most essential ingredients to sporting success: the pursuit of excellence with honor and integrity, the ability to win with grace and to lose with dignity and generosity. Educating on this intrinsic sporting value at the earliest opportunity promotes life-long ethical behavior, for sport and in general life, too. It can also help athletes develop critical skills such as effective decision making, resilience and the confidence to seek help, taking ownership of their personal and sporting development, as well as embracing their anti-doping roles and responsibilities for the benefit of clean sport. The lofty concept of fair play and the modern reality of sports business are not mutually exclusive. In fact, sponsors and broadcasters seek partnerships with athletes, sports and events precisely in order to align with these values such as respect, integrity and good sportsmanship.

Governance Reform

WADA's role has grown and the fight against doping has significantly evolved since the Agency's governance model was formed in 1999. As with all well-run organizations, WADA has acted to ensure that its governance structure changes with the times. Accordingly, in November 2016, WADA's Board recommended the formation of a Governance Working Group to study WADA's governance model and recommend reforms.

The Group was comprised of a range of stakeholders including representatives of athletes, National Anti-Doping Organizations, the Sports Movement, governments, as well as independent gov-

ernance experts and an independent Chair. In November 2018, the Board successfully approved a series of wide-ranging reforms that were recommended by the Working Group, centering around the need to provide greater independence and more representation for athletes and National Anti-Doping Organizations.

The reforms are in line with WADA's commitment to following best governance principles, especially as it relates to transparency, athlete representation and accountability. Far from being the end of the process, these ground-breaking reforms were just the start as an ongoing review of WADA's governance model continues, ensuring the Agency evolves with best practice over time.

Russian Doping Crisis

The foundations of the anti-doping system remain steadfast. The World Anti-Doping Code, its associated International Standards, and the UNESCO International Convention constitute a solid legal framework that reaches out across all sports and all nations.

However, recent events – in particular the Russian doping scandal that first erupted in December 2014 and cast a long shadow over sport – highlighted some weaknesses of the system that have since been addressed. Details of the situation in Russia were highlighted first by a WADA Commission, which was led by Canadian lawyer and International Olympic Committee (IOC) Member, Richard Pound. In November 2015, the Pound Commission revealed widespread doping in Russian athletics. This resulted in:

- WADA declaring the Russian Anti-Doping Agency (RUSADA), which at the time was rife with corruption, to be non-compliant with the World Anti-Doping Code;
- The International Association of Athletics Federations (now World Athletics) suspending the Russian Athletics Federation; and
- WADA suspending the accredited anti-doping laboratory in Moscow.

Then, on the eve of the Rio Olympic and Paralympic Games in 2016, WADA's independent McLaren Investigation – led by another respected Canadian lawyer, Professor Richard McLaren – exposed institutionalized doping in Russia across a range of sports. This prompted calls for Russia to be banned from the Games.

These revelations forced a sea change in attitude around the globe as people began to understand the scale of the challenge via the resulting media firestorm. Confirmation of that level of cheating left the sports world in no doubt of the relevance of WADA's job and has re-awakened the public to the importance of sports integrity.

At all stages through this crisis, WADA did the right thing, at the right time, for the right reasons.

In September 2018, WADA's Executive Committee (ExCo) approved the recommendation of the independent Compliance Review Committee (CRC) to reinstate RUSADA's compliance, subject to the strict condition that the Russian authorities provide access to WADA to the stored samples and the authentic electronic data in the former Moscow Laboratory, which amounted to crucial evidence in cases that WADA wanted to bring against those who cheated as part of the Russian doping scheme.

The reinstatement proved to be a master stroke by the CRC and ExCo. It was a win-win for WADA. It meant that it would either gain access to the all-important data or RUSADA would once again be declared non-compliant but this time under the much stronger legal framework of the International Standard for Compliance by Code Signatories (ISCCS), which had come into force in April 2018. Under the ISCCS, RUSADA and the Russian authorities could be held to account in ways that were simply not legally possible previously with real consequences for their actions. In January 2019,

WADA gained access to the Moscow Laboratory and retrieved 24 terabytes of data. Unfortunately, following a painstaking authentication process, a proportion of the data were found to have been manipulated and a non-compliance procedure was opened against RUSADA.

This resulted in the CRC recommending – and, in December 2019, the ExCo unanimously agreeing – that RUSADA be declared non-compliant for four years with a range of strong consequences attached. Not surprisingly, RUSADA refused to accept the decision and so the case was brought to the Court of Arbitration for Sport (CAS). In December 2020, CAS upheld WADA's decision and declared RUSADA non-compliant again for a period of two years and imposed significant consequences.

The CAS ruling was a clear endorsement of WADA's assertion that data from the Moscow Laboratory were intentionally altered prior to and while they were being forensically copied by WADA Intelligence and Investigations (I&I) in January 2019 as part of its Operation LIMS, in contravention of critical criteria set by the ExCo in September 2018.

WADA was, however, very disappointed that the CAS Panel did not endorse all the recommended consequences for the four-year period it requested. WADA believed they were proportionate and reasonable. Ultimately, WADA was not the judge but the prosecutor and the decision of the Panel had to be followed. These were still the strongest set of consequences ever imposed on any country for doping-related offences and the award clearly endorsed the resolute, process-driven approach taken by WADA in dealing effectively with this case. Under the terms of the CAS award, Russia was not permitted to participate in, bid for or host any covered event, including two editions of the Olympic and Paralympic Games and many other major events, for the subsequent two years. The Russian flag would not fly nor its anthem play. CAS also made a strong ruling as regards costs, allowing WADA to recoup some of the considerable expense that went in to investigating and prosecuting this complex and long-running case.

The egregious manipulation by the Russian authorities of data retrieved by WADA I&I from the Moscow Laboratory was the latest in a long list of offences and it has led today to significant consequences for the authorities. Russian authorities were afforded every opportunity to get their house in order and re-join the global anti-doping community for the good of their athletes and the integrity of sport, but they chose instead to continue on their path of deception and denial.

The world of anti-doping has learned a lot from the Russia saga. Today, the global anti-doping program is much stronger than it was at the time of the Sochi Olympic and Paralympic Games in 2014. The CAS ruling was only made possible by the enhancements that have been put in place by WADA since the end of 2014 when the Russian doping program was first exposed. In particular, WADA's acquisition of investigative powers in 2015 under a revised version of the Code and the growth of the I&I Department have proven to be a game-changer, while the ISCCS stood up to this extremely rigorous test. This CAS decision in such a high-profile and complex case demonstrates that the legal framework underpinning anti-doping works and works well.

WADA's determination to act resolutely and lawfully in the face of the Russian doping crisis was the correct approach. The diligence of the investigators, the vision of the CRC and the ability to take action via the ISCCS have enabled WADA to make the right decisions at every stage.

Meanwhile, WADA has been ensuring that those athletes, who were identified as potentially violating the rules as part of the wide-ranging Operation LIMS investigation, are brought to justice. Following the CAS decision, WADA has continued to follow up with the International Federations to which its investigators provided evidence packages in April 2020 as part of Operation LIMS to ensure those cases are dealt with swiftly and appropriately. If they are not, WADA will continue to exercise its independent right of appeal to CAS, as appropriate.

Funding an Effective Global System

The Russian doping crisis put pressure on all concerned and it was clear athletes needed to know they were being protected. Quite rightly, they expected WADA to step up the fight more generally, to strengthen the rules and then make sure the rules were applied properly. That is exactly what WADA has been doing as it assists stakeholders in the implementation of the Code and International Standards – holding them to a high standard of compliance, calling them out publicly if they do not deliver.

This, without a doubt, has put pressure on WADA to do more. Equally so, it has put pressure on governments and the Sports Movement to resource WADA properly to be fit for the future and to deliver on all the enhanced services that are being demanded. Put simply, adequately funding WADA to fight for clean athletes is imperative.

In 2017, WADA Management developed a multi-year plan seeking increases to its annual USD 30 million budget, which would enable the Agency to implement recommendations put forth and decisions made by the Agency's Foundation Board.

WADA's Board stepped up to that challenge and agreed to annual increases of 8% for 2018-2022. This was a very important decision for the future of clean sport, giving WADA a welcome financial injection and a clear vote of confidence in the job it is doing.

In addition, many governments have recently made additional contributions in a scheme put in place by the IOC and announced by IOC President Thomas Bach at the World Conference on Doping in Sport that took place in Katowice, Poland, in November 2019. Under the scheme, the IOC matches all additional contributions by governments of the world supporting WADA's work in the crucial areas of scientific research and investigations. This visionary and generous plan will bring into WADA's coffers up to USD10 million over and above the regular annual budget.

Strategic Plan

With more finances in hand, WADA's priorities can be more ambitious. On 2 July 2020, WADA published a new Five-Year Strategic Plan, which lays the foundation for WADA's strategic activity for 2020-2024. The Plan was agreed by WADA's ExCo and Foundation Board.

WADA initiated development of this new Strategic Plan in May 2019 with a commitment to soliciting feedback from key stakeholders within the anti-doping ecosystem, including athletes, representatives of the Sports Movement and governments of the world, industry influencers, as well as NADOs and WADA-accredited laboratories. The feedback acknowledged how much WADA had achieved over its 20-year history, how the Agency's growth had helped spur on the global movement for doping-free sport, and it also identified a number of areas where WADA could improve or better concentrate its focus.

WADA defined the following strategic priorities, which address the key issues and challenges identified via internal and external consultation:

- **Lead:** Lead by example by taking bold steps to proactively tackle emerging issues with agility and innovative solutions across all facets of anti-doping.
- **Grow Impact:** Expand the reach and impact of anti-doping programs by enhancing capacity building and knowledge sharing between Anti-Doping Organizations and empowering local program delivery.
- **Be Athlete-Centered:** Engage and empower athletes to contribute to the development of anti-doping policies, build an easier anti-doping journey for athletes, and increase the con-

tribution that our programs deliver for athletes and their entourage so that they can build healthy and sustainable careers in sport.

- **Collaborate and Unite:** Engage and collaborate with everyone involved in anti-doping, in particular with the sports movement and public authorities, to increase support, unity and coherence in everyone's efforts.
- **Be Visible:** Raise awareness and shape a proactive narrative that will demonstrate the positive impact of doping-free sport and WADA's role.
- **Perform:** Provide greater value to stakeholders by reducing operational complexities and maximizing impact and cost-effectiveness.

Specifically, under these broad strategic priorities, WADA intends to:

- Strengthen further the Agency's compliance monitoring program;
- Increase the aforementioned research-led, athlete-centered anti-doping education, as it is clear that prevention through awareness and education is one of the most effective tools for fighting doping;
- Work with Anti-Doping Organizations around the world to enhance anti-doping capacity;
- Develop further science-based knowledge, particularly as it relates to prohibited substances and innovative or novel methods of detection;
- Strengthen the laboratory accreditation process (currently, there are 30 WADA-accredited laboratories around the world that analyze samples and report test results);
- Review carefully each and every anti-doping tribunal decision taken around the world to ensure it is in line with the Code and, where appropriate, appeal those decisions to CAS so that justice can be served;
- Strengthen the Agency's capability for investigations, in particular the 'Speak Up!' whistleblower program, which offers strong support for those who come forward and provide relevant information.

On this last point, one of the most valuable – and high-profile – pieces of work WADA carries out is Intelligence and Investigations. By way of example, in 2016, the I&I Department launched an investigation into the activities of the International Biathlon Union (IBU) after receiving information from well-placed whistleblowers. Realizing that some of the people involved in the IBU were potentially involved in criminal activity, the I&I Department shared information with officials from Austrian and Norwegian law enforcement, as well as INTERPOL. This intelligence triggered a police investigation that resulted in police raids on the IBU Secretary-General in Austria and the IBU President in Norway. With assistance from WADA I&I and through an External Review Commission, the IBU launched its own investigation and, in January 2021 published its conclusions. At the time of writing, the case was still being actively investigated by law enforcement agencies so there is not much more that can be said. However, this was another success for WADA I&I and its policy of collaboration with law enforcement and other stakeholders that are committed to doping-free sport. It was a good example of how WADA acts without fear to do what is right for clean sport.

It is fair to say generally that doping is a threat to all of society, not just for sport. Increasingly, organized crime gangs are the ones responsible for the trafficking of performance-enhancing drugs with the associated risks and ruthlessness that inevitably runs hand in hand with the criminal underworld.

In addition, these dangerous drugs can be found online and can be ordered almost as easily as a pizza or a magazine subscription. There are no checks and balances, no regulations to ensure

safe application, and limited international treaties to prevent it from happening or policing it when it does. WADA's work often results in the imposition of sanctions for Anti-Doping Organizations, International Federations and even entire national teams. When that happens, there can be negative reactions. Over the past years, there have been several efforts made to bully WADA and to dissuade it from continuing with its mission. WADA has been cyber-attacked by the same criminal gang that attacked the US Democratic Party and other high-profile organizations around the world – Fancy Bear, also known as APT28. The Agency has been hit with reams of negative media coverage, disinformation and fake news from several different parts of the world; as well as crude and aggressive diplomatic efforts to discredit WADA in an effort to gain control of it and the global anti-doping system.

As the global regulatory body, WADA is not here to make friends with those who deliberately break the rules under the Code. The Agency will continue to stand up to these threats, from wherever they come, in order to fulfil its mission to lead a collaborative worldwide movement for doping-free sport.

After 22 years in existence, it is clear that much great work has been done and, crucially, much more is left to do to secure athletes' confidence and trust in the system, which they so richly deserve. All stakeholders – athletes, sports, governments, laboratories, National and Regional Anti-Doping Organizations, scientists, medics, educators and others – must have the opportunity to input their expertise to ensure that the clean athlete prevails and that society, in particular the youth of today and tomorrow, are protected from the scourge of doping in sport. That will continue to focus the minds of everyone at WADA for the next 22 years and beyond.

New Challenges for Arab Women in World Sports

HRH Princess Reema bint Bandar Al Saud

The challenges confronting Arab women in sports are no different than the challenges facing European, American, African or other Asian women. When Arab women look overhead, it's the same glass ceiling; when we look forward, it's the same barriers and hurdles; and when we look under our feet -- we are on the same path. Some of us might be bit ahead or bit behind others on that path, as the pace of our progress might differ. But where we started and where we're going is the same for all women.

And when one woman pierces that ceiling, the crack spreads globally and all women benefit. All women are lifted and energized. The achievements and accomplishments of women are something that is shared. They open doors and provide opportunities for all women. They confirm that the possible can become the probable, not just for a few women, but for all women.

Arab Women have found themselves farther behind on this path, but we're advancing rapidly. Our progress in sports is linked to our social, economic and cultural progress. As women excel in the classroom, as we secure our seats in the boardrooms, as we hang our works in the galleries and establish our own studios, we are also taking our positions on the sporting fields and courts across the region.

25 years ago, at the groundbreaking Beijing World Conference on Women, a far-reaching and comprehensive blueprint for gender equality and women's and girls' human rights was adopted. It was an aspirational blueprint, not yet fully realized, as no country has yet truly achieved full equity. But a blueprint can help all nations progress and transform, and it can guide all nations to expand opportunities for young girls and women. Women's empowerment is indispensable to the just, healthy and successful development of our families, communities and nations.

The Beijing Declaration called for women's "full participation on the basis of equality in all spheres of society..." That means full gender equity in sports and physical activity. That means women's sports being treated, respected, valued, funded, and televised equally with men's sports. That means women athletes and women's physical activity must be considered as important as men's sports and men's access to physical activity.

We're not there yet in the Arab World. In fact, we're not there yet anywhere in the world. But we're improving and making progress. Most importantly, we now have a recognized, common goal at which to direct our advancement: full equity.

When I think of sports, I think of community, teamwork and inclusion. I think of people working together, coming together. And while this pandemic has momentarily taken so much from us, in-

cluding occasions to come together, it has also provided us an opportunity to see things in a new way, to appreciate things that we might have taken for granted, and to re-value them with new eyes. I think sports is one of those things. We didn't truly appreciate their importance until our access to them was limited and reduced.

Before I became Saudi Arabia's Ambassador to the United States and before I was a member of the International Olympic Committee, I was Deputy Director of Saudi Arabia's General Sports Authority and the first woman president of the nation's Mass Participation Federation. I got to see firsthand the disparity in access and resources between women's and men's sports.

My mandate was to develop sports and sports involvement, as well as to increase access to physical activity for Saudi Arabia's young girls and women across schools and communities. That mandate recognized that sport can have a life-changing power and influence on the lives of people. From the very first moment a child crosses a pitch, enters an arena, or steps on a court, they experience the immense positive impact, both physically and mentally, that individual and team sports can have. For example:

- Sport teaches skills essential to successful living – teamwork, cooperation, commitment, hard work, determination.
- Sport shows the importance of health, how to pursue our ambitions, how to set goals and realize our potential.
- Sport brings us together as teams, communities and nations.
- And sport gives us emotional strength, pride in our activities, and the self-satisfaction of accomplishment.

And those lessons must be for everyone – young men and young women- if we are to build strong communities, help every individual realize their full potential, and make sure that every young person experiences a healthy life. It means inspiring lives of opportunity and ambition, lives that contribute to the health of one's family and surrounding community, and lives of physical, emotional satisfaction and well-being. And we need to ensure there is equal opportunity, in all spheres, especially for women.

Women's aspirations are often limited when there are no role models. As someone once said, "You can't be what you can't see." That was true about sports for Arab Women. Arab women needed to see other women on the field and track, needed to see other women engaging in competition. The Kingdom of Saudi Arabia didn't have women athletes in the Olympics until the London Games in 2012. Like many Saudi women, I still remember our first Olympic competitors, Sarah Attar and Wodjan Seraj Abdulrahim. Attar ran in the 800 meters and Abdulrahim competed in judo. And while neither of these young women won a medal, they both won something far greater – the respect and admiration of their nation. They became role models and opened doors through which others could follow.

When young Arab women do not have role models or see other women doing what they want to do, then their goals and dreams seem less attainable. As Saudi Arabia's first female ambassador, I think about that. Already, I'm not my country's only female ambassador, and now young girls in the Kingdom can see their horizons have stretched a bit further. If they want to be a diplomat, they can, because now they've seen it.

The same goes for women athletes.

Resistance gives way to acceptance. What was once deemed inappropriate or improper becomes commonplace, anticipated, even expected. Saudi women athletes are now a source of pride for the Kingdom. There are now training facilities for women athletes, and Saudi Arabia recently established its first women's football league.

But even as the Kingdom and the Arab world move quickly to make up lost ground when it comes to women in sport, this has also been a global challenge. When it comes to the Olympics, gender equity has not always been as clear a priority as it should have been. As late as the 1960 Olympics, only twenty percent of the athletes were women. It wasn't until 1990 that the first woman was elected to the IOC Executive Board, and now, two years ago, only a third of the IOC Members were women – an improvement, but we still we must do better.

The International Olympic Academy (IOA) can have an important role in continuing the expansion and acceptance of gender equality within both the Olympic Community and the Arab World. The mission of the IOA is to spread and preserve the Olympic spirit, motivate people to respect Olympic ideals in all nations, and help build a better and more peaceful world. And there is no better way to encourage the Olympic commitment to respect others than by promoting gender equality in sports internationally and across the Arab World.

If opportunities for Arab women athletes are to continue to develop and progress, then our expectations must do the same.

In the IOC, we often discuss gender equity in terms of parity among athletes, team sports, disciplines, and medal events. The IOC Gender Equality Review Project Report developed a

clear set of recommendations and initiatives to “push gender equality globally” and to fulfill the IOC's obligation under the Olympic Charter “to encourage and support the promotion of women in sport at all levels and in all structures.” The Olympic Agenda 2020 has called for 50% women's participation in the Tokyo Games, but to have that, especially if we are to see the Arab World move much more strongly toward gender equality in sports, then we don't just need greater equity in sports funding and financing, we also need greater equity in our societal expectations. We need the Arab World to expect our young women and girls to participate in sport. We need to encourage it. We need to recognize and honor it.

This is not about winning an Olympic medal, this is about participating. This is about being willing to suit up and lace up the sneakers. This is about stepping on the school or neighborhood field or playground. The very act of participating is worth recognizing and that should become our expectation.

It's about priorities. It's about committing to change and progress. It's about leadership setting an expectation that diversity, inclusion and gender equality matter, and living up to that expectation. So, what must we do to address the challenges Arab Women confront when it comes to sport? What steps or actions must we take? The answer is less dramatic or structurally difficult than one might think. We just need to commit to an equity in opportunity – no special rules and nothing undeserved. Just simple fairness and providing the same prospects for women as men.

With a level-playing field and an assurance of fairness, we can accelerate change. We can equally fund women's and men's sports. We can equally portray men and women in sports. We can have greater parity in broadcasting and media coverage for men's and women's sports. And as a society, we can send the unequivocal message that we want young women and girls to become athletes, to become physically active, to join sporting teams and to compete in athletic events. If we can do these things, then women will do the rest.

Like the rest of the world, in the Arab world we value what we see and what we fund. If we want more young Arab women in sports, then we must make sure our national sports committees and commissions value diversity and balanced membership. Women must have greater, even equal, representation. If we want gender equality in Arab sports, then we must fully fund women's sports.

If we want young women and girls to participate in sports, want them to understand the personal and social value of sports, want them to recognize the influence sports can have in their devel-

opment and maturation, and want women to commit to sports and physical activities, then our communities and governments must commit to them.

- That means fully equal facilities, equipment, training, coaching and uniforms;
- That means fully equal prize money and athletic payments in competitive events;
- That means fully equal medical treatment, and equal health and safety studies and precautions;

And that also means that in order to make sports safe for men and women, there must be fully equal efforts and measures to safeguard all athletes from harassment and abuse and prevent all forms of discrimination. Every young boy, every young girl, every man and every woman should be able to participate in sports safely and unharmed, either physically or emotionally.

Sports, athletic engagement and physical activity can be life-changing for young Arab women and girls. When Arab women participate in sports, the impact is as great off the field as on.

- Sports have the power to build character, self-esteem and confidence.
- Sports have the capacity to help women become leaders, to help lift young girls out of isolation, and to help women integrate and engage better socially.

Sports are a tool for a healthy life, a life filled with opportunity, ambition and aspiration. Sports can help realize life's full potential and contribute to the health of one's family and surrounding community. But for that tool to have its greatest value, it cannot be segregated, it cannot be reserved, and it cannot be kept separate. It must be shared.

It must be fairly allotted and allocated to everyone. It must not have limitation either by gender, geography, or economic status. It must be broadly available and accessible.

Gender equality and inclusion in sports is a political and social imperative, because sports foster the values we cherish and honor most. They create ties between people and increase individual physical and emotional well-being.

The IOC has rightly recognized that gender equality, inclusion and diversity through sport can help us build a better and more peaceful world. The true value of greater inclusion and diverse access to sports is that by expanding access, especially to women, we use the power and capacity of sport to enable women to more fully realize their potential in life, and we send a message that opportunities for young girls and women matter, that the lives of young girls and women matter.

The glass ceiling for women in the Arab World is not just cracking, it is shattering. And that is good for all women. Arab women are at the forefront of social change. Our region is encouraging and reaffirming the importance of women as leaders in the workplace, as cultural and social change agents, entrepreneurs, innovators and athletes. We understand the importance of sports, their vital role in society, their place in the global community – and their change-making potential.

Arab women athletes face challenges, but they are now unified in purpose. There's a wider acceptance and understanding of the importance of women's sports, and that recognition might have been our single greatest hurdle. With that behind us, our next significant challenge might be maintaining that commitment to gender equity in sports.

Post-pandemic, it will be important for us to recommit ourselves to our efforts to promote equality and inclusion and building gender equality in sports. Sport has lost revenue and funding is under pressure. But we can't allow the pandemic to set back our commitment to women's participation in sports.

As important as it was to ensure women's access to sports and physical activity before this global health crisis, it might be even more important when it's over.

Gender Equality in Sports: Questions and Answers

Prof. Dr Susan Brownell

On this 60th anniversary of the founding of the International Olympic Academy, it is fitting that I have been asked to review the topic of gender equality in sports by looking at “questions and answers” because, owing to the Socratic method that is employed at the IOA, probably more questions about gender equality in sports have been asked and answered there than anywhere else in the world. By tracing the questions that have been asked and answered, as well as the new questions that have been raised, we can see how the IOA reflected the broader debates about gender equality in sport that were being asked at the time – and in so doing, perhaps it contributed to positive change.

The first and most basic question was whether women should engage in sport at all. This question had largely been answered in the affirmative when the IOA was founded in 1961. One year before the first IOA session, only thirteen percent of the athletes at the Rome Olympics were women (611 women, 4,727 men), and only six of the seventeen sports had events for women. The ratio was somewhat better at the 1960 Winter Olympics in Squaw Valley, where 28 percent of the 665 participants were women (144 women, 521 men), and women competed in three of the eight disciplines (with speed skating admitting women for the first time).

At first, the ratio of female to male participants at the IOA was even lower than in the Rome Olympic Games: at the 2nd Session in 1962, there were only four women among the 35 participants (eleven percent). Although the nine lecturers were all male, they were concerned about the small number of female participants, as the report on the session illustrates:

It is regretted that of these only three were ladies, for they proved to be invaluable and exemplary members, whose contribution was much appreciated. [This number conflicts with the four names marked with “Miss” and “Mrs.”] The Olympic Academy would like to stress that its objectives embrace equally both sexes and it is therefore desirous that in future the fair sex should be represented more adequately.¹

At the 3rd Session in 1963, women constituted 30 percent of the 66 participants. The ten lecturers who attended were all male. The percentage of female participants would hover around 30% for the next decades, until it began to rise in the late 1980s, finally reaching 50% in the new millennium. The

¹ Report on the 2nd Session of the International Olympic Academy, Ancient Olympia, 1962, 14.

percentage of female lecturers has remained a minority to the present, perhaps connected with the general shortage of women in leadership.

At the 4th Session in 1964, “Women in Sport and Athletics” was added to the lecture topics for the first time. The three lecturers and one discussant were the IOA’s first female lecturers (there were 17 male lecturers). Dr Eleanor Metheny, President of the Academy of Physical Education (USA), defended a radical position for the time, arguing that “biologically, the term female denotes an organism that is potentially able to mate with its male counterpart... In all other biological characteristics, the differences between the sexes appear to be relative rather than categorical.”²

Dr Henri Pouret, Member of the *Academie des Sports de France* and Laureate of the *Academie Francaise*, was there to lecture about Art and Sport, but since he was a practicing gynaecologist, he was invited to comment on the presentations by the three women. A disagreement emerged between Pouret and Liselott Diem, wife of Carl Diem, co-founder of the IOA (who had passed away in 1962). Pouret asserted that female athletes had more difficulty in childbirth than non-athletes because of their stronger muscles but Mrs. Diem disagreed, holding that childbirth was, in fact, easier for sportswomen. The record concludes, “The seminar opened vistas for future enquiry.”³

This snapshot is a colorful illustration of the biggest question about women’s sports in the 1960s: whether it would harm women’s ability to bear children, which was considered the most important purpose of the body and life of a woman – at least by male intellectuals and physicians. Both Pouret and Diem were regular lecturers at the IOA for decades to come, so we can imagine that they continued to debate the topic until the accumulation of scientific evidence settled the issue. As more women had the opportunity to participate in sport and then retired and started families, the fear that sports would harm women’s fertility gradually receded.

In the first two decades of its existence, the Young Participants Session only had seven total lectures specifically about women’s issues. This number is not impressive, but women’s issues were a frequent theme even when they were not the specific topic of the lecture. This was during the height of the Cold War, when the main concern about women switched from fertility to sex testing. Sport tapped into broader anxieties around sex and gender that accompanied war and militarization. Sportswomen in the USSR, East Germany, and other socialist nations began to defeat their Western rivals because women received equal treatment with the men in state-supported systems, while the postwar cult of domesticity in the West pushed women out of workplaces and back into homes. Western commentators denigrated Eastern Bloc athletes as “unfeminine” or as male imposters passing as females in order to dismiss the political challenge posed by socialism’s agenda to achieve gender equality in sport and work.⁴ Immediately after World War II, a paranoia about socialist transvestite cheaters emerged in the West and sex testing was initiated in the Olympic Games and in the sport of athletics. No such imposter was ever detected. The belief that such cheating was going on, and the anxiety about women maintaining their “femininity,” were expressed in presentations at the IOA. Monique Berlioux, Director of the IOC, who lectured regularly at the IOA from 1969 throughout the 1970s, provided annual updates on sex testing, as did Nikolaos Paparescos, President of the Hellenic Sports Medicine Association. The attitude toward sex testing was completely uncritical, with no comprehension of the prevalence of intersex conditions or the difficulty of scientifically proving that they provided an unfair athletic advantage. Lecturers also displayed callousness toward the harm done to intersex athletes when they were banned from sport and/or publicly exposed. The fundamental assumption that sex is binary in nature, that sports

2 Report on the 4th Session of the International Olympic Academy, Ancient Olympia, 1964, 6, 98.

3 Ibid., 7.

4 Niko Besnier, Susan Brownell, and Thomas F. Carter, *The Anthropology of Sport: Bodies, Borders, Biopolitics* (Oakland: University of California Press, 2018), 129-30.

should be divided by sex, and that intersexes should be excluded from sport, was not questioned.

In addition to sex testing, women's participation in the Olympic Games became an increasingly important issue and has remained so to the present day. In 1977, Mohamed Mzali, (Tunisia), the Third Vice President of the IOC and President of the IOC Commission for the IOA, asked,

How much longer can certain participants hang on to the old rules on the conditions made about women in the Olympic trials? How can one convince the young women of the world that it is normal and right that Summer Olympics, in spite of the marked progress made in this area in the last ten years, should consist of 44 female events against 137 male events?⁵

The answer to Mzali's second question was that the young women of the world were no longer content with their second-class status and increasingly demanded parity in sport. However, the answer to the first question was "44 years." It would be that long before nearly – but not quite – equal numbers of female and male athletes would compete in the Tokyo 2020 Olympic Games (delayed until 2021 because of the coronavirus pandemic).

The lack of women in sports leadership positions gained attention from Lord Killanin, IOC President. At the 1979 Session, while observing that women were well-represented at the IOA, he criticized the organization that he himself headed:

I think I have all the time referred to sports persons not sportsmen. Women are contributing more and more to sport and taking part in more and more events. But unfortunately they are still not represented on the International Olympic Committee although I expressed the hope that vacancies may occur where women will be elected. But again I do not believe that a woman should be elected just because she is a woman. Here today there are many ladies present but unfortunately with the National Olympic Committees and with the International Federations – we have one exception from Great Britain – women take very little part in the administration of sport and I believe that, with the greater responsibility, they should have greater representation and some equality but should not necessarily be selected because of their sex but because of their capability.⁶

In the following year, women's issues were highlighted in several lectures at the IOA's 20th Session. Liselott Diem, who was President of the International Association of Physical Education and Sport for Girls and Women from 1965 to 1981, praised the IOA's attention to women in sport over the previous two decades and concluded,

Women overcame the medical barriers, the wrong diagnosis of medical doctors which hampered women sports for decades. Women will overcome also the aesthetical barriers erected by sports, because there is no "feminine" javelin throwing or "male javelin throwing," no "female training methods" for start or relay delivery in opposition to a "male training method." Women are as capable to be trained as men.⁷

In sum, by 1980, the first major question had been answered: Sport is beneficial to the health and well-being of women, and women should therefore have the opportunity to participate in sport. Despite the Western fixation on "femininity," female athletes had increased to 21 percent of the total athletes in fourteen sports in the Moscow 1980 Olympic Games. In 1981 the first two female IOC members were co-opted.

However, a new question arose, as the dearth of women in leadership positions became ever more pressing. Sara Staff Jernigan, a university professor and former Chairman of the Women's

5 Report on the 17th Session of the International Olympic Academy, *Ancient Olympia*, 1977, 107.

6 Report on the 19th Session of the International Olympic Academy, *Ancient Olympia*, 1979, 47-48.

7 Report on the 20th Session of the International Olympic Academy, *Ancient Olympia*, 1980, 157-58.

Board of the United States Olympic Development Committee, observed, "the International Olympic Committee is a self-perpetuating body of men. Although if they so desired, they could replace a man with a woman, but this has not happened in its 86 years of existence. ... [T]his would truly be humanistic Olympism in action – that is, fair play and equal opportunity for all people of the world."⁸

Women's newly-emerging status demanded a new theoretical language. In 1982, the word "gender" was first uttered at an IOA Session.⁹ It was mentioned by anthropologist John MacAloon from the University of Chicago, who became a leading voice introducing into Olympic Studies the new theoretical paradigms that were emerging in the social sciences in the 1980s.

The 30th Session of the IOA in 1990 was dedicated to the special theme of "Women in the Olympic Movement" in the same year that the first woman was elected to the Executive Board of the IOC. Pushing the inquiry beyond the practical topics that had dominated for so many years, the Session focused on broad philosophical and educational topics: What is the nature of the man and the woman? What should be their education? What are the goals and the means of this education?¹⁰ These fundamental questions are still debated today. The number of female participants outnumbered the males, 100 to 75. Five of the sixteen lecturers were women.

Until the 1990s, there had been a simplistic assumption that simply increasing the number of women's sports and participants in the Olympic Games would automatically guarantee equality. In the 1990 Session, perhaps as a result of the large number of women present, the range of issues and boldness of thinking went far beyond previous sessions. Lecturers observed that the differences between the performances of women and men were diminishing in many sports, and asked whether women might catch up or even surpass the men (a much-discussed question at the time, but the later trajectory did not bear out the predictions). They described the ancient Greek view of women and sport; reviewed the evidence for Coubertin's sexism; criticized biased coverage of women by the media; and once again examined the perpetual problem of the gender imbalance in the Olympic program, IOC, and NOCs. Heidi Kunath, professor at the German Academy for Physical Culture and Sport in Leipzig (which had just become "German" instead of "East German" with the fall of the Berlin Wall), raised three far-reaching questions that still deserve deliberation: "Will women's emancipation be achieved only if they are allowed to take part in all traditional men's sports at the Olympic Games? Shall we women only be content, if – as some feminists require – women compete with men for victory? Is women's access to all professional sports a human dream?"¹¹

Throughout the 1990s, there was growing attention to the fact that NOCs in one world region – the Middle East – sent fewer female athletes to Olympic Games, hindering the quest for parity. The simplistic focus on the total number was replaced with an awareness that gender is intertwined with religion and culture. At the 1994 Young Participants Session, Mehdi Zobeiry, a student from Iran, was motivated by the discussions to defend his country. "First I must say here that cultural and religious differences don't necessarily mean discrimination," he began. "The fact that most Islamic countries' women don't participate in international games stems from their religion and beliefs. But I am here to tell you that it doesn't mean that women – at least in Iran – are forgotten." New multicultural awareness was evident in questions posed to the discussion groups, such as "What are the cultural, religious and social factors of women's participation in the Olympic Movement?" In response, one of the discussion groups asked, "Deep-rooted cultural beliefs are difficult to alter – and why should they be altered?"¹²

8 Report on the 20th Session of the International Olympic Academy, Ancient Olympia, 1980, 104-105.

9 Report on the 22nd Session of the International Olympic Academy, Ancient Olympia, 1982, 139.

10 Report on the 30th Session of the International Olympic Academy, Ancient Olympia, July 1990, 15.

11 Ibid., 144-45.

12 Report on the 33rd Session of the International Olympic Academy, Ancient Olympia, 1993, 242, 209, 234.

The IOC grappled with these questions, too. Anita DeFrantz, IOC member in the US and chair of the Working Group on Women and Sport (later re-named the Women and Sport Commission) asked in 1997, "What should the IOC do about countries that failed to send women to the Olympic Games or sent only token female participants?"¹³ In 2000 Sam Ramsamy, IOC member in South Africa and President of the NOC of South Africa, observed, "Although [some] argue that restricting women's participation is considered as a violation of human rights, some tend to think otherwise."¹⁴ At the IOA Sessions these discussions became more concrete and practical. The question was posed, "How can the development of Olympic culture help Arab women?" and the controversy about head coverings in sport was discussed at length by groups in 2010, 2013, and 2014. The IOC's response evolved over time, as the leadership decided to put increasingly greater pressure on NOCs to send at least one female athlete to the Olympics. In the London 2012 Olympics, each NOC was represented by at least one female athlete.

As the overall worldview in women's sports began to shift, so did the fixation on sex testing. At the 1998 Young Participants Session, Arne Ljungqvist, IOC member in Sweden and member of the Medical Commission (and later, chair from 2003-2014) stated outright, "It can be summarized that the present procedure for gender verification is scientifically outdated and does not fulfil its aims. ...It can be concluded that genetic testing for the purpose of gender verification in sport should be abandoned."¹⁵ Mandatory sex testing was abandoned before the Sydney 2000 Olympics, but the IOC resisted completely opening up women's sports to transgender athletes, intersexes, and women with naturally high levels of testosterone. The various regulations to set limits on testosterone blood levels remained controversial.

For the most part, the sex binary in sport remained unquestioned at the IOA, as in the international sport system, but sometimes the discussion groups "thought outside the box." In 2008 one group pointed out that certain sports perpetuate male and female gender stereotypes. They asked, "Is it therefore possible to organize mixed competitions?" While they "unanimously agreed that this was a utopian idea," they believed "that these mixed competitions should rather be considered for team sports, on the condition that there will be quotas for each gender in the discipline."¹⁶ This proved prophetic, as the IOC began to experiment with mixed-sex sports in the Youth Olympic Games, established in 2010. Nine new mixed-gender events in seven different sports were added to the Tokyo 2020 programme, doubling the total of such sports from nine to eighteen.

The proportion of women is expected to reach an all-time high of 48.8% at the Tokyo 2020 Olympics (postponed until 2021).¹⁷ In 2020, the IOC reached its goal of having a minimum of 30% women with 36 women out of the 100 active IOC members. However, in the meantime the general thinking has moved far beyond the simplistic assumption that increasing these numbers alone will achieve equality.

Looking back over the IOA proceedings from the last 60 years, we find many provocative questions, versions of which were repeatedly asked multiple times over decades because they have yet to be fully answered and the problems resolved. For example:

13 Report on the 37th Session of the International Olympic Academy, Ancient Olympia, 1997, 73.

14 Report on the 40th Session of the International Olympic Academy, Ancient Olympia, 2000, 241.

15 Report on the 38th Session of the International Olympic Academy, Ancient Olympia, 1998, 122.

16 Report on the 48th Session of the International Olympic Academy, Ancient Olympia, 2008, 285.

17 "Promotion of Gender Equality in Sport – Statistics," website of the IOC, <https://www.olympic.org/women-in-sport/background/statistics#:~:text=Women%20at%20the%20Olympic%20Games&text=Since%202012%2C%20women%20have%20participated,IFs%20and%20the%20organising%20committees>; IOC, "Factsheet Women in the Olympic Movement Update – June 2020 (accessed March 17, 2021).

- What are the inequalities that women experience in sport and how can we help with this? (2009)
- Can the absence of women in responsible positions within the Olympic Movement be justified for cultural reasons? (2008)
- Are women today in positions of influence to affect change within the Olympic Movement? (2006)
- Many female sports are often viewed more through sex appeal than athleticism. In what ways might we change people's perception of women's sports? And do we need to? (2016)
- What issues do female Olympians have in common with Paralympians? (2017)
- Why should the variety of sex [i.e., variations in anatomical sex] be taken into account as gender equality? (2018)

Let me give the concluding words to a discussion group from 2012:

The members of the discussion group were not unanimous regarding future developments. Some thought that the situation would progressively lead towards real equality, putting their hopes in human progress. Others considered this position as naïve optimism convinced that such ways of thinking that rank the position of young people and genders within society are deeply rooted and engraved in each of us.¹⁸

¹⁸ Report on the 52nd Session of the International Olympic Academy, Ancient Olympia, 2012, 255.

Human Rights and the Olympic Movement

Sam Ramsamy

Introduction:

Human Rights as a principle has existed from time immemorial. The home of what we called the "Cradle of Civilization" embedded numerous modes of living. Mesopotamian ruler, Hammurabi, in promulgating his Code of Law, which can be considered harsh under present times, ensured his subjects enjoyed basic human rights of one type or another.

The Magna Carta (Great Charter of Freedoms) introduced in England as early as 1215, although to create peace between the unpopular King John and a group of rebel barons, it is the symbol of liberty and the foundation of freedom of the individual against arbitrary authority. Even to this day, the British proudly refer to the Magna Carta in defense of their legal rights.

The term Human Rights had its early origins in the Declaration of the Rights of Man approved by the National Assembly of France in 28 August 1789. This was six weeks after the storming of the Bastille (14 July 1789); and inspired by the writing of the Swiss Philosopher, Jean-Jacques Rousseau in his work, the Social Contract.

However, it was only after the end of World War II that there was an international codification of Human Rights. The Universal Declaration of Human Rights was proclaimed by the United Nations at its General Assembly in Paris on 10 December 1948. In its "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world," it stated that "all human beings are born free and equal in dignity and rights."

United Nations Human Rights Council:

In its presentation to the UN General Assembly on 17 August 2015, the Human Rights Council Advisory Committee on the possibilities of using sport and the Olympic ideal to promote human rights, the report states, inter alia:

Sport plays a significant role in promoting human rights and represents an expanding portion of human kind engaging in sporting activities. It stands for a strong will to overcome the limitations of human abilities, a desire for self-realization As with any other human activity, sport is governed by human rights. The core human rights instruments therefore apply to sport like all other fields of human activity.

The cohesion and neutrality of the sporting movement are important factors for achieving the Olympic ideal and values. Sporting events should not be used to demonstrate political protests or boycotts as a measure of political pressure.

The Olympic Charter and the Olympic Movement:

One does not need to fathom any further than the Olympic Charter to demonstrate the powerful reference to Human Rights in the Olympic Movement:

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

The Charter makes further reference to “human dignity” and “practice of sport is a human right”.

The International Olympic Committee (IOC), being fully aware and conscious of human rights issues, it not only continually emphasizes its fundamental principle but also promotes and publicizes its activities in such a way to ensure that all its stakeholders respect and adhere to its policies. The elements of unity in diversity, peace and the respect for human dignity are indelibly embedded in Olympic philosophy.

Most issues are the purview of the United Nations and other government bodies. Sadly, the special interest groups (most times defined as pressure groups) target the IOC because it is a soft option. The Olympic Charter is very clear on the types of action that fall within the mandate of the IOC.

But, most importantly, the IOC is fully conscious of all aspects of human rights and intervenes if there is a violation of the Olympic Charter.

The dilemma is its interpretation. More so, when a plethora of special interest groups, often with a narrow focus, make excessive demands on the Olympic Movement. Sometimes even governments, largely with political leanings and agendas of one type or another, extend their demands for sanctions on national teams. Individual politicians, often aiming for aggrandizement of some form or another, express their views either in political forums or in the media.

Government Involvement:

Governments are largely responsible for the prompting of mass withdrawals. Sometimes, governments working collectively feel justified as a result of abhorrence to gross human rights violations. In nearly all cases, their sacrifices result in the change of attitudes and positions with regard to human rights. However, more recently, certain governments have instigated withdrawals largely for political gains; or to seek political capital over their adversities. In these incidents, governments persuade their political allies for their support to reinforce and beef up their intentions for the boycott.

The costs are always enormous. President Jimmy Carter of the United States used his political might when he tried to persuade his allies and some other states to boycott the 1980 Moscow Olympic Games. Some believed that he used the pretext of the Soviet so-called invasion of Afghanistan to bolster his fading popularity leading up the US Presidential Elections and to some extent to defray his image at international level.

He succeeded in persuading major Olympic nations, besides the United States, and the likes West Germany, Canada, China, Japan, Argentina and several others not to send teams to the Moscow Games. West German Chancellor Helmut Schmitt, although succumbing to American pressure, was concerned on the American position that its allies should do as they were told. Other

countries joined the boycott hoping for material support from the US. The prevailing period of the Cold-War of the 1980s certainly helped Jimmy Carter in influencing his allies with his relative strong-arm tactics.

Four years later, the Soviet Union and its allies retaliated by boycotting the 1984 Los Angeles Olympic Games.

The Orange County Register reported in May 2021 that the members of the US Congress Human Rights Commission are calling on the IOC to remove the 2022 Olympic Winter Games from Beijing and has accused "the IOC and its corporate partners being complicit in human rights violations by the Chinese government". Moreover, members of the Senate and House of Representatives are also urging the US Olympic and Paralympic Committee (USOPC) to apply pressure on the IOC to relocate the 2022 Games.

The Chair of the US Olympic and Paralympic Committee (USOPC), Susanne Lyons, says diplomats, not Olympians, should be handling US foreign policy issues like human rights in China. Susanne Lyons, elaborated further:

We do not believe that Team USA's young athletes should be used as political pawns.

For our athletes, their only dream is to represent the USA and what we stand for on the international field of play. So we certainly do not want in any way to minimize the serious human rights issues that are happening in China.

But, the US has many tools to constructively respond to these concerns, which we believe should be handled by government, including the officials, including the Department of State and the team of ambassadors, trade negotiators and other diplomats.

