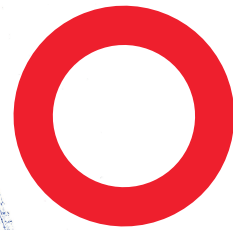


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OLYMPISM AND OLYMPIC EDUCATION



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EDITORS

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ESPORTE PLURAL

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Sport is a crucial component of contemporary society, increasingly assuming economic, political and social importance in the lives of people and communities.

All over the world, the media devote considerable time and space to sport on a daily basis. The financial resources generated by sporting events in the form of sponsorship, broadcasting rights and ticket sales are enormous.

The participation of governments has also increased. Many countries currently have ministries and secretariats to deal with sports policies. In many places, sport integrates health, education and cultural policies.

The scientific community devotes great attention to sport. There are many studies that have sport as a central theme. Ordinary citizens are also interested in the subject, seeking information, wanting to discuss and express their opinions.

With the purpose of promoting studies and debates about sport from a multidisciplinary perspective, the Center for Olympic and Paralympic Studies of the School of Physical Education, Physiotherapy and Dance – ESEFID of the Federal University of Rio Grande do Sul – UFRGS has created the *Esporte Plural Series*.

The Series celebrates the 80th anniversary of ESEFID-UFRGS.

Alberto Reinaldo Reppold Filho
Series Editor

SERIES FOREWORD

The Esporte Plural Series is an exciting endeavour that brings together scholars from various countries and academic disciplines with a common interest: unveiling the secrets that make sport a central element of the contemporary world. They are philosophers, scientists and educators, all committed to academic work of the highest quality.

The editors of each thematic volume offer us a rich and multifaceted view of sport, bringing together authors from different theoretical traditions and methodological approaches in the composition of this work commemorating the 80th anniversary of the School of Physical Education, Physiotherapy and Dance – ESEFID, of the Federal University of Rio Grande do Sul – UFRGS.

The series embodies a trajectory of joint work that has placed Brazilian scholars and colleagues from other countries side by side in an effort of academic internationalization. This fruitful relationship affirms mutual commitments and materializes in this book series organized by the Center for Olympic and Paralympic Studies.

I congratulate the ESEFID-UFRGS for its 80th anniversary and wish you enjoyable and productive readings.

Ricardo Demétrio de Souza Petersen
Director of ESEFID

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POSTHUMOUS TRIBUTE

TO ECKHARD MEINBERG
UNIV.-PROF. DR. PHIL. DR. H.C.

This book was in the final stage of revision when we received the painful news of the death of Prof. Dr. Eckhard Meinberg, our dear colleague and friend and also the author of a chapter in this book.

Prof. Dr. Meinberg was an extraordinary intellectual and educator who dedicated his academic career to the philosophy and pedagogy of sport. He was undoubtedly one of the greatest exponents of these fields in the German language and leaves the international academic community an enormous legacy of knowledge, with many articles and books.

Prof. Dr. Meinberg spent his entire professional life at the German Sport University Cologne (GSU), where he joined in 1979 as a full professor. There, he headed the Institute for the Pedagogy and Philosophy of Sport. At GSU, he also served as vice-rector for research and postgraduate studies from 1987 to 1999. He tutored many students and took part in examination boards, both at GSU and at other universities. He participated as a guest speaker at congresses, scientific meetings and seminars in various countries and collaborated in the organization of scientific events. He retired in 2010, but remained academically active until his last days

At the end of the 1980s, Prof. Dr. Meinberg began a productive cooperation with universities in Portuguese-speaking countries. This working partnership was initially developed with the Faculty of Sport at the University of Porto, in Portugal, where he gave lectures and conducted seminars, as well as collaborating in guiding research projects and studies. In 2016, the University of Porto awarded him an honorary doctorate.

This cooperation also extended to Brazil, where he took part in academic events and lectured at the University of São Paulo and the Federal University of Rio Grande do Sul. At the latter, he worked in partnership with the Center for Olympic and Paralympic Studies, especially in the areas of sport ethics and Olympic education.