The Nazi Olympics:

The so-called Nazi Olympics featured prominently as a human rights issue. The debate whether or not to participate was all-consuming in the United States. There is no doubt that Germany used the Games to promote its image of a strong and united Germany; but also using it to demonstrate its total abhorrence to Jews in all manifestations. Although the campaign for the US boycott of the Games failed, it resulted in the expulsion of Ernest Lee Jahncke from the IOC for his strong opposition to the holding of the Winter and Summer Olympic Games in Germany. He wrote to the then IOC President, Henri de Baillet-Latour:

Neither Americans nor the representatives of other countries can take part in the Games in Nazi Germany without at least acquiescing in the contempt of the Nazis for fair play and their solid exploitation of the Games.

He was formally expelled from the IOC in July 1936, to be replaced by the ardent supporter of the Games in Berlin, Avery Brundage, who was to later become the President of the IOC.

Events that followed in Germany proved how right Jahncke was.

South Africa and Race Discrimination:

Two black South Africans took part in the marathon at the 1904 St Louis Olympic Games. But since the formation of the South African Olympic Committee (SANOC) in 1908 only its white citizens could represent the country. And only white sports organizations were allowed affiliation to the SANOC. There were frequent and constant appeals for black South Africans to be included in the national teams. In 1946 the South African Weightlifting Association brought this to the attention of the IOC. The IOC dismissed this appeal by stating that this was an internal matter. Thereafter the black sports organizations formed the South African Non-Racial Olympic Committee (SANROC)

and continued its protests against exclusive white participation. The African members of the IOC together with support from the Soviet Union managed to exclude South Africa's participation from the 1964 Tokyo Olympic Games. Although South Africa was not allowed participation in the Olympic Games in future Games, the IOC recognition was retained by the unashamed assistance of the then IOC President, Avery Brundage. SANOC continually defended its position by shielding under the pretext that it was complying with the country's laws. Their position was vigorously supported by IOC President, Avery Brundage. It is no secret that Brundage's racist leaning helped South Africa retain its IOC recognition. Finally, in 1970, under tremendous pressure from African members, the Soviet Union and its allies, Brundage succumbed to withdrawing South Africa's recognition as it was rightly accused of gross human rights abuses.

With the gradual breakdown of apartheid laws, IOC President Antonio Samaranch, after analyzing the partial progress being made and with the full support of Nelson Mandela, the re-structured National Olympic Committee of South Africa (NOCSA), under non-racial leadership, was allowed to participate in the 1992 Barcelona Olympic Games. And its IOC recognition was reinstated.

Athletes' View:

Athletes, in general, work on a four-year cycle in preparation for their specific event in the Olympic Games. This is done with great sacrifice. Time off from studies and/or work, utilizing their savings for preparation and travel to competitions. Their only goal being to compete at the Olympic Games. Depriving them from competing in the Olympic Games is a devastating blow.

In an attempt to mitigate the American led boycott of the 1980 Moscow Olympic Games, many athletes from United States, Canada and Germany tried their best with various forms of protest. IOC Vice President, Anita DeFrantz, then a high-performance athlete fought the US government; and even sued the government, but in the end failed. IOC President, Thomas Bach, also a victim of his government's decree not to participate in the Moscow Games, failed in his appeal against the boycott.

The debate and discussion of the incidence of 1968 at the Mexico Olympic Games of more than 50 years ago is now being revived in the United States. During the medal ceremony, Tommy Smith (gold medalist) and John Carlos (bronze medalist) each raised a fist wearing black gloves. Smith and Carlos also wore human rights badges on their track jackets. Peter Norman (silver medalist), who was in full support of the position taken by Smith and Carlos, also had the human rights badge pinned to his jacket.

IOC President, American Avery Brundage, decreed that the two be suspended from the team and leave the Olympic Village. However, in its website years later, the IOC wrote, "Over and above winning medals, the black American athletes made names for themselves by an act of racial protest". The Australian House of Representatives formally passed a posthumous apology with one of the MP's informing Parliament that Norman's gesture was "a moment of heroism and humility that advanced international awareness of racial inequality". John Coates, President of the Australian Olympic Committee, said that his country was negligent of not being aware of his role then.

The issue of race discrimination and social injustice was heightened in various platforms in the United States by very many sports stars in recent years. These protests resulted in the "Taking a Knee". Taking a Knee has now become common practice in numerous football matches in Europe. The United States Olympic and Paralympic Committee (USOPC) has specified that it is allowing racial and social justice demonstrations that promote historically underrepresented and marginalized groups.

In April 2021, the IOC in its Press Release stated the IOC Executive Board received the full sup-

port of the Athletes' Commission for a set of recommendations in regard to Rule 50 of the Olympic Charter, which provides a framework to protect the neutrality of sport and the Olympic Games and are fully supportive of the freedom of expression. The current Rule 50 indicates that no kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas. The Athletes Commission's recommendations, after an extensive qualitative and quantitative consultative process, state, inter alia:

Increase opportunities for athletes' expression during the Olympic Games.

As Olympic athletes, we are passionate about our sports. For each and every one of us that passion continues into everyday of our lives, where we advocate change on issues of great importance to us and our societies. Athletes should not be silent about the issues they care deeply about.

Preserve the podium, field of play (FoP) and official ceremonies from any kind of protests and demonstrations, or any acts perceived as such.

The majority of participating athletes did not think it is appropriate for athletes to express individual views during the Opening Ceremony, on the podium nor in the field of play. The respondents were most likely to believe it appropriate for athletes to demonstrate or express their individual views in the media, the press conferences and in the mixed zones.

Some Embarrassing Moments:

The 1900 Paris Olympic Games was envisaged as a grandiose project demonstrating the history of sport. In the end it became an appendage to an international trade fair, the 1900 Universal Paris Exposition. On the periphery of the Games, there was some discussion on the anthropologic aspect of sport.

At the 1904 St Louis Olympic Games, this interpretation found an appropriate platform for demeaning the racial and ethnic performances of athletes from countries and territories still under colonial control.

As early as 1894, there was general agreement that the third Olympic Games should take place in the USA. Chicago was the original site, but after much negotiating it was decided that the Games would be held in St Louis which was celebrating the 100th anniversary of the purchase of Louisiana from the French. But again it got absorbed as part of an international trade fair, the 1904 World Fair. This provided the organizers the opportunity for emasculating the Games by adding other variants to its configuration.

Special events were included depicting, in their warped minds, the inferiority of the races that were not of Caucasian origin. The most disgraceful act was committed by staging the "Anthropological Days". Competitions were staged with participants from various Indian tribes, Patagonians, Filipinos, Ainus, Turks, Coropas from Mexico, Pygmies and Syrians.

Pierre de Coubertin, who did not attend the Games but was constantly kept informed stated:

That outrageous charade will lose any appeal when black, red and yellow men will learn to run, jump and throw, and leave the white men behind.

There was also a gathering of Sports Scientists during the St Louis Games. It is interesting to note that Dr William John McGee, who worked as Chief of the Department of Anthropology at the Exposition, spoke on *The Influence of Play in Racial Development with Special Reference to Muscular Movement*. The malformed staging of the Anthropological Days might have been a well-formulated attempt to fortify the racial divide which existed then in the American deep south. James Sullivan, head of the 1904 Organizing Committee and a government official demonstrated his racist leanings by justifying the holding of the Anthropological Days

There is no doubt that the Anthropological Days and recruiting participants to compete in these demeaning events was a gross violation of Human Rights. Sadly, the IOC at that stage was very loosely structured with no specific terms of reference. Pierre de Coubertin, although he condemned this as a charade, had very little or no influence on how the Games could be organized.

Some Uncomfortable Lessons:

The Associated Press polled American sports writers in 1950 to select the Athlete of the half Century, the overwhelming support was for Jim Thorpe (Bright Path-Indian name).

When playing as a part-time professional in 1908/9, he received the normal remuneration which was really little expense money for off season athletes before returning to college studies. Jim Thorpe thought nothing of accepting this money as it was normal practice among college students. What he did not realize was that others used fake names to mask this practice. The amateur rule was not strictly enforced, as was the case much later.

As a brilliant athlete, there was no debate that he would not be part of the American teams for the 1912 Stockholm Olympic Games. He took part in the Pentathlon and decathlon and won gold in both events. When Sweden's King Gustav V presented him with the souvenir gifts it is said he stated: *You, sir, are the greatest athlete in the world.* And Thorpe's response was, *Thanks King.*

Jim Thorpe returned to the US and was showered with accolades. Late that year a newspaper reported that Jim Thorpe had violated his amateur status by accepting money for playing baseball. Thorpe, on admitting it was true, stated in innocence that he was not aware that he was breaking any rules. But the Amateur Athletic Union ordered Thorpe to return his Olympic medals and trophies. His records were eliminated.

Partial consolation came in 1982 when the IOC presented his family with two replica gold medals for his feats in Stockholm and was listed the joint winner of the two events.

Differences of Sexual Development (DSD):

The IOC had long abandoned its policy of gender-testing. However, International Federations over the past few years are now confronted with having to deal with issues of gender. World Athletics, after extensive consultation, have decided that female athletes with testosterone levels elevated above a certain level, medically defined as hyperandrogenism, need to take hormone-lowering medicament or be prohibited from participating in events 400m to 1500m.

South African Caster Semenya, who won two Olympic Gold Medals and winner of three World Championships, has fallen victim to this decision. Having her appeal failed at the Court of Arbitration (CAS), she has presently filed an appeal with the European Court of Human Rights.

Conclusion:

The Human Rights issue has always been and will continue to have international focus. To a large extent, human rights is closely intertwined with international peace. With it comes solidarity and stability. Therefore, the debate and discussion need a correlation of numerous factors that will result in a peaceful and harmonious society. The world has to address the issue of aggression, discrimination, prejudice, inequality, social disparity and competition for resources collectively for peace to have a meaningful outcome.

Sport faces a challenging task in seeking to address the ills of society. IOC President, Thomas Bach, on accepting the 2020 Seoul Peace Prize conceded that sport falls short of achieving the

ideals of peace on its own. His remarks aptly define the role sport on how it can contribute to overcome the challenges:

And yet, knowing that we operate within these limits, navigating between what sport can and cannot do, opens up a unique pathway for us. This pathway is about finding those areas where the power of sport as a force for good can unfold. In order to adapt our mission to our modern age, we need to look beyond the Olympic Games as a singular event and take a holistic view of how sport as a whole can best contribute to make the world a better place.

References

- Coubertin Pierre de, "The Olympic Idea", Carl-Diem Institute, Köln, Germany 1967
- Coubertin Pierre de, "Olympic Memoirs", IOC Lausanne 1997
- Durant John, "Highlights of the Olympics", Arco Publications, London 1961
- Espy Richard, "The Politics of the Olympic Games", University of California Press, Berkeley, USA 1979
- Hoberman John M, "Sport and Political Ideology", Heinemann, London 1984
- Kieran John and Daley Arthur, "Olympic Games", J B Lippincott Co, NY 1961
- Lord Killanin and Rodda John, "The Olympic Games", MacMillan Publishing Co, NY 1976
- Long Jonathan and Spracklen Karl, "Sport and Challenges to Racism", Palgrave Macmillan, UK 2011
- Mandell Richard D, "The Nazi Olympics", University of Illinois Press, Chicago 1987
- Mbaye Keba, "The IOC and South Africa", IOC Lausanne 1995
- Miller David, "The Official History of the Olympic Games – 1894-2008", Mainstream Publishing, Edinburgh 2008
- Ramsamy Sam, "Apartheid The Real Hurdle", International Defence and Aid, London 1992
- Ramsamy Sam, "Reflections on a Life in Sport", Greenhouse-Publishing Partnership, Cape Town 2004
- Rousseau Jean-Jacques, "The Social Contract", Arcturus Publications, London 2017
- Wallechinsky David and Loucky Jaime, "The Complete Book of the Olympics", Penguin Books, NY 2012
- Walters Guy, Murray John, "Berlin Games", London 2006
- "Olympic Charter", International Olympic Committee, Lausanne 2020

Other Sources

- Around the Rings, Atlanta, Georgia, USA
- British Library Records, London
- Journal of Olympic History, ISOH, Netherlands
- Lilian Goldman Law School, Yale Law School ©2008 Lilian Goldman Law Library
- The TV Book of The Olympics – 176 BC-1980, Independent Television Books, London, 1980
- United Nations – Human Rights
- Wikipedia, Google Search

Achievement of Human Rights through Sports

Prof. Dr Bruce Kidd

Two frightening pandemics—the worldwide spread of COVID-19 and police violence against minorities in many countries.—have dominated the headlines this Olympic year. They both undermine the promise of human rights as set out in the Universal Declaration of Human Rights, approved by the United Nations in 1948.¹ Because of the inequality and inadequacy of health care, a basic human right, the poor, persons of colour and persons with disabilities have suffered disproportionately from the virus. Because of the growing xenophobia of recent times and the racist legacy of slavery and colonialism, police in many countries have brutalized Indigenous People and other ethnic minorities, persons of colour, migrants and sexual minorities, denying their basic human rights to safety and security of person.

Both crises present unprecedented threats to the Olympic Movement. COVID-19 has forced the cancellation of training and countless competitions, including the 2020 Olympic Games. The uncertain possibilities of contagion undermine the playing together and fraternization that forms the very basis of sport, while the inequalities and inadequacies of public health further accentuate inequalities in sporting opportunities. The widespread police violence against those who are considered ‘the Other’ undermines the most precious values of Olympic sport. The Olympic Movement has always promised dignity and respect to all and the celebration of diversity.

Not surprisingly, many athletes, coaches and sports leaders have spoken out on these issues. Olympic athletes in several countries first called upon the International Olympic Committee (IOC) to postpone the 2020 Olympics to give priority to public health. They said that despite their Olympic dreams, they would not travel to Tokyo during an emergency that threatened every person’s life.² Prominent athletes have testified about own mistreatment by racist police. They have broken from the long tradition of ‘sport and politics do not mix’ to join the calls for police reform and social change, arguing that it is their human right to do so.³ A worldwide discussion is currently underway

1 United Nations, ‘Universal Declaration of Human Rights’, <https://www.un.org/en/universal-declaration-human-rights/index.html>.

2 Devin Heroux, ‘Canadian athletes will not compete at Tokyo 2020 Olympics due to COVID-19 risks’, CBC Sports, 22 March 2020, <https://www.cbc.ca/sports/olympics/canadian-olympic-committee-tokyo-2020-ioc-1.5506291>; ‘With sport and medicine worlds colliding, Hayley Wickenheiser spoke her truth to the IOC’, CBC Sports, 27 March 2020, <https://www.cbc.ca/sports/olympics/hayley-wickenheiser-had-to-speak-out-for-olympic-postponement-1.551217>; and Peter Donnelly, ‘We are the Games; the COVID-19 pandemic and athletes’ voices’, *Sociología del deporte* (Sd) Vol. 1 s Número 1 s Junio 2020 s pp. 311-326.

3 E.g., TRT World, ‘Athletes unite in support of US protests after George Floyd killing’, 1 June 2020, <https://www.trtworld.com/magazine/athletes-unite-in-support-of-us-protesters-after-george-floyd-killing-36838>.

about the extent to which the IOC should relax Rule 50, which prohibits political demonstrations in Olympic venues, to allow for peaceful protests in support of human rights.⁴

How should the Olympic Movement uphold human rights in these turbulent times? What lessons can we draw from previous achievements?

In this lecture, I will argue that the modern Olympic Movement has contributed to the realization of human rights in many important aspects of sport, sometimes at its own initiative, sometimes in response to outside pressures. I will also argue that while its priority is sports and culture, the Olympic Movement cannot limit its concern to those activities, but sometimes be prepared to intervene in the basic conditions of the societies in which it takes part. These are such times. I will conclude by raising five concerns for the uncertain months ahead.

The Olympic Movement and the human rights tradition

From its origins in the late 19th century, the modern Olympic Movement established by Pierre de Coubertin anticipated the formal declaration of human rights by the United Nations in 1948. It sought to 'place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.' Implicit in its ambition was the belief in a common, universal humanity. At a time when the European countries were competing for colonies and arming for war, Coubertin promoted Olympic sport as a strategy of international, intercultural communication and exchange. He intended that the respect and friendship sports encourage would help develop an international movement within civil society that could serve as a preventative to war.⁵

For the most part, Coubertin, his colleagues and successors in the IOC pursued humanitarian internationalism in persistent, courageous ways. In 1936, IOC president Henri Baillet-Latour forced Hitler to take down anti-Semitic signs at the Winter Olympic and Olympic Games in Germany, and recognize Jewish athletes entered by their respective National Olympic Committees (NOCs). Throughout the Cold War, IOC leaders compelled reluctant host countries to admit IOC-recognized delegations, even those from countries they did not recognize.⁶

On the other hand, the IOC was extremely slow to recognize, let alone provide equitable opportunities for women, and to give equal representation to leaders from the newly independent countries from the Global South. The original idea was to appoint one or two new IOC members for every new nation, but once those nations came from Africa, Asia or the Caribbean, the idea was dropped. In 1976, there were 45 National Olympic Committees (NOCs) in Africa, but only seven IOC members from the continent. To this day, almost twice as many IOC members come from Europe than any other region.⁷

During the last half century, many Games have been occasions for humanitarian and human rights initiatives. Since 1992, the IOC has worked with the United Nations every Olympiad to renew the classical Olympic Truce with a United Nations Resolution, calling upon all member governments to end hostilities for the period of the Games.⁸ In 2004, the Olympic Torch Relay to the Athens Games

4 Donna Spencer and Lori Ewing, 'IOC to begin talks about easing protest ban at the Olympics', Canadian Press, 10 June 2020, <https://www.cbc.ca/sports/olympics/ioc-talk-protest-ban-olympics-1.5606372>.

5 John MacAloon, *This Great Symbol: Pierre de Coubertin and the Origins of the Modern Olympics* (Chicago: University of Chicago Press, 1981).

6 Bruce Kidd and Peter Donnelly, 'Human rights in sports', *International Review for the Sociology of Sports*, 35 (2), 2000, 131-148.

7 Barbara Keys, 'The Early Cold War Olympics 1952-1960: Political, Economic and Human Rights Dimensions', in H. Lenskyj and S. Wagg (Eds.), *The Palgrave Handbook of Olympic Studies* (New York: Palgrave Macmillan, 2012), pp. 76.

8 E.g., Rory Jiwani, 'United Nations Adopts Tokyo 2020 Olympic Truce Resolution, 9 December 2020, <https://www.olympicchannel.com/en/stories/news/detail/united-nations-adopts-tokyo-2020-olympic-truce-resolution>.

promoted the Truce. While such statements are largely symbolic, they are an important reminder of the extent to which armed conflicts continue to kill, maim and displace millions of people, and thus deny their basic human rights.

At the 2016 Olympic Games in Rio, the IOC created the Refugee Olympic Team, ten athletes drawn from the Democratic Republic of Congo, Ethiopia, Syria, and South Sudan, to give visibility to the plight of the world's 80 million refugees and dramatize their rights to dignity and opportunities.⁹

Yet the IOC has had to be pushed to recognize or extend human rights to women and other disadvantaged groups. Sometimes this occurred through meetings and diplomacy, sometimes with dramatic protests. It was only as a result of the African-led walkouts from the 1976 Olympics in Montreal, in protest against a New Zealand rugby tour of apartheid South Africa, that the IOC and the major international federations (IFs) fully embraced the international campaign against racism and apartheid in sports. The campaign contributed significantly to the eventual abolition of apartheid in the early 1990s and led the IOC to an explicit commitment to the language of human rights.¹⁰

In 2014, the worldwide protest against the repression of sexual minorities in Russia, at the time of the Olympic Winter and Paralympic Games in Sochi, persuaded the IOC to include 'sexual orientation' as a protected category of the anti-discrimination clause of the *Olympic Charter*. It now requires all host cities to protect LGBT and other human rights in the staging of games.

As Dikaia Chatziefstathiou and Ian Henry have argued, the IOC's entire history of dealing with difficult social issues can be understood as a series of initiatives and adaptations in the context of world events.¹¹ Three factors have enabled a more consistent approach to human rights. First, the moral claims of sport, especially the precept of 'fair play', compel the IOC to treat all persons fairly. Second, the representational status of sport, by which athletes are seen to symbolize entire cultural groups and nations, highlight the issues of identity and inclusion. Thirdly, the United Nations specifically mentions sports in its human rights conventions, including the International Conventions on the Elimination of All Forms of Women Against Women (1979), on Rights of the Child (1989) and the Rights of Persons with Disabilities (2007).

Today, the *Olympic Charter* proclaims that 'the practice of sports is a human right. Every individual must have the possibility of practising sport, without discrimination of any kind'. The IOC is currently redoubling its efforts to realize gender equality in the provision of sports and events, in leadership, and in its media coverage.¹² The IOC now recognizes every national community in the world, and includes participants of every class, gender, and racial and Indigenous background, and through its partnership with the International Paralympic Committee, participants with disabilities. It 'puts its money where its mouth is' by spending most of its revenue, through Olympic Solidarity, on sport development around the world. These are inspiring commitments.

But there is no single effective mechanism to ensure that human rights are respected and protected across the sporting world.

Overcoming 'non-intervention'

For much of its history, the IOC has followed the 'principle of non-intervention' when it comes to the internal affairs of IFs, NOCs and countries hosting the Olympic Games, even if it has meant turn-

⁹ United Nations High Commission for Refugees, 'Rio 2016: Olympic Refugee Team', <https://www.unhcr.org/rio-2016-refugee-olympic-team.html>.

¹⁰ Mihir Bose, *Sporting colours: sport and politics in South Africa* (London: Robson, 1994).

¹¹ Chatziefstathiou and Henry, *Discourses of Olympism: From the Sorbonne 1894 to London 2012*. New York: Palgrave Macmillan.

¹² International Olympic Committee, Gender Equality Review Project, 'Recommendations', 12 October 2017, Lausanne.

ing a blind eye to the abuse of human rights. On the eve of the 1968 Olympics, the IOC remained silent when the Mexican government massacred more than 300 students peacefully protesting what they felt was the distorted priority given to international sport instead of education, health care and housing. In 2008 and 2016, it ignored human rights abuses in Beijing and Rio. The IOC always justified such non-intervention as necessary to realize the overarching priority of engaging the entire, diverse world in intercultural communication and exchange, especially during difficult times. It would be impossible to achieve such dialogue, it argued, if it restricted membership or the hosting of Games to those of liberal-democratic views. It held this position through more than a century of bitter conflicts, challenges to the recognition of NOCs, including those from Israel and Palestine, the Soviet Union, the two Germanys, the two Koreas, China and Taiwan, and the boycotts of many Games. The 'low threshold' ensured an accessible tent, enabling 206 NOCs to be recognised, and the Games to be held on every continent, no mean achievement. For much of the 20th Century, it also reflected the international consensus around non-intervention in the domestic affairs of nation states. On the other hand, critics like John Hoberman of the University of Texas contend that the IOC practices 'amoral universalism'.¹³

In recent years, the international community has begun to move away from the principle of non-intervention towards the ideas of the humanitarian responsibility to protect. The world is no longer prepared to ignore what happens within nation states, nor let non-governmental organizations like the IOC off the hook.¹⁴ In 2018, the Council of Europe, the non-governmental organization Human Rights Watch and a coalition of sports bodies calling themselves Mega-Sporting Events Platform for Human Rights urged the IOC to make human rights, labour standards and anti-corruption measures central to the staging of the Olympic Games. In 2020, the United Nations High Commissioner for Human Rights reported that international sports bodies fail to protect their members' human rights and recommended that 'sporting bodies should commit themselves to protecting and respecting internationally recognized human rights'.¹⁵

The beginnings of such an approach are now underway. Ever since the 2000 Olympics in Sydney, the IOC has monitored environmental or sustainability compliance in conjunction with Games, it has begun to collect participation data from around the world and it has become much more transparent in its own governance and financial transactions. Several bid cities have volunteered equity or human rights goals.¹⁶ In the bidding for the 2026 Men's World Cup (of football), bid cities were required to provide an analysis of the extent of human rights in the cities where the games will take place and develop a plan to safeguard and strengthen those rights in the build-up and staging of the tournament.¹⁷

In 2017, the IOC included reference to human rights with respect to the host city contract for the very first time.¹⁸ The 'new norm' for staging Games requires organising committees beyond 2024

13 Hoberman, *The Olympic Crisis: Sports, Politics and the Olympic Order* (New Rochelle, NY: Aristide Caratzas, 1986).

14 Jennifer Welsh, 'From Right to Responsibility: Humanitarian Intervention and International Society'. *Global Governance* 8 (4), 2002, pp. 503–521.

15 United Nations High Commissioner for Human Rights, 'Intersection of race and gender discrimination in sports', United Nations Human Rights Council, 15 June 2020, https://www.ohchr.org/EN/HRBodies/HRC/RegularSessions/Session44/_layouts/15/WopiFrame.aspx?sourcedoc=/EN/HRBodies/HRC/RegularSessions/Session44/Documents/A_HRC_44_26_AEV.docx&action=default&DefaultItemOpen=1.

16 E.g. Bruce Kidd, 'The Toronto Olympic Commitment: Towards a Social Contract for the Olympic Games', *Olympika: The International Journal of Olympic Studies*, 1 (1), 1991, pp. 154–167.

17 Canada, Mexico and United States Bid to Host the 2026 FIFA World Cup. (2018). 'Human Rights and Labor Standards', Section 23, pp. 454–464, <https://img.fifa.com/image/upload/w3yjeu7dadt5erw26wmu.pdf>.

18 Stine Alvad, 'IOC includes human rights in Host City contract', Play the Game, 1 March 2017. http://www.playthegame.org/news/news-articles/2017/0281_ioc-includes-human-rights-requirements-in-host-city-contract/.

to comply with applicable national and international laws and agreements with respect to facility construction, the environment, health and safety, labour and anti-corruption. Yet the mechanism for ensuring compliance remains unclear. As the UN High Commissioner for Human Rights recently reported, the Court of Arbitration for Sport is inadequate to the challenge. If one party to an arbitration declares that it has no responsibility for human rights, as World Athletics did in the case of Caster Semanya, then CAS has no authority to protect those rights.

Towards Tokyo 2021

At the time of writing, it remains uncertain if and when international sporting activity will resume and whether it can be done with the full delegations and spectators that make it the joyous, intercultural occasion that the Olympic Movement has always cherished. It is unclear whether it will be possible to hold the now postponed Tokyo Olympic Games, and under what conditions.

Five issues related to human rights concern me.

First, it should not only be the conditions in Japan that determine whether 'the Games should go on', but the conditions for everyday life and sporting activity in every country in the world. It would be completely unfair if the ongoing threat of contagion and the grossly unequal health capacities in many countries prevents some Olympic contenders from participation. Much depends upon the development of an effective vaccine against COVID-19 and its worldwide distribution. It will be imperative for the IOC to work with the World Health Organizations and supportive NGOs to ensure universal coverage. Without such distribution, it will be very difficult for the IOC to allow the Games to go ahead.

Second, at this time of growing xenophobia, escalating conflict and racist police violence, when hate-mongering about the origins and spread of the virus have unleashed new attacks on the 'Other' in many parts of the world, it is time for the IOC to give renewed emphasis to the spirit of Olympism and internationalism and intercultural understanding.

As someone who competed in the 1964 Olympics in Tokyo, I fear that spirit has been lost in the global medal race and the understandable concern about costs, performance enhancing drugs and security. Instead of going to an Olympics to engage with athletes from other countries and learn about another culture, athletes fly in for their events, compete, and go home. As long ago as the 1988 Olympics in Seoul, I did a study of the extent to which Canadian athletes participated in the Olympic spirit, and found that very few did. 'I could have competed in Don Mills (a suburb of Toronto) for all that I learned about Korea', one prominent athlete told me.¹⁹ The focus on performance to the exclusion of everything else is even stronger today.

I am confident that if the Games were repositioned as a celebration of Olympism, it would not take away from the athleticism of the Games.

The world needs a vibrant, renewed Olympism today.

Thirdly, the IOC, the Athletes Commission and athlete leaders from around the world need to come to a mutual understanding about the place of protest in the Olympic Games. In 2019, two US athletes, fencer Race Imboden and hammer thrower Gwen Berry were reprimanded for anti-racist actions on the podium at the Pan American Games in Lima, Peru. Since then, athletes in many countries have indicated their willingness to mount similar protests.

It would be a tragedy if there was a repeat of 1968, when US men's 200-metre gold and bronze medalists Tommie Smith and John Carlos, supported by Australian silver medalist Peter Norman,

¹⁹ Bruce Kidd, "'Seoul to the World, the World to Seoul' ... and Ben Johnson: Canada at the 1988 Olympics", in Koh Byong-Ik (Ed.), *Toward One World Beyond All Barriers* (Seoul: Poong Nam, 1990), Vol. 1, pp. 434-454.

gave a 'Black Power' salute from the victory podium to protest racism. Smith and Carlos were immediately expelled from the Games, and lost their opportunities to compete in their remaining events. Norman was subsequently punished in Australia. The protest was remarkable effective. In a very short time, it had the effect of eradicating overt racism from US sports. But the expulsions gave the world the impression that the Olympic Movement was complicit in racism.

At the moment, there is no effective mechanism to address violations of human rights within the Olympic Movement. It would be a useful safeguard if athletes were able to use the occasion of Olympic Games to protest such violations within Olympic sport.

Fourthly, the IOC should reassure the women of the world that it will not administer any form of sex test for the Tokyo Games. Throughout its long, tragic history, the sex test has been used to denigrate, exclude, and in a few documented cases, coerce healthy athletes from the Global South into completely unnecessary, crippling surgery because they did not conform to the European ideal body type. In some countries, the very existence of the test has been used to expel female athletes from sports, deny them benefits, and force them into poverty.

Currently, the only form of the female sex test that seems to be in play is the one that World Athletics president Seb Coe has spearheaded to drive double Olympic champion Caster Semanya from the sport. That test, which bans female athletes with a high amount of natural testosterone in the five events Semanya runs, is being challenged in Swiss Federal Court. But other international federations such as FIFA have 'gender verification' policies on their books.

There is no scientific, legal or ethical basis for such tests.²⁰

Fifthly, the IOC and the Tokyo Organizing Committee should ensure that the promised transparent monitoring of human rights in the building up and staging of the Games actually takes place. I have no indication that this will not happen, but COVID-19 has given governments everywhere an excuse for arbitrary decisions. Activists fear that abuses will occur in employment, housing, the procurement of uniforms and supplies, and environmental protections. Comprehensive monitoring for compliance with human rights would be a welcome step forward in the staging of Games.

These are challenging times for human rights in the Olympic Movement. They require careful analysis and broad discussion. The IOA has always been a place where such analysis and discussion can take place, away from the glare of the media, among people who share the Olympic values. I trust that in the changed circumstances of a virtual Academy, we can still have such discussions.

20 Bruce Kidd, 'Towards responsible policy-making in international sport: reforming the medical commissions', *Sport in Society*, 21 (5), 2018, pp. 773-787.

References

- Stine Alvad, 'IOC includes human rights in Host City contract', *Play the Game*, 1 March 2017. http://www.playthegame.org/news/news-articles/2017/0281_ioc-includes-human-rights-requirements-in-host-city-contract/.
- Mihir Bose, *Sporting colours: sport and politics in South Africa* (London: Robson, 1994).
- Canada, Mexico and United States Bid to Host the 2026 FIFA World Cup. (2018). 'Human Rights and Labor Standards', Section 23, pp. 454-464, <https://img.fifa.com/image/upload/w3yjeu7dadt5erw26wmu.pdf>.
- Dikaia Chatziefstathiou and Ian Henry, *Discourses of Olympism: From the Sorbonne 1894 to London 2012*. New York: Palgrave Macmillan.
- Peter Donnelly, 'We are the Games; the COVID-19 pandemic and athletes' voices', *Sociología del deporte* (Sd) Vol. 1 s Número 1 s Junio 2020 s pp. 311-326.
- Devin Heroux, 'Canadian athletes will not compete at Tokyo 2020 Olympics due to COVID-19 risks', *CBC Sports*, 22 March 2020, <https://www.cbc.ca/sports/olympics/canadian-olympic-committee-tokyo-2020-ioc-1.5506291>;
- Devin Heroux, 'With sport and medicine worlds colliding, Hayley Wickenheiser spoke her truth to the IOC', *CBC Sports*, 27 March 2020, <https://www.cbc.ca/sports/olympics/hayley-wickenheiser-had-to-speak-out-for-olympic-postponement-1.5512175>.
- John Hoberman, *The Olympic Crisis: Sports, Politics and the Olympic Order* (New Rochelle, NY: Aristide Caratzas, 1986).
- International Olympic Committee, Gender Equality Review Project, 'Recommendations', 12 October 2017, Lausanne.
- Rory Jiwani, 'United Nations Adopts Tokyo 2020 Olympic Truce Resolution, 9 December 2020, <https://www.olympicchannel.com/en/stories/news/detail/united-nations-adopts-tokyo-2020-olympic-truce-resolution>.
- Barbara Keys, 'The Early Cold War Olympics 1952-1960: Political, Economic and Human Rights Dimensions', in H. Lenskyj and S. Wagg (Eds.), *The Palgrave Handbook of Olympic Studies* (New York: Palgrave Macmillan, 2012), pp. 76.
- Bruce Kidd, 'The Toronto Olympic Commitment: Towards a Social Contract for the Olympic Games', *Olympika: The International Journal of Olympic Studies*, 1 (1), 1991, pp. 154-167.
- Bruce Kidd, "'Seoul to the World, the World to Seoul' ... and Ben Johnson: Canada at the 1988 Olympics", in Koh Byong-Ik (Ed.), *Toward One World Beyond All Barriers* (Seoul: Poong Nam, 1990), Vol. 1, pp. 434-454.
- Bruce Kidd, 'Towards responsible policy-making in international sport: reforming the medical commissions', *Sport in Society*, 21 (5), 2018, pp. 773-787.
- Bruce Kidd and Peter Donnelly, 'Human rights in sports', *International Review for the Sociology of Sports*, 35 (2), 2000, 131-148.
- John MacAloon, *This Great Symbol: Pierre de Coubertin and the Origins of the Modern Olympics* (Chicago: University of Chicago Press, 1981).
- Donna Spencer and Lori Ewing, 'IOC to begin talks about easing protest ban at the Olympics', *Canadian Press*, 10 June 2020, <https://www.cbc.ca/sports/olympics/ioc-talk-protest-ban-olympics-1.5606372>.
- TRT World, 'Athletes unite in support of US protests after George Floyd killing', 1 June 2020, <https://www.trtworld.com/magazine/athletes-unite-in-support-of-us-protesters-after-george-floyd-killing-36838>.
- United Nations, 'Universal Declaration of Human Rights', <https://www.un.org/en/universal-declaration-human-rights/index.html>.
- United Nations High Commissioner for Human Rights, 'Intersection of race and gender discrimination in sports', United Nations Human Rights Council, 15 June 2020, https://www.ohchr.org/EN/HRBodies/HRC/RegularSessions/Session44/_layouts/15/WopiFrame.aspx?sourcedoc=/EN/HRBodies/HRC/RegularSessions/Session44/Documents/A_HRC_44_26_AEV.docx&action=default&DefaultItemOpen=1.
- United Nations High Commission for Refugees, 'Rio 2016: Olympic Refugee Team', <https://www.unhcr.org/rio-2016-refugee-olympic-team.html>.
- Jennifer Welsh, 'From Right to Responsibility: Humanitarian Intervention and International Society'. *Global Governance* 8 (4), 2002, pp. 503-521.

Protecting Children and Youth in Sport

Prof. Dr Gabriela Tymowski-Gionet

This is a subject that has long been a research interest of mine, in addition to of course being what I would consider to be a moral responsibility for all of us. You have no doubt heard the expression, "it takes a village to raise a child." We are the village.

We are all gathered here today from our various homes around the globe because we love sport. There is something about sport—be it participating, coaching, consuming, organizing, developing, supporting, advocating, and certainly talking about it—that draws us to sport, much like bees are drawn to the sweet nectar of flowers.

I have had the privilege to be involved in a variety of sports including running, cycling, skiing, tennis, soccer (or football) over my lifetime, as both a participant and as a coach. My involvement in sport has provided me with extraordinary opportunities to engage with it in a wide variety of ways. In 1998, whilst a Ph.D. student in England, I had the honour of being selected as one of the participants in the *International Seminar on Olympic Studies for Postgraduate Students* at the International Olympic Academy. I was captivated by the opportunity to learn from faculty and students from around the world, in one of the most amazing settings in Ancient Olympia. That first, and then subsequent experiences at the IOA, influenced profoundly the person and the scholar I have become. I am not alone in feeling the exhilaration in being part of such an incredible experience, then, and certainly now, when the world is in such turmoil.

I am a critical supporter of sport. I am committed to what Dr Bruce Kidd—Olympian and scholar—has described as encompassing critical support: "the commitment to rigorous, evidence-based inquiry and intervention into the ideas, institutions and practices to which one is deeply committed, advocates and carries out" (Kidd, 2013, p. 341.). Supporting sport critically means acknowledging and supporting the wonder of sport, while also questioning the practices of sport through an ethical lens, with the view to supporting its advancement for all. It is important for me to state that sport is a generally positive social construct, as speaking out against "the myth of the good of all sports" (Kidd, 2013, p. 342) and their components holds a strong cultural constraint. Sport is conservative, and the sports establishment is deeply and strongly protective of the status quo (Kidd, 2013). I hold strongly that "under the right circumstances, sport can make a positive contribution to people's lives" (ibid.). First and foremost, all involved must protect the most vulnerable, and today I speak about protecting children and youth in sport.

Sport is powerful cultural force in virtually every corner of the world. In all its various forms, sport is a highly visible and sanctioned social practice, participated in by the widest variety of individuals, and consumed by even more.

It has the capacity to capture the attention, hearts, and minds of millions—perhaps billions—at any time, and even more so when the Olympic Games are held.

Every two years, eyes from every nation are glued to screens to watch the best-of-the-best perform on the world's stage, and a lucky few are there in person. We are caught up in the world of sport, admiring, idolizing, and analyzing elite athletes as they practice and perform their crafts. Performance is somehow seen as reflecting who we are as nations and cultures, with successes being celebrated and failures bemoaned. As heroes are crowned, scores of youngsters begin signing up for sports at the grassroots level, wanting to emulate those Olympians. Burgeoning athletes begin aspiring to one day themselves stand before the world, representing their nations, having achieved victory, with a gold medal around their neck and listening to their national anthem broadcasting their achievement to all. And it is not only the future athletes who see visions of such glory, but it may also be parents, coaches, and others, including politicians.

The path to competing in sport at the highest level is long and arduous, an even tortuous journey for some athletes. It is a pathway for athletes which demands focus, discipline, tenacity, and dedication. It necessarily requires access to a multitude of resources, a significant degree of talent, a high pain threshold, and incalculable sacrifice, among other variables. Along with these requirements, early entry into sport, early specialization, intensive training, and frequent competition are common components in the lives of competitive and elite athletes. It would be the rare child who would, of their own volition, agree to get on this pathway, or perhaps more accurately, this *highway*, to the highest levels of sport. Few children could even fathom—let alone consent to—the lifestyle of a high performance athlete. Cognitively, they would not be able to understand the nature of elite sport, nor could they be held to consequences of decisions they would make, and children are not yet autonomous beings.

Thus, such decisions are typically made by their parents to enter sport, and then often, to stay in sport. Of course, not every child begins sport with either their or their parents' intentions of becoming an elite athlete.

It may be the case that the parents themselves are unaware of just what they are getting themselves, their child, or even siblings, into when they enter the world of sport for children, and then competitive sport, and finally for some, high performance sport.

While many children enjoy and thrive in their sporting experiences, not all do. What is of moral concern here, is that not only are some young athletes exposed to risks and dangers inherent in a variety of sports, but a number of children and youth have been harmed, or even killed, by their participation in sport (Brackenridge et al., 2010; Brackenridge, 2001; Chavez, 2019; Çetin & Hacisoftaoğlu, 2018; David, 2005; Ingle, 2020; Human Rights Watch, 2020; Kavanagh et. al., 2020; Rhind, Cook, & Dorsch, 2013; Stirling & Kerr, 2013). Given that sport is a microcosm of societies everywhere, we will see reflected in sport all the ills of the world. Thus, it is of no surprise that in sport, individuals experience racism, sexism, ageism, homophobia, in addition to physical, psychological, and sexual abuse, exploitation, and general mistreatment in sport, since those elements are also found in society.

In 2005, Paulo David noted that since the adoption of the *Convention on the Rights on the Child* (UNCRC) by the United Nations in 1989,

the Convention has made an impact on a wide spectrum of groups in society, from families to schools, courts to labour unions, associations to public authorities. But amazingly, one of the few areas—if not the only one—that has yet to integrate international child rights norms and standards is competitive sports (David, 2005, p. 5).

By signing the treaty some three decades ago now, 191 nations (with the notable exceptions of the USA, Somalia, and South Sudan) indicated their commitment to recognizing children's dignity and healthy development as a fundamental right. The signatories to the Convention agreed to incorporate the provisions into legislation, and to provide institutions and mechanisms to ensure that children's rights were upheld in all cultural spheres, including sport. The human rights approach acknowledges that rights are universal and inalienable. There are at least 21 UNCRC Articles relevant to sport (David, 2005).

Participation in sport is recognized as a fundamental right for all by the United Nations Education and Scientific Cultural Organization (UNESCO). The European Sports Charter (1992) states that one of its main aims is:

to protect and develop the moral and ethical bases of sport and the human dignity and safety of those involved in sport, by safeguarding sport, sportsmen and women from exploitation for political, commercial and financial gain and from practices that are abusive or debasing including the abuse of drugs and the sexual harassment and abuse, particularly of children, young people and women (Article 1, ii).

The European Sports Charter considers "the promotion of sport as an important factor in human development" (Ibid.), and states that governments shall take steps necessary "to ensure that everyone should have the opportunity to take part in sport and physical recreation in a safe and healthy environment" (Ibid.) Within the Charter, it says that sport must be protective of human dignity and against any kind of exploitation of those engaged in sport. That sport is focused on specifically, and that the notion of a safe and healthy environment is also noted specifically, highlights the significant role that sport plays not only in our society but also in the development of human beings, including opportunities for flourishing (López Frías, 2014).

David suggested that we ought to examine some of the long-standing, widespread practices and beliefs in the sports world so that we might better understand why sports authorities have failed to consider the rights of young athletes (2005). He thought that at that time, in 2005, researchers were not yet examining these issues. While those may have been early days, the research in the field of harms experienced by youngsters in sport has increased substantially, and we see many more papers addressing the issue of children's rights in sport.

Unfortunately, here we are in 2020, and it appears that many sports authorities continue to fail in upholding the rights of children and youth participating in sport. A review by the United Nations International Children's Fund (UNICEF) in 2010 of violence against children within sport in industrialized countries, identified types of violence, which included bullying and hazing, physical maltreatment, peer aggression, parental maltreatment, drug and alcohol abuse, psychological abuse, neglect, child labour and trafficking, sexual violence and discrimination (UNICEF, 2010). This is an important review, but within it, the report refers to a lack of data and knowledge regarding the scope and nature of violence and abuse in sport. Clearly, further research is needed. The definition of violence put forth by the World Health Organization as the guiding definition for interpreting violence within the Convention on the Rights of the Child is "the intentional use of physical force or power, threatened or actual, against another person or against oneself or a group of people, that results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation (David, 2005, p. 63). Psychological or mental violence refers to "acts such as deliberate humiliation, harassment, verbal abuse and the effects of isolation" (Ibid, p. 82). Situations wherein such acts have been carried out against athletes are described in the next section.

The following is a description of scandals in recent weeks, months, and years where egregious treatment of athletes has been revealed. Significantly, these scandals were revealed by journalists, some others by researchers inside and beyond the world of sport, and not by sport federations or

others directly involved in sport. As unpleasant as it is to hear about these cases, learning about them makes these situations experienced by so many young people in sport real. *I would also like to acknowledge that not only might some of us here be survivors of such abuse ourselves, but some of us might well know of similar circumstances occurring right now in sport. I urge you in either or both situations to please follow up with the appropriate bodies such as your local police force and sexual assault centres.*

In the United Kingdom, Katherine Grainer, the UK Sport Chair, recently pledged on behalf of UK Sport to “identify, confront and eradicate” bullying and abuse in the high-performance system in the wake of the staggering allegations across British gymnastics (Ingle, 2020, Sept. 8). In recent months, athletes have spoken out, “exposing the human cost of chasing glory, especially for young girls in aesthetic sports such as gymnastics and figure skating” (Ibid). The recent Netflix documentary, *Athlete A*, gave athletes confidence to speak out. Since then, athletes from Japan, China, Britain, Australia, and the Netherlands came forward to reveal their own disturbing experiences of abusive treatment in sport (Ibid.).

British journalist Sean Ingle (2020, Sept. 8) wrote that elite coaches have justified their methods “by saying that elite sport is tough, children need to learn to take criticism and pain, otherwise they won’t make the grade.” Ingle went on to describe a renowned Dutch gymnastics coach having admitted his shame for abusing Dutch athletes. He said that:

It was never my conscious intention to beat them, to yell at them, to hurt their feelings or belittle them, to gag them or make constant derogatory remarks about their weight. But it did happen. I went too far, I thought that was the only way to instil a winning mentality in them (Ingle, Sept. 8).

Human Rights Watch published a report in July 2020, entitled “*I was hit so many times I can’t count*” *Abuse of Child Athletes in Japan*. The report was written based on research undertaken between January and June 2020. It focused on research, interviews, and outreach conducted by a team of employees from the Tokyo office of Human Rights Watch, and others outside the organization. In the summary, it states:

Abusive coaching techniques documented in this report include, but are not limited to, hitting children with bats and bamboo kendo sticks, slapping children across the face, and holding children’s heads underwater to simulate drowning. While abuse of a child includes harms such as physical and sexual violence, verbal abuse, and neglect, this report is primarily focused on physical violence, as that was the experience current and former child athletes reported to Human Rights Watch most frequently. Experiences of verbal and sexual abuse are also documented. (Human Rights Watch, 2020)

Everyone involved in sport is encouraged to read this important contribution to knowledge and data about violence in sport to promote awareness of these issues, particularly with a view towards safeguarding young people in sport.

The documentary, *Athlete A*, focuses on several of the hundreds of gymnasts who survived the abuse by University of Michigan physician Larry Nassar, who also worked for USA Gymnastics for decades, in one of the largest sexual abuse scandals in sports history. Former gymnast Rachael Denhollander was the first to go public with accusations of abuse. More than 300 former athletes came forward with stories of abuse. The documentary exposed the coverups, denials, and inaction by coaches, as well as by the national governing body of the sport in the US.

It led to further investigations about the sport, such as former Olympic gold medalist Dominique Moceanu testifying before the US Senate Judiciary Committee about sexual, emotional, and physical abuse by USA Gymnastics (Olympic stars testify to Congress about sex abuse at USA Gymnastics program, 2017). “The well-being of the athletes should always come first, and to me, this is one of the most important things in sport,” Moceanu said while testifying. “And it was lacking in our own

sport tremendously because everybody around us knew that abuses were going on, but they chose not to act because it became part of the cultural norm." (Ibid).

At the week-long sentencing hearing for Nassar, more than 150 women came forward and made impact statements. They described their "lives crushed by trauma and shame. Shy little girls who briefly found self-confidence through sport became deeply self-loathing teenagers and adults because the man who was supposed to help them do the sport they loved instead molested them, over and over again" (Freeman, 2018).

Kathie Klages, former head gymnastics coach at Michigan State University (MSU), refused to believe the girls who complained about Nassar's behaviour. She sent them back to him for further treatment and told him what they had said. She was found guilty of lying to police and sentenced to 90 days in jail. Nassar's boss, William Strampel—former dean of the college of osteopathic medicine at MSU—was sentenced to a year in jail after being convicted of misconduct as a public official and willful neglect of duty. Others were implicated and charged.

On September 1, 2020, MSU identified more than 40 people and members of a university advisory council who may have known about Nassar's crimes (Johnson & Banta, 2020). Most will not face discipline. Those who knew of the abuse included physicians, three psychiatrists, a former professor and psychologist, and others.

Another documentary also released in 2019 on the same scandal—*At the heart of gold: Inside the USA gymnastics scandal*—also focuses on the institutional abuse of those young athletes.

Jessica Shuran Yu, a world championship figure skater, described the culture of abuse while she trained and competed in the sport (Ingle, 2020 July 21). She said it was dehumanising: she was frequently criticized as being "lazy, stupid, retarded, useless and fat." She told of being hit regularly by plastic skate guards after making mistakes, and of being kicked so hard in the shin by a skate that she still bears the scar.

While it would be easier to think that such aberrant behaviour by coaches are cases of individual, psychopathic people, what these and so many other cases have revealed is that the abrogation of the rights of these child athletes is more the case of an aberrant sport culture, and one where the sport system "allows" such treatment of athletes. For example, in the aftermath of Larry Nassar's court case and subsequent conviction of abuse against hundreds of young female athletes, further lawsuits have followed. USA Gymnastics president Steve Penny, and Bela and Marta Karolyi, the latter two international legends in the world of sport and of gymnastics, have been named as co-defendants "because they "had knowledge of inappropriate conduct and molestations committed by (Nassar) before and during his [30 year] employment, yet chose to allow him to remain unsupervised where he sexually abused [athletes]" (USA Gymnastics president Steve Penny resigns amid sex abuse scandal, 2017). Nassar molested athletes as young as 6 years old, including gold medal winning Olympians, at the London 2012 Olympic Games, the Karolyi Ranch (USA Gymnastics' training centre in Texas), and at other gymnastics events around the world.

While much of the literature focuses on the abuse of female athletes, males are also abused and molested in sport. Certainly, far more males than females participate in sport. Canadian researchers Sylvie Parent and Joelle Bannon report that between 2% and 6% of male athletes have suffered sexual abuse in the context of their sport (2012), and the numbers may well be much, much higher given the dearth of research with male athletes. There is also the issue of the stigma surrounding reporting of any abuse, including sexual abuse: "because of the discomfort of society about it, the traditional roles that are shaken by the victimization of men and also because of homophobia" (Hunter, 1990, in Parent & Bannon, 2012, p. 354).

In their work, Parent & Bannon (2012) suggest that there is a popular perception that sexual abuse among boys is uncommon, attributed to boys being less likely to divulge or report the offenses,

and when they do it takes them much longer to do so. Some of the reluctance to reveal abuse and harassment in sport by males includes the culture of sports where aggression and violence are accepted (e.g. ice hockey), and of course social pressures of masculinity. Rhind, Cook, & Dorsch (2013) report in their work examining youth hockey from a human rights perspective that proponents of violence in hockey argue that “it’s part of the game; it’s how hockey is played” (p. 254).

In May of 2019, independent investigators Caryn Trombino and Markus Funk released their report on sexual abuse committed by Dr Richard Strauss at the Ohio State University. They interviewed more than 500 individuals. The report confirmed detailed acts of sexual abuse by Strauss against at least 177 former male university students, primarily wrestlers but athletes from more than a dozen sports were also abused. The report concluded that more than 50 university personnel at the time knew of the complaints and concerns about Strauss’ conduct but failed to investigate or act meaningfully. Former students said they thought that Dr Strauss’s actions, usually under the guise of medical treatment, were an “open secret” on campus and amongst athletes, coaches, trainers, and other team physicians. One student who responded with anger and some physicality to Strauss’ inappropriate examination was then accused by Strauss of assaulting him (Mather, 2019). Strauss was allowed to retire voluntarily in 1998 with his emeritus status unscathed.

These cases underline the harm that some children and youth are exposed to in sport. These are systems that fail to protect these youngsters from physical, psychological, and social harm through ignorance, a lack of awareness, fear, refusal to change, and for many other reasons.

While childhood is fleeting, the experiences and consequences of what happens in those early years last a lifetime. In her testimony at Nasser’s trial, former gymnast and abuse survivor Rachael Denhollander asked a number of times, “how much is a little girl worth?”

Conclusions and Recommendations

Earlier, I wrote that it takes a village to raise a child. It also takes a team to nurture and train young athletes. Regardless of the level, there are often many other adults involved in the sporting environment surrounding children. Sport for and with children is created by and run by adults. From parents to officials to managers, all the way up to and including national sport governing bodies, there are enablers who make sport happen. They may enable a system which positively affects youth and athlete development. However, they may also enable a system in sport of corruption and of harm. When a culture values medals over morals, when children’s voices are not heard and respected, when children’s rights are spoken of in theory but not respected in practice, then environments such as those described above may fester. We must move theory into practice, from the International Olympic Committee’s various consensus statements regarding children in sport, to practical and workable frameworks of children’s rights that ensure the safety of children. Sporting norms which fail to protect the rights of children must change. This is what Dominique Moceanu referred to in her testimony to Congress: She said that people chose not to act despite knowing the abuse was occurring, and that abuse became part of the cultural norm. Moceanu first spoke out about the physical and psychological abuse of child athletes in gymnastics in 2008. Her revelations were not welcomed and she spoke of becoming an outcast from her former tight-knit gymnastics community (Moceanu, 2020). People did not want to know, and they did not want her to tell: gymnastics had, and likely still has, a culture of silence.

The nature and scope of some of the cases described above should have deeply unsettled sport, and all of us involved in our various capacities. This paper comes at a time when a global pandemic literally brought the world of sport to a standstill for many months. Is this not the time for all of us to hit the restart button, to ask ourselves and others how can we do sport better? And if this is not the

time, then when will it be the time? How can we better protect vulnerable athletes, and maximize the positives of sport? Should so much of what transpires in children's and youth sport be focused on what happens in high performance sport? How can we adjust the win-at-all-costs mentality in sport?

In the last line of the International Olympic Committee's Consensus Statement on "training the elite child athlete," as a recommendation, it states "the entire sports process for the elite child athlete should be pleasurable and fulfilling" (Mountjoy, et al., 2008). Is this even possible? If competing at the highest levels of sport requires that an athlete enter that sport as a young child, well before they are able to consent to the risks involved, then perhaps those sports need to change. So, for some sports, the issue may be that they require a complete reconceptualization. The wellbeing of the child should always come first.

In August 2020, the *International Socio-Cultural research Group on Women's Artistic Gymnastics and associated researchers* released a manifesto, detailing eight actions to protect gymnasts from abuse. While they focus solely on gymnastics, their manifesto applies equally well to all sports in which children are involved, at every level of competition. The following describe their recommended actions, with further details provided in the Manifesto (2020), which all are encouraged to read:

They ask for abuse allegations to be investigated independently. They advise acknowledging wrongdoings. Athletes' rights must be prioritised. They urge the creation of effective gymnast welfare. They promote the education of coaches, officials, parents, and significant others. They advocate for the representation of gymnasts in the media. Withdraw sponsorship if sports are not ensuring athlete welfare and protection against abuse. Finally, they encourage better research which generates knowledge, methods, and tools which may then be used to change sport for the better.

Children and youth who participate in sport must be protected in every realm, with their best interests of primary concern to all, and their voices must be heard and respected. The children of the world deserve no less.

References

- At the Heart of Gold: Inside the USA Gymnastics Scandal* (2019). Available at: <https://www.hbo.com/documentaries/at-the-heart-of-gold-inside-the-usa-gymnastics-scandal>
- Athlete A. (2019) Available at: <https://www.netflix.com/ca/title/81034185>
- Bergeron, M. F., Mountjoy, M., Armstrong, N., Chia, M., Côté, J., Emery, C. A., . . . Malina, R. M. (2015). International Olympic Committee consensus statement on youth athletic development. *British Journal of Sports Medicine*. 49: 843-851.
- Brackenridge, C., Fasting, K., Kirby, S., Leahy, T. (2010). Protecting children from violence in sport: A review with a focus on industrialized countries. Florence, Italy: UNICEF Innocenti Research Centre.
- Brackenridge, C. (2001). *Spoilsports: Understanding and preventing sexual exploitation in sport*. London: Routledge.
- Çetin, E. & Hacısoftaoğlu, İ. (2018). Factors facilitating child abuse in sports in Turkey: The case of elite athletes. *Children and Youth Services Review*. 116: 105120. <https://doi.org/10.1016/j.childyouth.2020.105120>
- Chavez, C. (2019) Inside the toxic culture of the Nike Oregon project 'cult'. *Sports Illustrated*. Retrieved from: <https://www.si.com/track-and-field/2019/11/13/mary-cain-nike-oregon-project-toxic-culture-alberto-salazar-abuse-investigation>
- David, P. (2005). *Human rights in youth sport: A critical review of children's rights in competitive sport*. London: Routledge.

- Denhollander, R. (2019). *What is a girl worth? My story of breaking the silence and exposing the truth about Larry Nassar and USA Gymnastics*. Carol Stream, IL: Tyndale.
- European Sports Charter (1992, Sept. 24). Retrieved from: <https://docplayer.net/147215-The-european-sports-charter.html>
- Feinberg, J. (1980). The child's right to an open future. In W. Aiken and H. LaFollette (eds.). *Whose Child?* Totowa, NJ: Rowman & Littlefield. Pp. 124-53.
- Freeman, H. (2018, January 26). How was Larry Nassar able to abuse so many gymnasts for so long? *The Guardian*. Retrieved from: <https://www.theguardian.com/sport/2018/jan/26/larry-nassar-abuse-gymnasts-scandal-culture>
- Human Rights Watch. (2020). *"I Was Hit So Many Times I Can't Count." Abuse of Child Athletes in Japan*. Retrieved from: https://www.hrw.org/sites/default/files/media_2020/08/Japan0720_web.pdf
- Ingle, S. (2020, Sept. 8) UK Sport chair Katherine Grainger says bullying and abuse will be eradicated. *The Guardian*. Retrieved from: https://www.theguardian.com/sport/2020/sep/08/uk-sports-katherine-grainger-says-bullying-and-abuse-will-be-eradicated?CMP=Share_iOSApp_Other
- Ingle, S. (2020, July 27). Sport's cascading tales of abuse and fear demand action from the very top. *The Guardian*. Retrieved from: <https://www.theguardian.com/sport/2020/jul/27/abuse-fear-demand-action-ioc-olympics>
- Ingle, S. (2020, July 21). "It was dehumanising": Jessica Shuran Yu condemns training abuse in China. Retrieved from: <https://www.theguardian.com/sport/2020/jul/21/dehumanising-jessica-shuran-yu-condemns-training-abuse-in-china-figure-skating>
- Ingle, S. (2020, July 14). Team GB gymnast Amy Tinkler says trauma led to her retirement. *The Guardian*. Retrieved from: <https://www.theguardian.com/sport/2020/jul/14/gb-gymnast-amy-tinkler-reveals-trauma-led-to-her-retirement>
- International Socio-Cultural research group on Women's Artistic Gymnastics. (2020, August 31). "The future of women's artistic gymnastics: Eight actions to protect gymnasts from abuse." International Socio-Cultural research group on Women's Artistic Gymnastics (ISCWAG) Manifesto, August 19, 2020. Retrieved from: <https://idrottsforum.org/the-future-of-womens-artistic-gymnastics-eight-actions-to-protect-gymnasts-from-abuse-iscwag-manifesto-august-19-2020/>
- Johnson, M. & Banta, M. (2020, Sept. 1). MSU finds 8 people who failed to report Larry Nassar or former dean William Strampel. *Lansing State Journal*. Retrieved from: <https://www.lansingstatejournal.com/story/news/2020/09/01/msu-larry-nassar-william-strampel-university-advisory-council-sexual-misconduct/5678418002/>
- Kavanaugh, E., Adams, A., Lock, D., Stewart, C., & Cleland, J. (2020). Managing abuse in sport: An introduction to the special issue. *Sport Management Review*. Pp. 1-7.
- Kidd, B. (2013). Critical support for sport. *Sport in Society*. 16(4): 341-350.
- Lopez Frias, F.J. (2014) The sport for all ideal: A tool for enhancing human capabilities and dignity. *Physical Culture and Sport. Studies and Research*. 63(1) 20-28. DOI: 10.2478/pcssr-2014-0019
- Mather, V. (2019, May 17). Ohio State finds team doctor sexually abused 177 students. *The New York Times*. Retrieved from <https://www.nytimes.com/2019/05/17/sports/ohio-state-sexual-abuse.html>
- Moceanu, D. (2020, July 16). How Olympian Dominique Moceanu defied gymnastics' culture of silence and helped Larry Nassar survivors. ESPN. Retrieved from: <https://www.espn.com/espn/print?id=29418944>
- Moseid, C. H., Myklebust, G., Fagerland, M. W., & Bahr, R. (2019). The association between early specialization and performance level with injury and illness risk in youth elite athletes. *Scandinavian Journal of Medicine & Science in Sports*, 29(3), 460–468. <https://doi.org/10.1111/sms.13338>
- Mountjoy, M., Brackenridge, C., Arrington, M., Blauwet, C., Carska-Sheppard, A., Fasting, K., Kirby, S., Leahy, T., Marks, S., Martin, K., Starr, K., Tiivas, A., & Budgett, R. (2016). International Olympic Committee consensus statement: harassment and abuse (non-accidental violence) in sport. *British journal of sports medicine*. 50(17), 1019–1029. <https://doi.org/10.1136/bjsports-2016-096121>
- Mountjoy, M., Rhind, D. J., Tiivas, A., & Leglise, M. (2015). Safeguarding the child athlete in sport: a review, a framework and recommendations for the IOC youth athlete development model. *British journal of sports medicine*. 49(13), 883–886. <https://doi.org/10.1136/bjsports-2015-094619>

- Mountjoy, M., Armstrong, N., Bizzini, L., Blimkie, C., Evans, J., Gerrard, D., . . . Van Mechelen, W. (2008). IOC consensus statement: "training the elite child athlete". *British Journal of Sports Medicine*, 42(3), 163. <http://dx.doi.org.proxy.hil.unb.ca/10.1136/bjism.2007.044016>
- Murphy, P. & Waddington, I. (2007). Are elite athletes exploited? *Sport in Society*, 10:2, 239- 255, DOI: 10.1080/17430430601147096
- Myer, G. D., Jayanthi, N., Difiori, J. P., Faigenbaum, A. D., Kiefer, A. W., Logerstedt, D., & Micheli, L. J. (2015). Sport Specialization, Part I: Does Early Sports Specialization Increase Negative Outcomes and Reduce the Opportunity for Success in Young Athletes? *Sports Health*, 7(5), 437–442. <https://doi.org/10.1177/1941738115598747>
- Myer, G. D., Jayanthi, N., DiFiori, J. P., Faigenbaum, A. D., Kiefer, A. W., Logerstedt, D., & Micheli, L. J. (2016). Sports Specialization, Part II: Alternative Solutions to Early Sport Specialization in Youth Athletes. *Sports health*, 8(1), 65–73. <https://doi.org/10.1177/1941738115614811>
- Olympic stars testify to Congress about sex abuse at USA Gymnastics program. (2017, March 28). Retrieved from: <https://www.cbsnews.com/news/former-usa-gymnasts-address-senators-at-hearing-on-young-athletes-and-abuse/>
- Parent, S. and Bannon, J. (2012). Sexual abuse in sport: What about boys? *Children and youths services review*, 34 (2): 354-359. doi.org/10.1016/j.childyouth.2011.11.004.
- Parent, S. and Demers, G. (2011), Sexual abuse in sport: a model to prevent and protect athletes. *Child Abuse Review*, 20: 120-133. [doi:10.1002/car.1135](https://doi.org/10.1002/car.1135)
- Rhind, D., Cook, E., & Dorsch, K.D. (2013). Looking at youth hockey from a human rights perspective. *Sport in Society*, 16(3): 254-266, DOI: 10.1080/17430437.2013.779857
- Sabato, TM, Walch, TJ., Caine, D.J. (2016). The elite young athlete: Strategies to ensure physical and emotional health. *Open Access Journal of Sports Medicine*. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5012846/pdf/oajsm-7-099.pdf>
- Stirling, A. E., & Kerr, G. A. (2013). The perceived effects of elite athletes' _experiences of emotional abuse in the coach-athlete relationship. *International Journal of Sport and Exercise Psychology*, 11: 87–100. <http://dx.doi.org/10.1080/1612197X.2013.752173>
- United Nations International Children's Fund (UNICEF). (2010). *Protecting Children From Violence in Sport: A Review With a Focus on Industrialized Countries*. Florence: UNICEF Innocenti Research Centre. Retrieved from: https://www.unicef-irc.org/publications/pdf/violence_in_sport.pdf
- USA Gymnastics president Steve Penny resigns amid sex abuse scandal. (2017, March 16). CBS News. Retrieved from: <https://www.cbsnews.com/news/usa-gymnastics-president-steve-penny-resigns-amid-sex-abuse-scandal/>
- Yabe, Y., Hagiwara, Y., Sekiguchi, T., Momma, H., Tsuchiya, M., Kanazawa, K., Koide, M., Itaya, N., Yoshida, S., Sogi, Y., Yano, T., Onoki, T., Itoi, E., & Nagatomi, R. (2019). Parents' own experience of verbal abuse is associated with their acceptance of abuse towards children from youth sports coaches, *The Tohoku journal of experimental medicine*, 249(4): 249-254. <https://doi.org/10.1620/tjem.249.249>

Good Governance in National and International Sports Organizations

Prof. Dr Kristine Toohey

Introduction

The notion of 'governance' stems from the ancient Greek verb 'to steer'. As an example of its use during that period, Plato used the term *κυβερνητική* while discussing political governance in the context of a society in his dialogue on the study of virtue, *Gorgias*, when he proposed that a society needed the 'art of navigation'.¹ Today, the concept of governance has become far more commonplace than in Plato's time and is used in a variety of different contexts.

Governance, in its contemporary mode, refers to systems of social coordination and patterns of rule, instituted through a variety of means, including laws, norms, power and language with the aim of regulating people in families, communities, formal or informal organizations, or territories/nations.² Thus, governance is a system through which units from small groups to organisations to societies are managed. In this manner, the concept of governance essentially involves processes of governing, whether undertaken by a regime, market, organisation or network. However, governance differs from 'government' in that the former focuses less on the state and its institutions and more on social practices and activities.

This means that governance involves a multitude of processes, rather than being a single activity. It entails: how a unit's objectives are set and achieved; the rules and procedures for making decisions; and the formation of the means by which the organisational unit optimises and monitors performance.³ Essentially, for an organisation, "governance encompasses the processes by which organisations are directed, controlled and held to account. It includes the authority, accountability, leadership, direction and control exercised in an organisation".⁴ However, an organisation is not the

1 Malapi-Nelson, Alcibiades (2017). "Cybernetics: The Book, the Club, and the Decline". *The Nature of the Machine and the Collapse of Cybernetics: A Transhumanist Lesson for Emerging Technologies*. Palgrave Studies in the Future of Humanity and its Successors. Cham (Zug): Springer. p. 48. ISBN 9783319545172.

2 Bevir, Mark (2012). *Governance: A very short introduction*. Oxford, UK: Oxford University Press. ISBN 9780191646294.

3 Australian Sports Commission (2012), *Sports Governance Principles*, p.1. <https://www.icsspe.org/system/files/Australian%20Sports%20Commission%20-%20Sports%20Governance%20Principles.pdf>.

4 Governance Today, https://www.governancetoday.com/GT/Material/Governance__what_is_it_and_why_is_it_important_.aspx#:~:text=Governance%20can%20be%20defined%20as,the%20top%20of%20an%20entity.

sole determinant of its governance. A variety of external stakeholders can influence the processes of governing. These stakeholders include lobbies, political parties, non-government organizations, the public, and the media (both through traditional mass media outlets and increasingly through social media). How an organisation reacts to these external forces is important to ensure its good governance as "successful implementation of a good governance strategy requires a systematic approach that incorporates strategic planning, risk management and performance management".⁵ However, not all governance is effective. This is no different in the sphere of sport than it is in other industries.

Sport Governance

According to the Australian Sports Commission, (ASC) sport governance concerns three key issues:

1. How an organisation develops strategic goals and direction;
2. How the organisation's board monitors the performance of the organisation to ensure it achieves these strategic goals, operates with effective systems and complies with its legal and regulatory obligations;
3. Ensuring that the board acts in the best interests of the organisation's members.⁶

In a more detailed breakdown, Philippou provides a list of some possible governance issues in sport by board members. These include: cronyism; vote-rigging; illegal disclosure of inside information; conflict of interest; bribery (event allocation; posts of authority); abuse of authority and trading in influence; money laundering; fund misappropriation; fraud; and embezzlement".⁷

As the goals, size, complexity and operations of sport organisations differ greatly, from large and powerful international governing bodies (IGBs) to smaller, local organisations, there needs to be some flexibility in the governance structures and systems that a sport organisation adopts within the three areas listed above. However, any flexibility must also be balanced with the organisation's responsibility for its accountability, contestability and transparency. There is also an obligation for all sporting organisations to explain to their stakeholders if any alternative approach to the best-practice governance principles is adopted (which the ASC calls the 'if not, why not' obligation). No matter what the level of sport, good governance is desirable.⁸

Good sport governance

Despite increasing professional and academic literature regarding the nature of good governance, it has been difficult to gain international consensus on its principles within the sport industry. Since the European Union Council's Nice Declaration on Sport issued in December 2000 (ANNEX IV) and the first International Conference on Governance in Sport, held in February 2001 in Brussels, Belgium, many governmental organisations, sport organisations and academics have tried to define principles of good governance specific to sport and its various local, national and international

5 Governance Today, https://www.governancetoday.com/GT/Material/Governance__what_is_it_and_why_is_it_important_.aspx#:~:text=Governance%20can%20be%20defined%20as,the%20top%20of%20an%20entity.

6 Australian Sports Commission (2012) Sports Governance Principles, p.1. <https://www.icsspe.org/system/files/Australian%20Sports%20Commission%20-%20Sports%20Governance%20Principles.pdf>

7 Philippou, Christina. (2019) "Towards a unified framework for anti-bribery in sport governance." *International Journal of Disclosure and Governance* 16, no. 2-3 (2019): 83-99, p.91.

8 Australian Sports Commission (2012) Sports Governance Principles, p.1. <https://www.icsspe.org/system/files/Australian%20Sports%20Commission%20-%20Sports%20Governance%20Principles.pdf>

organisations.⁹ There are a number of reasons why their efforts have not resulted in acceptance of a single unifying set of principles to date.¹⁰ One of the reasons this has been difficult to achieve is that sport's peak bodies have not always led by example.

As noted in 2009, by the International Olympic Committee (IOC) President at the time, Jacques Rogge:

"We cannot expect others to adhere to high ethical standards if we do not do so ourselves. We cannot expect proper conduct on the field of play if we do not have good governance within the Olympic Family."¹¹

Four years after Rogge's statement, at the Olympic Summit held at the International Olympic Committee (IOC) Headquarters in Lausanne, Switzerland, delegates conceded that there had been an ongoing struggle in sport to ensure respect for and compliance with the principles of good governance and ethics and more formal work by various IGBs began to tackle the issue more rigorously than they had in the past. For example, the IOC has persevered in trying to codify its version of what is required for organisations in the Olympic Movement.

As a result of the IOC's work in this area, the *Basic Universal Principles of Good Governance* were approved by the 2013 Olympic Congress. Article C1 of the Code of ethics stated that the "Basic Universal Principles of Good Governance of the Olympic and Sports Movement, in particular transparency, responsibility and accountability, must be respected by all Olympic constituents". In terms of actioning this, the IOC suggested that the following should apply.

1. Transparency of the Rules: clear texts must exist and be accessible and circulated. Financial transparency, in particular financial commitments, tender process, disclosure of financial information, accounts in accordance with generally accepted accounting principles, audit by a qualified, independent entity.
2. Transparency of management (agenda –documentation);
3. Transparency of managers (job descriptions - objective criteria for recruitment);
4. Transparency of risk-management;
5. Efficient internal communication;
6. Share responsibility: clear text on the respective responsibilities (political/management decisions);
7. Controlled responsibilities: clear and regular reporting from elected and appointed office-holders;
8. Regular and legitimate elections;
9. Right to appeal about all forms of disciplinary measures;
10. Respect of minorities: respect of the right of expression (freedom of speech).¹²

Since 2013 a number of changes to IOC governance has continued to be debated and implemented. One of the most significant has happened under the presidency of Thomas Bach and is known as Agenda 2020. Agenda 2020's recommendation 27 notes that:

9 Jean-Loup Chappelet and Michaël Mrkonjic (2013) Basic indicators for better governance in international sport (bibgis): an assessment tool for international sport governing bodies" IDHEAP Working paper 1/2013 Chair of Public Management January 2013. This Working Paper can be downloaded from www.idh.p.4.

10 Girard-Zappelli, Pâquerette (2015), *Ethics and Good Governance, Olympic Agenda 2020* https://www.playthegame.org/media/4052267/26-10-Monday_900_Paquarrette-Zappelli.pdf

11 Rogge, Jacques (2009) Congress Opening Ceremony Speech, *XIII Olympic Congress, Copenhagen 2009: Proceedings*, p. 16.

12 International Olympic Committee, *Good Governance*, <https://www.olympic.org/good-governance>

- All organisations belonging to the Olympic Movement to accept and comply with the Basic Universal Principles of Good Governance of the Olympic and Sports Movement.
- Such compliance to be monitored and evaluated.
- Organisations to be responsible for running self-evaluation on a regular basis.

To enable these recommendations to occur, the IOC provides self-evaluation tools to support their implementation.”¹³ However, some of the changes, such as self-regulation, designed to improve governance, may have had the opposite effect and exacerbated the issue of poor governance.

Not so good sport governance

Just as we can trace the etymology of governance to ancient Greece, so too many of our current problems in sport were also evidenced during this era. For instance, the 16 bases remaining in the tunnel leading to the stadium in Olympia, Greece supported the stele paid for as a penance by athletes caught engaging in cheating or corruption during the Ancient Olympic Games.¹⁴ Early and notable instances of cheating in modern sports involved boxing and baseball, however, since that time the list of sports where poor governance has created dilemmas has grown markedly. While there have been advances in knowledge about, and compliance with, good governance regulations, there is still much that needs to be done to clean up sports’ problems in this area. In part, this reticence to undertake governance reform has been attributed to: an idealist viewpoint on the inherent virtuous nature of sport; the potential financial rewards that can be reaped through sport; and sport IGBs’ inward-looking attitude resulting in self-regulation, such as such self-evaluation tools.

As noted by Jens Sejer Andersen, the International Director of Play the Game, in 2016:

“Like FIFA, the other members of the Olympic family have decided that nobody from the outside can really understand them, and that is, therefore, best that they evaluate themselves. With this mistrust in the outside world, no wonder that the distance between the self-image of the federations and the public perception of them is growing by the day.”¹⁵

The traditional idealist, and some would argue, naïve, view of sport and one that is still held by some politicians, officials and the public, is that sport, by its nature, automatically imbues positive physical, psychological, social, moral, and political values to those involved with it. However, in recent decades, a number of scandals has continued to demonstrate that this clearly is not automatically the case and, in some instances, may result in the opposite. These scandals, which have even involved sport’s IGBs, such as the international Olympic Committee (IOC) and *Fédération Internationale de Football Association* (FIFA), have encompassed a range of issues, such as poor management practices, bribery and corruption, doping, match fixing discrimination, and risky behaviour at organisational and national levels, in other words, issues related to poor governance.

In recent decades, such high profile cases, especially those involving corruption, doping, and match fixing in sport, as well as mismanagement and lack of efficiency within sport’s national and international governing bodies have resulted in increasing calls by players, officials, researchers and the public for the necessity of good governance. This call for sport to adopt better governance

¹³ Ibid.

¹⁴ Toohey, Kristine and Veal, A.J. (2016) *The Olympic Games: A Social Science Perspective*. CABI, Oxon.

¹⁵ Alvad, Stine (2016) Olympic summer sports introduce new governance self-assessment tool, *Play the Game*, https://playthegame.org/news/news-articles/2016/0166_olympic-summer-sports-introduce-new-governance-self-assessment-tool/

practices has extended across nations, different cultures, and has been driven by different theoretical influences (such as corporate governance or democratic governance). It has been couched in terms such as

“best practices”, “principles of conduct” or simply “governance” ... Many governmental organisations, sport organisations and scholars have tried to define sets of principles of good governance specific to sport and its various local, national and international SGBs”.¹⁶

However, one universally accepted template for good sport governance has not been adopted.

One area that has proven especially problematic in terms of a sport's governance has been the relationship between its international and national governing bodies. According to a sport's statute, the IGB is the peak organisation. Its codified power lies in its mandate to suspend or expel teams and/or associated members from international competitions and/or suspend or disbar an affiliated organisation if that organisation is not abiding by the IGB's charter or rules and regulations.

However, this is not always a simple or straight forward procedure and national governing bodies (NGBs) and other organisations have, at times, resisted their IGB's rulings if the outcome has been detrimental for them. For example, in 2007, FIFA had a rule that a player could only be registered with a maximum of three clubs, and appear in official matches for a maximum of two, in any twelve-month period from 1 July to 30 June. This ruling was problematic in nations where their league competitions spanned that date barrier and where players had transferred. Some affected nations and clubs pushed back on this ruling and not all abided by it. One example occurred on 2 April 2007, when FIFA informed Cork City that it would not allow two Irish international players to take the field for the club. Cork City club took its grievance to the Court of Arbitration for Sport (CAS) (See Court of Arbitration for Sport, 2007, Arbitration CAS 2007/A/1272 Cork City FC v. FIFA (Healy)), award of 15 October 2007, <https://jurisprudence.tas-cas.org/Shared%20Documents/1272.pdf>). As a direct result of the controversy from football organisations and the CAS ruling, FIFA modified its ruling in 2008 to better accommodate transfers between leagues with out-of-phase seasons.

Football is not the only sport where national and or club organisations have resisted their IGB's rulings. The sport of cricket provides a strong example of ongoing power friction between a national governing body, the Board of Control for Cricket in India (BCCI), and the sport's international governing body, the International Cricket Council (ICC). The ICC is responsible for appointing the umpires and referees who officiate at all sanctioned Test matches, One Day International and Twenty20 Internationals (T20) and for the governance and organisation of cricket's major international tournaments (for example, the Cricket World Cup and the ICC T20 World Cup). The ICC's Code of Conduct sets professional standards of discipline for international cricket and it has carriage of proceedings against corruption and match-fixing through its Anti-Corruption and Security Unit (ACSU).

However, the ICC does not control bilateral fixtures (including all Test matches) between member countries, nor does it govern domestic cricket within member countries. Remarkably, it does not make or alter the laws of the game, which have remained under the governance of the Marylebone Cricket Club (MCC) since 1788.

In this case, the power base is not just with the ICC or indeed the MCC, but also with the BCCI, due to its finances.¹⁷ The BCCI is said to be the world's richest sport governing body. Yet, even with its sound financial status the BCCI has been beset by governance issues to the extent that, in 2016,

16 Chappelet, Jean-Loup and Mrkonjic, Michaël (2013) *Basic indicators for better governance in international sport (bibgis): an assessment tool* for international sport governing bodies, IDHEAP Working paper 1/2013 Chair of Public Management January 2013, https://www.researchgate.net/publication/320956798_Basic_indicators_for_better_governance_in_international_sport_BIBGIS_an_assessment_tool_for_international_sport_governing_bodies

17 Sivaramakrishnan S. (2016) Is BCCI sitting at the helm of ICC? *The Sports Rush* <https://thesportsrush.com/is-bcci-sitting-at-the-helm-of-icc/>

the Indian Supreme Court nominated a four-member panel Committee of Administrators to look after BCCI's the administration.

The BCCI has lobbied successfully to alter decisions of ICC. For example, in the case of Decision Review System (DRS), a technology-based system used for reviewing umpiring decisions, the majority of the national cricket boards were in favour of introducing the system. However, the BCCI was opposed to its introduction and a decision was altered in favour of BCCI's stand, although participating test nations can decide whether or not to have the system or not when they are playing.¹⁸

While the BCCI may appear to have informal power in terms of influencing decisions taken by the ICC, the formal decisions rest with the ICC no matter how much informal power BCCI might possess. From a governance perspective, at the international level of competition, the ICC needs to ratify any governance changes. Yet, members of the ICC board are chosen from its member countries, and so, as for many other IGBs, at times, board members may give preference to decisions which advantage their home country rather than the ICC. Herein lies the dilemma between formal and informal power and how good governance should differentiate between the two. It also raises a number of points at issue - is good governance based on universal principles or is it culturally specific. In other words, 'are there universal principles of good governance?'

1. Chiti (1995) sought to provide an answer to that question, specifically through the following four queries. Are there universal principles of good governance? If so, what are they? Where do these principles come from?
2. In applying such principles what quality of detail do we need?
3. What particular criteria are necessary to build governance?
4. How might we apply these principles to assess current governance regimes?¹⁹

Researchers have long claimed that there are systematic differences in governance structures and practices across and even within countries. These differences are the result of variations related to law, political institutions, cultures and social norms, economic and financial development as well as other institutional factors. In other words, historical and social factors have resulted in these differences. If, as many argue, the notion of good governance is politically and culturally specific, this creates wicked problems for any cross border (international) organisations, whether they be concerned with politics, finance, environment, sport, or any other purpose. Thus, some suggest that the quest for a universal set of global corporate standards is misleading, as the effectiveness of governance mechanisms depends on organisation's 'ownership' structures, which can vary immensely across countries. Even within the same company, different governance mechanisms can function in distinct ways under different circumstances.²⁰

Nevertheless, there has been a moving landscape of corporate governance practices globally: in the past few decades, corporate governance reforms have taken place around the world. These reforms are mostly changing practices towards an Anglo-American governance model. For example, The United Nations Development Programme (UNDP) lists Five Good Governance Principles. These are:

1. Legitimacy and Voice Participation – all men and women should have a voice in decision-making, either directly or through legitimate intermediate institutions that represent their intention. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively. Consensus orientation – good governance

¹⁸ Ibid.

¹⁹ Chiti, Mario P. (1995) "Are there universal principles of good governance." *Eur. Pub. L.* 1 (1995): 241. P.3

²⁰ Liang, Hao and Homanen, Mikael, (2019), Universal Corporate Governance, ECGI, <https://ecgi.global/news/universal-corporate-governance>,

mediates differing interests to reach a broad consensus on what is in the best interest of the group and, where possible, on policies and procedures.

2. Direction Strategic vision – leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.

3. Performance Responsiveness – institutions and processes try to serve all stakeholders. Effectiveness and efficiency – processes and institutions produce results that meet needs while making the best use of resources.

4. Accountability – decision-makers in government, the private sector and civil society organizations are accountable to the public, as well as to institutional stakeholders. This accountability differs depending on the organizations and whether the decision is internal or external. Transparency – transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them.

5. Fairness Equity – all men and women have opportunities to improve or maintain their well-being. Rule of Law – legal frameworks should be fair and enforced impartially, particularly the laws on human rights.²¹

Of the five principles, “Legitimacy and Voice” and “Fairness” have the strongest claim to universal recognition based on over a half century of UN accomplishments in the field of human rights.²²

The way forward for sport governance

The call for a universal standard of sport governance have mirrored that of other businesses, the problems in achieving this are also similar. While it is acknowledged that poor governance can hinder sport from the international to the local levels from fulfilling its potential benefits, Geeraert, Alm and Groll question whether a meaningful reform of international sporting governance is possible and if so, why and how it could occur.²³ If the answer to the first part of their question is in the affirmative, Katwala has presented three possible change scenarios: change from within; pressure from outside; and change through collapse and crisis.²⁴

Good sport governance according to Chappelet and Mrkonjic (2013) “is too context sensitive to be applied universally across all sport organisations, locally, nationally or internationally. What is needed is a way to evaluate the governance of a given sport organisation so that it can improve over the years.”²⁵ Ghadami and Henry (2015) similarly suggest that a universally accepted agreement of a sport’s governance standards is often impractical, despite the fact that some IGBs, such as the International Olympic Committee base their philosophy on a “universalistic appeal, particularly in

21 Chiti, Mario P. "Are there universal principles of good governance." *Eur. Pub. L.* 1 (1995): 241. P.3

22 Ibid., p.4

23 Geeraert, A., Alm, J. and Groll, M., (2014) Good governance in international sport organizations: an analysis of the 35 Olympic sport governing bodies. *International journal of sport policy and politics*, 6(3), pp.281-306.

24 Ibid

25 Chappelet, Jean-Loup and Mrkonjic, Michaël, (2013) *Basic indicators for better governance in international sport (bibgis): an assessment tool for international sport governing bodies*, IDHEAP Working paper 1/2013 Chair of Public Management January 2013, https://www.researchgate.net/publication/320956798_Basic_indicators_for_better_governance_in_international_sport_BIBGIS_an_assessment_tool_for_international_sport_governing_bodies, p.4.

the sense that it has sought to establish itself as a platform for universal interaction and promotion of universal values".²⁶ However, Ghadami and Henry argue that "*general* agreement may often be established by balancing centrally promoted principles of good governance with local preferences in terms of the weighting to be given to particular values within the operationalization of good governance. This approach... allows for the expression of local priorities within the general framework of good governance principles in ways which satisfied both global and local priorities. In effect, it is a practical example ... of glocalization".²⁷

Conclusion

Governance is not about government, but about how organizations interact, relate to people, and how decisions are made in our increasingly complex world. Thus, governance involves processes whereby societies and organizations, through their members who possess power: make decisions; determine who is involved in these processes; and who is accountable for them. Thus, having a fit-for-purpose good governance model is of relevance to sport. Sport as an industry is worth hundreds of billions of dollars. It is also an important component of contemporary global leisure and culture. Nevertheless, despite many accusations of corruption, sport governance has been too little examined by researchers and best practice in this area not always applied by IGBs and NGBs, despite the fact that their corporate governance is becoming increasingly important to their stakeholders, which include governments, consumers and sponsors, all of which may be affected by a lack of ethical integrity. Additionally, those in power who are the beneficiaries from a corrupt status quo will obviously try to impede any reforms.

While there have been recent advances in sport governance, customarily triggered by a scandal, the question still remains: What will it take (if ever) to change sport to improve its governance to reflect the ethos of fair play and that sports claims they provide?

26 Ghadami, M. and Henry, I. (2015) Developing culturally specific tools for the evaluation of good governance in diverse national contexts: A case study of the National Olympic Committee of the Islamic Republic of Iran. *The International Journal of the History of Sport*, 32(8), pp.986-1000.

27 Ghadami, M. and Henry, I. (2015) Developing culturally specific tools for the evaluation of good governance in diverse national contexts: A case study of the National Olympic Committee of the Islamic Republic of Iran. *The International Journal of the History of Sport*, 32(8), pp.986-1000.

References

- Alvad, S. (2016) Olympic summer sports introduce new governance self-assessment tool, *Play the Game*, https://playthegame.org/news/news-articles/2016/0166_olympic-summer-sports-introduce-new-governance-self-assessment-tool/
- Australian Sports Commission (2012), Sports Governance Principles, <https://www.icsspe.org/system/files/Australian%20Sports%20Commission%20-%20Sports%20Governance%20Principles.pdf>.
- Bevir, M., 2012. Governance: A very short introduction. Oxford, UK: Oxford University Press. ISBN 9780191646294.
- Chappelet, J-L. & M., 2013. *Basic indicators for better governance in international sport (bibgis): an assessment tool for international sport governing bodies*, IDHEAP Working paper 1/2013 Chair of Public Management January 2013, https://www.researchgate.net/publication/320956798_Basic_indicators_for_better_governance_in_international_sport_BIBGIS_an_assessment_tool_for_international_sport_governing_bodies.
- Chiti, M. P., 1995. "Are there universal principles of good governance." *Eur. Pub. L.* 1 (1995): 241.
- Geeraert, A., Alm, J. & Groll, M., 2014. Good governance in international sport organizations: an analysis of the 35 Olympic sport governing bodies. *International journal of sport policy and politics*, 6(3), pp.281-306.
- Ghadami, M. & Henry, I., 2015. Developing culturally specific tools for the evaluation of good governance in diverse national contexts: A case study of the National Olympic Committee of the Islamic Republic of Iran. *The International Journal of the History of Sport*, 32(8), pp.986-1000.
- Governance Today, https://www.governancetoday.com/GT/Material/Governance__what_is_it_and_why_is_it_important_.aspx#:~:text=Governance%20can%20be%20defined%20as,the%20top%20of%20an%20entity.
- International Olympic Committee, *Good Governance*, <https://www.olympic.org/good-governance>.
- Liang, H. & Homanen, M., 2019. Universal Corporate Governance, ECGI, <https://ecgi.global/news/universal-corporate-governance>
- Malapi-Nelson, A., 2017. "Cybernetics: The Book, the Club, and the Decline". *The Nature of the Machine and the Collapse of Cybernetics: A Transhumanist Lesson for Emerging Technologies. Palgrave Studies in the Future of Humanity and its Successors*. Cham (Zug): Springer. p. 48. ISBN 9783319545172.
- Girard-Zappelli, P., 2015. IOC, *Ethics and Good Governance, Olympic Agenda 2020* https://www.playthegame.org/media/4052267/26-10-Monday_900_Paquarrette-Zappelli.pdf
- Philippou, C., 2019. "Towards a unified framework for anti-bribery in sport governance." *International Journal of Disclosure and Governance* 16, no. 2-3 (2019): 83-99.
- Rogge, J., 2009. Congress Opening Ceremony Speech, XIII Olympic Congress, Copenhagen 2009: *Proceedings*, p. 16.
- Sivaramakrishnan S., 2016. Is BCCI sitting at the helm of ICC? *The Sports Rush* <https://thesportsrush.com/is-bcci-sitting-at-the-helm-of-icc/>
- Toohy, K. & Veal, A.J., 2016. *The Olympic Games: A Social Science Perspective*. CABI, Oxon.

Financing the Olympic Movement and the Olympic Games

Prof. Dr Holger Preuß

The International Olympic Committee (IOC) was founded by Baron Pierre de Coubertin in 1894 and he invested all of his own private money in building up the Olympic Movement.

The IOC has been based in Lausanne (Switzerland) since 1915 (IOC 2020a) and today it is an international non-governmental organisation in the legal form of an association under Swiss law with the explicitly pro-social aspiration of promoting education and peace (IOC 2020a), thus securing its moral legitimacy.