In addition to his excellent academic qualities, Prof. Meinberg was very concerned about the issues of his time, such as social justice, the environment and human rights. Above all, he was a kind, caring and supportive person, with enormous empathy for the distress of others.

We would like to thank Prof. Dr. Meinberg for his friendship and for sharing his knowledge and time with us. His chapter in this book is an example of his ability to think about sport from a philosophical and educational perspective. His departure leaves us with an immense void. We dedicate this book to him as a modest and sincere gesture of our affection and gratitude.

PROF. DR. ALBERTO REINALDO REPPOLD FILHO

PROF. DR. STEPHAN WASSONG

PREFACE

It has become almost a tradition that the Universidade Federal do Rio Grande do Sul (UFRGS) and the German Sport University Cologne (GSU) have regular exchanges in the field of Sport Sciences. More than 35 years ago Prof. Dr. Wildor Hollman (1925–2021) and Prof. Dr. Richard Rost (1940–1998) were welcomed at the university in Brazil to deliver lectures and stimulate research processes on sport medicine. More recently, Prof. Dr. Eckhard Meinberg (1944–2023) did the same in the fields of sport pedagogy and sport philosophy.

The exchange between the two universities has been revitalized by a research and teaching cooperation between Prof. Dr. Alberto Reinaldo Reppold Filho from the Center for Olympic and Paralympic Studies (CEOP) at UFRGS and Prof. Dr. Stephan Wassong from the Olympic Studies Centre (OSC) of the GSU. Prof. Dr. Reppold Filho was invited as a visiting scholar from November 2019 to February 2020 at the GSU. He taught various classes in the M.A. International Sport Development and Politics and developed research and publishing initiatives with Prof. Dr. Wassong. As for the latter, a series of publications has been developed addressing historical, cultural and educational aspects in sport and physical education.

The book I present here is a result of this fruitful cooperation and deals with the educational, historical, sociological and philosophical dimensions of Olympism and Olympic Education. All the articles are highly interesting from a research perspective, but also for inclusion in teaching content on Olympic studies. Without a doubt, the CEOP at UFRGS and the OSC at GSU have excelled in Olympic research and teaching over the last few decades. The book contributes to this expertise and is welcomed by the Olympic academic community.

Prof. Dr. Heiko Strüder
President of the German Sport University Cologne

INTRODUCTION

Pierre de Coubertin (1863–1937) has become known as the founder of the modern Olympic Movement. But he should not only be regarded as one of the first and probably most influential international sport officials. Coubertin was a historian, who was widely published on the national and international level, and, above all, he was an educator believing in the power of sport to make a significant contribution to the education of modern citizens.

Coubertin did not invent the modern Olympic Games simply as an international gathering of athletes organized every four years. For him, the Olympic Games formed only the institutional framework of what he called “the Olympic idea” until 1910 and what he referred to as “Olympism” after that. He never tired of explaining the concept of Olympism in articles and speeches. We can refer, for example, to his famous speech “The Philosophic Foundations of Modern Olympism,” which was broadcasted by the radio station Suisse Romande on 4th August 1935. Three days later the speech was published as an article and since then has enjoyed numerous reprints.

Olympism, whose fundamental principles are described in the Olympic Charter, is a complex concept. At its core, it aims to value the role of sport in education. As in Coubertin’s time, Olympism stresses that sport can support the balanced education of body, mind, and will. The overall aim is the education of responsible citizens who are open to transnational tolerance and equipped with the social and moral values so necessary for the healthy development of societies across the globe.

Olympic education is a central pillar of Olympism and provides the theoretical and practical knowledge required to realize a prominent objective of the International Olympic Committee and its President, Thomas Bach, namely: to “live Olympism for 365 days year.” As key actors for the dissemination of Olympic education we can name athletes, coaches, sports officials, professors, journalists, and students. But it is vital to train these educators as well.