With the help of strong commercialisation, the IOC promotes Olympism, which is laid down in seven principles in the Olympic Charter. Principle 3 defines the idea and ownership and thus the cognitive legitimacy of the Olympic Movement and Olympic Games:

"The Olympic Movement is the concerted, organised, universal and permanent action, carried out under the supreme authority of the IOC, of all individuals and entities who are inspired by the values of Olympism. It covers the five continents. It reaches its peak with the bringing together of the world's athletes at the great sports festival, the Olympic Games." (IOC 2020a, 11).

From 2013 to 2016, the IOC generated 5.7 billion USD with the Olympic Games, of which approximately 10% remains with the IOC as an organisation and 90% is passed on to IOC-recognised organisations of the Olympic Movement. The Games are a major source of funding for the Olympic Movement. However, the money also ensures the IOC's practical legitimacy, and thus its power in the governance of world sport.

This chapter will first address the finances of the IOC by analysing its financial responsibility and then will analyse how the IOC finances the Olympic Movement. The second part will be about the financing of the Olympic Games and the concerns of bid cities towards cost overruns.

1. Finances of the IOC as leader of the Olympic Movement

1.1 IOC structure and financial responsibilities

Regarding IOC's internal structure and the role of its organs (IOC Session, IOC Executive Board, President, Statutory auditors), it is key to keep in mind that this comes from the IOC being constituted in the form of a Swiss Law Association (§ 60ff) of the Swiss Civil Code.

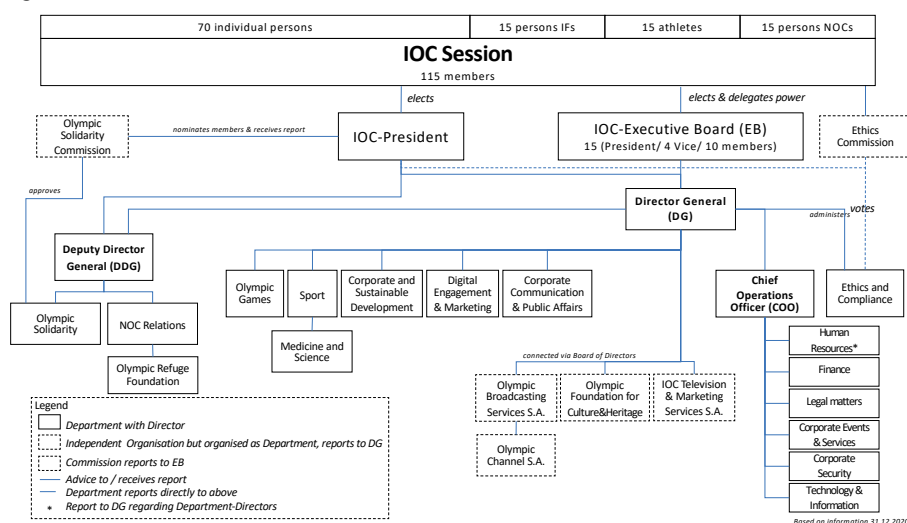
The IOC Executive Board has the key role in that it assumes the general overall responsibility for the administration of the IOC and the management of its affairs, which has also financial elements. The IOC Executive Board approves all internal governance regulations relating to [IOC's] organisation and it establishes an annual report and the financial statements of the IOC. Further it exercises all powers and performs all duties not attributed by law or by the Olympic Charter to the Session or to the President. Overall, the IOC Executive Board has broad powers that it can delegate to one or more of its members, to IOC commissions, to members of the IOC administration, to other entities or to third persons. The IOC administration, under the leadership of the IOC Director General, reports periodically to the IOC Executive Board.

The administration of the IOC is under the Director General, who manages with the support of the Directors (Fig. 1). In addition to the offices for the President and Director General, the Administration is divided into departments, which vary in size depending on the scope and are led by Directors. Each Department is split into units (with the largest being bigger than 40 people) which are responsible for the business aspects in their respective areas of competence.

Within the IOC, the supreme power lies with the IOC Session, which is the general meeting of the members of the IOC. The powers of the Session are defined in the Olympic Charter (IOC 2020a, §18), which include among other the responsibility to approve the annual report and financial statements of the IOC and to appoint the independent auditor of the IOC. On an administrative level, the budget is planned and controlled by a "Plan & Budget Committee" (made up of certain IOC Directors) and is approved by the Director General and finally permitted by the Executive Board. This Plan and Budget committee oversees and monitors the 4-year (per Olympiad) budget plan and individually reviews and approves budgets allocated to activities and projects of the departments, who spend the funds according to their permanent missions and projects. The "Plan & Budget Committee" examines the project applications with respect to their departmental affiliation to ensure that synergies are leveraged, spending is minimised, and procurement and legal procedures are upheld.

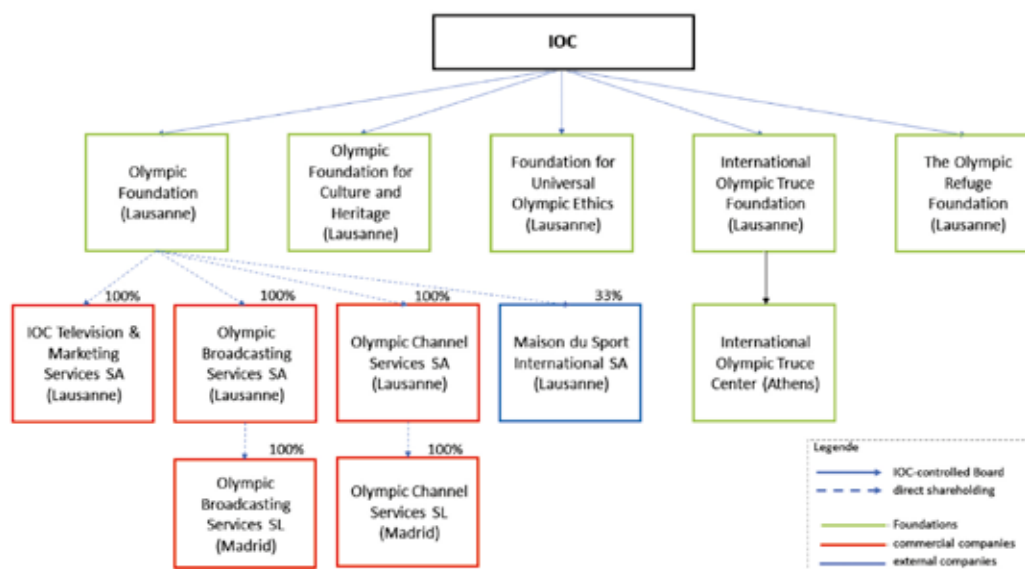
Fig.1 shows 2 IOC commissions (out of 31). Often, one or more IOC Commission(s) are assigned to a department and in this way, there is a very close exchange of information between the department and the IOC members who carry this information to the IOC Executive Board, the President and overall the IOC Session where decisions are made.

Fig. 1: Organisational chart of the IOC.



Source: own compilation

Fig. 2: Organisation of the IOC Group in 2020.



Source: own compilation

Some of them are constituted in the form of Swiss law foundations. This is the case in particular of the Olympic Foundation for Culture and Heritage, the Olympic Foundation, the Olympic Refugee Foundation. They have varying degrees of IOC representation in their governing board and regulate their activities with a certain operational autonomy from the IOC. Pursuant to articles 80ff. of the Swiss Civil Code, foundations are a group of assets which have been allocated by a founder to a specific ideal purpose and which are placed under the management of a Foundation Board that operates under the surveillance of State authorities monitoring that assets are used in compliance with the Foundation's statutory mission and applicable laws. The IOC is the Founder of the abovementioned foundations and through the foundations by-laws the IOC as founder has certain prerogatives allowing a certain level of de facto control (the level of control is not the same for all IOC-created foundations), in particular with regards to rules on the appointment of members of the Foundation Boards. The IOC President does not manage the foundations but he is the Chair of the relevant Foundation Boards

Other entities have been created by the IOC as private limited liability companies to accomplish specific business tasks. This is the case of IOC Television Marketing & Services SA (Switzerland), Olympic Broadcasting Services SA (Switzerland) and its fully owned subsidiary Olympic Broadcasting Services S.L. (Spain), Olympic Channel Services SA (Switzerland) and its fully owned subsidiary Olympic Channel Services S.L. (Spain). These are private companies by shares which are owned by the Olympic Foundation. They are not IOC “departments” (therefore in Fig. 1 with dashed lines) as such - as they are distinct legal entities - but are, to a varying degree, integrated within IOC’s operations. Their board of directors include IOC directors, IOC members and persons external to the organisation. They all provide their services almost exclusively to the IOC which in return covers their operative costs. These companies are not standalone business enterprises or profit-driven commercial ventures. The IOC has created service companies to perform certain tasks in a professional manner.

The IOC redistributes 90 per cent of its income. In its role as a non-profit organisation, the IOC as well as the Olympic Foundation for Culture and Heritage, the Olympic Foundation and the International Foundation for Olympic Truce benefit from a full exemption from direct taxation in Switzerland, in accordance with the agreement between the IOC and the Swiss Federal Council of 1 November 2000 (IOC 2019, 50). However, the corporations (S.A.) pay a levy on their operating costs and the IOC pays specific taxes (e.g. import taxes, property tax, etc.) (IOC 2019, 50).

In order to keep the areas of competence professional and managed by the IOC members, there are a total of 31 commissions in 2020, 27 of which count on the contribution of external experts who are mostly representatives of organisations with knowledge and networks that the IOC wants to involve. IOC commissions serve an important purpose because they reflect the areas of importance of the IOC and the Olympic Games. The departments assist in the preparation of the work of Commissions, report about their activities to the relevant Commission which also provide guidance to them. In that sense, the Commission and Department operate complementary and benefit each other, except that the commissions are led by IOC members rather than administrative staff. The commissions do not have decision-making authority (IOC 2020a, §21), but are used to advise the IOC Executive Board and President, and ultimately the IOC Session (IOC 2019, 45). The fact that most commissions include several IOC members means that the IOC Session is accompanied on every topic by technically informed persons who can speak in discussions.

The President establishes commissions whenever they are deemed necessary (IOC 2020a, §21). Thus, the IOC can react directly and quickly to challenges and needs. In the last years, these important challenges included digitalisation and hyperconnected young generations, which led to the creation of the Olympic Channel in 2016 and the establishment of a new Digital Engagement and Marketing Department in 2019 which is supported by a number of commissions. Another relatively new department is Corporate and Sustainable Development which is supported by the Sustainability and Legacy Commission, where the important issues of legacy and environment are anchored. In 2019 the President also created the Future Host Commission, which has the mission to explore, create and oversee interest in future host cities and countries the Summer, Winter and Youth Olympic Games and advises the Executive Board;

From a financial perspective, the “Audit Committee” is particularly important for (financial) transparency. Its role is to oversee the integrity of the IOC’s financial statements and ensure that these and those of its subsidiaries (Fig. 2) are prepared in accordance with International Financial Reporting Standards (IFRS) and comply with Swiss law and the Olympic Charter (IOC 2019, 46). Its task involves reviewing key financial reporting decisions and ultimately undertaking a risk assessment and evaluation of the IOC’s internal control and risk management systems; the review and assessment are then directed to the Executive Board. There is a link with the Ethics Commission, where

concerns about possible irregularities in ethics or financial reporting matters can be raised. This commission recommends an external auditor (IOC 2019, 47) and this recommendation is considered by the IOC Executive Board and then elected and filled via the IOC Session. Currently (as of 2021), this is a team from the accounting/consulting firm of PriceWaterhouseCoopers (PwC). The external auditors ensure that the consolidated financial statements comply with IFRS and applicable laws and standards.

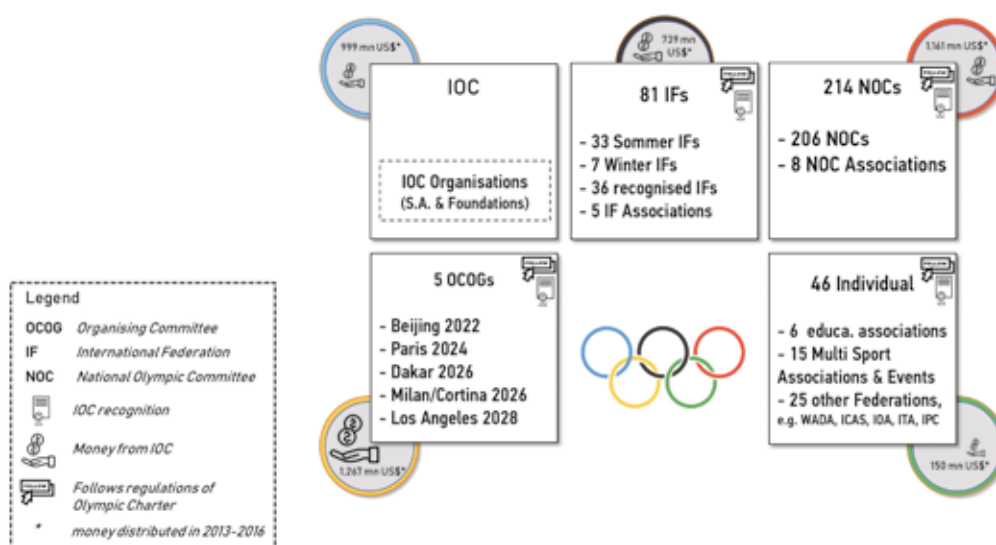
1.2 Financing of the Olympic Movement

The Olympic Movement comprises the majority of the organisations in world sport and consists of three core areas, which are the IOC, 40 International Federations (IFs), and 206 National Olympic Committees (NOCs). The NOCs and IFs are umbrella organisations and therefore all of their members, i.e. the national federations, sports clubs and individuals (athletes, judges, referees, coaches, officials, technicians) are also part of the Olympic Movement. In addition, the Organising Committees for the Olympic Games (OCOGs) of the Summer Olympic Games, the Winter Olympic Games and the Youth Olympic Games (YOG) in summer and winter are also part of the Olympic Movement.

Finally, the Olympic Movement includes a number of organisations and federations that are recognised by the IOC, e.g. the International Paralympic Committee (IPC) or International Federations (IFs), whose sports may soon be included in the Olympic programme. For this to happen, however, they must be recognised by the IOC.

All IOC-recognised organisations (Fig. 3), which represent the Olympic Movement, in return for the money and other benefits they receive, undertake to follow the conditions laid down for their organisation in the IOC Statutes (Olympic Charter). This means in practice that all of these organisations must bring their statutes and activities into line with the Olympic Charter in order to remain recognised. However, each IF retains its autonomy in the governance of its sport (IOC 2020a, §25; Geeraert et al. 2014).

Fig. 3: Olympic Movement organisations funded by Olympic Games.

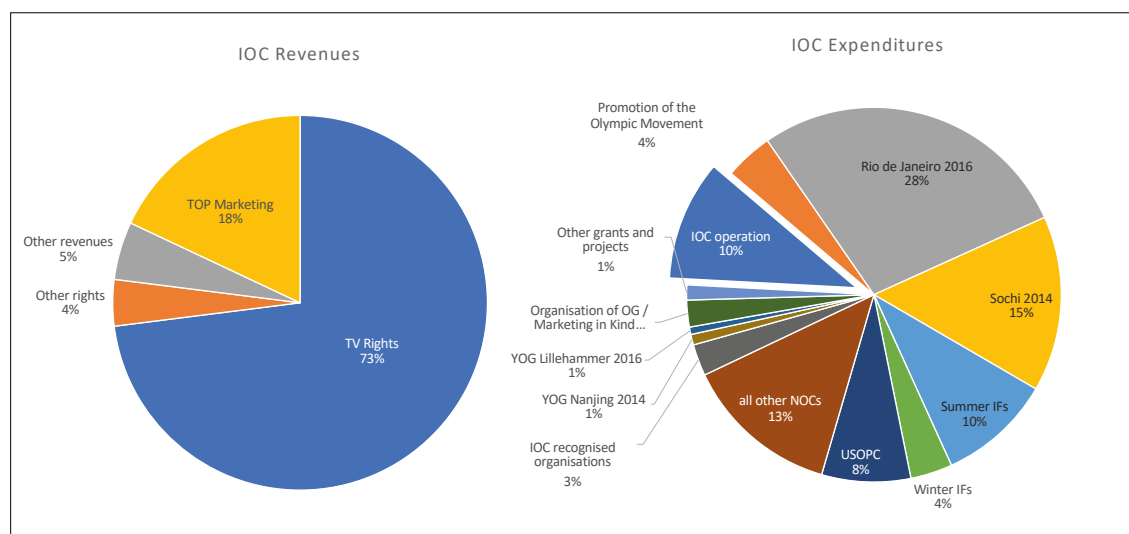


Source: IOC (2019, 120f.); IOC (2020b); IOC (2020a, §45.1.3).

The rule is stricter for the NOCs, as they are only recognised by the IOC if they ensure compliance with the Olympic Charter in their own country. Only then can they send teams to the Olympic Games and YOG, apply to host the Games, or receive financial support. Thus, the IOC is territorially represented all over the world through the NOCs which disseminate the Olympic Idea, the so-called “Fundamental Principles” (IOC 2020a, §27.2.2). An important IOC regulatory requirement is that the majority of NOC member votes must come from National Olympic Sports Federations (IOC 2020a, §28.3). In addition, governments may not appoint officials to a National Olympic Committee (NOC), although NOC members may elect government representatives to office (IOC 2020a, §28.4), as is currently the case in China and Belarus, for example.

All IOC-recognised organisations receive financial support from the IOC (Fig. 3) and can benefit from further ‘Olympic Solidarity’ funding, which amounts to approximately USD 590 million in 2021-2024 (IOC 2020d). It is noteworthy that IFs and NOCs receive different amounts of money and the Organising Committees of the Olympic Games (OCOGs) receive the largest share with over 40%. The following figure shows the income and expenditure of the IOC. These are only a part of the total revenue generated by the Olympic Games, as many different revenue streams, e.g. from ticket sales, merchandising and national sponsorship rights, remain predominantly within the OCOG. Fig. 4 shows the revenues of the IOC, which are mainly generated by the marketing of TV rights as well as the international marketing programme that was set up in 1985. “Other rights” include revenues from the commercial exploitation of the Olympic symbol (rings) and Olympic emblems (e.g. logos of the Games). “Other revenues” are from other media rights (unilateral and Paralympic broadcasts) and revenues from other IOC organisations.

Fig. 4: Revenue and expenditure of the IOC over a 4-year period (Olympiad) in per cent.



Source: IOC (2019)

Fig. 4 only provides a rough overview of the IOC’s income and expenditure over one Olympiad. Robust data were only available for the 2013-2016 Olympics, but those data have been mixed with actual financial data from the PyeongChang 2018 Games and the 2019 IOC financial statements. The data in Fig. 4 are percentages because an exact allocation of finances would be confusing due to the mixing of two Olympiads. However, the percentage statement shows who gets what share of the IOC’s revenue in something.

From the Athens Olympics (2001-2004) to Rio de Janeiro (2013-2016), the IOC nearly doubled its revenue from USD 3 billion to USD 5.7 billion, and a further increase is foreseeable for the 2017-2020 Olympics.

It is striking that the American NOC (United States Olympic & Paralympic Committee; USOPC) receives almost 25% of the funding that all other of the 205 NOCs receive. This is due to a contract that entitles the USOPC to 20% of the revenue from The Olympic Partner (TOP) programme (i.e. global marketing programme). As these have increased to an extreme degree at present (2017-2020), the USOPC will be financially much better off for the coming years than shown in the Fig. 4 (Owen, 2019).

Financially, it makes a big difference whether an organisation is merely IOC-recognised, or whether it is running its sport in the Olympic Programme. In order to make their group (IFs, NOCs, etc.) more influential in negotiations with the IOC, umbrella organisations have been formed (e.g. Association for NOCs (ANOC) for all NOCs in the world, Association for Summer Olympic IFs (ASOIF), Association for Winter Olympic IFs (AIOWF), Association for IOC-recognised IFs (ARISF)). However, more than 40% of the IOC's financial support goes to the OCOGs. The share to the IFs is calculated on the basis of many criteria, but ultimately on the attractiveness of the sport for the media and thus for the Olympic Games. For example, sailing, canoeing, fencing, handball and wrestling (4th group) received approx. 12 million USD for Rio 2016. Basketball, football, cycling, volleyball and tennis (2nd group) received around 26 million USD, and athletics is in the top group with approx. 45 million USD. Approximately the same sums are earmarked for Tokyo 2020. This shows in detail how important the Olympic Games are for the IFs.

The participation of the NOCs in the revenues is composed of, firstly, a basic contribution to secure the independence of the NOC, secondly, grants via Olympic Solidarity Programmes and, thirdly, the economic power of the country for the sponsors. The latter point is based on the fact that the nations keep their territory exclusively free for the international sponsors and in return they receive a share in the TOP programme.

In return for the financial contributions, all IOC-recognised federations implement the stipulations of the Olympic Charter, i.e. they follow the World Anti-Doping Code, create basic good governance structures (MacAloon, 2011), fight the manipulation of the Games and remain politically independent of the national government. If the Olympic Charter is violated, the IOC can impose sanctions, which range from the withdrawal of financial allocations, to the limitation of athletes to be sent to the Olympic Games (e.g. weightlifting 2016), to the exclusion from the Games (e.g. boxing federation AIBA 2020) or even the exclusion of the entire sport (e.g. wrestling 2013). NOCs (or sometimes only their officials but not the athletes) can also be excluded from the Games (e.g. India 2013, Kuwait 2016, Russia 2018, Belarus 2021). The IOC also supports its IOC-recognised organisations in terms of content by providing assistance for the dissemination of the Olympic ideals, the fight against manipulation, doping, racism, etc., as well as support for projects on environmental protection, grassroots sport, and athlete health. Furthermore, IOC recognition also enables participation in the Olympic Games / Youth Olympic Games and all of their events (IOC Session, Olympic Forum, Olympic Congresses). The Olympic Games provide media visibility, give soft power to host nations, create national pride, and create athlete role models.

The Olympic Solidarity Commission has a specific mandate and responsibility under Rule 5 of the Olympic Charter for the following programmes in support of world sport. The budget of USD 509 million (2017-2020) has been increased to USD 590 million (2021-2024). So far, the budget is divided into 41% for world programmes (for NOCs to develop sport), 44% for continental programmes (projects of NOCs by continent), and 10% for NOCs to secure participation in the Olympic Games. The missing 5% is used for administration and technical support. This support is intended to help

NOCs professionalise themselves, create efficient structures, and organise training at different levels of performance (IOC 2019, 22 & 80f).

The distribution of the 5.7 billion USD generated in 2013-2016 is very complex. The outline of the IOC's resource distribution to its recognised organisations is shown in Fig. 3. The distribution of resources to the IOC-recognised organisations of world sport runs according to a distribution key. The primary aim of the distribution of resources is to ensure that the organisations can remain politically independent.

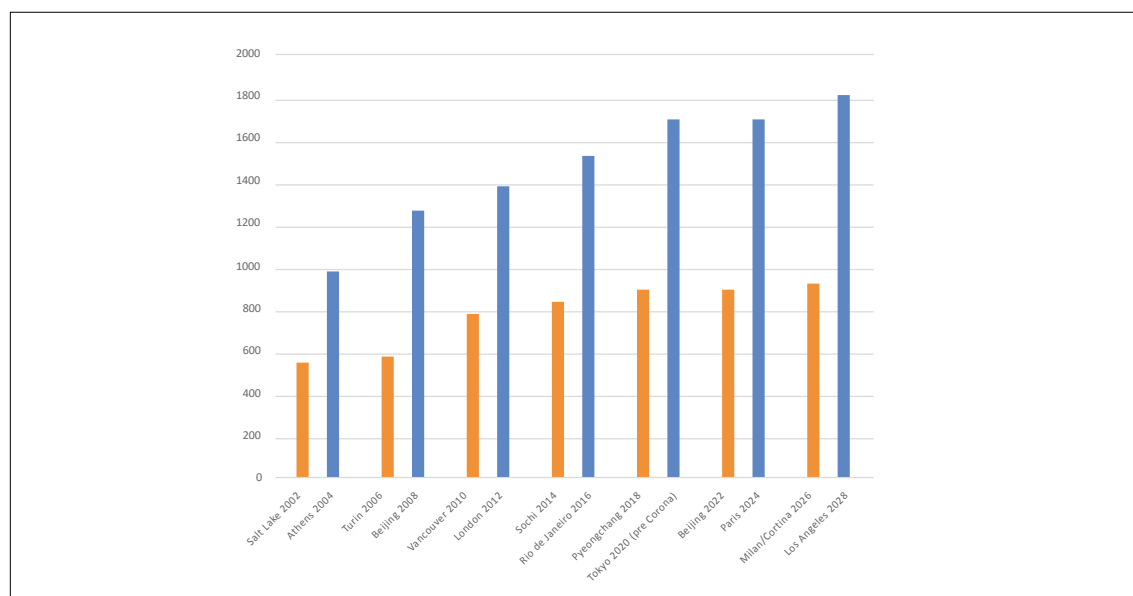
Two very important organisations in world sport, the World Anti-Doping Agency (WADA) and the International Council of Arbitration for Sport (ICAS), are also closely linked to the IOC through resources or persons. In order to make the Court of Arbitration for Sport (CAS) more autonomous, the ICAS, which is a foundation, was established as the supreme institution of the CAS. The ICAS manages and finances the CAS. The ICAS receives a small amount of financial support from the IOC, but far more is given to the WADA, which to date is 50% financed by the IOC without providing anything in return. Furthermore, the IOC is informally involved in both institutions, as it provides a certain number of members on the board. In detail, this is achieved through personal union, such as an IOC member and an ICAS board member (4 out of 20) or a WADA board member (11 out of 36). In this way, the IOC receives information and can also contribute information and voting weight to decisions.

2. Financing the Olympic Games and the fear of Cost Overruns

2.1 The financing of the Olympic Games

Approximately 40% of the IOC expenditure goes to the host cities and constitutes the so-called "IOC contribution" for them. These contributions increase from Games to Games and are shown in Fig. 5.

Fig. 5: IOC contribution for the host cities of the 2002-2028 Games.



Sources: IOC (2020f); OSC (22.2.21); Host City Contracts 2022, 2024, 2026, 2028

The OCOGs have other revenues (national sponsorship programmes, tickets, merchandising, etc.), from which the IOC receives a licence fee of 1-7.5% (IOC 2017, §24.8) according to the Host City Contract. Figs. 6 and 7 show the revenues and expenses of the OCOGs for Summer and Winter Games.

Fig. 6: Revenues of the OCOGs Rio de Janeiro 2016 and Pyeongchang 2018.

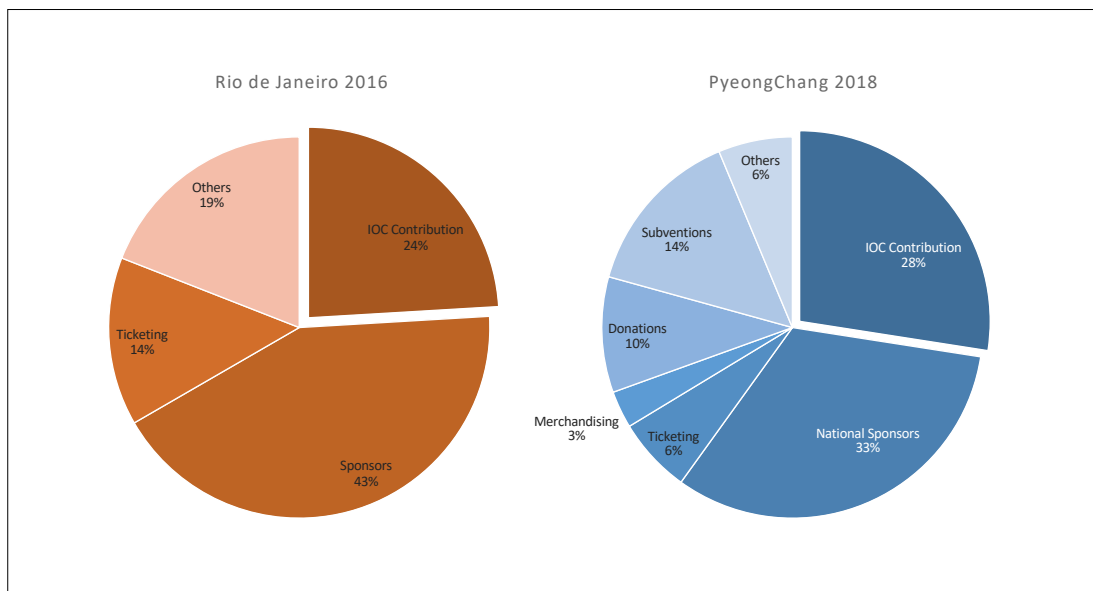
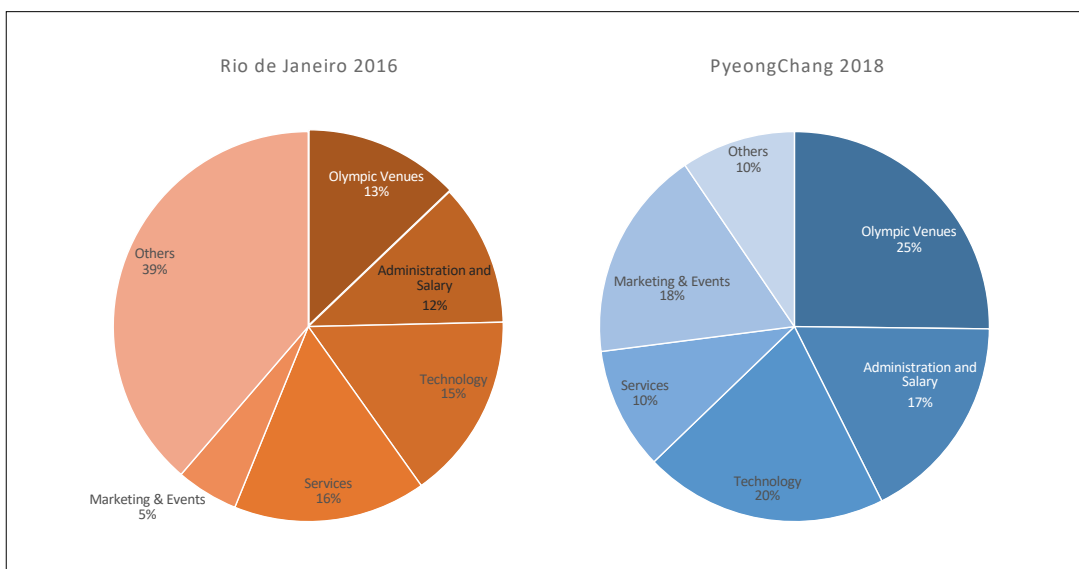


Fig. 7: Expenditure of the OCOGs Rio de Janeiro 2016 and Pyeongchang 2018.



Source: Preuss et al. (2018)

The three largest sources of revenue for an OCOG are national sponsors (Official Partners). Ticket sales and licences for merchandising items are also important sources of revenue (Table 1).

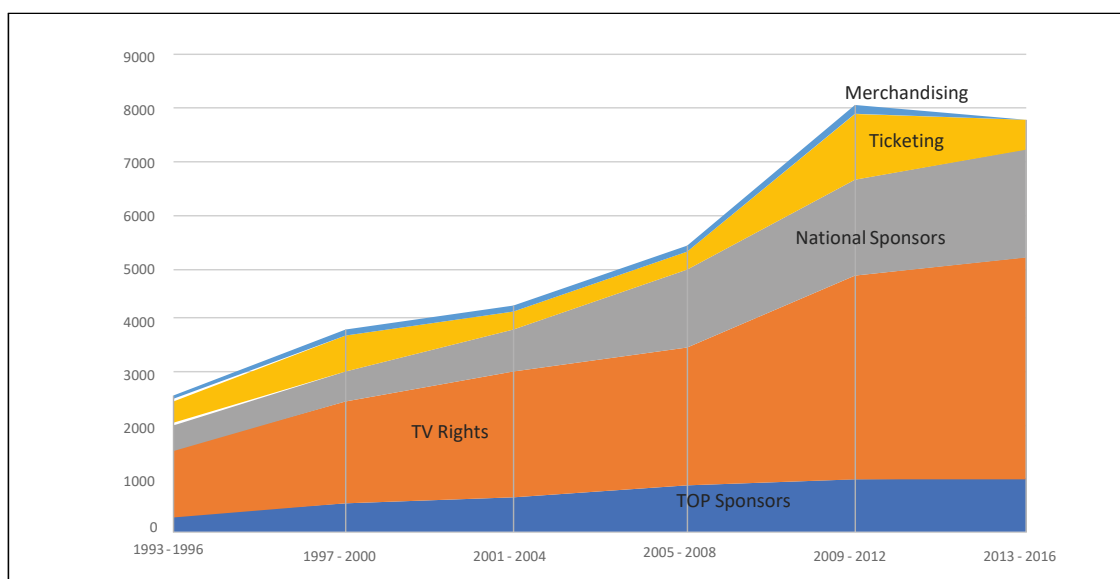
Table 1: Data on the marketing of the Olympic Games

	Rio de Janeiro 2016	PyeongChang 2018
Sponsors "Worldwide Partners"	11	13
Sponsors "Official Partner"	7	11
Official Sponsor	12	13
Official supplier	30	26
Number of tickets	6.2 Mio.	1.1 Mio.
Number of merchandise products	5000	1500
Licensees (for merchandise)	59	4

Source IOC (2016); IOC (2018); IOC (2029f)

Fig. 8 shows the development of the individual funding sources over the last 5 Olympiads. The fluctuations in revenue are determined by, among other things, the economic strength of the respective hosts of the Games. For example, ticket prices were higher in England in 2012 than in Greece in 2004, as the OCOG and IOC pay attention to the purchasing power of the population when setting prices. Overall, however, an impressive increase in revenue can be seen. The plateau reached might be related to the fact of Rio 2016 being economically weaker than Vancouver 2010 & London 2012, and also because a certain commercial scale of the Games has been reached. However, a further increase is expected for the Tokyo 2020 Olympics (2017-2020).

Fig. 8: Sources of revenue from Olympic Games in USD.



Source: IOC (2020f)

Many companies see the Games as a unique opportunity to initiate business, establish contacts and improve their image. The global perception and positive associations that are generated by the symbol of the Olympic Games still make the Games an economically valuable and interesting advertising platform, despite increasing criticism in some Western countries. The companies that are sponsors or suppliers profit from the Games, and if this was not the case then they would not invest so much money in their sponsorships and licensing agreements.

The IOC owns all rights to the Olympic emblems. It releases to the NOCs, TV rights holders and sponsors their own marketing signets containing the rings (Olympic symbol) (IOC 2020a, § 7-14 Bye law 2.2). The NOCs can then market these on their own territory. Furthermore, at national level, the OCOGs have the exclusive right to their specific emblems and mascots, as they alone can determine the marketing in the host country for four years through a "Joint Marketing Agreement", which is mainly aimed at protecting the exclusivity of the sponsors. During these four years, however, the NOC will receive a generous share of the marketing revenues.

The media broadcast of the Games has been the driver of commercial success so far and provides the bulk of the revenue. The rights holders profit from the Games by gaining a reputation, by marketing the rights, or by being able to sell their advertising space more expensively due to high viewing figures. In bidding competitions, which nowadays mostly amount to a one-sided and hidden auction, the various broadcasters, media agencies, network operators, etc. all aim at acquiring the broadcasting rights to attractive sporting events. How much the Olympic Games are worth to the buyers is shown by the development of sales in Fig. 8. In this context, it is interesting to note the digitalisation strategy of the IOC, according to which the IOC will completely take over the production of television signals with its "Olympic Broadcast Services" (OBS) and make it available to all rights-paying companies and broadcasters worldwide via an OBS Cloud. This will enable, among other things, all media content to be viewed "non-linearly" and thus be adapted to the media consumption behaviour of young people. The goals of showing 365 days of "Olympism in Action" partly via own channels (Olympic Channel) and providing the partners with Olympic content via digital platforms were visualised and expressed by IOC President Bach in 1994. The absolute control over all media content, provided by a gigantic cloud server and others servers used worldwide, makes it possible to show interesting Olympic content to every consumer anywhere in the world at any time (i.e. people centric).

It should be noted that the media market in North America generated over 50% of IOC revenues in the last 20 years, with this share dropping from 61% (1997-2000) to 51% (2013-2016). During this period, it was constant in Europe at 23%, but in Asia it has increased from 11% to 16%. In the past years, the purchase of almost all European rights via the American cable channel "Discovery" started a new era of media consumption and media rights sales. Nowadays, neither the regions nor the TV broadcasters will purchase rights, hence this can be the responsibility of tech companies that are located elsewhere in the world. Hence, the two American media providers Discovery and NBC (Olympic rights until 2032) together are now responsible for over 70% of the IOC's media rights revenue, demonstrating the dominance that is still held by the USA.

2.2 Concern about cost overruns of Olympic Games and negative referendums

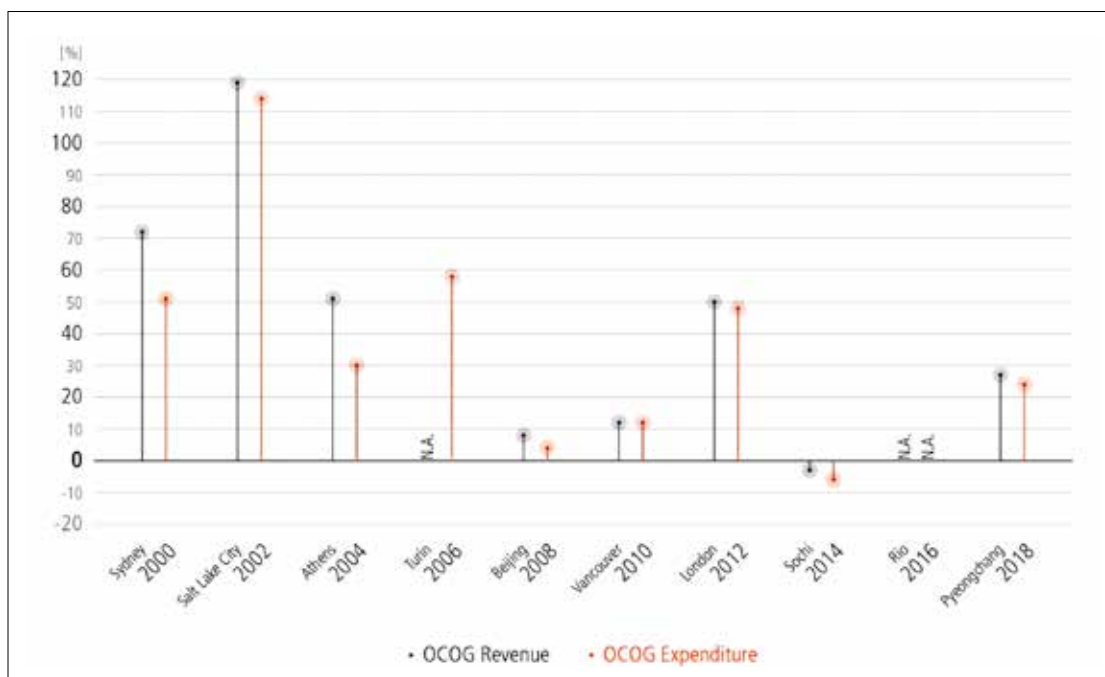
The topic of cost overruns at Olympic Games is much discussed and is one reason for many negative public referendums in recent years in western democratic countries. Before discussing cost overruns it is important to differentiate between three types of budget:

1. The operational costs (OCOG) to stage the Games.
2. The direct capital costs (non-OCOG direct costs) which are costs for the sport venues, Olympic and media village(s), and other infrastructure with which to operate the Games.
3. Indirect capital costs (non-OCOG indirect costs) which are for general infrastructure but which are used for the Games. It is highly debatable whether or not they are really needed for the Games, or if politicians just want to accelerate urban development using the Olympics as the vehicle.

Preuss et al. (2019) proved that the organisation of the Games (OCOG) leads to cost overruns,

although the revenue overruns regularly compensate for these completely (Fig. 9). Furthermore, the Games are financed almost exclusively through private means (IOC contribution, sponsors, tickets). If the population is well informed, there should be no reason to reject future Games because of the organisational costs.

Fig. 9 Revenue and cost overruns of organising committees.



Source: Preuss et al. (2019, 115).

Fig. 9 does not show the cost overruns for investments in infrastructure. The non-OCOG direct costs had cost overruns (Olympics 2000-2014) for investments in the range of 13-56% with an extreme for Sochi of 178% (Preuss et al. 2019). However, irrespective of cost overruns, no stadiums, motorways or airports should be built solely because of the Olympic Games and the Paralympic Games, but they should rather always follow a vision that will continue to benefit the population after the Games.

Another concern is that the Olympic Games may cause a drop in the GDP of a county and thus cause a financial crisis, for which Flyvbjerg et al. (2020) refer to Athens 2004 and Rio 2016. But this is a vice versa process because Olympic Games investments will positively influence the GDP, as long as there is additional net economic activity rather than solely a re-distribution of that activity. In their argumentation, Flyvbjerg et al. (2020, 2) overlook the fact that billions of USD of foreign investments stimulate the economic activity of the host country; much additional construction stimulates economic activity; additional foreign tourists increase consumption; and the business climate/image of the country increases. Overall, pre-Games investments are not an economic burden for an economy because they activate economic activity and, therefore, if that activity is at all significant, it increases rather than decreases the GDP. Despite adopting different methodological approaches, studies by Papanikos (1999) and Balfousia-Savva et al. (2001) both predict a GDP growth of 0.5% for a period of 6 years. Kasimati and Dawson (2009) also found a positive impact on the Greek economy. However, for Sydney 2000 Madden (2006) found a negative effect on the Australian economy. This could have

happened due to potentially reduced post-Games governmental spending (due to Games-related debts) that decreased the GDP. However, this effect is in reality a vanishingly small part of the nation's GDP. Preuss (2021) compared the investment volume (costs) with the economic activity within a country (GDP) and shows that any suspicion that GDP could be affected in any way, positively or negatively, lacks credibility. Relative to the GDP of the host nation, the Games costs were at maximum 0.295% (Athens 2004) and at minimum 0.003% (London 2012).

Scheu *et al.* (2018) note that it has become a common practice in democratic countries to make residents part of the decision process. Meanwhile, it is widely recognised that community involvement and the support of residents are essential for the success and the sustainability of an event (Prayag, Hosany, Nunkoo & Alders 2012; Preuss & Solberg 2006). As a result, increasingly more cities attach their bid to a positive public referendum. However, in the past six years nearly every referendum failed (i.e. Munich (GER) 2013, St. Moritz (SUI) 2013, Vienna (AUT) 2013, Krakow (POL) 2014, Hamburg (GER) 2015, Graubünden (SUI) 2013 & 2017). Other cities that planned to bid, withdrew their bids due to a lack of public support (Oslo, (NOR) 2014, Boston (USA) 2014, Stockholm (SWE) 2014, Budapest (HUN) 2017). Consequently, the number of cities resigning from a bidding process or never entering the bidding process is increasing. Therefore, the question arises regarding how to increase the chances of a positive outcome of such a referendum.

The timing of referendum for/against the Olympic Games should ensure that the costs of the Games can be reliably projected. According to Preuss *et al.* (2019), this is not yet possible for a period of seven years before the Games. It is widely known that the space (voting area), timing and minority mobilisation significantly influence the outcome of a referendum. Several authors showed that direct democratic procedures proved to be a "brake rather than an accelerator" for an expansion of government spending (Freitag, Vatter, & Müller 2003) and have a "rein-in effect on the spending level of government activity" (Wagschal & Obinger, 2000, 493). Moser and Obinger (2007) show that referendums are more likely to confirm the status quo rather than advocate government spending. These study results show the difficulty of legitimising Olympic Games in Germany via a referendum, insofar as high infrastructure investments have to be made via tax revenues.

3. Discussion on the economic efficiency of the existing system

The slow change of the IOC thus far and an accompanying partial inefficiency can be traced back to specific conditions of this organisation, which Anastasiadis and Spence (2019) describe as organisational pathology. This has led to a loss of legitimacy in the eyes of the public. Without moral legitimacy, however, the IOC will always encounter active or passive resistance from the public and from sports politics. Cooperation will consequently only work through financial quid pro quo, as trust is less available (Finnemore 2009, 62). Today, the IOC is aiming at eliminating this loss of moral legitimacy proactively and also effectively with the help of Agenda 2020 (IOC 2013) and Agenda 2020+5 with a focus on a) more solidarity within and between societies, b) the growing digitalisation, without losing sight of the lack of digital infrastructure in some parts of the world, c) the urgency for sustainable development, d) the need to strengthen the credibility of organisations and institutions, and e) the need to achieve stability in the face of the financial and economic consequences of the COVID 19 pandemic, which began in early 2020. Gradually, self-reference is being rolled back by opening up commissions to experts and stakeholders and opening up events (i.e. IOC Session, IOC Forum, etc.) to the media and to Olympic opponents. An external audit system of the highest standard and led by PricewaterhouseCoopers has been introduced. The Ethics Commission is staffed by a majority of external parties and the negative perception of the IOC by the population, which was clearly shown in referendums against hosting the Olympic Games (Preuss, Scheu, & Weitzmann

2020), can gradually be dealt with through numerous changes to the alignment specifications (IOC New Norm) and the publication of the Host City Contract (increased transparency).