Today, the concept of Olympic education is taught in classes, courses, seminars, lectures, and workshops delivered by numerous institutions.

Amongst others, we can refer to the International Olympic Committee, International Olympic Academy, National Olympic Academies, and Olympic Studies Centers on the university level.

The edited book in your hands is useful for different kinds of teaching units on Olympic education. This is because it addresses theoretical and practical aspects of Olympic education. In addition to this, it is a collection of articles approaching the concept of Olympism and Olympic education from different fields, including pedagogy, philosophy, history, and social media. Thus, it is clearly evident that the field of Olympic education generally adopts a multidisciplinary approach and qualitative and quantitative methods.

As editors we would like to say thank you to all the contributors for having submitted high-quality articles reflecting the research landscape on Olympism and Olympic education. Use of these articles is recommended in any teaching context to provide students with concise research results. Without doubt, the book makes a contribution to following the principle of research-led learning. This is a didactical tool for stirring interest in research with a view to educating or training emerging scholars in the fields of Olympism and Olympic education.

It is our pleasure to mention that the publishing project has been a joint initiative of the Center for Olympic and Paralympic Studies of the Federal University of Rio Grande do Sul, Brazil, the Olympic Studies Centre of the German Sport University Cologne and the International Pierre de Coubertin Committee.

Enjoy reading the articles.

Alberto Reinaldo Reppold Filho
Stephan Wassong
Editors

1. ON OLYMPIC EDUCATION

ECKHARD MEINBERG¹

The name “Olympic education” is intended to describe a particular form of education that departs by its origin, foundations, aims, and methods from other educational models. In a self-critical assessment, it cannot be considered strange either in Germany or on the international scene of educational science. However, since its origin, it has never left its position as an outsider. In the following, I will try to explain what can be understood by an Olympic educational theory through three steps. Firstly, I will present an outline of an Olympic educational theory, then indicate its continuation within German sport educational theory, and finally, emphasizing Coubertin’s work, outline an interweaving of Olympic education and ethics.

Coubertin as an Inaugurator of the Olympic Educational Theory

The nestor of the Olympic educational theory is undoubtedly the French Baron Pierre de Coubertin (1863–1937), who worked with a creativity that never ran out in an era marked by intense social and cultural changes. In the field of education, it was a time when people tried to find “human” answers with an extraordinary engagement in these changing situations. This was, in general, the origin of education, which fixed the word “reform” on its flag. It was the birth of the so-called “reform educational theory,” which opposed throughout Europe and in some parts of North America all reactionary and conservative models of education. This released an enormous variety of activities that remained unprecedented until our millennium. Reform education is a roof under which imaginative and courageous concepts and projects are gathered, which are admittedly based less on deeper theoretical justifications than on effective innovations in practice.

¹ Director of the Institute for the Pedagogy and Philosophy of Sport (1979–2010) at the German Sport University Cologne, Germany. Awarded an honorary doctorate by the University of Porto, Portugal.

The numerous reformers were united in the primacy of practice, so it is not fair to measure their achievements in terms of their theoretical strength. Action was more important than words. In short: The educational reform movement, driven by a desire for improvement that seemed partly missionary, was a conglomeration of submovements (Scheibe, 1994) that had as their primary focus the child and became the credo in Ellen Key's two-volume work published in 1900 entitled *The Century of the Child*.

The cosmopolitan Coubertin was not only extremely impressed by the reform climate of his time but also became a "teammate." Coubertin had no doubts as to his sympathy for the plans and visions of reform education, which at the time were very ambitious, and he considered himself its representative. Coubertin was, throughout his life, a determined education reformist, although he is not mentioned in German-language works on the history of educational theory – in contrast to other advocates who knew, like Coubertin, how to sharpen the pedagogical importance of the body and warned, directly or indirectly, about its devaluation and defamation, and therefore set about advocating specific bodily methods. Here, it suffices to recall Hermann Lietz, a leading educational reformist in Germany, who called for "everyday bodily practice" in his famous "educational principles" and put his views into practice in the *Landerziehungsheime* (country boarding schools); and Kurt Hahn, a German educator, who made a similar effort at Salem Castle School. Within these different currents, there are various correspondences with Coubertin.