However, building moral legitimacy takes a long time. Nevertheless, this should not distract from the fact that cities should bid again for the Olympic Games and the Paralympic Games if they fit in size and infrastructure. From an economic perspective, the Olympic Idea and the IOC with its pro-social aspirations, education, and peace fit well into today's world.

References

- Anastasiadis, S. & Spence, L. J. (2019). An Olympic-sized Challenge: Effect of Organizational Pathology on Maintaining and Repairing Organizational Legitimacy in Sports Governing Bodies. *British Journal of Management*, 31, 24–41.
- Balfousia-Savva, S., Athanassiou, L., Zaragas, L., & Milonas, A. (2001). The Economic Effects of the Athens Olympic Games. *Centre of Planning and Economic Research*, Athens.
- Finnemore, M. (2009). Legitimacy, hypocrisy, and the social structure of unipolarity, *World Politics*, 61, 58–85.
- Flyvbjerg, B., Budzier, A., & Lunn, D., 2020. Regression to the Tail: Why the Olympics Blow Up. *Environment and Planning A: Economy and Space*. DOI 10.1177/0308518X20958724
- Freitag, M.; Vatter, A., & Müller, Ch. (2003). Bremse oder Gaspedal? Eine empirische Untersuchung zur Wirkung der direkten Demokratie auf den Steuerstaat [translation: Brake or accelerator? An empirical study of the effects of direct democracy on the tax state]. *Politische Vierteljahresschrift*, 44, 348–369
- Geeraert, A., Mrkonjic, M., & Chappelet, J.-L. (2014). A rationalist perspective on the autonomy of international sport governing bodies: towards a pragmatic autonomy in the steering of sports, *International Journal of Sport Policy and Politics*, 7, 473–488.
- IOC (2013). *Olympic Agenda 2020: 20+20 Recommendations*. Lausanne: International Olympic Committee.
- IOC (2016). *Marketing Report Rio 2016*. Lausanne: International Olympic Committee.
- IOC (2017). *Host City Contract - Principles Games of the XXXIII Olympiad in 2024*. Lausanne: International Olympic Committee.
- IOC (2018). *Marketing Report PyeongChang 2018*. Lausanne: International Olympic Committee.
- IOC (2019). *The IOC Annual Report 2019. Credibility Sustainability Youth*. Lausanne: International Olympic Committee.
- IOC (2020a). *Olympic Charter, in Force as from 17 July 2020*. Lausanne: International Olympic Committee.
- IOC (2020b). Recognised Organisations. Besucht am 23.11.2020 unter <https://www.olympic.org/en/recognized-organisations>
- IOC (2020c). *Ethics 2020*. Lausanne: International Olympic Committee.
- IOC (2020d). IOC increases Olympic Solidarity fund by 16% overall and by 25% for direct athlete support programmes. Besucht 30.11.2020 unter <https://www.olympic.org/news/ioc-increases-olympic-solidarity-fund-by-16-per-cent-overall-and-by-25-per-cent-for-direct-athlete-support-programmes>
- IOC (2020e). IOC Good Governance. Besucht 18.12.2020 unter <https://www.olympic.org/good-governance>
- IOC (2020f). IOC Marketing Fact File. Besucht 7.1.2021 unter https://stillmedab.olympic.org/media/Document%20Library/OlympicOrg/Documents/IOC-Marketing-and-Broadcasting-General-Files/Olympic-Marketing-Fact-File.pdf#_ga=2.109772933.1643799770.1610010563-443683503.1588420897
- Kasimati, E. & Dawson, P. (2009). Assessing the impact of the 2004 Olympic Games on the Greek economy: A small macroeconometric model. *Economic Modelling*, 26 (1), 139–146.
- MacAloon, J. J. (2011). Scandal and governance: inside and outside the IOC 2000 Commission, *Sport in Society*, 14, 292–308.

- Madden, J. (2006). Economic and fiscal impacts of mega sporting events: a general equilibrium assessment. *Public Finance and Management*, 6, 346–394.
- Moser, J. & Obinger, H. (2007). *Schlaraffenland auf Erden? Auswirkungen von Volksentscheiden auf die Sozialpolitik* [translation: Land of milk and honey on earth? Effects of referendums on social policy]. In: M. Freitag & U. Wagschal (Hrsg.), *Direkte Demokratie. Bestandsaufnahmen und Wirkungen im internationalen Vergleich*, (S. 331–362). Berlin: LIT Verlag.
- Nielsen (2015). Bevölkerungsrepräsentative Befragung zur Akzeptanz der Bewerbung Hamburgs für die Ausrichtung der Olympischen und Paralympischen Spiele 2024 [translation: Population-representative survey on the acceptance of Hamburg's application to host the Olympic Games and the Paralympic Games in 2024]. Berichtsbund Fieberkurven, Hamburg Olympiabewerbung, 15. November 2015. Typoskript.
- OSC (22.2.21). Letter regarding IOC contribution Tokyo 2020. Typoscript.
- Owen, D. (2019). Exclusive: IOC distributions to United States Olympic and Paralympic Committee jump on back of surging sponsorship revenue. Besucht 8.1.2021 unter <https://www.insidethegames.biz/articles/1081565/ioc-distributions-to-usopc-jump>
- Papanikos, G. (1999). Tourism Impact of the 2004 Olympic Games. *Tourism Research Institute*, Athens
- Prayag, G., Hosany, S., Nunkoo, R., & Alders, T. (2013). London residents' support for the 2012 Olympic Games: The mediating effect of overall attitude. *Tourism Management*, 36, 629–640.
- Preuss, H. (2021). Observation, replication, measurement and six misperceptions of cost overruns at Olympic Games. In Review.
- Preuss, H. & Arne Solberg, H. (2006). Attracting Major Sporting Events: The Role of Local Residents. *European Sport Management Quarterly*, 6(4), 391–411.
- Preuss, H., Andreff, W., & Weitzmann, M. (2019). *Cost and Revenue Overruns of the Olympic Games 2000–2018*. Wiesbaden: Springer Fachmedien Wiesbaden.
- Preuss, H., Scheu, A., & Weitzmann, M. (2020). Referendums at Olympic Games. In Chatziefstathiou, D., Garcia, B. & Séguin, B. (Eds). *Handbook on the Olympic and Paralympic Games*. Routledge.
- Scheu, A. & Preuss, H. (2018). Residents' perceptions of mega sport event legacies and impacts. The case of the Hamburg 2024 Olympic bid. *German Journal of Exercise and Sport Research*, 48(3), pp. 376–386.
- United Nations (2014). UN, Olympic Committee sign formal agreement on role of sport in development, peace, Press release, 28 April. Besucht am 23.11.2020 unter <http://www.un.org/apps/news/story.asp?NewsID=47671>
- Wagschal, U. & Obinger, H. (2000). Der Einfluss der Direktdemokratie auf die Sozialpolitik [translation: The influence of direct democracy on social policy]. *Politische Vierteljahresschrift*, 41 (3), 466–497.

The Mediatization of the Olympic Games: From the 1894 Paris Congress to the Olympic Channel

Prof. Dr Emilio Fernández Peña

The modern Olympic Games have been a media phenomenon from the outset, starting with the 1894 Paris Congress and then the Athens 1896 Games. It would be impossible to understand the modern Olympic Games without the mass media: they provide coverage of athletes' feats, they construct the reality of the Olympic Games by turning a local event into a global phenomenon and, last but not least, they fund the Olympic Family.

Relationships between the Olympic Games and the media

In his educational project to revive the ancient Olympic Games, Pierre de Coubertin had already considered the emergent mass press to be a fundamental element of support for his initiative, and he used the press as a vital channel for getting his ideas across. At the same time, his intuition for marketing was both modern and brilliant. At the first Olympic Congress in Paris, Coubertin emphasised the fact that the modern Games and the very congress establishing them would inject new life into a run-of-the-mill society and an out-of-date university. Indeed, he expressed his gratitude to the media and journalists for the important role they had played in making that first congress in June 1894 a success:

The adherents of the old school groaned when they saw us holding our meetings in the heart of the Sorbonne: they realised that we were rebels and that we would finish by casting down the edifice of their worm-eaten philosophy. It's true, Gentlemen; we are rebels and that is why the press which has always supported beneficent revolutions has understood and helped us - for which, by the way, I thank it with all my heart (Müller, 2000: 532).

However, the shift towards a new model would only occur once television had the ability to reach mass audiences (Fernández Peña & Ramajo, 2014). When it did, television not only became a medium for broadcasting the Games on a global scale, but also a means of funding for the Olympic Family. This idea of television as a source of income for the Olympic Family was first mooted for the

Rome 1960 Games and gained particular traction for the Tokyo 1964 ones, which were the first to be transmitted via satellite, with some broadcasts in colour. However, the first Games to be entirely broadcast in colour were the Munich 1974 ones (IOC, 1999: 109). That marked the dawn of the era of global Olympic Games, which, for the very first time, could be broadcast live into millions of homes worldwide. As a result, the 1974 Games raised US\$18 million, and their audience was estimated at around 900 million viewers (IOC, 1999). Since then, technology has continued to advance with every new edition of the Olympics. Colour and satellite broadcasting were the most important qualitative changes in the history of the televised Games, and together they helped to lay the foundations for future increases in the value of television broadcast rights. The last pre-Internet Games were those of Barcelona 1992. At these, two models of high-definition television were trialled and a successful broadcast rights marketing model was consolidated. The latter had first been developed for the Los Angeles 1984 Games, after Juan Antonio Samaranch had been elected to the Presidency of the International Olympic Committee (IOC) (Fernández Peña, 2009).

The next qualitative change in the Games' media system occurred at the Atlanta 1996 Games, where the Internet was used as a tool for disseminating news. The very first website in Olympic Games' history allowed visitors to access updated information about competitions and see photographs of events (Fernández Peña & Lallana, 2011), whereas the Athens 2004 one also provided the earliest experiences of Internet video broadcasting. This use of the Internet as an audiovisual broadcasting tool was not only a first, but also a significant milestone. A 'social' qualifier was added to the Internet at the Vancouver 2010 Games, since it was at these that the IOC and the Organising Committee had a presence on the social media sites Facebook and Twitter (Huot, 2010). The Olympic Movement's presence on Facebook, which included the Facebook pages of the IOC (The Olympic Games) and of the Organising Committee, attracted more than 2.5 million users in less than a month. This figure demonstrated that social media were drawing on television's ability to construct a reality and focus the audience's attention on a specific topic (Fernández Peña, 2016: 105). Since then, the media circle has effectively been closed: some international television outlets construct the reality of the Games and fund them (Fernández Peña, 2009), and certain then-emergent social media have since become channels of direct, intermediary-free communication with the audience.

However, the advent of the World Wide Web in 1993 created a form of decentralised, two-way, user-friendly communication with complex interconnection via hyperlinks, and the ability to share videos, photographs and text. In addition to the above is the World Wide Web's diachronic orientation, creating a virtual space where content will always be available so long as one has a connection (Berners-Lee, 2000).

The mid-2010s saw the arrival of social media, which represented a logical evolution of the decentralised, user-friendly communicational artefact that was the Internet. Everything in these new media was based on interconnection, and everything – from the architecture of their structures to their dissemination formulas – was both systematic and complex (Fernández Peña, 2016). The first iteration of the Internet was created in 1969 at the United States military establishment's initiative. Called ARPANET, it was based on the idea of interconnecting computers to provide a communication system open only to computer and network experts. The second was the World Wide Web. Based on the initial structure of the first, it promoted interconnection between multimedia content. This Internet was – and still is – a mass medium whose foundations rest on the simplicity of using personal computers thanks to the graphic user interface that Apple launched commercially in 1984 (Isaacson, 2015). However, individualistic mass communication only came to the fore after the advent of social media, which rely on interconnection between people. Social media are simply software platforms that facilitate content and emotion sharing among users. In this respect, the fundamental aspect is interconnection between people, coupled with previous links, which together

construct the accumulative architecture of these new media (Fernández Peña, 2016). Without the content that people create, share and comment on, social media would not exist. It is the kingdom of user-created content (Jenkins, 2006).

The Olympic Channel: Towards communicational sovereignty

In December 2014, IOC President Thomas Bach presented the Olympic 2020 Agenda, which included the need to create an Olympic channel. In his inaugural speech, Bach explained the project's philosophy: "We must give our athletes and sports the worldwide media exposure they deserve also between Olympic Games. [...] We must give the youth better access to athletes, sport, Olympic History, Olympic Culture and Olympic Values" (IOC, 2014: 5).

It was estimated that the channel would cost €490 million over the first seven years, and that it would break even within 10 years (Duff & Rosingh, 2015). The channel's pre-launch coincided with the end of the Rio 2016 Olympic Games. Thomas Bach pointed out that it had been designed to appeal to a global audience, "inspired by sport with athletes at the heart of its programming" (Targeted News Service, 2016). On the day of its public presentation, the objectives were: "Provide a platform for the continuous exposure of Olympic sports and athletes beyond the Olympic Games period and help create anticipation while providing opportunities to 're-live the experience' after the Games" (Targeted News Service, 2016); "Provide a platform for sharing the IOC's very rich patrimonial assets and archives with the world and create additional value and content for the IOC archives; and "As a matter of priority, engage the young generations around the world using methods that are relevant to them, building understanding, entertainment and education" (Targeted News Service, 2016). At the time of its launch, it had more than 2,500 pieces of content, including 400 premium items, 550 Olympic archive excerpts and 1,200 stories produced during the Rio Games (Gary, 2016).

Olympic sponsors have priority when it comes to teaming up with the Olympic Channel. Thus far, three have committed to the project: Toyota, Alibaba and Bridgestone. Promotion is based partly on advertising, as is the case for Toyota, and mainly on public relations exercises in the form of branded content for example, which raises the brand's visibility (Exarchos, 2019).

Alongside the international version of the Olympic Channel, a number of national versions have also been created. The first of these was the United States' one. In association with NBC, the channel opened in July 2017. NBC, its main partner, is responsible for broadcasting the Olympic Games across North American territory. It is owned by the multimedia operator Comcast, the market leader in the cable pay-TV and other sectors in the United States (Fernández Peña, 2001). In the North American market, it has 35 million subscribers to Comcast, Verizon Communication and Charter Communications cable services, as well as to the pay-TV services of AT&T – the former long-distance operator – and its multi-channel satellite television service DirecTV (Reynolds, 2017). Other examples of national versions are those of Brazil, in partnership with the multimedia group Globo, and of China. For Spanish-speaking America, the Olympic Channel has teamed up with the Claro group to reach audiences in 17 Latin-American countries via its online channel. The agreement to do so lasts until 2024. "The programmes produced by the Olympic Channel will be part of Claro Sports programming, which will include coverage of the Olympic Games as well as new programmes made by Claro Sports and the Olympic Channel. These will present stories about Olympism in Latin America" [Translation from Spanish] (Noticias Financieras, 2019).

The channel is presented in a complex manner and from many angles, all of which are complementary. The Olympic Channel is a conventional, linear television channel. It is an on-demand service like many of the big on-demand platforms already in existence. It has a cross-cutting presence

on social media, it is a YouTube channel, and it is a cable and satellite channel in the United States.

For Tokyo 2020 (the Tokyo Games have been postponed until 2021 due to the Coronavirus pandemic, but the year 2020 has been retained in their name), two new features have been introduced. Firstly, we find the function of 'storyteller of the Games', which entails taking charge of the Organising Committee's website and social media management and content. To fulfil this function, a platform will be created to supply those television outlets that have purchased television broadcast rights with content adapted to each of the social media platforms, in line with their communication particularities: Facebook, Twitter, Instagram and Snapchat. It is anticipated that a total of 10,500 pieces of social media content will be made available to the television outlets to complement the television images produced by the Olympic Broadcasting Services (OBS) (Exarchos, 2019).

Secondly, the Olympic Channel will design and manage the website on the social media of the Organising Committee for the Tokyo 2020 Olympic Games. That will facilitate the transfer of its users to those of the Olympic Channel, thus taking advantage of the growth fostered by holding the Olympic Games to continue generating, during the competitions, seasonal fans' loyalty to the Games and their culture, according to the Executive Director of Olympic Channel Services (Exarchos, 2019).

The Olympic Channel's digital content team is formed by 12 people based at the Madrid headquarters, alongside a group of international correspondents. It is difficult to put a figure on the precise number of people working specifically on the creation of content for social media, mainly because each piece is always created and planned by taking into account how the story will be told on each of the social media platforms where the Olympic Channel has a presence. There is an obvious increase in this number during the Olympic Games. The Olympic Channel's audience is very young: 75% is under the age of 32. Key pieces of content are those not broadcast by traditional television outlets, especially emerging sports like skating, climbing and surfing (Exarchos, 2019).

The Olympic Channel has a holistic approach to content dissemination. It is a linear channel that offers streamed programmes, usually via pay-TV platforms (Bustamante, 2004), and it also functions as an over-the-top (OTT) media service, such as Netflix or Prime Video, which work via an app.

The Olympic Channel enriches national content and counters the lack of diversity in programming offered by traditional, majority media outlets, "the mix of current and archive content, the promotion of minority sports [...] have the potential to broaden knowledge of the Games and their values" [Translation from Spanish] (Ramón, 2017: 83).

It has a presence on YouTube and on the main social media platforms. That is why the Olympic Channel's management believes that it is crucial to capitalise on the conversation created via social media, where the content producers are the users of those media. It is a matter of dominating the attention economy (Davenport & Beck, 2001). According to Exarchos, brands and athletes' performance are not important to the logic of social media (2019). Rather, the stories around the sport – the behind-the-scenes lowdown – are important. That is why Exarchos considers television and social media to be complementary and not harmful to one another: "social media content promotes traditional television content; this is a very specific phenomenon that occurs in the Olympic Games. Everyone, especially millennials, follows the Games on mobile phones, shares opinions and ideas with other people and, at the end of the day, also watch the Games on television. You therefore have consumption that is adapted to different times of the day as well as to people's lives. Social media do not harm the owners of television broadcast rights" [Translation from Spanish] (Exarchos, 2019).

The contracts signed with traditional broadcasters for the purchase of broadcast rights also regulate the dissemination of content via social media and the Internet in their countries (Fernández Peña, 2009). These contracts cover all possible scenarios to ensure that traffic is driven from new

media to television and vice versa within a positive feedback loop. However, in the case of the Olympic Games, television has the capacity to construct a reality, which in turn determines the complementary conversations that take place on social media (Fernández Peña, 2016).

An integral vision of communication

The Olympic Channel will centralise the entire Olympic Family's digital communications by managing the social media of the IOC, of the channel itself, and of the Organising Committees.

Current storytelling, that of setting the agenda on new media, strives to create experiences, unique once-in-a-lifetime moments deemed worthy of sharing with others via social media. This is the case for the Olympic Games too. Indeed, they symbolise such dynamics better than any other global event, though this strategy is also transferrable to other areas such as politics.

The advent of the Olympic Channel is the result of a complex, flexible approach capable of handling multiple factors simultaneously. This IOC project targets several fronts: the protection of broadcast rights; the need to reach young people, which are watching less and less television; and retaining the IOC's broadcast sovereignty, which was threatened in 2009 when the United States Olympic Committee tried to create an Olympic channel in conjunction with the television operator Comcast.

Owing to its specialisation and expertise in social media, the Olympic Channel will take charge of the Organising Committees' Internet communications, similar to how OBS became responsible for the Games' international signal, for the purpose of offering a high-quality standard product and of providing a service to television outlets with fewer resources. This closes the circle of producing content for dissemination via audiovisual networks and platforms. Given that it has an impact on service quality and on the perception that viewers worldwide have of it, such content is now under the IOC's sovereignty. There is some debate within the organisation about who should manage the IOC's website and social media.

Today's individualistic mass society rewards communicational ubiquity, a constant presence on various media and platforms: linear television, pay-TV, YouTube and social media. Repetition and insistence are fundamental to determining how the agenda is set, putting forward topics that are either in our minds or about which audiences are talking. Quantity is rewarded more than quality.

The Olympic Channel is the storytelling initiative for the purpose of setting the regular, non-seasonal agenda of the Olympic Games and their ideals and culture. New media are in a constant struggle to attract the public's attention, a scarce resource because of the competition between thousands of communicational stimuli coming from traditional and new media.

While half of the world's inhabitants follow the Olympic Games, only 50% of them are ardent followers of sports. The remaining 50% watch the Olympic Games because they want to get involved and to share unique moments in their lives. It is this aspect that ultimately constitutes fertile ground for conversational exchange on social media.

The structures for the Olympic Movement's presence in society complement one another. Many of them focus on a young audience and work together in a positive feedback loop. The Olympic Channel initiative is an additional step in the same direction. Alongside other actions like the Youth Olympic Games and the Young Leaders programme, which is aimed at young people with a strong commitment to spreading the word about Olympic ideals and culture among their communities via social media, it forms part of a whole system.

References

- Berners-Lee, T. (2000). *Tejiendo la Red: El inventor del World Wide Web nos descubre su origen* [Weaving the Web: The original design and ultimate destiny of the World Wide Web by its inventor]. Madrid: Siglo XXI.
- Bustamante, E. (2004). *La television económica: Financiación, estrategias y mercados*. Barcelona: Gedisa.
- IOC (1999). *Broadcasting the Olympics* [Exhibition]. The Olympic Museum. 20 October 1998 to 18 April 1999. Lausanne: International Olympic Committee.
- Duff, A. & Rossingh, D. (2015, February 25). "IOC Plans Year-Round TV Channel to Appeal to Young Fans". *Bloomberg Business*. Retrieved from <http://www.bloomberg.com/news/articles/2015-02-25/olympic-tv-plan-dropped-1994-revived-to-interest-young-fans>
- Exarchos, Y. (2019). Interview. Madrid, 8 November 2019.
- Fernández Peña, E. (2001). *Las Telecomunicaciones por Cable: El negocio de la convergencia digital*. Oviedo: Ediciones Nobel.
- Fernández Peña, E. (2009). "Olympic Summer Games and Broadcast Rights: Evolution and Challenges in the New Media Environment". *Revista Latina de Comunicación Social*, 64, 1000-1010.
- Fernández Peña, E. (2016). *Juegos Olímpicos, Televisión y Redes Sociales*. Barcelona: UOC.
- Fernández Peña, E., Arauz, M., Sha, A., & García, S. (2011). *Social networking and the Olympic Movement: Social media analysis, opportunities and trends*. Barcelona: Centre d'Estudis Olímpics, Universitat Autònoma de Barcelona.
- Fernández Peña, E. & Lallana, I. (2011). "Television and the Olympic Games, Symbiosis, Globality and the Construction of Meaning". In *An Olympic Mosaic: Multidisciplinary Research and Dissemination of Olympic Studies. CEO-UAB: 20 Years*. Barcelona: Centre d'Estudis Olímpics, Universitat Autònoma de Barcelona and Ajuntament de Barcelona (pp. 132-142). Retrieved from https://ddd.uab.cat/pub/pub/lilibres/2011/132636/olymosmul_a2011.pdf
- Fernández Peña, E. & Ramajo, N. (2014). "La comunicación en el deporte global: los medios y los Juegos Olímpicos de verano (1984-2012)". *Historia y Comunicación Social*, 19, 703-714.
- Gary, A. (2016, August 22). "'Olympic Channel', Lets Games Continue". *Multichannel News*.
- International Olympic Committee (IOC) (2014). *Olympic Agenda 2020: 20 +20 Recommendations*. Retrieved from https://stillmedab.olympic.org/media/Document%20Library/OlympicOrg/Documents/Olympic-Agenda-2020/Olympic-Agenda-2020-20-20-Recommendations.pdf#_ga=2.137344624.1596480035.1605608809-1707671379.1605608809
- Isaacson, W. (2015). *Steve Jobs* (reissue ed.). New York: Simon & Schuster.
- Jenkins, H. (2006). *Convergence Culture: Where Old and New Media Collide* (revised ed.). New York: NYU Press.
- Müller, N. (2000). *Olympism. Pierre de Coubertin (1863-1937) Selected Writings*. Lausanne: International Olympic Committee.
- Ramon, X. (2018). "Olympic Channel: Showcasing the Games in the age of digital plenitude". *Diagoras: International Academic Journal on Olympic Studies*, 2, 83-102. Retrieved from <http://diagorasjournal.com/index.php/diagoras/article/view/25>
- Reynolds, M. (2017, June 19). "Olympic Channel to launch with 35 million linear subscribers". *SNL Kagan Media & Communications*.
- Targeted News Service (2016, August 22). "Olympic Channel: Where Games Never End". *Targeted News Service*. Retrieved from <https://search.proquest.com/docview/1813130502?accountid=15292>

Olympic Channel: Catalyst for the Olympic Digital Strategy

Yiannis Exarchos

1. Olympic Channel: the birth of an idea

During the 1994 IOC Centennial Congress which was held in Paris, the then newly-elected IOC member in Germany, Thomas Bach, took the floor to propose that the IOC should consider the creation of an Olympic Channel as a means of promoting Olympic sports all year round. This was the first public manifestation of a vision that took some time to take root until the launch of the Olympic Channel in 2016 but which soon became a central pillar of the IOC strategy.

The 1990s were the days of early development of international broadcasting ventures. The progress in satellite transmission had already created the opportunities to bypass the constraints of segregation of broadcast markets and the traditional national networks / broadcasters' ecosystems.

Thomas Bach's proposal was not adopted, at the time, primarily for the following reasons:

- a. Increasing revenues from the broadcast rights of the Olympic Games from traditional broadcasters were already providing a significant financial security (in addition to worldwide exposure) for the IOC and the Olympic Movement, following years of financial uncertainty.
- b. The fact that Olympic sports were not continuously exposed was thought by some to be ensuring an exceptional value for the Olympic Games themselves, as the Games became the big stage for the best that sports had to offer every four years. Scarcity created value.
- c. The idea of a sports organization, which until recently had been purely amateur, turning into an international commercial operator, or even a partner, in a highly competitive industry was frightening, if not anathema, to a significant number of IOC members at the time.
- d. Investments necessary for the operation of an international satellite and/or cable broadcast network were still prohibitively high at the time for a values-based organisation like the IOC, without access to capital markets and without a fully commercialised structure.

However, the heart of the idea did not go away. As a matter of fact, during the following years it started becoming even more evident that, despite the proliferation of broadcast and media outlets during the last years of the 20th century and the first decade of the 21st, the exposure of the majority of Olympic sports in the period between the Games became even more marginalised. The visibility and consumption of the Olympic Games themselves continued to increase from one edition to the next, but this was not necessarily the case for most of the individual sports during the period

between the Games. The fierce competition between the ever-increasing number of media outlets resulted in significant increases of the rights value of only a few, very popular, fully commercialised sports and a few major league franchises.

This trend was accentuated by the fact that the relative impact of public service broadcasting also started to decrease. Most of these organisations, unlike commercial broadcasters, operated under a specific public mandate to, among other things, showcase, promote and help in the development of all Olympic sports active in each country and not just for the benefit of the few more popular ones. During this period, a significant number of popular sports events started migrating to commercial and pay TV operators, the funding of public service broadcasters decreased and their share in the overall sports content viewership and market was reduced significantly. As a consequence, many Olympic sports started struggling to get the attention of wider audiences, to inspire more participation from young people and to attract corresponding revenues. In some cases, they even had to subsidise the broadcast of their events rather than deriving revenues.

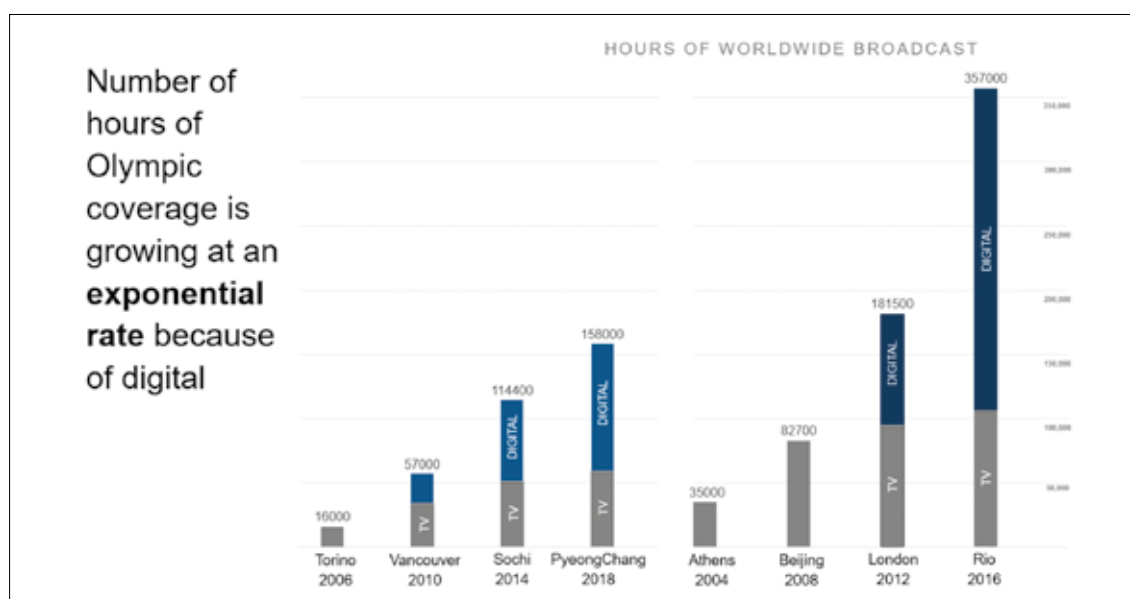
2. A changing world

Perhaps the most indicative and alarming reflection of this marginalisation has been the gradual aging of the people following these sports. Many, very valid, points have been made about the necessity for Olympic sports to modernise some of their events and disciplines, and the way they are organised and presented. But the fact is that the very high viewership numbers of most of the events during the Olympic Games clearly point to a significant lack of access to the competitive media market, as the major reason for their limited regular exposure and popularity.

With the emergence of digital and social media, the attention battleground has essentially become even more competitive and unforgiving. The attention span of people, especially of younger ones, is not what it used to be. In the modern digital market of attention, sports do not compete between themselves. They compete with other forms of digital entertainment (e.g. Gaming, Video and Music Streaming) that capture the attention and imagination of people, especially younger people, around the world. The media scene became far more fragmented, and the necessary investments to ensure meaningful visibility were very difficult to sustain for most sports organisations.

3. Olympic Games content

On the Olympic Games front, even though the fast acceleration and proliferation of digital media started challenging the model of gatekeeping rights agreements through traditional broadcasters and networks, it was also perceived by the IOC as a potential opportunity for furthering the reach of the Olympic Games and Values, especially amongst the younger generations. After London 2012, Olympic Broadcasting Services, the Host Broadcasting arm of the IOC, started complementing the comprehensive linear TV competition coverage of the Games with an increasing portfolio of new digital offerings, content and products, specifically geared towards feeding the insatiable appetite of digital media. This paradigm shift has been the major catalyst, driving the exponential growth from Games to Games of the volume of content that is made available by Rights Holders and consumed by the worldwide audience.



1

I would argue that the continuing attraction of the Olympic Games themselves is no longer due to the fact that they take place only two times every four years. The Olympic Games dominate the world's attention for 17 days because, on one hand, they represent the coming together of the best athletes from every single country in the world who perform under exceptionally high organisational conditions and generate an amazing wealth of inspirational and emotional stories, underpinned by the Olympic values of Excellence, Friendship and Respect. But, on the other hand, their stories during the Games are captured and shared by a combination of the best talent in broadcasting and through the aggressive deployment of the latest digital technological innovation that delivers content to audiences 24X7 on every platform, in every format, anywhere in the world.

The issue is that the explosion of inspirational and all-media storytelling that the Olympic Games generate every two years is not followed up, in the case of many Olympic sports, on an ongoing basis by an accessible engaging storytelling during the period between the flames. The heroes are there, but their achievements are not always captured, and their stories are not constantly told. It's very important to highlight that the ongoing success of some of the major sport franchises in the world is sustained by an always-on advanced network of storytelling around the athletes, which, of course, requires significant investment and sophistication. Long gone are the days when broadcasting of sports was just about watching a major competition once every week. In the times of reduced attention span and fierce competition, always-on fan engagement with athletes at its heart is the name of the game.

So, how do we keep the flame alive between the Games for Olympic athletes? After 2010 it started becoming evident that the time for an Olympic Channel, adapted to the needs but also to the opportunities of the digital age, was coming closer.

4. Olympic Agenda 2020 & the creation of an Olympic Channel

In 2013, in his IOC Presidency Candidate Manifesto, Thomas Bach wrote:

"The IOC should, together with IFs and NOCs, continue to explore options for a greater TV pres-

¹ Source: Olympic Broadcasting Services

ence for Olympic sports and its values during the periods between Olympic Games, including the creation of an Olympic TV Channel. We experience that the much greater use of a second screen (tablet, PC, etc.) is even enhancing TV consumption. For this reason, TV will remain our top priority partner for the foreseeable future. Since we have contracts or options in major markets until 2020, in coming years we can and should focus on markets where our revenues are lagging behind such countries' dynamic economic and sports development. We should take a more customised approach in these areas and, for our own long-term benefit, invest in one or the other special national market to increase interest in Olympic sports and the Olympic Games."²

Immediately after his election in Buenos Aires, President Bach engaged the Olympic Movement at large in the most widespread open sourcing of ideas in order to enhance the core concepts of his electoral manifesto. This intense dialogue with the participation of all members of the Olympic Family, Olympic Stakeholders and important thinkers and opinion makers was crystallised in the "Olympic Agenda 2020", which served as the strategic roadmap of the IOC during the first term of the Presidency of Thomas Bach.

Olympic Broadcasting Services and IOC Television and Marketing Services were tasked with developing a feasibility study for the creation of the Olympic Channel. The study was delivered in May 2014 and served as the basis for the adoption by the IOC Executive Board in July 2014.

It was eventually incorporated as one of the 40 recommendations of Olympic Agenda 2020, which was unanimously adopted by the IOC Session in Monaco in December 2014. The creation of the Olympic Channel featured prominently as Recommendation 19³:

"The Olympic Agenda 2020 addresses our communication with the youth. As a sports organisation we cannot be satisfied only with increasing numbers of young people watching the Olympic Games. **We have an interest and a responsibility to get the couch potatoes off the couch. Only children playing sport can be future athletes. Only children playing sport can enjoy the educational and health values of sport.** We want to inspire these children by giving them better access to sport. We want to engage with them wherever they are. We want sport in more school curricula world-wide."⁴

The Olympic Agenda 2020 addresses the relevance of Olympic sports and its values by the proposal for the creation of an **Olympic Channel**. We must give our athletes and sports the worldwide media exposure they deserve also between Olympic Games. We must give our many actions in the humanitarian, cultural and social field the attention they deserve. We must give the youth better access to athletes, sport, Olympic History, Olympic Culture and Olympic Values."⁵

The IOC's decision to create the Olympic Channel could prove to be one of the most significant developments of 2014.

The Olympic Channel was created to:

- Provide a platform for the continuous exposure of sports and athletes beyond the Olympic Games period and help create anticipation while providing opportunities to "re-live the experience" after the Games
- Continuously highlight the relevance of the Olympic Movement's ideals and work to the challenges of today's world

2 IOC Presidency Election Manifesto Thomas Bach

3 IOC Olympic Agenda 2020

4 IOC Olympic Agenda 2020

5 IOC Olympic Agenda 2020

- Provide a platform for sharing the IOC's very rich patrimonial assets and archives with the world and create additional value and content
- Engage with youth around the world using platforms, applications and tools that are relevant to them, building understanding, entertainment and education

With these objectives, the Olympic Channel would offer a new way to engage youth and core fans in the Olympic Movement. It would become the always-on multi-media platform where fans can experience the power of sport.

The Olympic Channel would be:

- A network of channels for every screen: desktop, tablet, mobile, VOD and television, where the IOC and its partners can communicate, connect and engage with the worldwide Olympic community and its fans
- An always-on global digital platform offering original and aggregated Olympic content from the IOC and its core stakeholders (athletes, NOCs, IFs, OCOGs, RHBs, sponsors) focused on news, event coverage, themed programming and education
- A platform that will make being part of the Olympic Movement a more personal experience, tailoring content recommendations to users for a more direct and personal experience based on their media and content preferences and consumption
- A platform that will deliver significant paid, owned and shared media value on both a global and local scale for involved commercial partners

The content would include, among many others, original programming highlighting the unique nature of the Olympic Movement, educational programming designed to teach youth and adults the mechanics of sport, targeted programming for youth, Olympic specials, documentaries, innovative coverage of sports events, pre-Olympic events, test events and qualifying tournaments, with second screen applications, multiple languages, VOD, and interactive services giving access to a massive wealth of IOC data.

At launch, the Olympic Channel would be a digital platform, with both linear and on-demand content available across the web, mobile, tablet and other connected devices. Audiences would also be able to access content and engage through a variety of social media platforms as part of the Olympic Channel network. The IOC would work in close partnership with its broadcast partners to assess the opportunity for localised versions of the Olympic Channel in certain territories, including on traditional television platforms.

Importantly, the IOC, leading the wider Olympic Movement was prepared to invest the necessary resources in order to make this effort sustainable on behalf and for the benefit of all Olympic Sports Organisations. It was clear that, with the exception of very few, most of these sport governing bodies (such as International Federations, National Olympic Committees, etc.) would not have the means to support initiatives of that scale individually.

5. Olympic Channel's achievements

The Olympic Channel launched a few minutes after the end of the Closing Ceremony of Rio 2016. In its four and a half years of operation it has achieved the following:

By creating more than 25,000 pieces of athlete-focused content, streaming more than 5,400 live events from its 95 International Federations (IFs) partners, amassing more than 3.3 billion video

views across all of its branded platforms and having nearly 75% of its social media engagement coming from fans under 35 years old, the Olympic Channel has exceeded expectations in its initial mission of providing an innovative platform for promoting Olympism and engaging, in priority, communities of younger generations and new fans with the Olympic Movement. The Olympic Channel has provided worldwide exposure for sports and athletes 24/7/365 through award-winning original programming, digital content, news coverage and live-streamed international sporting events. The Olympic Channel operations have remained within the approved operational budget until 2021 and are on track to break even.

In the four years since its launch on 21 August 2016, the Olympic Channel produced more than 1,000 episodes of sports-related content from its 76 original series representing all Olympic sports disciplines and athletes from 206 countries, including 76 original series and films, resulting in more than 3.3 billion video views across all platforms.

Throughout the 4 years of operation, the Olympic Channel has demonstrated a continuous upward viewership trend with a 159% growth in organic pageviews year to year. In addition, the global digital platform keeps users coming back, with a 65% increase over the previous 12 months in Monthly Returning Users (MRUs), one of the key metrics for the long-term success of the Olympic Channel.

In addition to the IOC's owned and operated digital platforms, the Olympic Channel has established a new distribution outlet for its 95 International Federation partners, and has broadcasted more than 5,400 live events, adding to organisers' media distribution rights and ensuring global coverage of their events, many for the first time. Partners include International Sports Federations (IFs), National Olympic Committees (NOCs), IOC-Recognised Federations and organisations and multi-sport event organisers.

International Gymnastics Federation (FIG) President Morinari Watanabe said: *"The Olympic Channel's athlete-centric programming reveals the level of dedication, commitment and focus it takes to be an Olympian. Their wide reach and easy accessibility across digital channels provide federations, including FIG, with an important platform to reach sports fans all over the world with an up-close look at our sports to bring the amazing stories behind our athletes to life."*⁶

Global Association of International Sports Federations (GAISF) President Raffaele Chiulli said: *"The Olympic Channel has provided GAISF's members with an invaluable platform to amplify the efforts of athletes, to reach global audiences and to maximise the inspirational impact of sport. We value the Olympic Channel as a vital partner, helping us to tell sport's stories every day."*⁷

The Olympic Channel content about athletes and sports has been distributed to 700 different stakeholders' platforms, including athletes themselves, via embedded videos, providing those constituents with access to content that previously wasn't available in order to enrich their own digital platforms. Additionally, Olympic Channel has established an aggressive outreach program with IFs and NOCs through seminars and webinars to further collaborate and communicate best practices on content creation, social engagement and live event production.

Distribution of Olympic Channel-created content in 12 languages has also increased through the implementation of a multi-platform strategy that includes the digital ecosystem of Tokyo 2020, Olympic.org and the Olympic Channel itself. As part of the multi-language content offering, the Olympic Channel has focused on localised content in Japan, India, the United States and Russia, which has led to those three countries consistently being the top three for unique users during the past year.

Also contributing to the Olympic Channel's success are strategic distribution partnerships with

6 <https://www.olympicchannel.com/en/stories/news/detail/olympic-channel-celebrates-four-year-anniversary>

7 <https://www.olympicchannel.com/en/stories/news/detail/olympic-channel-celebrates-four-year-anniversary>

the IOC's rights-holding broadcast partners (RHBs) and NOCs bringing a linear presence to 175 territories complementing the global digital platform. Two 24/7 linear television channels branded Olympic Channel have been launched in the USA and MENA in partnership with NBCUniversal and beIN, respectively.

Additionally, through its Founding Partner programme, the Olympic Channel has worked with Worldwide Olympic Partners (TOPs) to co-create multimedia programming, including Bridgestone and Toyota, and with Alibaba to support the Olympic Channel platform distribution, thus further associating their brands with the Olympic values on a permanent basis and ultimately reaching wider audiences worldwide.

Key to the Olympic Channel's success was its promotion behind the Olympic Winter Games PyeongChang 2018, Youth Olympic Games Buenos Aires 2018 and comprehensive coverage and promotion of the Winter Youth Olympic Games Lausanne 2020 as a worldwide digital rights holder. Specifically, for Lausanne 2020, the Olympic Channel ensured global coverage for the Winter YOG for the first time and led to the event being the most digitally consumed Winter YOG to date.⁸

The Olympic Channel continues to collaborate with the Tokyo 2020 Organising Committee in delivering its digital offerings and operating the Tokyo 2020 Games-time website, which launched on 26 February 2020, and mobile app, which will launch in spring 2021. Examples of Tokyo 2020 Olympic Games promotional activities include the global digital coverage of the Boxing Qualification Events for Tokyo 2020, digital engagement campaigns for the IOC during the COVID-19 pandemic, which highlighted athletes and home workouts across social media, the celebration of the 1 Year To Go date for Tokyo 2020, localised content in Japan and India, award-winning original programming and other coverage of key events in support of Tokyo 2020.

Olympic Channel Services (OCS) has built a digital technical infrastructure that is fulfilling the needs of the Olympic Channel owned and operated platforms as well as that of Tokyo 2020. Going forward, this infrastructure will continue to provide for future OCOGs as well as the Olympics.com and ioc.org platforms of the IOC.

To complement the technical infrastructure provisions, OCS has simultaneously built a robust digital analytics capability that will power data-driven decisions for content creation, marketing activations, customer retention initiatives and product enhancements that will serve the overall digital strategy going forward.

At the request of the IOC, Olympic Channel Services also delivered the Sports Data Warehouse (SDW) project, which aimed to create an intelligent, scalable, centralised, unified repository of sports data, capable of detecting and removing duplications and easily connectable to in-house or third-party platforms. The SDW already includes data for +720,000 athletes and sports officials, +55,000 events, +20,000 venues, and is fully operational. Important IOC projects are today connected to it for core data delivery and real time web results for the last two YOGs and for the coming Tokyo 2020 Games.

Olympian Alexi Pappas (GRE), who co-wrote and starred in the feature film *Olympic Dreams*, said: *"As an Olympic Athlete, I am inspired by the Olympic Channel's passion for sports, storytelling and the Olympic Movement. The Olympic Channel has given me a voice beyond my competition – they are believers in potential, and they believe in me."*⁹

The seven-year (2015-21) budget for the Olympic Channel digital offering has been respected and remains in line with the budget approved in Monaco in 2014. The Olympic Channel has been on track to remain within the approved operational budget until 2021 and actually broke even

8 Lausanne 2020 YOG Global Broadcast and Audience Report

9 137th IOC Session, Day 1

before the end of 2020, despite the necessary adjustments for the postponement of the Olympic Games Tokyo 2020.

An important benefit of the digital initiatives, led by the Olympic Channel, is the increase of the value of the commercial assets sold to our partners and creating new opportunities to generate a positive impact on revenues.

Partnerships with some of the key Olympic partners (NBC, DISCOVERY, BeIN, BRIGESTONE, TOYOTA, ALIBABA) started convincing sceptics that the creation of the Olympic Channel was not just heightening the profile of Olympic sports but was also creating additional opportunities for association outside of the Games and additional revenue streams; to the extent that there is now an expectation from all IOC Partners that there will always be some form of ongoing digital fan engagement based on athlete storytelling and underpinned by Olympic Values on an ongoing basis.

6. Olympic Channel and COVID-19 pandemic

Even before the explosion of the COVID-19 pandemic, it started becoming increasingly evident that the Olympic Channel, with its continuously growing performance and expanding distribution in different markets, across multiple platforms, had started filling the wide gap of attention to Olympic sports and most importantly creating a bridge with the much sought-after millennial audience.

Since the beginning of the COVID-19 pandemic, the Olympic Channel has successfully managed to maintain people's engagement and connection with sport and Olympic values. The Olympic Channel global digital platform is subscription-free, currently available worldwide in 12 languages at olympicchannel.com and on its apps for mobile and connected TV devices; key localisation efforts have focused on Japan, India, the United States and Russia, which have consistently been the top three users during the past year.

The strong content creation, digital, technology and data analysis capabilities developed by Olympic Channel Services are already providing a solid basis to successfully deliver on the mission of the new IOC Digital Strategy: to grow direct relationships with people and enable the consolidation of people-centric digital activities in order to promote Olympism through marketing communications and digital products.

7. Olympic Agenda 2020 Closing Report & Olympic Channel results

During the 137th IOC Session held in March 2021, the Olympic Agenda 2020 Closing Report was presented to the Members and was voted unanimously; as one of the recommendations of Olympic Agenda 2020, the successful launch of the Olympic Channel was also presented, receiving very positive reviews.

Thomas Bach, IOC President said: *"Our Digital OC is a necessary game changer; seeing the Olympic Channel flourishing now is an emotional moment for me for having come full circle; with more than 3,5 billion video views and 75% engagement coming from people under 35 years, the Olympic Channel has not only overachieved but also delivered on budget, with having broken even in 2020"*¹⁰

Danka Bartekova, Olympian, IOC Member said: *"By establishing the Olympic Channel we are keeping the Olympism alive 365 days a year, providing the athletes with the unique opportunity to be represented, and to share the content of their performances and their inspiring stories with their communities."*¹¹

¹⁰ 137th IOC Session, Day 1

¹¹ 137th IOC Session, Day 1

8. The future: Olympic Agenda 2020+5 and IOC Digital Strategy

Broadening the scope of the Olympic Channel experiment into a comprehensive Olympic Digital Strategy that would spread across all IOC activity, both during and between the Games has matured, and after months of studies and discussion across most IOC Departments, a proposal was introduced to the IOC Executive Board in December 2020 for a new approach and the unification of all IOC digital properties into a single people-facing platform.

Digital transformation and the establishment of direct relationships with the “fans” have brought this idea full circle. It is enabling better understanding of the needs of the followers and personalised messaging which is more relevant and more timely. All made possible through the power of Big Data.

Moreover, to address the widening scope of fan engagement and marketing, a new department of Digital Engagement and Marketing was created within the IOC to complement the work of OCS (which remains focused on content creation, technology infrastructure, digital product creation and data analysis).

The IOC Executive Board proposed to the 137th IOC Session a new strategic roadmap, Olympic Agenda 2020+5, comprised of 15 recommendations. The new roadmap follows Olympic Agenda 2020 and will guide the work of the IOC and the Olympic Movement until 2025.

Olympic Agenda 2020+5 builds on the results of Olympic Agenda 2020 which, in the six years since it was adopted in December 2014, has had a profound impact. It has strengthened the IOC and the Olympic Movement by introducing changes intended to make the Olympic Games fit for the future; safeguarded the Olympic values; and strengthened the role of sport in society. These achievements have laid solid foundations for the future.

Now, as the world continues to battle the global health crisis and its likely consequences for society at large, the IOC and the Olympic Movement need to seize on the successes of Olympic Agenda 2020 and continue to drive change for tomorrow.

The 15 recommendations that make up Olympic Agenda 2020+5 have been developed through an inclusive and collaborative process.¹² They are based on key trends which include:

- The need for greater solidarity within and among societies
- The growth in digitalisation, while keeping in mind the need to expand digital capability to the currently digitally underserved
- The urgency of achieving sustainable development
- The growing demand for credibility, both of organisations and institutions
- The need to build resilience in the face of the financial and economic consequences that will result from the COVID-19 pandemic and which will influence priority-setting among governments and enterprises

More specifically, recommendation 8 of Olympic Agenda 2020+5 calls upon the IOC and the Olympic Movement to grow digital engagement with people.¹³

In a world where connectivity continues to grow, the acceleration of digitalisation observed throughout society and addressing the impacts of the COVID-19 pandemic, such as the growing digital divide between communities, must be reflected.

The use of digital and social media channels is necessary to further grow engagement during and between the Olympic Games, to deliver even greater benefit and value. This means building a single digital platform, Olympics.com, and merging the web and apps of the OCOGs. There is a growing need to further use digital technologies as a powerful tool to engage with audiences and

¹² IOC Olympic Agenda 2020+5

¹³ IOC Olympic Agenda 2020+5

people, delivering digital communications and content that reinforce and promote the Olympic Values that are more important and powerful than ever; thus contributing to the unique universality of the Olympic Games and extending the IOC's engagement with specific new communities.

In this context, Recommendation 8 proposed the use of Olympic digital and social media channels to deliver engagement during and between the Olympic Games. More specifically to:¹⁴

- Build a single people-centric digital platform, Olympics.com by including the Olympic Channel as the sports video section, delivering increased traffic and performance to the Olympic Movement and OCOGs as well as merging the websites and apps of Olympic Games into a single Olympic platform
- Deliver digital content and communications to people for the benefit of the IOC, IFs, NOCs, athletes and OCOGs based on data insights
- Use Olympic Channel Services as a hub for content, technology, digital product and data analysis activities in support of the IOC Digital Strategy and the entire Olympic Movement.

The recommendation was unanimously approved by the IOC Session and it is partly due to the success of the Olympic Channel, on which the new Olympics.com platform will rely. The very positive feedback received by many IOC members, as expressed during the IOC Session deliberations and as shown below, additionally demonstrates the credibility and results of the effort.

Gerardo Werthein, IOC Member said: *"The successful launch of the Olympic Channel within Olympic Agenda 2020, was our on-going collective effort to drive engagement with youth whilst bringing the magic of Olympic sport to people through our digital channels. Importantly, the Olympic Channel combined with the core principles of the IOC Digital Strategy enables us to participate in the evolving digitalisation of our worldwide society"*¹⁵

Sarah Walker, Olympian, IOC Member said: *"As an athlete, I am absolutely delighted to see the result of the Olympic Agenda 2020 and specifically the development of the Olympic Channel. The progress we have achieved in communicating, connecting and promoting the story of athletes is full of inspiration and appreciation from our athlete community."*¹⁶

Juan Antonio Samaranch, IOC Vice-President, IOC Member said: *"Recommendation 8 of OA2020+5 is a direct result of a very successful recommendation of OA2020, the creation of an Olympic Channel. The Olympic Channel has been able and has become not only an extremely successful content producer to keep uniting and celebrating Olympism in the social networks and digital platforms, but also has become the backbone of this digital strategy and structure."*¹⁷

During the period of the pandemic, the teams of Olympic Channel Services and IOC Digital Engagement and Marketing have been working tirelessly to deliver the transition of all different Olympic platforms, websites and apps into a single destination (Olympics.com) enhanced with a wide portfolio of new engaging digital functionalities. They have also been delivering on a consolidated strategy of optimising all Olympic handles on Social Media platforms, in order to broaden the audience and increase engagement.

9. Olympic Channel: Catalyst for the IOC's Digital Strategy

It should be highlighted that the digital strategy of the IOC is not envisaged and implemented as an IOC-only initiative. As a matter of fact, the institutional communication efforts of the core IOC

¹⁴ IOC Olympic Agenda 2020+5

¹⁵ 137th IOC Session, Day 3

¹⁶ 137th IOC Session, Day 3

¹⁷ 137th IOC Session, Day 3

organisation will be served by a separate platform (IOC.org) managed by the IOC Communications Department and technically supported by OCS. Exactly as has been the case with the Olympic Channel, the vision for Olympics.com is to be at the service of the wider Olympic Movement, including International Federations, National Olympic Committees and other recognised Sports Organisations, always with a focus on the athletes.

It is already evident that individual efforts of most Olympic sports in the digital sphere can achieve a reach limited only to the core fans of each sport. In order to scale and broaden the reach to the wider public and most importantly, in order to keep on renewing the audience with younger generations, very significant investments and resources are necessary. As explained, these investments are usually financially unsustainable from each individual organisation. The competition in the market of digital attention is fierce and there is no real opportunity for cutting corners. Disruptive ideas, which, we need to remember, represent only a tiny fraction of the total initiatives in the digital ecosystem, can indeed destroy traditional models, but even they themselves can only become financially sustainable and scalable following huge, sustained investments.

In my opinion, the Olympic Games model itself, with the aggregation of all sports under a common event platform providing a state-of-the-art experience which is more than the sum of its parts and for the benefit of each individual sport, provides a clear guidance for the future path of the Olympic Movement in the digital sphere.

The IOC, through the creation of the Olympic Channel, which acted as a digital catalyst in terms of reach, engagement and learning, made the first step. With the ongoing broadening of its digital ambition in the form of its digital strategy and the creation of Olympics.com it is now moving to the next phase, ready to address the challenges and reap the benefits of digital acceleration. There are many challenges and even dead ends ahead of us and it's perhaps very dangerous to predict what the endgame for Olympic sports in the digital world is going to be. However, the path has been opened for all sports communities. We, of all communities, should understand better the transformative effectiveness of team strategies and team spirit. The best way to predict the future is to create it.

The history of an idea

1994	✓ Thomas Bach proposes the idea of a year-round Olympic channel as a new member of the IOC.
September 2013	✓ Thomas Bach elected President of the IOC
January 2014	✓ Feasibility study by OBS and TMS commenced
July 2014	✓ IOC Executive Board approves the Olympic Channel
December 2014	✓ Olympic Channel is approved as part of Agenda 2020 at the IOC Session
January 2015	✓ Olympic Channel Services (OCS) Boards are formed
September 2015	✓ Olympic Channel begins full operations
August 2016	✓ Olympic Channel official launch
August 2017	✓ Olympic Channel exceeds 1 billion video views on Social Media
December 2020	✓ Olympic Channel breaks even
March 2021	✓ IOC Digital Strategy approved by 137th IOC Session
April 2021	✓ Olympics.com and IOC.org platform launch

Further references:

<https://www.olympic.org/news/olympic-channel-celebrates-one-year-anniversary>

<https://www.olympic.org/news/olympic-channel-commemorates-two-year-anniversary>

<https://www.olympicchannel.com/en/stories/news/detail/olympic-channel-celebrates-four-year-anniversary/>

Chapter Four

Olympic Movement and Peace

Olympism, Culture, and Society: On Pindar's poetic lessons about heroic Olympism in myths about Herakles¹

Prof. Dr Gregory Nagy

§0. In our modern world—or, as some would think of it, in our postmodern world—we find it difficult to achieve any consensus about the meaning of the term “culture” as featured in the title of this essay. As for the term “society,” even experts in the social sciences cannot seem to agree on a unified definition. Nevertheless, most of us can at least sense, however vaguely, that these two elusive terms “culture” and “society” are “good to think with.” To my mind, an ideal way to go about such thinking is to follow the discovery procedures of anthropology.² There is, however, an obvious question that challenges us: where to start? In formulating my own answer to such a challenging question, the first term in the primary title of this essay, “Olympism,” can I think help us find a pathway—even if it may not be the ideal way. At least, I would argue, it is an idealistic way. And, to my way of thinking, terms like “culture” and “society” can come alive only in the context of contemplating such high ideals as represented by Olympism, which I will define, merely for the moment, as an idealistic way of thinking about the Olympics. In line with my own academic training in general, I seek to combine my attempt at achieving an anthropological perspective with an older perspective that I might as well describe simply as a historical approach, which will take me back to the roots of Olympism—back to ancient Olympia, site of the ancient Olympics that inspired the Olympism of today. And here is where I combine my historical approach with the text-based and language-based methods that I have learned within the framework of my academic specialty, conventionally described as “philology.” In my own career as a researcher and teacher who is mainly a philologist, I approach the Olympism of the Olympics primarily by considering the Olympian victory

1 An earlier version of this essay was presented as an online talk on an occasion titled “International Scholars’ Symposium on Sports, Society, and Culture,” held on December 5–6, 2020, and organized by the International Olympic Academy in conjunction with Harvard University’s Center for Hellenic Studies USA/Greece on the topic “Athletics, Education, and the Road to Olympia,” <https://greece.chs.harvard.edu/conferences/sports-society-symposium>.

2 For an essay on the genealogy, as it were, of the term “think with” in an anthropological context, I cite an essay of mine that compares a work of modern science fiction with ancient myths about heroes: Nagy 2018.08.29 in the Bibliography.

odes of the Greek poet Pindar, who lived in the fifth century before our era (BCE). To my mind, the poetic song-making of Pindar can be viewed as a primary source for educating our modern and post-modern world about the ancient ideals of Olympism—which are heroic ideals as perhaps best exemplified by the mythological figure of Herakles.

§1. In contemplating heroic Olympism by way of highlighting myths about Herakles, I focus here on what we can learn from Pindar's odes or songs, with reference primarily to myths about Herakles, son of Zeus, as the hero who founded the athletic festival of the Olympics at Olympia in the region of Elis (Ἡλῖς / Ἡλῖδα, Modern Greek Ηλεία), and who, according to these myths, actually funded this festival by way of donating, for the organization of the Olympics, the treasures that he had confiscated by defeating a primal king of Elis named Augeas (Αὔγέας / Αὔγείας). What I argue in my essay here is basically this: the myth that tells how Herakles founded—and funded—the Olympics at Olympia can be linked with a myth that tells how Herakles achieved, on top of Mount Olympus, the sublime experience of what is traditionally known as his immortalization or *apotheosis*. And the link between the hero's apotheosis and his foundation of the Olympics is made visible in the names 'Olympus' and 'Olympia'.

§2. These two names, as we will see, were localized by way of a combination of myth and ritual. While Olympus was envisaged as the heavenly locale of immortality for the gods—and of immortalization, after death, for the hero Herakles—this same heavenly locale was in turn mapped-on to an earthly locale with links to the heavenly locale. The earthly locale, known then as Olympia and known to this day by the same name, was the context of athletic competition, known to this day as the Olympics. Such athletic competition can be described anthropologically as *ritual*, by which I mean a sacralized activity that is linked with sacralized narrative or *myth* in the earliest sense of the Greek word *mûthos* (μῦθος).³

§3. My own "pathway" of inquiry leading to ancient Olympia starts with Ode 10 of the Olympian victory-odes of Pindar. The date for the Olympic victory celebrated by this ode or song, known to Classicists simply as *Olympian 10*, is 476 BCE. What is true of this ode is true also of all fourteen of the surviving Olympian odes of Pindar: all these songs celebrate victories of athletes competing in the various athletic events of the ancient Olympics. What makes *Olympian 10* especially significant for my essay here is the fact that this particular victory-ode of Pindar retells a myth that connects the hero Herakles with the very existence of the athletic festival known to this day as the Olympics. That is to say, this ode declares that Herakles was actually the original founder of the Olympics.⁴

§4. This myth as retold in Pindar's *Olympian 10* about the founding of the Olympics by Herakles is connected with a complex set of multiple myths known as the Twelve Labors of Herakles. These myths are most fully attested in two surviving ancient narratives about Herakles: one is found in the "universal history" of Diodorus of Sicily, who is dated to the first century BCE, and the other, in a massive mythological treatise compiled by an author, otherwise unknown, who goes by the name of "Apollodorus" and who is dated to the second century CE. These two sources are the main texts supplementing what we learn from the victory odes of Pindar about the founding of the Olympics by Herakles—and about the hero's Labors in general.

3 I have thought about this topic extensively, as in Chapter 4 of Nagy 1990, especially with reference to Pindar's first Olympian Ode.

4 For further background on Pindar's *Olympian 10*, I cite two essays of mine in *Classical Inquiries*, Nagy 2019.08.22 and 2019.11.27.

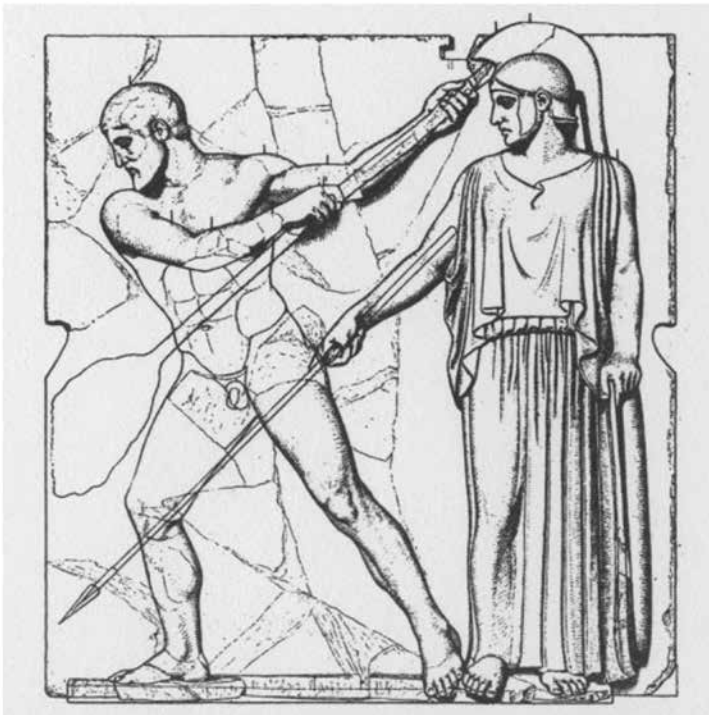
§5. The Greek word that is conventionally translated as 'Labor', which we find in ancient sources dealing with the Labors of Herakles, is *âthlos* (ἄθλος). It is a most relevant fact, I must add in the same breath, that another ancient Greek word, *âthlētēs* (ἀθλητής), is a form derived from this more basic form *âthlos* (ἄθλος). And here is a related fact that we must also keep in mind: the word *âthlētēs* had meant 'athlete' already in the era of Pindar—and is still used today with the meaning of 'athlete' in the Modern Greek language. An obvious question, then, is this: how are the Labors of Herakles relevant not only to the myth about this hero's primal act of founding the athletic festival of the ancient Olympics but also to the very idea of athletics?

§6. Here I turn to an official version of the myth about the founding of the Olympics by Herakles—as promoted by the state of Elis, which had won control, in the mid-fifth century BCE, of the management of the Olympics—of this all-important pan-Hellenic athletic festival that was celebrated every four years at Olympia, ever since the eighth century BCE, according to recorded memory. The control of the Olympics by the state of Elis, starting in the mid-fifth century BCE, can be correlated with a major historical event, dated likewise to the mid-fifth century: that event was the building of the Temple of Zeus at Olympia, undertaken by the state of Elis, evidently after this state had already won control of the Olympics.

§7. The official version of the relevant myth promoted by the state of Elis is reflected, with some variations, in the two most extensive retellings of the Labors of Herakles that have survived to our times. These retellings, and I have mentioned them already, are to be found in the narratives of Diodorus and "Apollodorus".

§8. Here is a brief summary of the myth, following the sequence that we read in "Apollodorus" (2.5.5; 2.7.2), supplemented by a further detail we find in Diodorus (4.14.2). The hero Herakles is angry at Augeas, king of Elis. The king has denied compensation for the hero after Herakles performs one of his Twelve Labors. This Labor of Herakles was the Clearing of the Stables of Augeas, which had been clogged by the accumulation of vast accretions of manure produced by the royal cattle. But Augeas, once the clearing of his stables is performed by Herakles, refuses to give compensation to the hero. Reacting angrily, Herakles wages war against Augeas. Ultimately, the hero defeats and kills this king, and then he gives away the royal treasures that he captured. He donates these treasures for the funding of the athletic festival of the Olympics. In terms of the myth, this funding is tied to the founding of that festival. In modern terms, the myth is saying that Herakles finances the Olympics by confiscating the royal treasury of Augeas as compensation for one of his Twelve Labors. Moreover, this particular Labor leads to the first athletic competition ever held at the Olympics. According to the retelling by Diodorus (4.14.2), Herakles not only established the athletic festival of the Olympics: he also competed and won in every athletic event.

§9. This Labor is the twelfth of the series of twelve Labors of Herakles according to the official myth of the state of Elis. But how do we know that this particular Labor is specifically the twelfth? It is because we can see Herakles pictured in the act of performing this Labor in Metope 12 of the Temple of Zeus at Olympia, where the sculptural ensemble of the twelve metopes, on display in our own era inside the modern Museum at Olympia, depicts in sequence the hero's twelve Labors. As we see from the relatively well-preserved fragments of Metope 12, Herakles is engaged in shoveling the immeasurable accumulation of manure produced by the countless cattle housed in the Stables of Augeas, while the hero's patroness, the goddess Athena, is helpfully supervising the Labor. I show here a line drawing:



Metope 12: Herakles clearing the Stables of Augeas, from the Temple of Zeus. Published in Curtius, Ernst, and Friedrich Adler, eds., *Olympia: die Ergebnisse der von dem Deutschen Reich veranstalteten Ausgrabung. Tafelband 3: Die Bildwerke von Olympia in Stein und Thon* (Berlin, 1894): plate 45.

§10. But what about the testimony of Pindar, whose own wording in *Olympian* 10 tells us that Herakles founded the Olympics? Here I must highlight the historical fact, already noted, that Pindar's *Olympian* 10 celebrated an athletic victory at the Olympics that took place in the Olympic year 476 BCE—decades before the time when the Temple of Zeus at Olympia was built by the state of Elis. So, Pindar's version of the myth about the founding of the Olympics predates the official version promoted by the state of Elis and perpetuated by the prose narratives, put together centuries later, of Diodorus and "Apollodorus". And yet, even in the earliest attestation of the myth as transmitted in *Olympian* 10 of Pindar, lines 55–59, the outlines of the version promoted in a later era by the state of Elis are already evident. That is to say, even in the version transmitted by Pindar, the athletic festival of the Olympics is founded by Herakles in Olympia after his victory over the former king of Elis, Augeas.

§11. But the question remains: what does the founding of the Olympics specifically in Olympia have to do with the mountain called Olympus? This question has often occurred to even the most casual of visitors to the ancient site of Olympia. I have often heard newcomers to Olympia asking, innocently: but where is Mount Olympus?

§12. This question, however naive it may at first seem, is in fact quite valid, I think. And the answer, as we will see, is that the local population in the environs of Olympia really did have such a name—the equivalent of what we call Mount Olympus—that they gave to one of the prominent elevations situated near the ancient site where the Olympics were celebrated. This ancient site is still known, to this day, as Olympia. The referent, to say it philosophically, for the name 'Olympia' is still well known, but the corresponding referent for what had once been named 'Mount Olympus' has been long forgotten. The passage of time—it has by now been, I would estimate, well over two millennia—has erased the identity of whatever local elevation near ancient Olympia had once upon a time been named the Mount Olympus of the region.

§13. The fact is, as I showed in earlier work, that there had existed in the past many mountains

named Olympus in many regions of the Greek-speaking world, and one of these local instantiations of 'Mount Olympus' was actually situated in the environs of Olympia.⁵ As we know from the testimony of the geographer Strabo (8.3.31 C356), the ancient citadel of Pisa, once the capital of a state named Pisatis, was situated between two mountains named Olympus and Ossa. This piece of information, even if it cannot be verified today by archaeologists, is vitally important for my argument, since the city-state of Pisa had controlled Olympia and the Olympics before it was defeated and destroyed by the state of Elis, reportedly in the mid-fifth century BCE. I connect this information with the fact that *Olympian* 10 of Pindar, an ode that celebrates an athletic victory at Olympia that took place in 476 BCE, well before control of the Olympics reportedly shifted from Pisa to Elis, still names at lines 44-45 the city of Pisa as the site of the palace where Augeas was king and ruler of the overall region that was normally called Elis in later times. So, if we view the myth that tells about the destruction of Pisa as an ideological retrofitting, then Herakles himself could be viewed retrospectively as the heroic destroyer of Pisa by virtue of his having removed Augeas from kingship over the region of Elis, which in fact never had a centralized city even after the state of Elis, as it was known retrospectively, destroyed the city-state of Pisa, reportedly in the mid-fifth century BCE.

§14. In sources stemming from the fifth century BCE, it can be said in general, Olympia was still being linked with Pisa instead of Elis. In the *Olympian* odes of Pindar, for example, Zeus as lord of Olympia is linked not with Elis in general but with Pisa in particular (*Olympian* 13.24-29), which is a place described as belonging to Zeus (*Olympian* 2.3, 6.5). Also, the wording of Pindar links the idea that Pisa belongs to Zeus with the idea that Herakles, son of Zeus, was the founder of the festival of the Olympics (*Olympian* 2.3).

§15. I note here one more reference, also stemming from the fifth century BCE, to the connection of Pisa with Olympia, site of the Olympics. This reference shows that the city of Pisa, which as we have seen is linked with its own Mount Olympus, is also linked with the Olympian gods. As we read in Herodotus (2.7), this historian ostentatiously connects the Temple of Zeus in Olympia with the city of Pisa, not with the state of Elis, as he measures the distance extending from the Altar of the Twelve Gods in the center of Athens all the way to a landmark that he describes this way: 'Pisa and the Temple of Zeus Olympios' (ἐξ τε Πίσαν καὶ ἐπὶ τὸν νῦν τοῦ Διὸς τοῦ Ὀλυμπίου); that distance, by the reckoning of Herodotus, was 1,500 Olympic stadium-lengths minus 150.

§16. This Altar of the Twelve Gods, which was actually founded by the Peisistratidai, dynasts of Athens during most of the second half of the sixth century BCE, is linked with the corresponding idea of the Olympian gods, which was taking shape in Homeric poetry as we can see it evolving under the sponsorship of these same dynasts. The abode of these Olympian gods was Mount Olympus, and the god Zeus lives there, as we learn in the *Iliad* and *Odyssey*. Also living there, on and off, are other gods, and the canonical number for all these gods, Zeus included, is twelve. And the Altar of the Twelve Gods, as founded by the dynasts of Athens in the sixth century BCE, connects all these Olympians, not just Zeus, to the Olympia of the Olympics.

§17. It is possible, then, that the abode of Zeus in the second half of the sixth century BCE and maybe even later could still be envisaged as the Mount Olympus that loomed over the citadel of Pisa in the vicinity of ancient Olympia. After all, as I have already noted, there were in fact a number of different versions of myths locating the abode of the gods at different mountains named 'Olympus' in different parts of the Greek-speaking world.

§18. And I connect the multiplicity of mountains named 'Olympus' or the like with what seems to have been a multiplicity of heroes named 'Herakles' or the like. And such multiplicities, I think, go back to the Mycenaean era, in the second half of the second millennium BCE, when different

5 Nagy 2019.07.06.

locales could claim as unique their very own versions of Olympus and of Herakles. But then, in the post-Mycenaean era, there eventually evolved a pan-Hellenic Olympus, separating Thessaly and Macedonia, and a pan-Hellenic Herakles, whose sublime apotheosis was pictured as taking place at the pan-Hellenic Olympus, as we see in the narrative of Diodorus (4.39.2–3).

§19. There were still surviving traces, however, of multiple versions of Herakles. An earlier Herakles, for example, was linked to a more localized Mount Olympus in the locale of Olympia, and an even earlier Herakles was linked to Mount Ida in Crete—though even this prototypical hero was credited with the founding of the Olympics.⁶ Thus the link of Herakles with Olympia—and with Olympism—became an unbroken tradition, to be treasured as a humanistic legacy for all time.

References

- Nagy, G. 1990. 1990. *Pindar's Homer: The Lyric Possession of an Epic Past*. Baltimore. http://nrs.harvard.edu/urn-3:hul.ebook:CHS_Nagy.Pindars_Homer.1990.
- . 2018.08.29. "Blade Runner: replicants are good to think with, while thinking of ancient Greek heroes." *Classical Inquiries*, <https://classical-inquiries.chs.harvard.edu/blade-runner-replicants-are-good-to-think-with-while-thinking-about-ancient-greek-heroes/>.
- . 2019.07.06. "Olympus as mountain and Olympia as venue for the Olympics: a question about the naming of these places." *Classical Inquiries*, <https://classical-inquiries.chs.harvard.edu/olympus-as-mountain-and-olympia-as-venue-for-the-olympics-a-question-about-the-naming-of-these-places/>.
- . 2019.07.12. "The apotheosis of Herakles on Olympus and the mythological origins of the Olympics." *Classical Inquiries*, <https://classical-inquiries.chs.harvard.edu/the-apotheosis-of-herakles-on-olympus-and-the-mythological-origins-of-the-olympics/>.
- . 2019.08.22. "Thinking comparatively about Greek mythology V, Reconstructing Herakles forward in time." <https://classical-inquiries.chs.harvard.edu/thinking-comparatively-about-greek-mythology-xviii-a-post-mycenaean-view-of-herakles-as-founder-of-the-olympics/>.
- . 2019.11.27. "Thinking comparatively about Greek mythology XVIII, a post-Mycenaean view of Herakles as founder of the Olympics." <https://classical-inquiries.chs.harvard.edu/thinking-comparatively-about-greek-mythology-xviii-a-post-mycenaean-view-of-herakles-as-founder-of-the-olympics/>.

⁶ Details presented in Nagy 2019.11.27.

Calling on all the Youth of the World, Equally!

Anita L. DeFrantz

Ancient Olympia, 776 BC is where it began. Now, in the 21st year of the 21st century, we continue to celebrate the concept of peaceful gatherings to celebrate excellence on the field of play. What has changed over the millennia? A great deal!

Most people believe that the ancient Games were an all-male affair. That is not completely true, as reported by studies from the PennMuseum,

*"Unmarried girls had a number of advantages at Olympia. They not only had their own athletic contests of the Hera festival in which to participate, but they were also allowed to watch the men's and boys' contests of the festival of Zeus. Married women, on the other hand, were not allowed to participate in the athletic contests of the Hera festival, and were barred on penalty of death from the Sanctuary of Zeus on the days of the athletic competition for boys and men. We don't know whether or not the women allowed the men to watch the girls' contests."*¹

Another exception to the rule was the seat of honor for the priestess of Demeter, goddess of fertility, who occupied a privileged position next to the Stadium altar. Yet, other historians maintain:

*"The threat of invasion or not, the Games took place every four years from 776 BC to at least 393 AD. All free Greek males could take part, from farmhands to royal heirs, although most Olympians were soldiers. Women could not compete or even attend. There was, however, a loophole to this misogynistic rule – chariot owners, not riders, were declared Olympic champions and anyone could own a chariot. Kyniska, daughter of a Spartan king, took advantage of this, claiming victory wreaths in 396 BC and 392 BC."*²

Even in the Ancient Games, women had the power to create significant change:

It is known that married women were forbidden by law to attend the competitions of the Olympic Games. The penalty consisted of throwing them off Mount Typaeum. Every rule had its exception as confirmed by Kallipateira, who attended the event for her son Pisidoros in wrestling, as a coach. After the death of her husband, she took on the responsibility of training her son alone.

She entered the stadium cleverly disguised as a coach. But, when her son won, she ran towards him, like any coach and mother would: and in doing so, she, blew her cover. Fortunately, as her family was associated with former well-known Olympic winners she was forgiven, but from then on,

1 Penn Museum. *The Real Story of the Ancient Olympic Games. The Women: Were the Ancient Games Just for Men?* <https://www.penn.museum/sites/olympics/olympicsexism.shtml>.

2 International Olympic Committee. *All-Time Greats of the Ancient Olympic Games*. <https://www.olympic.org/ancient-olympic-games/all-time-greats-of-the-olympic-games>

the athletes and coaches had to enter the stadium naked. Thus, Kallipateria, a woman, changed the fashion for coaches thereafter.³

The Romans invaded Olympia in 85 BC. The Games continued under Roman rule, though was temporarily disrupted by a Germanic invasion around AD 300. The Games eventually became part of a pagan festival until the Christian emperor Theodosius I ordered the closure of all pagan events in 393 AD, ending the long tradition of the Olympic Games.

It was the Frenchman Baron Pierre de Coubertin who convened a meeting at the Sorbonne, in Paris, in 1894 and introduced a conversation on reviving the Olympic Games, which created the Olympic Games of the Modern era. We know the names of those who attended this event. We also know the names of patrons of the event. Reading those lists, one might assume that they were all male.

And yet, the truth is different. Among the patrons, or supporters of the 1894 meeting, was the name of Baron von Suttner. Alas, the Baron von Suttner had lost his title when his family disinherited him because he had married a former countess whose family lost their vast fortune. Nevertheless, the name Baron von Suttner was listed. It was yet another clever disguise by a woman, the Baroness von Suttner, who was an avid peace supporter.

Indeed, Baroness Bertha Sophie Felicita von Suttner's novel, "Die Waffen Nieder" (Down with Weapons) published in 1889 and translated into many languages, is credited as the beginning of the modern peace movement.

The first Games of the modern era were conducted in Athens, Greece. Most people believe that no women were allowed to compete at the Athens 1896 Olympic Games. What many people do not know is that two women ran the Marathon course in Athens.

In March of 1896, Stamatis Rovithi became the first woman to run a marathon when she covered the proposed Olympic course from Marathon to Athens. The following month, a woman named Melpomene presented herself as an entrant in the Olympic Marathon. Race organizers denied her the opportunity to compete saying that the time for entries had closed.⁴ Nevertheless, she ran the course the day after the men and proved that she was a strong athlete.

The Paris 1900 Olympic Games began a tradition which slowly but surely lead to near equality of opportunity on the field of play. You will note in the IOC Women and Sport fact sheets found on the IOC website, www.olympic.org, that the slow numeric increase from 1900 to 1984 in women competitors reached approximately 9,400 at the Olympic Games.⁵ I should note, that the number may be slightly inflated since several women competed in more than one Games. For example, Fanny Blankers-Koen, Wilma Rudolph, and Wyomia Tyus thrilled the world with repeat gold medals during their Games.

At the Olympic Winter Games, the slow and nearly steady increase in the women competitors during the same period is noted in the IOC Fact sheets, which brought that number to 1,954 in 1984.

History will view the period from 1988 to the present as the beginning of the age of equality for

3 VIOLETA ŠILJAK FIEP Serbia (fiep-serbia.net) : Šiljak, V. (2001). "Female competitions in ancient Greece", the Faculty of Sport and Physical Education Yearbook, University of Belgrade, issue 10, p. 10.

4 Karl Lennartz, "Two Women ran the Marathon in 1896" International Society of Olympic Historians, p 19-20, <http://isoh.org/wp-content/uploads/2015/04/102.pdf>

5 International Olympic Committee. "FACTSHEET: WOMEN IN THE OLYMPIC MOVEMENT UPDATE – JUNE 2020." <https://stillmed.olympic.org/media/Document%20Library/OlympicOrg/Factsheets-Reference-Documents/Women-in-the-Olympic-Movement/Factsheet-Women-in-the-Olympic-Movement.pdf>

the Olympic Movement. Under the leadership of President Juan Antonio Samaranch, women began to take our equal place in the Olympic Movement.

As he promised in his campaign for the presidency, President Samaranch nominated the first two women elected Members of the IOC. Pirjo Häggman of Finland and Flor Isava Fonseca of Venezuela were elected in 1981. Dame Mary Glenn Haig of Great Britain and Princess Nora of Lichtenstein followed, and I was elected in 1986.

More women continued to become members of the IOC and I am proud to say that we currently have 37 women who lead the Olympic Movement.

After the 1994 Olympic Congress, the Congress of Unity, President Samaranch created working groups to address issues identified by the Congress and among them was the one focused on how to increase women in the Olympic Movement.

From that Working Group, I was asked to lead the campaign to accomplish the inclusion of half the world's population, women. We developed a strategy which focused first on increasing the number of women Olympians, since Olympians have personal understanding of the Olympic Games. We focused next on promoting women in positions throughout the Olympic movement and developed training seminars to encourage women to seek positions within the various levels of sport organizations.

Once the strategy had been set, with the addition of numeric goals to measure the road to success, the 40,000 women Olympians from the 1988 Seoul Olympic Games to the 2018 PyeongChang Olympic Winter Games and the thousands of women at every level of sport around the world have taken on increasing leadership responsibilities.

The International Sports Federations were reminded that to serve the world, they needed the input of women. With the support of Presidents Samaranch, Jacques Rogge and Thomas Bach, the International Federations recognized the value and necessity of including women among their leadership. Over time, four women who were also IF presidents have been elected to the IOC.

The world has recognized that with women on decision making boards, better decisions are made.

Now, with President Thomas Bach, an Olympic champion at the helm, inclusion of women is no longer a question. As he maintains, it is just a matter of good governance. The IOC Executive Board is currently comprised of 5 women among 15 members. On the field of play, and within IOC commissions, equality is not an aspiration off in the future, but our reality.

At the conclusion of the 2020 Tokyo Olympic Games when President Bach calls out to the youth of the world to gather four years hence at Paris, he means all the youth, both women and men.

In this 21st year of the 21st century, the Olympic Movement has reached the era of equality, and it's our responsibility to protect that equality!

The Driving Force of the Olympic Movement Toward International Peace

Prof. Dr Jeffrey O. Segrave

From the very beginning, the founder of the modern Olympic Games, Baron Pierre de Coubertin, envisioned the Olympic Games as “something else.”¹ The “something else” was an ideology, a complex philosophico-religious doctrine of sport derivative of ancient Hellenism, medieval chivalric codes, English Muscular Christianity and late 19th century Internationalism. Coubertin called his philosophy Olympism which, he wrote, is a “religion of energy, the cultivation of intense will developed through the practice of manly sports, based on proper hygiene and public-spiritedness, surrounded with art and thought.”² His ultimate goal was nothing less than to bring about the moral transformation of modern society. “Gentlemen,” he wrote in 1894, “Healthy democracy and wise and peaceful internationalism will make their way into the new stadium. There they will glorify the honor and selfishness that will enable athletics to carry out its task of moral betterment and social peace, as well as physical development.”³ At the heart of Coubertin’s idiosyncratic ideology was a pacifist internationalism that served as the wellspring for the Olympic Movement throughout the 20th and 21st centuries. The goal of Olympism, the current *Olympic Charter* proclaims, “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.”⁴ Or, as the sport historian, John Lucas more succinctly puts it, “peace on earth through sport.”⁵ In other words, the modern Olympic Games have been infused with a global pacifist ideology since Coubertin first adumbrated his notions of Olympism and rationalized the restoration of the Olympic Games during the *fin de siècle*, as a way to promote peaceful coexistence and intercultural understanding.

The purpose of this paper is to trace the development of the Olympic Games as an agent of peace and reconciliation. The paper is divided into five sections. In the first section, I identify the historical precedents that drafted the Olympics into the service of intercultural peacemaking. I then focus on Coubertin’s idiosyncratic philosophy of sport and his fundamental belief in the pacifist cause of the Games. In the third section, I identify the ways in which the pacifist narrative of Olympism

1 Coubertin, Pierre de. *Olympism: Selected Writings* (Lausanne: International Olympic Committee, 2000), p. 543.

2 Ibid., p. 44.

3 Ibid., p. 537.

4 International Olympic Committee. *Olympic Charter* (Lausanne: International Olympic Committee, 2020), p. 11.

5 Lucas, John. *Future of the Olympic Games* (Champaign, IL: Human Kinetics Books, 1992), p. 160.

has energized the rhetoric of a succession of Presidents of the International Olympic Committee (IOC) and become encoded in the practices and protocols of the Olympic ceremonies. I also note the current critique of the Olympic Movement. I then discuss the modern Olympic Truce and the burgeoning sport for development and peace movement. I end with some concluding comments.

Historical Precedents

The idea that sport can serve the cause of peace is not new. Intent on breaking the cycle of the incessant armed conflict that beset ancient Greece during the 9th century BC, Iphitos, King of Elis, established a peaceful sporting competition at Olympia on the advice of the oracle at Delphi. With the support of fellow monarchs, Cleisthenes of Pisa and Lycurgus of Sparta, Iphitos established a truce known as the *ekecheira* which, for a period of time either side of the Olympic celebration, allowed competitors, artists and visitors safe passage to and from Olympia. Originally established for a month, the truce was extended to two months as participants and spectators travelled from further afield. As the Games approached, the truce was proclaimed by emissaries, *spondophoroi*, who travelled throughout Greece to announce the sacred period. The truce was less a period of peace, *eirenē*, than an armistice; only warfare by or against Elis was forbidden. The intent was not to allow the Games to be interrupted. But even that goal was compromised during the 364 BC Games. While the wrestlers were still settling the pentathlon, the Eleans and their Arcadian allies invaded the sacred precinct. The influence of religion may have been pervasive, but it was not all-powerful.⁶ However, while the Truce may not have been inviolate, intrusions were, in fact, rare and the cultural resilience of the ancient Olympic celebrations and the Truce that strived to protect them stand as Heather Reid notes as “a practical demonstration of endurance in the struggle for peace.”⁷

Although the ancient Games were finally terminated by Emperor Theodosius in 393 AD, the idea that sport enhances *communitas* and amity was perpetuated in the poetry of the 17th century. Reiterating an idealized Hellenic ambition, the poet Ben Jonson eulogized Robert Dover’s Cotswold Olympics as a catalyst for community building: “How they advance, true Love, and neighborhood,/And doe both Church, and Common-wealth the good.”⁸ The poet William Basse espoused a similar epistemology of peace:

For Songs as sweet, as hallowes deepe,
Deserves the sport, whose harmlesse ends
Are to helpe Nature, life to keep,
And second Love, in joing friends,
That neither breakes the loosers sleepe,
Nor winner home, Triumphant sends,
Where none, a little gold so spent,
Nor Time more precious, need repent.⁹

Although neither the ancient Greeks nor the early modern English eradicated open hostilities or violent conflict, the proposition that sport, and, in particular, Olympic sport, could somehow serve as a model for peaceful accord, as a way to neutralize political and cultural acrimony, entered the European cultural narrative. It only remained for Coubertin to seize on the idea as a way to

6 Golden, Mark. *Sport and Society in Ancient Greece* (Cambridge: Cambridge University Press, 1998), p. 17.

7 Reid, Heather. “Olympic Sport and Its Lessons for Peace,” in *Olympic Truce: Sport as a Platform for Peace*, edited by Konstantinos Georgiadis and Angelos Syrigos (Athens: International Olympic Truce Center, 2009), p. 29.

8 Quoted in Matthew Walbancke, *Annalia Dubrensis: Upon the yearly celebration of Mr. Robert Dover’s Olympick Games upon Cotswold Hill* (Menston, Yorkshire, England: Scholar Press, 1973).

9 Ibid.

rationalize and popularize his modern Olympic creation: "The Olympic Games, with the ancients, controlled athletics and promoted peace," he wrote in 1894. "It is not a vision to look at them for similar benefactions in the future."¹⁰

Coubertin's Olympic Ideology of Peace and Internationalism

At the heart of Coubertin's ideology was the idea of "peace among nations."¹¹ As early as 1892, in a lecture delivered at the Sorbonne, he articulated his pacifist ideology of sport: "Let us export rowers, runners and fencers; there is the free trade of the future, and on the day when it is introduced within the walls of old Europe the cause of social peace will have received a new and mighty stay."¹² While, by his own admission, he was at first reluctant to zealously broadcast his ambitions for Olympism, not wishing "to ask too much of sportsmen or to frighten the pacifists,"¹³ the success of the inaugural Games in Athens emboldened him to celebrate the Olympic Games as "a potent, if indirect, factor in securing universal peace."¹⁴ Exposing his high-minded internationalist agenda, he further noted:

Wars break out because nations misunderstand each other. We shall not have peace until the prejudices which now separate the different races shall have been outlived. To attain that end, what better means to bring the youth of all countries periodically together for amicable trials of muscular strength and ability?¹⁵

His aim was to promote a peaceful, progressive internationalism, one cultivated by a non-chauvinistic nationalism and he put his faith in the Olympic Games as "peaceful, courteous confrontations"¹⁶ that constituted the very best expression of his enlightened model of Olympic sport. Coubertin's athletic internationalism was to be a harbinger of peace, a way to bring people together and to foster inter-personal and intercultural understanding. "To ask people to love another is merely a form of childishness," he said. "To ask them to respect one each other is not utopian, but in order to respect one another they must first know one another."¹⁷

To carry out his grand Olympic scheme, Coubertin invested his faith in education, sport and the "youth of the world." A product of *fin de siècle* liberalism, he embraced sport education, *le pédagogie sportive*, as a social and moral endeavor, and as a salve for the woes of modern, industrialized society. Inspired by the English public school model, he envisioned international peace as a product of education at the grassroots level, and, in his imagination, no vehicle was more suited to the task than sport. He called the athletes, "the messengers of knowledge and imagination"; they were the "most active battalions" in the "great task" of contributing to the cause of social peace.¹⁸ The revived Olympic Games, he claimed, "must give the youth of all the world a chance of a happy and brotherly encounter, which will gradually efface the people's ignorance of things which concern them all, an ignorance which feeds hatreds, accumulates misunderstandings and hurtles along a barbarous path towards a merciless conflict."¹⁹

¹⁰ *Olympism*, op. cit., p. 360.