Coubertin is part of the reformist educational theory, as a historical epoch that extended from about 1890 until shortly after the end of the Second World War in Germany, interrupted abruptly by the Nazi reign of terror in 1933. I call this phase the "educational theory of popular reform" (Meinberg, 2009), which has its core in the "renewal of life" (Röhrs, 1991), but which in turn is a continuation of the reform. Before the reformist educational theory, at the turn of the nineteenth to the twentieth century, there was a pre-reformist educational theory already circulating, as an "official" reformist educational theory.

It cannot be denied that back in the eighteenth and nineteenth centuries there was a modern reformism that reigned before Coubertin. The educational theory of popular reform, with Coubertin as one of its spokesmen, even benefited from the idea of reform that had its roots in the previous two

centuries. In this respect, Coubertin stands alongside Rabelais and Rousseau as “honorary knights of physical training” and, along with Basedow and Pestalozzi, as “laudable attempts to bring theory into practice.”

One person, however, influenced Coubertin’s version of an Olympic education more than any other. This person was Thomas Arnold, whom Coubertin effusively celebrates in this judgment:

It was left to the great Englishman Thomas Arnold to take up the Greek work at the point where a hostile fate had interrupted it, and to clothe it within an educational form adapted to modern conditions. The world had forgotten how organized sport can create moral and social strength, and thereby plays a direct part in a nation’s destinies; had so far forgotten it that the spread of Arnold’s doctrines and example first in England and then throughout the British Empire was an almost unconscious process. Rugby School may thus be truly considered as the starting-point of the British revival. (Coubertin, 2000, p. 272)

However, Coubertin’s education project, in the guise of Olympic education, still feeds on another, older source of inspiration. This is the classical Greek *paideia*. From the “rebirth” of this educational model, Coubertin hopes that sport would be valued in an appropriate and specific way. Coubertin was clever enough to adapt these images for his own time and give them an educational message that all International Olympic Committee leaders should carry into the present. According to Coubertin’s will, education is crucial for the Olympic Movement and the Olympic Games – even if, in our time, this thinking is almost worn out and unrecognizable to outsiders.

In an emphatic appeal, Coubertin put this in a normative form. His model of Olympic education is a normative program that is bound together by special principles. Grupe, one of the German-speaking pedagogues who followed Coubertin’s work for many years, is able to identify five such principles (Grupe, 2007, pp. 149–162).

- Coubertin is guided by the thought of a holistic education, like Arnold, but also GutsMuths, and wants to cancel the discrimination of the body and the physical, while valuing the sensory sphere of the person. To reconcile the spiritual and the sensory without blocking the latter, Coubertin created the motto of his Olympic education and declares it in a clear formula: “Marriage of muscle and mind.”

- Beyond that, this education is aimed at the self-completion of the individual and directed to their moral formation. Education is, according to Coubertin, primarily a moral formation, which also comes through in the third principle, the ideal of amateur.
- This, in the meantime adopted ideal, which virtually had to capitulate to the sports reality, is also based on Coubertin and Diem and their immovable moral substance of the active person.
- The fourth principle of “modern chivalry” goes along with this.
- Nowadays, this concept has almost disappeared from the vocabulary. For Coubertin, it was an identity card of high moral quality for the competitors. With this, the principle of peace came into play, which was blended with the idea of internationalism, which was unfamiliar to the Ancient Games.

Basically, one could add other principles, e.g., aesthetic education, as well as political education, which is supposed to support the democratic idea; according to Coubertin, the small republic of sports is also a small version of the ideal and democratic state (Coubertin, 1966). The last two principles are – at least according to Coubertin – exemplified by the Greek gymnasium. Finally, one could even add another principle, which accentuates the idea that sports education may be transferred to general education and thus could be essential in schools. Coubertin explains that sport is the planting of the seed of physiopsychological characteristics in the organism, such as harmony, joy, etc. The educator must make sure that this seed will bear fruit in the whole organism and transfer it from a defined circumstance to all circumstances, as well as from a special category of actions to any action of the individual (Coubertin, 1966), which supposedly the Englishman Thomas Arnold had achieved.