¹¹ Müller, Norbert. "The Idea of Peace as Coubertin's Vision for the Modern Olympic Movement: Development and Pedagogic Consequences." *The Sport Journal* 21 (7 May, 2008): <https://thesportjournal.org/article/the-idea-of-peace-as-coubertin's-vision-for-the-modern-olympic-movement-development-and-pedagogic-consequences.html>.

¹² *Olympism*, op. cit., 297.

¹³ Müller, Norbert. "Coubertin's Olympism," in *Olympism*, op. cit., p. 38.

¹⁴ *Olympism*, op. cit., p. 360.

¹⁵ *Ibid.*, p. 260.

¹⁶ *Ibid.*, p. 299.

¹⁷ *Ibid.*, p. 583.

¹⁸ *Ibid.*, p. 173.

¹⁹ Coubertin, Pierre de. *The Olympic Idea*, edited by Carl-Diem-Institute (Stuttgart: Karl Hofmann, 1967), p. 9.

Even near the end of his life, and weeks before the opening of the 1936 Berlin Olympics, he appealed once again to the athletes of the world to carry out the noble cause of the Olympics: "The future belongs to those who will be the first to dare to change the instruction of the young adult. It is that young adult, not the child who holds and dictates the future. This will bring about a vigorous and intentional peace well-suited to an age of athletics, ambition and will."²⁰

Coubertin may well have been a prisoner of his own romantic idealism, but he was not unaware of the dialectic associated with his global ambitions for sport. Both his knowledge of history and his experience with the *realpolitik* of sport and education sensitized him to the fact that sport could be used for both honorable and less than honorable purposes. As he recognized at the outset of his Olympic journey:

Athletics can bring into play both the noblest and basest of passions; they can develop the qualities of unselfishness and honor just as much as the love of gain; they can be chivalrous or corrupt, virile or bestial; finally, they can be used to strengthen peace or prepare for war. Now, nobility of sentiments, high regard for the virtues of unselfishness and honor, a spirit of chivalry, virile energy and peace are the prime needs of modern democracies, whether republican or monarchic.²¹

In the end, of course, Coubertin embraced a progressive historicism and an enlightened view of sport and, throughout his life, he championed the power of the Games to foster peaceful relations and enhance friendship. It was a cause that was to infiltrate his rhetoric throughout his career. And it was to the athletes he always turned. Even after the baleful Games of 1900, he believed the 1904 Olympics would win "over more and more youths around the world . . . enabling the Olympics to serve the cause of international peace and friendship better and better."²² To Coubertin, the Olympics were a universal peace movement and the athletes were, in his words, "its aviators."²³

Peace and Internationalism in Rhetoric and Ritual

Dedicating the Olympic Games to the reciprocal causes of peace and international reconciliation was a powerful and compelling ideological formulation that not only attracted the attention of a burgeoning global audience, but served as the philosophical wellspring for the Olympic Games throughout the 20th and 21st centuries. The concept of peace and goodwill between nations energized both rhetoric and ritual: Olympic leaders lauded the lofty goals of Olympism at the same time as the Olympic ceremonial encoded messages of peace and international magnanimity.

Echoing the sentiments of Coubertin, past IOC President Juan Antonio Samaranch gave voice to the pacifist mission of the Olympic Movement when he noted that "Our philosophy proceeds from the belief that sport is an inalienable part of the educational process as a factor for promoting peace, friendship, cooperation and understanding among peoples."²⁴ Jacques Rogge, who followed Samaranch as IOC President, said something very similar when he claimed that "building a peaceful and better world through sport, practices without discrimination of any kind and in the Olympic spirit"²⁵ is one of the fundamental tenets of the Olympic Movement. Current IOC President, Thomas Bach, has been an equally powerful advocate for the peace mission of the Games: "Sport contributes to peace by unifying people," he recently proclaimed, "The Olympic Games

20 *Olympism*, op. cit., p. 578.

21 *Ibid.*, p. 322.

22 *Ibid.*, p. 735.

23 *Ibid.*, p. 173.

24 Samaranch, Juan Antonio. "Setting Our Sights on the 21st Century." *Olympic Panorama* 1 (1989), p. 12.

25 Rogge, Jacques. "Forward." In *Olympic Truce*, op. cit., p. 9.

today are the only event in our world which manages to really bring the entire world together."²⁶ The Olympics, as Avery Brundage once said, "have only the strength of a great ideal"²⁷—an ideal grounded in the quest for peace and goodwill between nations.

The pacifist mission of the Olympics has also been encrypted into an entertaining amalgam of rituals, symbols and ceremonies: doves of peace, the Olympic flame that "has brought warm friendship to all the peoples of the world through sharing a global togetherness,"²⁸ opening ceremonies that parade the nations of the world and closing ceremonies that break down the barriers of discrete national identities, the universally recognized Olympic rings that symbolize the union of the continents of the world, and the Olympic torch relay that stands as "an expression of peaceful cooperation between human beings, between generations, and between countries."²⁹ Although not an official dimension of Olympic protocol, Beethoven's Choral Symphony, which has graced the stage of numerous Olympic ceremonies, is yet another example of a ritual performance that gives expression to the yearning for human community and peace. As the *Official Report of the Nagano Organizing Committee* acknowledges, the "global performance of the 'Ode to Joy' is the embodiment of the Games' message to the world of hope for peaceful harmony in the coming century."³⁰ Or, as the *New York Times* reporter Jere Longman aptly puts it, Beethoven's *Ode to Joy* remains today, as it has always been, "an inspiring, if temporary validation of the symphonic Olympic ideal that all men will be brothers."³¹

None of this to suggest that the Olympic Movement's aspirations to promote peace is without critique. Skeptics have argued that the Olympics, of late, in particular, promote commercial and professional sport rather than peace; stage dramatic confrontations between nations rather than enhance internationalism; and facilitate capitalist exploitation rather than further egalitarian principles. Critics argue that the goal of the Games to promote peace and international reconciliation, as noble as it may be, has been severely compromised by organizational corruption, overt commercialism, Eurocentrism, excessive nationalism, doping, and the marginalization of those very dimensions of the Olympics most closely aligned with the IOC's pacifist intentions, including the Olympic Arts Festivals, the Paralympic Games, and Olympic education programs.³² The cultural and intellectual historian John Hoberman argues that the Olympic Movement has failed to meet even the most minimum ethical and humanitarian standards requisite of an international organization seeking validation as peace-making body. In the same way that Hoberman critiques the Games as a form of "show-business internationalism,"³³ political scientist Jules Boycoff characterizes them as an example of "celebration capitalism"³⁴ rather than a credible peace movement. Humanities professor Brian Martin is even more blunt arguing that the Games have become the plaything of

26 Quoted in "Shaping Peace Together Through Sport: IOC Emphasises the Unifying Power of the Olympic Games." 18 September, 2020. <https://www.olympic.org/news/shaping-peace-together-through-sport-ioc-emphasises-the-unifying-power-of-the-olympic-games.html>.

27 Quoted in Guttmann, Allen. *The Games Must Go On: Avery Brundage and the Olympic Movement* (New York: Columbia University Press, 1984), p. 254.

28 Olympic.org. "Olympic Truce." 2021. <https://www.olympic.org/olympic-truce.html/>

29 Georgiadis, Konstantinos. "Sport as a 'Battleground' of Peace." In *Olympic Truce*, op. cit, 54.

30 *The XVIII Olympic Winter Games Official Report*. The Organizing Committee for the XVIII Olympic Games, Nagano 1998, p. 126.

31 Longman, Jere. "A Display of Culture and Hope Opens Games." *New York Times* (7 February, 1998), p. A1.

32 Spaaij, Ramón. "Olympic Rings of Peace? The Olympic Movement, Peacemaking, and Intercultural Understanding." *Sport and Society* 15(6) (2012): pp. 761-774.

33 Hoberman, John. "The Myth of Sport as a Peace-Promoting Political Force." *The SAIS Review of International Affairs* 31(1) (2011): pp. 17-29.

34 Boycoff, Jules. *Celebration Capitalism and the Olympic Games* (London: Routledge, 2013).

powerful, self-serving governments and multinational corporations.³⁵

Despite this trenchant critique, the capacity of the Olympic Movement and sport in general to nurture peaceful coexistence has garnered increased attention and support in recent years. As the sociologist Richard Giulianotti notes, the "'sport for development and peace' (SDP) movement has emerged as a significant element within global civil society, and since the 1990s the movement has experienced both sudden expansion and increasing differentiation and coordination."³⁶

The Modern Olympic Truce and the Sport for Development and Peace Movement

In 1992, almost a century after the Games' revival, the IOC renewed the tradition of the Truce by calling upon the nations of the world to observe the Truce during the celebration of the Games. The Truce was observed for the first time at the Olympic Winter Games in Lillehammer in 1994. The International Olympic Truce Centre was officially launched in 2000. Since 1993, the Olympic Truce has received formal endorsement from the United Nations (UN) and in 2000 the Olympic Truce concept was included in the UN's Millennium Declaration. Every two years, before each Winter and Summer Games, the UN adopts a resolution called "Building a peaceful and better world through sport and the Olympic ideal."³⁷ The United Kingdom was the first host country to get all 193 UN Member states to sign the Olympic Truce resolution in preparation for the 2012 London Games. Coubertin's goal to coopt sport into the service of peace had officially morphed beyond the boundaries of the Olympic Movement and inspired the work of the world's most powerful intergovernmental organization dedicated to global peace and security. On the eve of the 2018 Beijing Games, and sounding remarkably like Coubertin, UN Secretary-General Kofi Annan noted the homology between the IOC and the UN:

The true excellence of the Games rests in their ability to unite humanity around universal aspirations: equality, fair play, sportsmanship, tolerance, and, above all, peace. These values represent the driving force of the Olympic Movement, which employs the potential of sports to promote a culture of peace, prosperity and human dignity. These same ideals underpin the United Nations Charter and its aspirations to promote human welfare, safeguard human rights and enhance global understanding and cooperation.³⁸

In a show of reciprocity and solidarity, the IOC resolved, starting in 1998, to fly the UN flag at the competition sites of the Olympic Games.

The Olympic Truce is not a panacea for conflict—the world watched in horror as Syrian officials violated the Truce agreement during the siege of Aleppo in 2012—but the Truce has, nonetheless, demonstrated itself to be an effective "window of opportunity within which small gains can be made towards promoting a culture of peace."³⁹ In 1994, the former Federal Republic of Yugoslavia was permitted to compete in the Barcelona and Lillehammer Games despite open warfare, and during the 1996 Atlanta Games, ceasefires allowed humanitarian organizations to undertake immunization campaigns in Afghanistan and Iran. The Olympic Truce has also inspired North and South Korea to parade together under the same flag at the opening ceremonies of the 2000 Syd-

35 Martin, Brian. "Design Flaws of the Olympics." *Social Alternatives* 19(2) (2000): pp. 19-23.

36 Giulianotti, Richard. "Sport, Peacemaking and Conflict Resolution: A Contextual Analysis and Modelling of the Sport, Development and Peace Sector." *Ethnic and Racial Studies* 34(2) (2011): p. 207.

37 United Nations. *Building a Peaceful and Better World Through Sport and the Olympic Ideal*. Resolution 66/5, adopted by the General Assembly on 17 October 2011, New York: UN.

38 UN Secretary-General Kofi Annan, *Message Calling for Observance of the Olympic Truce*, 8 August, 2008.

39 Briggs, Rachel, Helen McCarthy and Alexis Zorbas. "16 Days: The Role of the Olympic Truce in the Toolkit for Peace (Athens: Demos, 2004), p. 30.

ney Games, the 2004 Athens Games, and the 2008 Beijing Games. At the 2018 Winter Games in PyeongChang, teams from the Republic of Korea and the DPRK once again marched side by side. Additionally, the two countries, long separated by a militarized border, fielded a unified women's hockey team. "If there is a true symbol of peace in the world," UN Secretary-General Antonio Guterres said, "it is the Olympic spirit."⁴⁰

The increasingly global reach and appeal of sport in general and the Olympic Games in particular has precipitated the emergence of a complex matrix of related and often interlocking organizations that foster the association between sport, peacemaking and conflict resolution. It is now specifically part of the mission 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."⁴¹ As a result, a wide variety of initiatives coordinated by the IOC, the UN, government agencies, universities and NGOs have in effect globalized Coubertin's vision of sport as an effective pacifist internationalism. For example, many of the UN's sport and athletic programs are coordinated through the UN Inter-Agency Task Force on Sport and Development and Peace and the UN Communications Working Group on Sport for Development. Collectively, these groups have been involved in supporting the Winter and Summer Olympic Games, the Paralympics, the World Cup and the Youth Olympic Games.⁴² Numerous other events and programs serve to promote the pacifist agenda of the Olympic Movement, including the programs organized by the International Olympic Academy, the International Day of Peace, the International Day of Sport for Development and Peace, and the Global Peace Forum, the latest of which was held in 2018 in PyeongChang and "focused on initiatives to promote peace and create a more sustainable future in line with the United Nations Sustainable Development Goals."⁴³

Most recently, the COVID-19 pandemic has intensified and heightened the IOC's efforts to proselytize the world to the pacifist import of the Olympic Movement. Looking to the future, current IOC President, Thomas Bach, recently proclaimed:

The post-coronavirus world will be very different from the one we used to live in. And I hope that we all have learned from this crisis that we need more solidarity, within societies and among societies. Only in this joint effort can we overcome this crisis and prevent a new crisis. The Olympic Games Tokyo 2020, which have been postponed to 2021, will send a message of hope, of peace and unity of humanity.⁴⁴

Conclusion

In the grand amphitheater of the Sorbonne on June 6, 1894, an audience of more than two thousand rose in acclaim to support Coubertin's proposal to revive the ancient Olympic Games in modern form. In attendance that night were seventy-three honorary delegates to the Olympic Congress, many of whom were directly connected to the burgeoning peace movement of the era. In fact, six of the first thirteen future Nobel Peace Prize winners stood that day in support of Coubertin's proposal to unite the world in friendship and peace through sport.

Five years earlier, a young Coubertin, only 26 years old, had attended the Congress on Universal

40 "Shaping Peace Together," op. cit.

41 *Olympic Charter*, op. cit., p. 16.

42 Beutler, Ingrid. "Sport Serving Development and Peace: Achieving the Goals of the United Nations through Sport." *Sport in Society* 11(4) (2008): pp. 359-369.

43 "PyeongChang Peace Forum Sets Out Vision for a Better World." 15 February, 2019. <https://olympic.org/news/pyeongchang-peace-forum-sets-out-vision-for-a-better-world.html>.

44 "Shaping Peace Together," op. cit.

Peace, the first international meeting of the peace movement, organized by Frederic Passy, the first doyen of the movement, and his British counterpart, Hodgson Pratt, the founder of the International Arbitration and Peace Association in 1880. Coubertin's mentor and former French prime minister, Jules Simon, delivered the keynote address.⁴⁵ No doubt inspired and animated by all that he heard, Coubertin duly endowed his Olympic creation with a heady utopian idealism, a lofty pacifist ideology that has powered the Games throughout the modern era. True to Coubertin's vision, the Games remain to this day committed to "building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values."⁴⁶ While the Games have not always lived up to their promise—in fact, they have often disappointed more than they have inspired⁴⁷—they have at least offered the world an image of peace, a momentary glimpse at what the world could look like when the nations of the world come together in a peaceful celebration on the playing field of sport. "At the risk of sounding like Pollyanna," *Sports Illustrated* writer Frank Deford writes, "I submit that the modern Olympics play a greater role for good and peace in the world than the ancient Games ever did . . . The point is not to take a break from war for the Games. The point is to learn from the Games how to avoid war."⁴⁸

On September 26, 1981, 92-year old Lord Philip Noel-Baker walked to the speaker's dais at the Olympic Congress in Baden-Baden, and promised that "if the IOC can make a substantial contribution to both the sport-for-all movement and to the health of elite athletes, then I shall recommend to Norway that the Nobel Peace Prize be awarded to the IOC."⁴⁹ Noel-Baker, himself a Nobel Peace Prize winner, died before he could keep his promise. So, the question remains today not whether the IOC deserves the Nobel Peace Prize, but why it has not received it already?

45 See Quanz, Dietrich. "Civic Pacifism and Sports-Related Internationalism: Framework for the Founding of the International Olympic Committee." *Olympika: The International Journal of Olympic Studies* 2(1) (1993): pp. 1-23.

46 *Olympic Charter*, op. cit., p15.

47 One immediately thinks of the 1972 Munich Massacre when members of the Palestinian terrorist group, Black September, took the lives of members of the Israeli Olympic team.

48 Deford, Frank. "The Olympic Games Offer an Image of Peace." *Sports Illustrated* 69 (26 September 1988), p. 114.

49 Hoffman, Shirl. "Impressions." *Proceedings IOA 1986*, pp. 235-236.

References

- Beutler, Ingrid. "Sport Serving Development and Peace: Achieving the Goals of the United Nations through Sport." *Sport in Society* 11(4) (2008): pp. 359-369.
- Boycott, Jules. *Celebration Capitalism and the Olympic Games* (London: Routledge, 2013).
- Briggs, Rachel, Helen McCarthy and Alexis Zorbas. *16 Days: The Role of the Olympic Truce in the Toolkit for Peace* (Athens: Demos, 2004).
- Coubertin, Pierre de. *Olympism: Selected Writings* (Lausanne: International Olympic Committee, 2000).
- Coubertin, Pierre de. *The Olympic Idea*, edited by Carl-Diem-Institute (Stuttgart: Karl Hofmann, 1967).
- Deford, Frank. "To See Is to Believe: The Olympic Games Offer an Image of Peace." *Sports Illustrated* 69 (26 September 1988), p. 114. <https://vault.si.com/vault/1988/09/26/to-see-is-to-believe.html>.
- Georgiadis, Konstantinos. "Sport as a "Battleground" of Peace." In *Olympic Truce: Sport as a Platform for Peace* (pp. 51-55), edited by Konstantinos Georgiadis and Angelos Syrigos (Athens: International Olympic Truce Center, 2009).
- Giulianotti, Richard. "Sport, Peacemaking and Conflict Resolution: A Contextual Analysis and Modelling of the Sport, Development and Peace Sector." *Ethnic and Racial Studies* 34(2) (2011): pp. 207-228.
- Golden, Mark. *Sport and Society in Ancient Greece* (Cambridge: Cambridge University Press, 1998).
- Guttmann, Allen. *The Games Must Go On: Avery Brundage and the Olympic Movement* (New York: Columbia University Press, 1984).
- Hoffman, Shirl. "Impressions." *Proceedings IOA 1986*, pp. 235-236.
- International Olympic Committee. *Olympic Charter* (Lausanne: International Olympic Committee, 2020).
- Longman, Jere. "A Display of Culture and Hope Opens Games." *New York Times* (7 February, 1998), p. A1.
- Lucas, John. *Future of the Olympic Games* (Champaign, IL: Human Kinetics Books, 1992).
- Müller, Norbert. "The Idea of Peace as Coubertin's Vision for the Modern Olympic Movement: Development and Pedagogic Consequences." *The Sport Journal* 21 (7 May, 2008). <https://thesportjournal.org/article/the-idea-of-peace-as-coubertin-s-vision-for-the-modern-olympic-movement-development-and-pedagogic-consequences.html>.
- Müller, Norbert. "Coubertin's Olympism," in *Olympism: Selected Writings* (pp. 33-48), edited by Norbert Müller (Lausanne: International Olympic Committee, 2000), pp. 33-48.
- Olympic.org. "Olympic Truce." 2021. <https://www.olympic.org/olympic-truce.html/>
- "PyeongChang Peace Forum Sets Out Vision for a Better World." 15 February, 2019. <https://olympic.org/news/pyeongchang-peace-forum-sets-out-vision-for-a-better-world.html>.
- Quanz, Dietrich. "Civic Pacifism and Sports-Related Internationalism: Framework for the Founding of the International Olympic Committee." *Olympika: The International Journal of Olympic Studies* 2(1) (1993): pp. 1-23.
- "Shaping Peace Together Through Sport: IOC Emphasises the Unifying Power of the Olympic Games." 18 September, 2020. <https://www.olympic.org/news/shaping-peace-together-through-sport-ioc-emphasises-the-unifying-power-of-the-olympic-games.html>.
- Reid, Heather. "Olympic Sport and Its Lessons for Peace," in *Olympic Truce: Sport as a Platform for Peace* (pp. 25-35), edited by Konstantinos Georgiadis and Angelos Syrigos (Athens: International Olympic Truce Center, 2009).
- Rogge, Jacques. "Forward." In *Olympic Truce: Sport as a Platform for Peace* (p. 9), edited by Konstantinos Georgiadis and Angelos Syrigos (Athens: International Olympic Truce Center, 2009).
- Samaranch, Juan Antonio. "Setting Our Sights on the 21st Century." *Olympic Panorama* 1 (1989), p. 12. *The XVIII Olympic Winter Games Official Report*. The Organizing Committee for the XVIII Olympic Games, Nagano 1998
- Walbancke, Matthew. *Annalia Dubrensia: Upon the Yearly Celebration of Mr. Robert Dover's Olympick Games upon Cotswold Hill* (Menston, Yorkshire, England: Scholar Press, 1973).

Diplomacy in Sport

Pere Miró Sellarés

I am aware that many articles have been written about sports diplomacy from many different perspectives. However, on this occasion, I would like to contribute through my personal experience, after having been a privileged witness for nearly 30 years how the International Olympic Committee (IOC) and the whole Olympic Movement has used sports diplomacy for a better world.

My starting point to analyse the relationship between diplomacy and sport is the definition of diplomacy and the identification of some key principles of Olympism. According to some accepted definitions, diplomacy is the activity of managing relations between countries, promoting cooperation, settling disputes, and ultimately improving the quality of life of humankind. This kind of activity can be extended not only to the relations between countries, but also between communities, ethnicities or individuals.

Olympism provides a framework in which sports and diplomacy are linked. The Olympic Movement's constitution, the Olympic Charter, clearly establishes this link through the Fundamental Principles of Olympism:

Fundamental Principle 2 of the Olympic Charter: The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity. (Olympic Charter, 2020, p.11)

Fundamental Principle 6 of the Olympic Charter: The enjoyment of the rights and freedoms set forth in this Olympic Charter shall be secured without discrimination of any kind, such as race, colour, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status. (Olympic Charter, 2020, p.12)

It is also important to recall that Principle 5 speaks of the neutrality of the Olympic Movement:

Fundamental Principle 5 of the Olympic Charter: Recognising that sport occurs within the framework of society, sports organisations within the Olympic Movement shall apply political neutrality. They have the rights and obligations of autonomy, which include freely establishing and controlling the rules of sport, determining the structure and governance of their organisations, enjoying the right of elections free from any outside influence and the responsibility for ensuring that principles of good governance be applied. (Olympic Charter, 2020, p.11)

This autonomy reflected in Principle 5 is currently recognised in many different ways, but especially through a United Nations resolution of 2014 (A/RES/69/6: Sport as a means to promote education, health, development and peace).

Another important principle is Fundamental Principle 7, which talks about the main conditions to belong to the Olympic Movement:

Fundamental Principle 7 of the Olympic Charter: Belonging to the Olympic Movement requires compliance with the Olympic Charter and recognition by the IOC. (Olympic Charter, 2020, p.12)

The structure of the Olympic Movement is key for developing sports diplomacy, as it gives the capacity to operate in developing the aforementioned Olympic values and bringing people together. This network is unique in the world, constituted by 206 National Olympic Committees (NOCs) and more than 80 International Federations (IFs) recognised by the IOC.

To summarise, the Olympic Movement has first a clear mandate, which is to use sport to create a better world. Second, we have a very important principle of no discrimination: everyone in the world is included. Third, we have a unique position of neutrality with the necessary autonomy; and fourth, we have a structure covering the whole world. At the end, we have no excuses. We must act in favour of a better world and improve relations among countries, communities and individuals, and this is what the IOC and the whole Olympic Movement have done for many years.

When IOC President Juan Antonio Samaranch was elected in 1980, the IOC was confronted with two new consecutive boycotts of the Olympic Games: Moscow 1980 and Los Angeles 1984, both for political reasons. Samaranch was the true representation of diplomacy in sport. He was, before being elected IOC President, Spanish ambassador in Moscow, when Spain re-established diplomatic relations with the USSR. Samaranch realised that the boycotts of Moscow 1980 and Los Angeles 1984 could be repeated in Seoul 1988, as the situation in Korea was also problematic, with the country separated into North and South – one side of the planet represented in each country. Samaranch used his diplomatic skills to include everyone in sport, finally making the Olympic Games Seoul 1988 universal and a symbol of peace and unity through sport after many years of separations, boycotts and conflicts.

After that and throughout the three following decades, I have had the opportunity and privilege to witness how the IOC has intervened in many conflict situations around the world. This wide range of situations can be analysed depending on the typology of the conflict.

The first typology can group together situations involving bilateral conflicts between two countries. One of the most famous cases is the participation of the Democratic People's Republic of Korea and the Republic of Korea in the recent Olympic Winter Games PyeongChang 2018, where they marched together and had a joint women's ice hockey team for the first time in history. Many people thought this would not be possible in the months before the Games, due to the tension between these countries. After many negotiations and talks with both NOCs and governments, and even with governments from other countries, promoted and led by IOC President Thomas Bach, an agreement was reached (a few hours before the Opening Ceremony), and the two teams finally marched together once again as symbol of peace and hope.

Another example of this first typology is the mediation in the conflict between Israel and Palestine. The IOC has been working for many years with both NOCs to promote a better understanding and cooperation between them through sport, having common projects and lending support to each other. A master plan for sports facilities was developed in Palestine, and a channel was established to allow Palestinian athletes to move between Gaza and the West Bank, and also outside the country. Maybe the plans have not always worked, but at least the shared efforts from the NOCs and the IOC have given the athletes the best conditions possible in which they can train and compete in a very difficult environment.

The second typology of conflicts groups together the challenging situations that might appear when a new independent state is created. For the Olympic Movement, this situation has two consequences. First, the relations between all other countries and the new state and how the athletes from the new state can move and compete freely around the world. Second, the new situation inside the country, which can require considerable efforts to ensure inclusion and unity considering that different ethnicities, religions or population groups. Fortunately, the majority of these cases have been

harmoniously resolved with the support of the NOCs involved and the whole Olympic Movement. However, in some cases, the Olympic Movement has been obliged to intervene to protect the right of the athletes to compete without any discrimination and also to protect the full autonomy of the sports organisations from government structures.

One of the most important cases of this typology is Bosnia and Herzegovina. At the Opening Ceremony of the Olympic Winter Games Lillehammer 1994, President Samaranch gave one of his most famous speeches:

"Ten years ago, we were in Sarajevo for the Olympic Games. A city then dedicated to sport, understanding, friendship and peace. Sarajevo, whose people for over two years have suffered so much. I invite everyone not only all of you here in the stadium, but everywhere around the world, maybe even in your own homes, to stand up for a moment's silence in memory of Sarajevo. (...) Our message is stronger than ever. Please stop the fighting. Stop the killing. Drop your guns." (Samaranch, 1994)

Sarajevo was a very special city for the Olympic Movement, as it hosted the Olympic Winter Games Sarajevo 1984. President Samaranch took a flight to Sarajevo in the middle of the Olympic Winter Games Lillehammer 1994, to support through his presence the hope to solve the conflict by re-building the memories of Sarajevo's citizens of a recent peaceful past. He pledged that the IOC would rebuild the Zetra Sports Hall after the war. Zetra was used for the Closing Ceremony of the Olympic Winter Games Sarajevo 1984. He kept his promise and the rebuilt venue is now named after Juan Antonio Samaranch. But, more than that, his intention was to re-birth the national sports structure and create an NOC. This was very difficult, as the country was immersed in a process of reconstruction with the three different groups based in the territory: Bosniaks, Serbs and Croats. After countless meetings and discussions, the IOC was able to set up a new NOC and the structure of the National Sports Federations with the agreement of all the parties involved – a successful result that even non-sports organisations could not achieve at that time.

In order to be successful, the IOC had to be flexible in the implementation of certain measures. It was agreed that each of the parties that made up the country would be represented in the various governing and representative bodies of the NOC. The presidency of the NOC was established on a rotational basis, and the new NOC of Bosnia and Herzegovina took part in the Olympic Games Sydney 2000, representing the unity of the new independent state.

Another example of the creation of a new state is Timor-Leste. It became independent from Indonesia in 1999 and was officially recognised by the United Nations in 2002. Once the civil war was over, and with the vision of President Samaranch to help the athletes from Timor-Leste to attend the Olympic Games Sydney 2000, the IOC visited Timor-Leste to find a solution for the sports system in the country. Even though this was extremely difficult, four athletes were identified to participate in Sydney 2000, as individual Olympic athletes. This experience served later as a basis for building a proper sports system, which was reflected in the recognition of the NOC in 2003. In fact, we had the support of the NOC of Indonesia which left behind the political conflict and showed its solidarity with the Olympic Movement. Moreover, we also enjoyed the support of José Ramos-Horta, the 1996 Nobel Peace Prize Laureate and President of Timor Leste at that time, as he was convinced of the power of sport to help in unifying people behind the creation of the new country.

One of the countries most recently involved in the second typology of conflicts is Kosovo. In accordance with the current rules of the Olympic Charter, Kosovo is entitled to have an NOC. Even though Kosovo is not a member of the United Nations, it maintains official bilateral relations with more than 100 independent states in the world. In 2014, the IOC recognised the NOC of Kosovo after all of the conditions established by the Olympic Charter were met, six years after Kosovo proclaimed unilaterally its independence. This meant that, after six years, when the athletes were not able mainly to compete at international level and the country did not have the right conditions to set up a proper

sports organisation, they were finally integrated into the international Olympic and sports system with full rights and duties and without any discrimination. Unfortunately, we still have lights and shadows in this case. The IOC recognises the NOC, and all the IFs and other members of the Olympic Movement recognise the National Federations of Kosovo, with their rightful place in the Olympic Movement. However, we still face some problems when Kosovar athletes try to compete in countries that don't recognise Kosovo as a sovereign country, and when the respective government is not able to understand the autonomy of sport. Even though this is an example that still creates some issues, we can also see some triumphs of our principles, like the medal ceremony (featuring the flag and anthem) for the Kosovan judoka, Majlinda Kelmendi, at the European Judo Championships in Russia (which does not recognise Kosovo as an independent state). In this case, the Russian Federation showed its clear understanding and respect for the Olympic Movement values, not interfering in the participation of the athletes from Kosovo, including their identity symbols. At the same time, it made clear that, at a political level, this decision did not imply any official recognition of Kosovo as an independent state. Unfortunately, this exemplary behaviour is not yet shown by all the states hosting international sports competitions that include athletes from Kosovo.

The third typology of conflicts refers to countries facing internal problems and changes.

After the end of Saddam Hussein's regime in 2003 in Iraq, many organisational structures in the country were modified, and, of course, sport was also part of this new reality. As in the case of Bosnia, Iraq had many different population groups. The reconstruction of the sports system was therefore not a technical matter, but rather a case of reconciliation and understanding between communities. Even though the conflict still generated problems at that time, especially with the leaders of sports and non-sports organisations, a new NOC and new sports organisation structure was created with the full support of the Olympic Council of Asia (OCA), with the main objective of integrating and unifying this huge diversity of population, and giving to the athletes the best environment in which to train and compete.

Another example is Afghanistan. The country participated in many editions of the Olympic Games before 1996, but, at that time, the Taliban regime took control of the country, imposing strict laws against women and many others, which went totally against the principles of the Olympic Movement. The Taliban regime tried to set up a Taliban NOC, but the IOC refused their proposal and suspended the NOC until 2001, when the Taliban regime disappeared from the national government. Immediately after, the IOC and OCA, with the support of Muhammad Anwar Jigdalak, the former Mayor of Kabul and President of the NOC, managed to rebuild the Olympic and sports system in the country. In fact, the country participated in the Olympic Games Athens 2004, with two women participating in the Games for the first time in Afghanistan's history.

In addition to the examples explained above, I would like to mention a case that, even if it does not reflect a conflict inside a country, illustrates how sport can promote the Olympic values in a society. This is the case of the participation in the Olympic Games London 2012 of two female athletes from Saudi Arabia (in judo and athletics), for the first time in the country's history, and after countless negotiations with the NOC and respective authorities. In this case, we also had the cooperation of the International Judo Federation, with the full determination of its President, Marius Vizer, as it allowed the Saudi athlete in judo to compete with special clothing in line with her religious beliefs. The participation of the two female athletes was a milestone in the country, as it served to promote female participation in sport, with the result of having four female athletes at the Olympic Games Rio 2016. Today, the NOC of Saudi Arabia has an NOC Athletes' Commission with equal representation of men and women.

Finally, I would like to highlight one of the most successful cases in terms of global diplomacy in sport, the Refugee Olympic Team at the Olympic Games Rio 2016. This team, devised and created by

the current IOC President, Thomas Bach, who always personally supported sports diplomacy in the majority of the cases mentioned before, aimed to give attention to the global humanitarian crisis of the refugees. Sports diplomacy was key, as it required the IOC's and UNHCR's united efforts through a real partnership to get a group of 10 refugee athletes to participate in the Olympic Games Rio 2016. We also needed the clear commitment of the countries of origin of these refugees, as we did not want to convert something that was meant to raise positive attention into shining a spotlight on the national conflicts of the countries of origin. Lastly, we also needed the cooperation of the NOCs of the refugee athletes' host countries, as those NOCs helped with the organisation of the team delegation and their participation in the Games.

As illustrated above, there have been multiple cases of using diplomacy in sport. But, how did the Olympic Movement manage to intervene in so many different cases and situations? There is not a single and easy answer, but indeed a firm conviction: dialogue is the basis for everything, and, more than this, a dialogue based on what we call "the lowest common denominator".

I never imagined when I was a child studying mathematical fractions in my Catalan hometown of Manresa that that expression, which was so complex at the time – the "lowest common denominator" – would have such an important impact on sports diplomacy.

When I had the privilege to accept President Samaranch's proposal to join the IOC in Lausanne, I understood very soon that being part of the IOC meant a leap into the international context, with a huge range of very different cultures, political, social, religious and economic situations. In this huge diversity, dialogue is the essential tool to keep the Olympic Movement together.

To establish constructive dialogues, the lowest common denominator, to which I referred previously, is also essential. If the Olympic Movement is becoming stronger, it is because there is something that unites and binds it together: its basic principles and values, accepted and shared by all its constituents. Within this, we should consider the lowest common denominator without jeopardising such principles and values. We need to understand that it is not possible to pretend that there is a very large set of factors that can be assumed equally by such a diverse group of members (the 206 NOCs and the more than 80 Olympic and IOC-recognised IFs); nevertheless, it is only when differences are understood and respected that common ground can be established to work for a common goal.

The lowest common denominator is formed by reference concepts that need to guide any dialogue. In our case, the reference concepts come from the principles of the Olympic Charter. They serve as the starting point for each and every intervention we have had over the years. These points are by definition inalienable, as they relate to the most elementary principles of respect and dignity of the human being and his or her quality of life. The Olympic Charter is our point of reference to resolve conflicts when differences of many kinds lead to various conflicts. Local situations should be framed in the international principles and regulations but, at the same time, these regulations should be flexible enough to understand the local realities and specificities. When this balance has been obtained, we have always been close to the solution... goodwill makes the rest!

In my modest opinion, all those working for the Olympic Movement and required to identify the "lowest common denominator" should always have as a point of reference Fundamental Principle 2 of the Olympic Charter: *"The goal of the Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity"* (Olympic Charter, 2020, p.11).

Without any doubt, sports diplomacy has been, and will be, one of the major assets of the Olympic Movement to promote and preserve its principles and values in society.

Sports diplomacy is, and will be, the key tool to ensure that the Olympic Movement remains a universal, solidary, inclusive and sustainable movement for the good of humankind.

Olympism & Peace: Two Interdependent Notions

Prof. Dr Stephan Wassong

1. Introduction

On 25th November 1982, Pierre de Coubertin delivered the closing speech at the celebratory event on the 5th anniversary of the *Union des Sociétés françaises de Sport athlétiques* which was an umbrella organization for the promotion of sport in France. Coubertin was the founder of this organization. At the end of the speech, he first informed the audience, and thus also the public, of his intention to revive the modern Olympic Games. In actuality, the speech and its climactic end must be seen as the founding document of the Olympic Games and the educational idea behind it.¹ On the last two pages Coubertin said the following:

“As for athletics in general, I am ignorant of its destiny; but I wish to draw your attention to the important fact that it presents two new features, [...]. It is democratic and international. The first of these characteristics will guarantee its future: anything that is not democratic is today no longer viable. As for the second, it opens unexpected prospects to us. There are people whom you call utopians when they speak to you about the disappearance of war, and you are not altogether wrong; but there are others who believe in the progressive reduction in the chances of war, and in that I see no utopia. It is clear that the telegraph, railways, the telephone, the passionate research of science, congresses and exhibitions have done more for peace than any treaty or diplomatic convention. Well, my hope is that athletics will do even more. Anyone who has seen 30,000 people hurrying through the rain to attend a football match will not think this an exaggeration. Let us export rowers, runners and fencers; this is the free trade of the future, and the day that it is introduced into the mores of old Europe, the cause of peace will receive new and powerful support. That is sufficient to encourage me now to think about the second part of my programme. I hope that you will assist me as you have done thus far, and that, with you, I shall be able to continue and accomplish, on a basis in keeping with the conditions of modern life, this grandiose and beneficent work: the re-establishment of the Olympic Games.”²

The audience was surprised at the presentation of this ambitious idea and reacted moderately. But, despite this passive reaction, the topic had been addressed officially and recognized by

1 Wassong, S. (2020). *Restoring the Olympic Games – Founding Speech*. In: International Olympic Committee (Ed.). *Restoring the Olympic Games – Founding Speech*. Lausanne, 8.

2 Coubertin, P. de quoted in: International Olympic Committee (2020) (Ed.). *Restoring the Olympic Games*, 44.

a sport-oriented public. This probably paved the way for Coubertin's success in 1894 when the re-vitalization of the Olympic Games became reality at the *Congrès Internationale de Paris Pour Le Rétablissement des Jeux Olympiques*. The delegates at the international congress decided on this on 23rd June together with the election of Athens to be the host city of the first modern Olympic Games in 1896, the foundation of the International Olympic Committee (IOC), the appointment of the Greek literate Demetrios Vikelas as the first president of the IOC, and the definition of a core set of amateur rules.³

As one can already learn from the quote of his speech in 1892, Coubertin did not conceive of the modern Olympic Games simply as an international gathering of athletes taking place every four years. His opinion was that the Olympic Games should form only the institutional framework of what he called 'the Olympic Idea' until 1910 and subsequently referred to as 'Olympism'. Coubertin never tired of explaining the concept of Olympism in articles and speeches. Probably in the article *The Philosophic Foundations of Modern Olympism*, which had originally been a speech broadcast by the Swiss Romande radio station on 4 August 1935 and was then published in the magazine *Le Sport Suisse* three days later, Coubertin concisely described the concept of Olympism.⁴ With reference to this article, Olympism must be viewed as a multidimensional concept. This is also acknowledged in the *Olympic Charter's* chapter on the *Fundamental Principles of Olympism*,⁵ which has been included in the *Charter* since its 2004 edition. Before then, the concept of Olympism was described in the Olympic Charter's *Fundamental Principle* chapter.

At its core, Olympism expresses the appreciation of the fact that sport can make significant contributions to the education of modern citizens who feel responsible for the healthy development of societies and transnational respect. According to Coubertin, the Olympic Games themselves, their festive framing, and appreciation as an element of culture should promote the educational value of sport. Olympic athletes as role models representing central values of sport such as fair-play, regulated achievement orientation, team-spirit and respect should encourage everybody to engage in sporting activities. In the article *The Philosophic Foundations of Modern Olympism* the following is stated:

"For every hundred who engage in physical culture, fifty must engage in sports. For every fifty who engage in sports, twenty must specialize. For every twenty who specialize, five must be capable of astonishing feats."⁶

A precondition for this was that access to sport should be determined by democratic participation policies. Coubertin believed this would guarantee the sustainable development of sport; a thought which he already expressed in his speech on 25th November 1892. This parallel can also be identified for another feature of Olympism stressing its alignment with the modernizing living environment: namely internationalism.⁷ This objective of Olympism is addressed in the article in detail with a focus on analysing Coubertin's vision of the Olympic Games as a platform for strengthening international understanding, its contemporary relevance for the IOC and application at the International Olympic Academy (IOA).

3 Müller, N. (1994). One Hundred Years of Olympic Congresses 1894 – 1994. Lausanne, 29. Wassong, S. (2002). Pierre de Coubertins US-amerikanische Studien und ihre Bedeutung für die Analyse seiner frühen Erziehungskampagne. Würzburg, 187.

4 Coubertin, P. de. (2000). *The Philosophic Foundation of Modern Olympism* (1935). In: International Olympic Committee (Editing Director: Norbert Müller): Pierre de Coubertin 1863 – 1937. Olympism Selected Writings. Lausanne, 580.

5 International Olympic Committee (2019). Olympic Charter (in force as from 26 June 2019). Lausanne, 11.

6 Coubertin (2000). *The Philosophic Foundation*, 581.

7 Coubertin (2000). *The Philosophic Foundation*, 581.

2. Olympic Truce and Pierre de Coubertin's Educational Internationalism

Due to his traditional education and his strong interest in history, which was already pronounced in adolescence, Coubertin acquired profound knowledge of ancient Greek history and consequently the Panhellenic Games of which the most prestigious ones were perceived to be the Olympic Games. The success of the excavation of Olympia by German archeologists from 1875 till 1881 fueled Coubertin's intention to reinvent the Olympic Games.⁸ But it was not only the prestige of the ancient Olympic Games that would help Coubertin to promote his Olympic project successfully. Equal weight must be given to his recognition of the cultural elements having framed the ancient athletic festival in Olympia and secured its long existence. One of these was the famous concept of the so-called Olympic Truce (sacred truce = *ekecheiria*). In research on the ancient Olympic Games, it is comprehensively analyzed that this truce was not a general or common peace but that it announced and demanded safe travels for athletes and spectators from their home cities to Olympia and return.⁹ According to Decker, the truce assisted the festival's long-lasting continuity for over 1000 years.¹⁰

According to Coubertin, the intention of the Olympic Truce should also be relevant for the modern Olympic Games to secure their establishment as a platform for athletes and spectators coming from different nations. This was a *condition sine qua non* for Coubertin's educational internationalism by which peace building processes were included in the concept of Olympism. But what was the main idea behind this educationally motivated internationalism and how has it been absorbed by Coubertin already in the years before the foundation of the modern Olympic Games?

The quote from Coubertin's speech on 25th November 1892, as well as a deeper analysis of the complete speech, reveals Coubertin's appreciation for how inventions and developments in technology and transport systems contributed to a growing internationalism. A symbol for this progress were the already established tradition of the World Fairs as exhibitions in the areas of industry, culture and science.¹¹ The debut of the World Fairs took place at Crystal Palace in London in 1851 and in the following decades Paris became the center of the growing popularity of the World Fairs with their organization in 1867, 1878 and 1889¹². The 15 year-old Coubertin, who was living and being educated in Paris, visited the 4th World's Fair in that city in 1878, which, as he mentioned it later, led to his early international awakening.¹³

According to Coubertin, the World Fairs were more than a huge exhibition opportunity for the latest technical and scientific achievements, they were also a platform for discussion and for appreciation of the cultural and social characteristics of other nations. Thus, Coubertin interpreted the world exhibitions as an important basis for the development of transnational respect. He was personally involved in the 1889 Paris World Fair as he co-organized a congress on sport and physical education. In accordance with the objectives of the World Fair, he stressed the international nature of the con-

8 Müller, N. (2000). *Coubertin's Olympism*. In: International Olympic Committee (Editing Director: Norbert Müller): Pierre de Coubertin 1863 – 1937, 37.

9 Kyle, D. G. (2014): *Greek Athletic Competitions. The Ancient Olympics and More*. In: Christesen, P. & Kyle, D.G. (Eds.): *A Companion to Sport and Spectacle in Greek and Roman Antiquity*. Cichester, 21.

10 Decker, W. (2012): *Sport in der griechischen Antike. Vom minoischen Wettkampf bis zu den Olympischen Spielen*. Göttingen, 96.

11 Wassong, St (2020). *The 2020 Tokyo Olympic Games as a Platform for Pierre de Coubertin's Educational Internationalism*. In: Diagoras. *International Academic Journal on Olympic Studies* 3, 176.

12 Borgers, W. & Quanz, D.R. (1996). *Weltausstellung und Sport (Olympische Spiele). Vom Tempel der Industrie zur Olympischen Arena*. In: Decker, W., Dolianitis, G. & Lennartz, K. (Eds.): *100 Jahre Olympische Spiele. Der Neugriechische Ursprung*. Würzburg, 80.