Therefore, Olympic education is something more than “just” a specific type of education. Coubertin hoped that what is acquired in sports would be appropriate for other sectors of life, so that, ultimately, Olympic education would also be a general education.

The Handing Down of Coubertin in the German Sport Pedagogy

Although there is no reference to Coubertin's name in German-language works on the history of education, German sport pedagogy has attempted – especially since the 1990s – to preserve his legacy, without, however, directly flying a flag for educational reforms. German observers are more modest, since Coubertin's central demands have now, with the distance of many decades, been met or even surpassed.

Coubertin's views remained true to the French educational reformists with its emphasis on practical orientation. Just like the entire international education reform of the last century, Coubertin was primarily touched by a practical interest, which is based on improving the practice, while focusing less on theories. Without trying to offend any representative, the theoretical foundation of an Olympic education lies outside the range of its motivation. Feasible concepts and ways of implementing Coubertin's ideas set the tone; the theory is clearly moved to the background. A scientific justification for Olympic education is still pending, which could also be a reason for its small reputation within the educational scene.

There are a few representatives of the sport pedagogy, and only these representatives try to cultivate the legacy of Coubertin. It has to be admitted that this does not happen without comments and interpretations on more general ideas. Leaving the meticulous analysis by Lenk (Lenk, 1964) on the Olympic values aside, because his analysis pursued more than educational objectives, it was primarily Grupe who tried to set up foundations for a general education with the Olympic spirit according to Coubertin, which ended in the outline of an "Olympic model" (Grupe, 2004, pp. 91–116); this would also be essential for an Olympic education.

The properly understood Olympism offers such a model. There is not any kind of alternative in a world of sports marked by fun and no commitment. Therefore, it is important to make the positive values in the Olympic sports public, to include these values in the sport of people of all ages and capabilities and to anchor them in the Olympic sports in the most profound possible manner. Such a model, whose basic principles we owe to Coubertin, has not lost its significance in a world filled with problems, even though its range should be limited reasonably to the world of sports. (Grupe, 2004, p. 114)²

² Translator's note: free translation into English of the German original.

Grupe pleads for a continuous discourse on the desirable sport and future of our days and recommends as a benchmark the Olympic model, which is not static; this should include an examination of whether the “Olympic values” prove to be contemporary or not (Grupe, 2007, pp. 149–163).

Grupe preserves Coubertin’s legacy in crucial traits, but not without trying to adapt it to today and allowing further modifications. That seems to be the reception procedure in general nowadays: Handing down and (partly) modifying is the precept that is heeded, especially in a place where the focus is on physical education in school and where the Olympic education in physical education in school is thematically addressed. Here, the question is how Olympic education can find its place within the field of physical education in schools.

Gessman, for, instance has answered this question in some of his works and he has also offered plausible ways to make his ideas concrete. Thus he notes:

Especially in light of new projects of physical education in schools, which are based on the fact that there are immense motor deficits in young children and adolescents, there should not only be an improvement of the physical skills. Olympic education is a way to combine the efforts of education and upbringing of a person³ (Gessmann, 2004, p. 151).

Most recently, Naul has undertaken the effort to introduce a concept that is knowledge oriented, fun oriented, skill oriented, and life oriented at the same time, and which tries to incorporate the Olympic education in physical education in schools (Naul, 2007). He states:

The Olympic education ... is not just an appendage of the extracurricular physical education but is a task of education for all boys and girls in the entire school, included especially in physical education. As an educational task it would like to achieve more than just the learning of the width of sporting experiences for lifelong sport. To do this, there are specific social and moral objectives.⁴ (Naul, 2007, p. 17)

Naul also mentions that the club as a nonschool institution has a mission to maintain the Olympic education; thus, as a result, this type of education has to prove itself in the school and nonschool areas.

3 Translator’s note: Free translation into English of the German original.

4 Translator’s note: Free translation into English of the German original.

Yet, more has to be added. In accordance with Coubertin, the range of Olympic education is expanded:

The Olympic education in school is aimed at teaching values that lead to the fulfillment of sport – and humane behavior. This aim does not only apply to the behavior of boys and girls in physical education. Fair play and showing respect to one another are set to determine the way pupils behave in class as well as outside on the school ground. Therefore, the educational values reach out further than just to school life...⁵ (Naul, 2007, p. 19).

The omnipotent normative demand, which Coubertin introduced into Olympic education, essentially remains in all his German sympathizers. Perhaps this can even function as a model, based on Olympic education, for any kind of pedagogy. Initially, this model is very similar to the models of earlier pioneers of this field, such as, for example, GutsMuths. What has not yet been done is an explicit analysis of the ethical dimension of a true Olympic education.

The Ethical Foundation of an Olympic Education

This neglect can perhaps be put back to Coubertin himself, who did not leave behind a fully developed ethical work. Similar to “his” approach to education, which lacks any kind of attempt at theoretical justification, is his approach to ethics; it is scattered in various publications and Coubertin failed to link them together conceptually. In the end, he left everything open to the interpretation of critics, who are said to be responsible for clarifying the peculiarities of Coubertin’s concepts. What Coubertin delivered was a basic outline, which evolved without any further theoretical ambition. In other words, it is a foundation without a clear project. The most sustainable and most visible forms of this foundation are articulated in partially overlapping and qualitatively different contributions: “Le Respect Mutuel” (1915), “Lessons in Athletic Education” (1921), “The Olympic Ideas” (1928), “Olympic Memoirs” (1932), “The Philosophical Foundation of Modern Olympism” (1935).

⁵ Translator’s note: Free translation into English of the German original.

Looking at such publications as the primary ethical legacy, both explicitly and implicitly, the following structural oddities are revealed.

Coubertin, who has neither used nor introduced the term “Olympic ethics,” with whose goals it seems very likely to disagree, wants to create a modern project by reviving the Olympic Games. Although Coubertin maintains the image of the human in agony, which was embodied in ancient times by the warriors in their own ethos, he puts, while focusing on performance, this human image into an incomparably modern version. Coubertin thinks of an *ethics of performance*, which corresponds to a pedagogy of performance. Showing the highest effort, using the maximum potential, achieving the maximum effect, which initially requires the will to win and a strong readiness for performance – that is what basically surrounds the athletes in their doings and therefore a specific moral is essential. By using the aspect of performance, Coubertin restricts the progress, which is based on records and the will to achieve records and which is pushed forward by the saying “Citius, Altius, Fortius.” This is a typical idea, which was unknown to the ancient Greeks. Coubertin does not conceal the potential dangers identified in the utter belief of progress. In his considerations, it appears as a “pole” of the progression, for which freedom is essential. “Sport is a voluntary and habitual physical education, based on the willingness to progress and including the possibility of risk” (Coubertin, 1966, p. 125).

A more exact check of this modern ethics of the performance as a gravitational center – if one wants it so – Olympic ethics contains its defining outline, which makes it clear that the Olympic ethics shows a *figure built of many layers* in itself. Expressed differently: Olympic ethics represents itself as a *mixed ethics*, which takes up elements of a *general ethics* as well as an educational ethics. Therefore it is not a pure sport ethics.

The general ethics, as Coubertin fragmentarily sketched it in his work “Le Respect Mutuel,” presents the categories “respect” and “conscience”, which were discussed by Coubertin without any connection to the physical activity. Talking about the “respect of beliefs,” he distinguishes the “respect of conditions,” which is different to the “respect of conventions,” which finally is less comprehensive than the “respect of individuality.” These forms of respect have not only to be valid for an individual, but for a functioning community. The respect serves as a key category for the individual ethics and for the social ethics equally.