13 Quanz, D.R. (1993). *Civic Pacifism and Sports-Related Internationalism. Framework for the founding of the International Olympic Committee*. In: *Olympika. The International Journal of Olympic Studies* II, 11.

gress by initiating a worldwide survey on the role of school sport. At the congress itself, Coubertin presented an evaluation of the written replies which he had received from schools and universities in USA, Canada, England, Australia and many other remote English colonies. Thus, he was able to demonstrate an impressive worldwide interest in the topic of sport and physical education.¹⁴

Coubertin not only showed interest in the World Fair but also in the first edition of the World Peace Congress, the opening of which coincided with the 1889 Paris World Fair. He published a report on the World Peace Congress in the French magazine *La Réforme Sociale* and entitled his article *L'Éducation de la paix*.¹⁵ Already then Coubertin highly acknowledged the overall aim of the World Peace Congress to consider the promotion of educational, political, economic, scientific and cultural cooperation at the international level. Platforms for dialogues should be created between representatives of different nations with the aim to initiate processes of mutual learning and understanding. This should lead to the reduction of mistrust and prejudice against other nations which was regarded as one of the main driving forces behind the outbreak of armed conflicts. Strong advocates of this vision were, amongst others, Hodgson Pratt and Frédéric Passy, two of the main organizers of the World Peace Congress. Pratt had already founded an *International Peace and Arbitration Association* in London and Passy had established the *Société des amis de la paix* in Paris. He was awarded the first Nobel Peace Prize in 1896 together with Jean Henri Dunant who founded the International Red Cross in 1863. In Paris and during the World Peace Congress in 1889 Coubertin met both of them on various occasions.¹⁶

Particularly through his contacts to Pratt, Coubertin learned about the recommendations for the promotion of an educational internationalism and was informed on the ideas which had been initiated at the World Peace Congress in Rome in 1891. There Pratt proposed that students from European and American universities should be given the opportunity to get to know one another in joint scientific and cultural workshops, addressing the topics of unity and the value of international collaboration. This should also lead to the development of tolerance towards other cultures, which in turn should then encourage the establishment of a peaceful understanding between nations.¹⁷

As to the current state of research by Quanz (1993), Borgers (1996), Hobermann (1995) and Wassong (2002), Coubertin transferred the idea of the World Fairs as a platform for international exchange in the fields of technology, science and culture and the educational intentions of World Peace Congresses to the life of sport. For Coubertin it was worth turning to sport as a means to foster international understanding. Sport enjoyed a high popularity in societies in Europe and even beyond; it was already an international phenomenon in the fading years of the 19th century and technical innovations in communication and transport had tentatively promoted the organization of international sport meetings. Coubertin describes the already established international nature of sport in his article *The Re-establishment of the Olympic Games*, which was published in 1894:

"From the United States sport has spread throughout Europe: it has gained a firm footing in France, in Belgium, Holland, Germany; it is rapidly instating itself in Hungary, Italy, Spain, Switzerland. Upon all rivers glides the light race boat, upon all roads runs the bicycle, and football forces an entrance into all collegiate establishments. The same sun in the course of twenty-four hours lets its light fall upon a boat race in Australia, a football party in Uruguay, and the carriage of President Kruger on his way to Pretoria, Cap Colony, for the celebration of I know not what great occasion, under the escort of eighty bicyclists."¹⁸

14 Wassong (2002). Pierre de Coubertins US-amerikanische Studien, 187.

15 Coubertin, P. de (1889). *L'Éducation de la Paix*. In: *La Réforme Sociale* VII, September 16. 361

16 Wassong, St (2020). *The 2020 Tokyo Olympic Games*, 176.

17 Wassong (2002). Pierre de Coubertins US-amerikanische Studien, 50.

18 Coubertin, P. de. (1894). *The Re-Establishment of the Olympic Games*. In: *The Chautauquan* XIX, September, 697.

The invention of the modern Olympic Games should further promote this development and should also link it with the development of an educationally motivated internationalism. According to Coubertin, the competition at the Olympic Games should provide the chance to present one's own nation with dignity as well as get to know the characteristics of other nations. Coubertin supposed that this would contribute to the development of mutual respect which he regarded as a central vehicle for the prevention of conflict. Of course, he knew that the strengthening of an educational internationalism by the invention of the modern Olympic Games had to be developed step by step. In his article *The Olympic Games of 1896*, which was published in the US-American magazine *The Century Illustrated Monthly Magazine* in 1896, Coubertin evaluated the Olympic Games in Athens positively. In regard to the importance of the Olympic Games as a vehicle for supporting the development of a peaceful internationalism Coubertin wrote the following:

"Should the institution (Olympic Games) prosper, - as I am persuaded, all civilized nations aiding, that it will - it may be a potent, if indirect, factor in securing universal peace. Wars break out because nations misunderstood each other. We shall not have peace until the prejudices which now separate the different races shall have been outlived. To attain this end, what better means than to bring the youth of all races periodically together for amiable trials of muscular strength and agility."¹⁹

3. A Modern Approach to Olympic Peace

On analysing Coubertin's appreciation of educational internationalism, he may be portrayed as a far-sighted and progressively minded educator. His vision that the Olympic Games can lead to strengthening respect between the nations as a possible contribution to conflict resolution has been a central basis of the Olympic Movement from its inception. 125 years after its founding congress at the Sorbonne in 1894 it remains visible today and even marks a central element of Olympism. Particularly since the 1984 Los Angeles Olympic Games, when no major boycott has affected the celebration of the Olympic festivals, the continuously growing universality of the Olympic Games has strengthened their potential to foster transnational understanding. An essential precondition for this has been the safeguarding of the political neutrality of the Olympic Movement; even after the end of the Cold War, marked by the collapse of the USSR, this was an ongoing challenge fuelled by a changing global political situation and the emergence of new and complicated conflict fields. These shifts were alarming for the IOC but also led to strengthening ties with the United Nations (UN).

The relationship between the IOC and UN has become stronger since 1992. Beginning in earnest on the eve of the 1992 Barcelona Olympic Games and tied to the disintegration of former Yugoslavia and the related armed conflicts in 1991. The United Nations Security Council established a Sanctions Committee against Yugoslavia in 1991. The IOC opted for an involvement in this political issue when the Security Council released resolution No. 757 in 1992 in which sport was mentioned as a component of the sanctions.²⁰ In order to avoid making the Olympic athletes from Yugoslavia the victims of these sanctions, and to protect the Olympic Games as well as the unity of the Olympic Movement, the IOC asserted its independence.²¹ After negotiations between the IOC and the UN, the Security Council "approved the IOC's proposal to allow athletes from Yugoslavia to participate on an individual basis"²². Motivated by this development, the IOC decided at its 99th Session held in

19 Coubertin, P. de (1896). *The Olympic Games of 1896*. In: *The Century Illustrated Monthly Magazine* XXXI, 53.

20 Loland, S. (1995). *Coubertin's Ideology of Olympism from the Perspective of the History of Ideas*. In: *Olympika. The International Journal of Olympic Studies* IV, 65.

21 Wassong, St (2010). *The United Nations Attitude to Olympic Peace*. In: Barney, R.K., Forsyth, J., & Heine, M.K. (Eds.): *Rethinking Matters Olympic: Investigations into the Socio-Cultural Study of the Modern Olympic Movement*. Tenth International Symposium for Olympic Research. London, On., 453.

22 Kidane, F. (1998). *The Olympic Truce*. In: *Olympic Review* XXVI, 5.

Barcelona from 21st to 23rd July 1992 to launch the following appeal for the observance of the Olympic Truce. The appeal called on all States (heads of state, governments and assemblies), national and international organizations to affirm that:

- "1. During the period from 7th day before the opening of the Olympic Games until the 7th day after the end of these Games, the "Olympic Truce" shall be observed;
2. During the Olympic Games dedicated, as in Ancient Greece, to the spirit of brotherhood and understanding between peoples, all initiatives shall be taken and all group or individual efforts made to begin and continue to achieve by peaceful means the settlement of conflicts, whether or not of an international nature, with a view to establishing peace;
3. During the period, all armed conflicts, and any acts related to, inspired by or akin to such conflicts, shall cease, whatever the reason, cause or means of preparation thereof."²³

At the opening ceremony of the Games of the XXVth Olympiad in Barcelona, independent athletes from Yugoslavia paraded in a uniform wearing the Olympic rings. Through this the IOC stressed the political independence of the Olympic Movement. As the UN agreed to deal with the appeal on its next General Assembly, the way was paved for a re-evaluation of the Olympic Truce. This happened in 1993 and the United Nations General Assembly (then comprised of 121 member states) adopted the appeal unanimously but broadened it in its nature. Indeed, this was not surprising as the revised version of the appeal could be even better linked to the 'Agenda for Peace' released by the then UN Secretary General B. Boutros-Ghali in 1992.²⁴ In this agenda, four sequential processes of preventive diplomacy, peacemaking, peacekeeping and peace building have been highlighted. The IOC appeal in its revised UN version reads as follows:

"The General Assembly

Recognizing that the goal of the Olympic Movement is to build a better and peaceful world by education of the youth of the world through sport, practised without discrimination of any kind and in the Olympic spirit, which requires mutual understanding, promoted by friendship, solidarity and fair play,

Recognizing also the efforts of the International Olympic Committee to restore the ancient Greek tradition of the Ekecheiria [...] in the interest of contributing to international understanding and the maintenance of peace...

[...]

1. Commends the International Olympic Committee, the International Sports Federations and the National Olympic Committees for their efforts to mobilize the youth of the world in the cause of peace;

2. Urges Member States to observe the Olympic Truce from the seventh day before the opening and the seventh day following the closing of each of the Olympic Games, in accordance with the appeal launched by the International Olympic Committee; ...

[...]

5. Requests the Secretary General to promote the observance of the Olympic Truce among Member States, drawing the attention of the public opinion to the contribution such a truce would make to the promotion of international understanding and the maintenance of peace

²³ IOC quoted in Wassong (2010). *The United Nations Attitude to Olympic Peace*, 453.

²⁴ Parry, J. (2009). *The Religio Athletae, Olympism and Peace*. In: Georgiadis, K. & Syrgioa, A. (Eds.): *Olympic Truce. Sport as a Platform for Peace*. Athens, 46.

and goodwill, and to cooperate with the International Olympic Committee in the realization of this objective.”²⁵

As with the initiatives of the IOC, the importance of a re-evaluation of the ancient *ekecheiria* is stressed in the UN document. This is clearly expressed in paragraphs 2, 4 and 5, but the UN went beyond that topic and characterized the Olympic Movement as powerful enough to take over a leading active role in peace education by sport (see paragraphs 1 and 4). By this, Coubertin’s modern idea of using sport in general and Olympic sport in particular as an educational vehicle to improve transnational understanding has also made its way into the resolutions of the UN.

The 1993 UN endorsement of Olympic Peace was not a one-off effort. Since 1995, the host countries of the Olympic Games have been requested by the IOC to submit their resolutions on Olympic Peace a year prior to the celebration of the Olympic Games. To this day, this has been pursued successfully for each edition of the Winter and Summer Olympic Games. The adoptions of the resolutions entitled *Building a peaceful and better world through sport* and *The Olympic Ideal* have been framed by speeches of IOC Presidents delivered at the UN headquarters in New York. On 13th November 2017, IOC President Thomas Bach addressed the UN General Assembly a few months prior to the 2018 PyeongChang Olympic Winter Games and repeated this tradition on 9th December for the 2020 Tokyo Olympic Games. The decision to postpone the Olympic Games in April 2020 has not led to a dissolution of the resolutions.

In his speeches, Bach encouraged the UN Member States to respect the ancient ideal of *ekecheiria* and stressed that the transfer of this ancient tradition to the modern Olympics contributes to safeguarding the universality of the Olympic Games and their global appeal. This is as much analogous to Coubertin’s thoughts as the IOC President’s comments on the power of the Olympic Games to foster an international understanding and climate which is not based on polarization and mistrust. According to him, the sports competitions at the Olympic Games as well as living together in the Olympic Village are driving forces to promote exchanges between athletes which will strengthen their intercultural competencies.²⁶ But Bach has also made it clear that these high expectations could only be achieved if the IOC and the Olympic Games are kept politically neutral and autonomous.²⁷

Of course, advocating for Olympic Peace is often labelled as paying lip service to the relevance of a central element of Olympism. This criticism is lacking optimism and the appreciation that dialogues are always at the very beginning of possible conflict resolutions or conflict prevention. Hence credit must be given to all global civil exchange processes launching initiatives for dialogues. Against this background it should not be seen as an expression of a superficial symbolic politics when a unified Korean team participated at the opening ceremonies of the 2000 Sydney Olympic Summer, the 2006 Torino Olympic Winter and 2018 PyeongChang Olympic Winter Games and when a joint female Korean ice hockey team competed together in PyeongChang. The same is true for as yet ongoing considerations of a potential Korean co-bid for the 2032 Olympic Summer Games and joint Korean teams at the 2020/21 Tokyo Olympic Games. All of these initiatives required and will require dialogues and agreements set up and implemented by sport officials and politicians from both Korean states and representatives of the IOC, including the President and the Director Gener-

25 Gafner, R. (1993). *The UN goes Olympic*. In: Olympic Review 313, 479.

26 Bach, Th. (2017). https://stillmed.olympic.org/media/Document%20Library//OlympicOrg/IOC/Who-We-Are/Commissions/Public-Affairs-And-Social-Development-Through-Sport/Olympic-Truce/Speech-IOC-President-Thomas-Bach-Olympic-Truce-Resolution-for-PyeongChang-2018.pdf#_ga=2.52096105.1761176997.1555933336-1342128553.1540212115, accessed 18 December 2020.

27 Bach, Th. (2020). <https://www.olympic.org/news/ioc-president-stresses-importance-of-unity-and-solidarity-as-un-general-assembly-adopts-olympic-truce-for-tokyo-2020-by-consensus>, accessed 18 December 2020.

al. It is noteworthy to mention that while at the political level the culture of dialogue often seems to have cooled off again it is still continued in the field of sport and the Olympic Games.

1. The International Olympic Academy: A Platform for Intercultural Learning since its Beginning

It was Coubertin's opinion that Olympism and its educational value should not only be lived at the quadrennial celebration of the Olympic Games. Olympism has to be experienced in the period between the Olympic Games (Olympiad) to realize its potential for supporting the education of the responsible citizen and the development of an international culture of tolerance and respect. Besides the promotion of Olympism in countless speeches and articles, Coubertin started a variety of institutional initiatives to create a model basis for what today has been recommended as 'to live Olympism for 365 days' in the IOC's *Olympic Agenda 2020*. In the time of his presidency of the IOC, which lasted from 1896 – 1925, Coubertin organized, amongst others, eight Olympic Congresses as discussion forums on the practical dimension of Olympism²⁸, set up the Olympic Institute Lausanne in 1917, discussed the foundation of an International Olympic Institute with Carl Diem, founded the Society of Popular Sports in 1905, and developed initial thoughts with his Greek academic friend Ioannis Chrysafis on the establishment of a permanent school of Olympism located in ancient Olympia, Greece in 1927.

As to the latter, it is well researched and documented how this idea motivated Diem and Ioannis Ketseas as strong educational supporters of the Olympic Movement and representatives of the generation following Coubertin as advocates of Olympism to establish the International Olympic Academy (IOA). It was a long process which required motivation, perseverance, approval from the Hellenic Olympic Committee and the IOC and, last but not least, a positive decision by the Greek jurisprudence till the first participants could be welcomed at the IOA to attend its first course.²⁹ This took place from 13th to 30th June 1961.

The central topic was on the *Exercise Science of Athletics*, which was addressed from a multidisciplinary perspective. Theoretical teaching was followed by practical courses to illustrate and experience the learned content. Of course, the teaching schedule also included lectures on the history of the Olympic Movement, the ideas of the ancient and modern Olympic Games, the expectations on sport as an educational tool, the then available academic literature on the ancient and modern Olympic Games, and on the excavation work of ancient Olympia. The archaeological site was often the place for the practical and theoretical teaching and study units. A festive highlight was the completion of the German Archaeological Institute's excavation work on the ancient stadium and its handing over to the Greek government. A celebration for this special moment was planned for 22nd June 1961 in the ancient stadium in the presence of IOC President, Avery Brundage, and IOC members who had finished the 58th IOC Session in Athens and travelled to Olympia. But due to bad weather conditions, the official ceremony with its speeches could not be held in the ancient stadium and was moved to the museum above the archaeological site. The gymnastic and dance presentations of 80 German and 80 Greek sport students were performed on 23rd June, though in the antique gymnasium rather than the wet ancient stadium.³⁰

28 Müller, N. (1998). International Olympic Academy. Thirty-eight years of lectures 1961 – 1998. Lausanne, 7.

29 Müller, N. (1975). Die olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die Internationale Olympische Akademie (IOA). Eine quellengeschichtliche Untersuchung. PhD thesis Graz University. Pappas, N. K. (1978). History and Development of the International Olympic Academy 1927 – 1977. PhD thesis University of Illinois. Durantez, C. (1988) La Academia Olimpica Internacional. Madrid. Koulouri, Ch. & Georgiadis, K. (Eds.) (2011). The International Olympic Academy. A History of an Olympic Institution. Athens.

30 Wassong, St. & Molzberger, A. (2018²): Destination Olympia. The Archeological Site and Olympic Studies from the Perspective of the German Sport University Cologne. Köln, 21.

Since 1961 the IOA has served as a platform to address the importance of strengthening international understanding. A total of 31 participants, who had been nominated by 24 National Olympic Committees from the following countries, attended the first course in June 1961:³¹

Egypt (4) ¹	Argentina (2)	Belgium (1)	Chile (1)
Germany (1)	Greece (1)	Great Britain (2)	Netherlands (1)
Iran (1)	Israel (1)	Japan (1)	Italy (1)
Canada (1)	Kenya (1)	Congo (1)	Mexico (1)
Nigeria (1)	Austria (1)	Spain (1)	South Africa (1)
Switzerland (1)	Uganda (1)	USA (3)	Uruguay (1)

For this pioneering course a respectable geographical distribution was achieved, though Diem had expected a higher number of participants. Probably this could not be realized as some NOCs learned too late on the possibility to select a candidate for the course or were too cautious to send a participant to the educational adventure in Olympia. But in any case, Diem and Ketseas, who had been given the main organizational responsibility, tried continuously to attract as many international participants as possible. The response letter of the South African National Olympic Committee to Diem is an example of this.³²

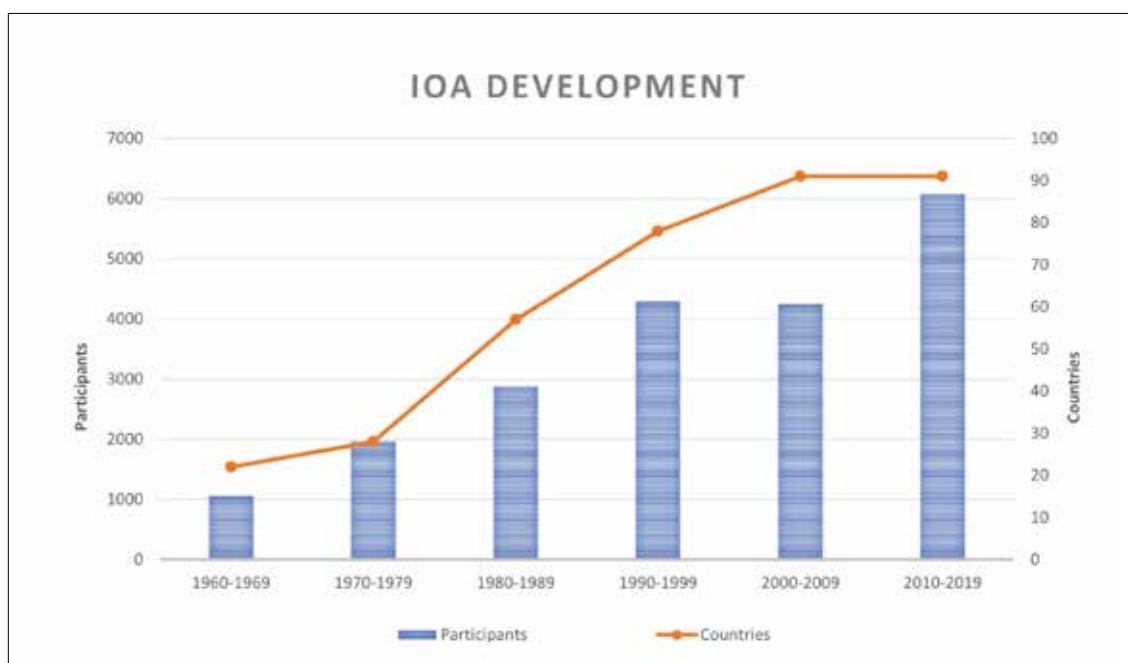


31 Nationales Olympisches Komitee für Deutschland (1961). Olympische Akademie. Dortmund, Appendix.

32 Wassong & Molzberger (2018): Destination Olympia, 32.

The atmosphere of an educational internationalism radiating from the IOA was appreciated by all participants. In all participants' reports, evaluated by Müller, living in an international community was stressed as a unique experience. This was not only achieved by attending joint courses and discussion groups, but also by organizing everyday life at the IOA together. Living in tents, which were the regular accommodation for both course participants and lecturers until 1965, was also internationally organized. Apparently irreconcilable political situations were not taken into account on purpose. As an example of this, Müller lists the joint accommodation of a course participant from South Africa with one from the Congo; the bridge over the apartheid conflict was successfully built for the duration of the course.³³

Until today, the IOA has expanded its programme systematically and has been offering courses for various target groups. Consequently, the number of participants has increased continuously and numerous participants from all continents have institutionalized the IOA as a sustainable platform for intercultural learning.



The fields of ancient Olympic truce, Olympic peace and Coubertin's educational internationalism have been taught over the decades and across all courses, either as keynote topics or subordinate ones. They have been addressed from historical and contemporary perspectives to stress their relevance for the Olympic Movement in times of continuity and transformation. Like in 1961, the time in between the official teaching and learning units has always been offering plenty of opportunities for authentic intercultural experiences. The framework for this has been – and again as in 1961 – the common sporting, cultural and sporting life at the IOA. Precisely through this lived internationality it is understandable that the International Olympic Truce Foundation (OTF), founded by IOC President Juan Antonio Samaranch and the Greek Minister George Papandreou in 2000, has been an official institutional link to the IOA and uses both the infrastructure and international atmosphere of the Academy to organize courses on peace education.

33 Müller (1975). *Die olympische Idee Pierre de Coubertins*, 149.

2. Concluding remarks

Ekecheiria, Olympic truce and educational internationalism are interlinked and central elements in Coubertin's thoughts on reviving the Olympic Games and basing them on educational objectives. This is clearly expressed in his concept of Olympism and hence has developed into a central pillar of the Olympic Movement's importance as a sustainable platform for civil society exchange processes. This platform retains its impact even if dialogues at the political level have cooled. It is a driving force for the Olympic Movement and coins its profile. The IOA has contributed to this since its first course in 1961. At the IOA knowledge of Olympism has been disseminated to diverse target groups with participants from all over the world. It is a unique place of teaching and learning which provides a platform to understand very practically, and thus authentically, that the concepts of Olympic truce and an educationally motivated internationalism are intertwined with each other and why they have to be considered as central pillars of Olympism; in the times of Coubertin and today.³⁴ They provide the basis to foster dialogues between athletes, sport officials and spectators at the Olympic Games and dialogues are always at the beginning of any thoughts and steps for conflict resolutions.

References

- Bach, Th. (2017). https://stillmed.olympic.org/media/Document%20Library//OlympicOrg/IOC/Who-We-Are/Commissions/Public-Affairs-And-Social-Development-Through-Sport/Olympic-Truce/Speech-IOC-President-Thomas-Bach-Olympic-Truce-Resolution-for-PyeongChang-2018.pdf#_ga=2.52096105.1761176997.1555933336-1342128553.1540212115, accessed 18 December 2020.
- Bach, Th. (2020). <https://www.olympic.org/news/ioc-president-stresses-importance-of-unity-and-solidarity-as-un-general-assembly-adopts-olympic-truce-for-tokyo-2020-by-consensus>, accessed 18 December 2020.
- Borgers, W. & Quanz, D.R. (1996). *Weltausstellung und Sport (Olympische Spiele). Vom Tempel der Industrie zur Olympischen Arena*. In: Decker, W., Dolianitis, G. & Lennartz, K. (Eds.): 100 Jahre Olympische Spiele. Der Neugriechische Ursprung. Würzburg, 80 – 89.
- Coubertin, P. de (1889). *L'Education de la Paix*. In: La Réforme Sociale VII, September 16. 361 – 363.
- Coubertin, P. de. (1894). *The Re-Establishment of the Olympic Games*. In: The Chautauquan XIX, September, 696 – 700.
- Coubertin, P. de (1896). *The Olympic Games of 1896*. In: The Century Illustrated Monthly Magazine XXXI, 39 – 53.
- Coubertin, P. de. (2000). *The Philosophic Foundation of Modern Olympism (1935)*. In: International Olympic Committee (Editing Director: Norbert Müller): Pierre de Coubertin 1863 – 1937. Olympism Selected Writings. Lausanne, 580 – 583.
- Decker, W. (2012): *Sport in der griechischen Antike. Vom minoischen Wettkampf bis zu den Olympischen Spielen*. Göttingen.
- Durantez, C. (1988) *La Academia Olimpica Internacional*. Madrid.
- Gafner, R. (1993). *The UN goes Olympic*. In: Olympic Review 313, 477 - 479.
- Hobermann, J.M. (1995). *Toward a Theory of Olympic Internationalism*. In: Journal of Sport History 22, 1, 1-37.
- International Olympic Committee (2000). Pierre de Coubertin 1863 – 1937. Olympism. Selected Writing 1963 – 1937. (Editing Director: Norbert Müller). Lausanne.
- International Olympic Committee (2019). Olympic Charter (in force as from 26 June 2019). Lausanne.

³⁴ A valuable reference for this article has been the book *Olympic Truce. Sport as a Platform for Peace* edited by Konstantinos Georgiadis and Angelos Syigos.

- Kidane, F. (1998). *The Olympic Truce*. In: Olympic Review XXVI, 5.
- Koulouri, Ch. & Georgiadis, K. (Eds.) (2011). *The International Olympic Academy. A History of an Olympic Institution*. Athens.
- Kyle, D. G. (2014): *Greek Athletic Competitions. The Ancient Olympics and More*. In: Christesen, P. & Kyle, D.G. (Eds.): *A Companion to Sport and Spectacle in Greek and Roman Antiquity*. Cichester, 21 – 30.
- Loland, S. (1995). *Coubertin's Ideology of Olympism from the Perspective of the History of Ideas*. In: *Olympika. The International Journal of Olympic Studies* IV, 49 – 78.
- Loland, S. & Selliaas, A. (2009). *The Olympic Truce – the Ideal and Reality*. In: Georgiadis, K. & Syrgioa, A. (Eds.): *Olympic Truce. Sport as a Platform for Peace*. Athens, 57 – 70.
- Müller, N. (1975). *Die olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die Internationale Olympische Akademie (IOA). Eine quellengeschichtliche Untersuchung*. PhD thesis Graz University.
- Müller, N. (1994). *One Hundred Years of Olympic Congresses 1894 – 1994*. Lausanne.
- Müller, N. (1998). *International Olympic Academy. Thirty-eight years of lectures 1961 – 1998*. Lausanne.
- Nationales Olympisches Komitee für Deutschland (1961). *Olympische Akademie*. Dortmund.
- Pappas, N. K. (1978). *History and Development of the International Olympic Academy 1927 – 1977*. PhD thesis University of Illinois.
- Parry, J. (2009), *The Religio Athletae, Olympism and Peace*. In: Georgiadis, K. & Syrgioa, A. (Eds.): *Olympic Truce. Sport as a Platform for Peace*. Athens, 37 – 50.
- Quanz, D.R. (1993). *Civic Pacifism and Sports-Related Internationalism. Framework for the founding of the International Olympic Committee*. In: *Olympika. The International Journal of Olympic Studies* II, 1 – 12.
- Wassong, S. (2002). *Pierre de Coubertins US-amerikanische Studien und ihre Bedeutung für die Analyse seiner frühen Erziehungskampagne*. Würzburg.
- Wassong, St (2010). *The United Nations Attitude to Olympic Peace*. In: Barney, R.K., Forsyth, J., & Heine, M.K. (Eds.): *Rethinking Matters Olympic: Investigations into the Socio-Cultural Study of the Modern Olympic Movement. Tenth International Symposium for Olympic Research*. London, On., 448 – 459.
- Wassong, St. & Molzberger, A. (2018²): *Destination Olympia. The Archeological Site and Olympic Studies from the Perspective of the German Sport University Cologne*. Köln.
- Wassong, St (2020). *The 2020 Tokyo Olympic Games as a Platform for Pierre de Coubertin's Educational Internationalism*. In: Diagoras. *International Academic Journal on Olympic Studies* 3, 174 – 187.
- Wassong, S. (2020). *Restoring the Olympic Games – Founding Speech*. In: International Olympic Committee (Ed.). *Restoring the Olympic Games – Founding Speech*. Lausanne, 8.

Olympic Truce: Is there hope?

Dr Constantinos Filis

Let me introduce you to the Olympic Truce by making a brief reference to ancient times. According to the legend, around 776 BC,¹ Iphitos, the king of one of Greece's city-states, which were in constant conflict, went to the Delphic Oracle to ask how he could end these conflicts. The Oracle urged him to revive the Olympic Games as a means to achieving temporary peace. As the messengers traveled to various cities and states announcing the Games, participants began their preparations, which essentially meant that armed conflicts gradually took a back seat, as citizens who were also soldiers took part in the Games, where a victory took on great value – not just symbolic – and this resulted in a reduction in the amount of time willingly devoted to bearing arms. So, every four years a ceasefire was agreed to for athletes, spectators and artists to travel to and from the Games in Olympia. The Truce was observed, though usually not in full, for some 1,200 years, making it the most durable peace accord in history.

In modern times, up until the end of the Cold War, Sports and Olympism were, one way or another, victims of world politics. They were postponed or boycotted for political reasons. However, shortly after the end of the Cold War, in Lillehammer, in 1994 the Olympic family and the United Nations took the lead. They proved that in coordination with each other, they can actively contribute to securing, even for a short time, the cessation of hostilities. Thus, during the opening ceremony of the Lillehammer Winter Games and for 24 hours, a ceasefire was achieved in the whole of former-Yugoslavia. Just a small corner of the earth. But it was a precious beginning.

Six years later, the Greek government, in cooperation with the International Olympic Committee, decided to revive the idea of the Olympic Truce by creating an agency – the International Olympic Truce Foundation and Centre – to promote the necessity of honoring the Truce – that is, a ceasefire lasting through the 16 days of the Games – in an effort to adapt the practice of the ancient Truce to the demands of modern times.

We definitely realise the vast importance a ceasefire can have in war zones, if only for a month, because it provides an opportunity for a number of actions: from the provision of humanitarian aid, through the opening of requisite corridors, to time for seeking a compromise formula. The main reasoning behind the Olympic Truce is that, through a temporary ceasefire, we provide the time for the involved parties not just to sit at the negotiating table, but also to see the benefits of non-con-

¹ According to some historians, the year was 884 BC.

flict and to consider whether, in the end, it is worth their while to continue hostilities rather than live in peace – not necessarily in harmony, but in peace!

At the same time, we are pragmatic enough to realize that the UN resolutions are limited in their reach and are in no way binding. In 2008, on the opening day of the Beijing Games, we had the outbreak of hostilities between Russia and Georgia. In 2012, during the London Games, the Syrian conflict was raging. Note that all three of these countries had signed the corresponding resolutions. But if there are no repercussions – whether in the form of political countermeasures or economic sanctions – the only recourse remaining is negative exposure for the signatories who failed to comply. And since such decisions and actions cannot and should not be taken by the Sport Movement, it is the responsibility of the United Nations (UN). But again, the UN cannot and should not intervene in the Olympic and Paralympic Games and politicize sports. When today there are some 20+ ongoing conflicts throughout the world, most of which many of us have a limited awareness of, it is understandable how difficult universal implementation of the Olympic Truce actually is. Maybe, in parallel with UN resolutions, we might have to explore whether we can identify a single conflict on which we can work methodically and systematically in order to get results. We can then utilize this experience, the momentum and example, to work the next time on a new case. Some sort of award or recognition for compliant parties should not be ruled out.

The timeless power of sport

Sport is in a unique position to put the spirit of the Olympic Truce into practice. Sport is the only area of human endeavor that has achieved universal law. Regardless of where in the world we practice sport, the rules are the same and apply to everyone. They are based on our shared values. Sport is always about building bridges; it is never about erecting walls.

In Olympic sport, all people are equal, regardless of their race, gender, social status, cultural background, faith or belief. This fundamental principle of non-discrimination allows sport to promote peace and understanding among all people. The Olympic values (excellence, friendship, respect) are the prerequisite not only for moving our societies forward, but also for restraining or defusing conflicts or disputes which, in addition to their other tragic consequences, destabilise entire countries or regions. Conflicts that are waged for years. And because of them, we are running the risk of losing generations of young men and women who are imbued with hatred and intolerance; young men and women who learn the art of war and fight in war zones from their early years; young men and women who learn to handle a weapon better than a ball, and they believe that the things that divide people are greater than the things that unite them. In contrast, we strongly believe that the things that unite us are greater than the things that divide us!

The Korean example

We often underestimate the power of sport to bridge differences, if not to resolve them altogether. In the case of an issue as complex and difficult as that of the Korean Peninsula, which involves regional and international interests, competition between great powers, and the risk of nuclear war, the Winter Olympic Games provided an opportunity for the two Koreas to come to the table for talks after an uneasy hiatus of about two years. The Games certainly didn't settle all their differences, but they enabled the two sides to come closer together, de-escalate tensions and bear witness to the beneficial consequences of peace, as opposed to the risks involved in sustaining (any) potential for conflict. In the end, the 'opportunity' of the Olympic Games served as a springboard for talks on thornier issues, provided the two sides showed the requisite political will. Regardless of the

result, we should reflect on the fact that if it weren't for the milestone of the PyeongChang Winter Olympic Games that February, there would not have been an occasion for the dialogue between Seoul and Pyongyang.

Types of conflicts and violence and how to tackle them through the Olympic ideals

In the complex modern world, the types of conflict are diverse and certainly bear little resemblance to the notion of "war" in ancient Greece, where Olympic Truce was founded. In our era, poverty and social inequality exist in many countries and create conflicts and violence within societies. The methods of authoritarian regimes, freedom of expression and the press, persecution of dissidents, and a lack of rule of law and separation of powers are unfortunately found in many places around the world. This creates fertile ground for conflict and violence. Oppression impacts education, with the result that young people do not adopt a culture of peace and peaceful resolution of their differences. In our daily lives, we disagree with friends, relatives and colleagues – in the street, at school, at home. But we learn to manage our disagreements so that they don't lead to fruitless controversy, rivalry or even tensions that could lead to arguments and recourse to violence. We respect the other side and seek a common denominator to settle our differences. The lack of understanding among different groups or communities that co-exist in a society may lead to social conflicts, which undermine social cohesion.

One of the most important "wars" taking place in our era is racism. Not only does racism have a cost in human lives, but it can lead to other types of war as well. Racism exists in any form of discrimination based on race, sex, color, ethnicity, physical or mental ability, etc. Racism reveals the tendency of one group to dominate another culturally. Religion and the way some interpret it is also another area where ignorance about the values of the other community may lead to misinterpretation of what the other really believes, and potentially to conflict.

With dismay, we are seeing that, at a critical turning point in history like the SARS-CoV2 pandemic, protectionism and nationalism are winning out over the cooperation – the joining of forces – we need to respond to a global crisis with multiple repercussions.

Due to the complexity of the modern world, we can identify two types of societies and adapt our rationale accordingly.

In post-conflict societies, we must put emphasis on healing the wounds of war by offering an alternative way of dealing with opposing interest. We can use sport as an example of a situation in which different personalities compete, but also respect the same rules – and most of all, they respect their opponents. We can teach them that collaborative effort can add up to much better results – and they will need this skill to reconstruct their community. We must learn with them how much power sport can have if it becomes a central activity for a community.

Societies that are not at war may face different challenges: social, economic or cultural challenges. In these cases, we have to promote inter-cultural understanding. We can use sport in educational programs to make those programs more attractive and easier for young children to learn from. We must use technology to approach them more effectively. We want them to make sport and the ideals of peace a part of their everyday life. And if this seems simpler in post-conflict societies, because we refer to a more fundamental level of peace, it is far more complex in an evolving society where peace is considered a given, but any number of diverse challenges are present. These challenges may vary from racism or class conflicts to exclusion and lack of inter-cultural understanding.

Children are often victims of extended violence. They keep company with warmongers, they see wartime faces, they see people getting killed. Their models are young people – older than themselves, 18-20 years of age – who kill and are killed. In a society that raises its children with such para-

digms, it is easy to strengthen hatred and intolerance, and to enlist young warriors. Children follow examples and imitate their elders. They need to find expression for their rebelliousness and energy, and armed conflict provides a ready context.

Our role is – through the use of sport and the values of the Olympic Movement – to keep young people from following this path in life.

We, therefore, have to:

- A. Offer an alternative life model; a model wherein young people's natural rebelliousness and energy are channeled elsewhere, into sport and other peaceful activities, to the benefit of the community. Our aim should be to identify each young person's special characteristics and inclinations so that these may be expressed creatively through sport. To help children change their standards – the models according to which they live – you have to impact their existing standards. We have to find the leaders of the community and convince them that they can use their influence for something good. We need to give them incentive to change. They have to be made to understand that, because they are community leaders, they can influence the younger generation through their stance.
- B. Teach young children to function according to rules and to recognize that they need to respect those rules if they want to participate in the game. Initially, they could participate in the game in an 'unregulated' manner (e.g., you give them a ball and tell them they have to score a goal, make a basket, etc.). Due to their circumstances, you are aware that they may argue, come to blows, etc. Gradually, we can introduce rules (i.e., the game is played only with the hands/with the feet, within certain boundaries, for a certain length of time. You may not hit opposing players, etc.). This will teach them to discipline themselves and respect the rules of the sport, provided they want to continue to participate. At the same time, they are going to become more open to respecting the rules of the community, because they will learn to function within frameworks of rules.

We need to create a new culture, and this is a process that takes time and demands persistence, patience and respect for the particularities of each society. It is a gradual process, but one that must succeed. It is based on strengthening the notion of teamwork, on young people learning to work together to achieve a goal, and on the satisfaction each young person feels when victory is achieved. The satisfaction derived from victory gradually builds self-confidence. Individuals who see that they can achieve their goals, that they are good at something, are filled with courage and continue on that path; the path, in this case, of the peaceful competition provided by sport. Thus, they will gradually withdraw from the war-related activities in which they were previously involved. Aspirations of victory in sport will absorb more and more of their time and more and more of their thoughts. They will concern themselves with preparing for the next match and will thus have less time for war.

The next step would be for them to come to terms with the notion of defeat and therefore, seek a second chance. Young people need to realize that defeat, too, is part of every game, as is disagreement with one's opponent. Due to the conflict-oriented nature of the society's previous activities, there is likely to be conflict among the players. But they will gradually start to realise that defeat is part of life but still not detrimental. And this is because, in this case, defeat does not mean death. Here, a loss may mean being teased by members of the other team. But they will always have a second or third opportunity to play again, perhaps winning the next time. And to do this they will devote more of their time to preparation, training will become their priority. And as they come to realize that there is always another opportunity available, they will also be prepared to give their opponents a second chance.

We do not aim to supersede local, regional or international organizations that are responsible for finding solutions to political issues/crises. We aim to lay the necessary groundwork for such initiatives to flourish. We cooperate with such institutions (UN, governments, ministries, municipalities), but we do not intervene in political issues. We are not an organization that offers humanitarian aid like food, medicine and clothing, and we do not have the means to do so. We are the branch of the largest sport organization in the world, and we aspire to familiarise post-conflict societies with peace ideals. We do not heal the wounded. We can help people overcome the traumas of war, we can educate people in the ideals of peace and Olympism so that they can live the rest of their lives in peaceful societies.

For this reason, we invest in humans. We concentrate our efforts not on procedures but on education. Through our educational programs, we aim at helping people forget the tragedies of war by teaching the benefits of collaboration. In order to fulfil our purposes, we need infrastructure to apply our vision. The IOC has financed the construction of a number of Sports Complexes around the world. Of course, it is not easy to finance such projects all the time, but sports infrastructure is the “safe house” of Olympic ideals. Even in turbulent areas, sports facilities serve as a place where everyone, and especially the young, can go and practice sport.

Working with non-post-conflict societies may prove equally challenging. Cultural differences are present and are acute. Immigration flows towards Europe and other developed areas are constant, raise concerns among the more conservative groups of our societies, and may eventually lead to racism and xenophobia. Sex discrimination and marginalisation of social groups for cultural reasons also lead to conflict within the society. The first step is to learn to tolerate other people’s special characteristics. Someone can be tall or short, white or black, Asian or South American, gifted or disabled, Christian, Muslim or Hindu, conservative or progressive, and so on. Tolerance for diversity is the basis of Enlightenment, it is the very basis of our society. We need to ensure that all people have the right to exist and express their ideas freely.

The next step we need to take is to enhance cross-cultural exchanges and show the young generation that being different does not mean being unequal. By knowing each other’s culture, youngsters are able to de-demonise stereotypes, to break down legends and understand the essence of culture or an idea. At the same time, they have the opportunity to showcase their own culture, special characteristics and ideas and create the basis for an honest dialogue. Having understood the contribution of tolerance and cross-cultural cooperation to building more open societies, the young generation eliminates the causes of conflict. No one fights an idea that is familiar to him or her. He/she may oppose it or try to convince others that his own idea is more appropriate, but he will do that in a peaceful way. Therefore, we can help the young generation to be builders of peaceful coexistence. When we say that we want global peace, we do not support that a universal truth will prevail. We support that people will argue for their beliefs, being ready to accept that their ideas may be enriched by someone else’s input. Arguing can prevail when we compare it with the consequences of conflict.

The Refugee dimension

In 2015, the president of the IOC, Thomas Bach, made a milestone decision when he proposed the creation of the Refugee Olympic Team, the first of its kind, ahead of the Rio Olympic Games.² Thomas Bach had the courage and the vision to demonstrate his support for refugees at a time when governments throughout the world were erecting walls against them, treating human flows as

² <https://www.olympic.org/refugee-olympic-team>

a potential threat to their societies. Once again, the Olympic Movement paved the way towards a more tolerant world that respects diversity.

In a similar direction, in March 2019, the International Olympic Truce Centre founded Hestia FC, the first refugee and migrant women's football team in Greece – in Southeastern Europe as well. The overall aim of the project is the protection, empowerment, social integration, psychological well-being of refugee and migrant women, as well as the promotion of the Olympic values and the United Nations Sustainable Development Goals (SDGs) through sport. Among its many achievements, Hestia FC is the European Champion of the Global Goals World Cup and won 3rd place at the Global Goals World Cup finals, was a nominee at the Peace and Sport Awards, has been invited and presented as a best practice at the United Nations Global Refugee Forum and was recognized as a best practice in the research "Football and refugees – Cultural Anthropology of the Balkan corridor," conducted for UEFA. The IOTC aims to expand the program and include Greek women, but also refugee and Greek adolescent females.

The IOTC has also designed the "Football Hug" program, at the request of the Hellenic Football Federation. This project will benefit approximately 200 refugees and asylum seekers aged 8-17 located in 4 Greek cities – in Athens focused on unaccompanied minors and adolescent females. The IOTC, in collaboration with the Hellenic Football Federation, was supposed to have launched the "Football Hug" project in September 2020, but for the time being, it has been suspended due to the pandemic restrictions.

In conclusion, is there hope for Olympic Truce in nowadays complex world? I won't answer by expressing hope, but from experience. I won't point to the need for collective effort, because that's a given. But through the experience of the past 10 years – during which the president of the International Olympic Committee and the vice presidents of the International Olympic Truce Foundation and Centre have given me the honour of directing the Centre – I want to underscore the role of education in changing role models, starting with the most sensitive and, at the same time, dynamic social group: youth.

We therefore want to create a global community of Truce "ambassadors" who will share with one another their personal experiences, ideas and proposals, thus mobilizing international public opinion towards the gradual adoption of a code of conduct that stands above violence, hatred and fanaticism, based on a universal framework of human values and rules: a culture of Peace. But we can achieve this only by inspiring the young generation. To do so, we have launched synergies with organizations of global reach, such as the International Olympic Academy (IOA) and Save the Dream. We are engaged in numerous projects in fields like Youth Empowerment, Social Inclusion, Employability and Disability, Doping, Sport and Climate Change, and the Use of Sport and Its Values as an Instrument to Prevent Violent Extremism. We also actively participate in Youth Olympic Games through a joint booth with the IOA, and we organize the Imagine Peace Youth Camp,³ where we host youth from the five continents, instilling in them the universal principles of Olympism and the Olympic Truce.

Our hope is that societies, especially the younger generation, will take the driver's seat in creating a global community of values on the hard road to bridged differences, with no dividing lines.

And I am confident that the Olympic family will remain committed in using the strength of sport as a powerful tool leading us to peace.

³ The 4th Imagine Peace Camp was organized together with the PyeongChang Legacy Foundation, hosting virtually 100+ young participants from all over the world.



INTERNATIONAL OLYMPIC ACADEMY



ISBN 978-960-08-0849-0



9 789600 808490 >