Coubertin differentiates the other ethical constant, the conscience, in the same way as he did for the respect. He separates two negative manifestations, the “sleeping one” and the “misled” conscience, as well the positive “alert conscience,” which is certain of his imperfection and takes up the “ethical fight against itself.” The conscience and respect, equally typified by Coubertin and kept back from a deeper-lying ethical analysis, are corner props of a *generally held ethics* that can be activated in a special manner in specific sports activity situations – mainly by “Esprit chevelaresque.” The “conquest of the mind of the chivalry,” called a “modern one” by Coubertin, is the “last height and the highest aim of sporty action” (Coubertin, 1966, p. 119) and seems to correspond to the fairness thought. Provided that this fair moral position is taken to act fairly, despite all irritations, misdemeanours, and weaknesses, this represents another stage on the way “to the progressive chivalry” (p. 127), written down by Coubertin before the beginning of the ninth Olympic Games, which should be put in the service of this “modern progress.” This independent ethics of sports by Coubertin is based on the principle of fair play, which is undistinguishable from the chivalry. Today, this would serve as a special ethics, albeit relatively autonomous.

Educational theory and ethics meet with the intention of expediting the improvement of the single person and humanity. Coubertin was optimistic enough to attribute part of this to the Olympics. Coubertin and his followers understand the Olympic stadiums and the competitive sport together as an unprecedented training of morality. Olympic ethics is nearly congruent with *moral education*. (Meinberg, 2007; 2010)

Coubertin’s Olympic educational theory equates to an Olympic ethics that is settled in the field of general ethics. Its outline is normative and does not refrain from setting ideals or metaphysical statements. In this normative adjustment exists a corresponding relation to the normative-oriented Olympic educational theory.

However, a closer look shows a different ethical understanding – which shines through rather implicitly but in the same way as others. This is also the image launched by Diem that the Olympics is seen as a life form that does not arrange life only on the sports field after Olympic principles (Meinberg, 1999, pp. 30–33). From this escalation, one can connect to an old, long-time fallen-into-oblivion ethical rope, which again presently attracts higher attention and answers the following question without lapsing into a purely

normative disposition: “How should one live?” (Socrates). It is all about the life skill, about an art, about a successful life. Such an ethics that also encompasses nonmoral aspects (e.g., aesthetic) is from another stature than a *Sollensethik*. This “soft” ethical type, which is not narrowed down on morality, obligations, and duties, is in a broader sense implicitly plugged into the announcements of an Olympic ethics.

Overall, the intentions of an Olympic educational theory à la Coubertin are not to be separated from an Olympic ethics at all. One Olympic ethics separated from the Olympic educational theory and existing for itself is only relative in the sense of a special ethics and does not exist as a reasonable conducted project.

However, so much is recognizable: a fragment-like disposed Olympic ethics depends on a general ethics like an educational ethics for the purposes of an educational theory. Should the serious attempt be started to formulate such an challenging ethics? If this is the case, it would be necessary to adopt the point of view of Coubertin, who liked reforms, and associate an ethical position with a critical position on society and not just follow tradition for tradition’s sake.

One does not need too much imagination to foresee this: in addition to an ethics that is limited, as Coubertin showed, to a general ethics and an educational ethics, it must at least be extended to a media ethics (Meinberg, 2007), an ethics of technology and a bioethics; likewise, to an ethics of age – I have in mind the Youth Olympic Games that are already underway. Just by the admission of such relationships, an Olympic ethics can do justice to a current reality as well as to a complex reality of the future of Olympic sports.

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2. THE CONCEPT OF SPORT IN OLYMPISM¹

JIM PARRY²

Introduction

Chess is a board game. Now, you can call chess a sport if you like – nobody can stop you. But why would you want to do that? What could be the motivation for attempting to rename chess a kind of sport? Usually, when people try to “rebrand” something, they have deep reasons for doing so. We used to do “cookery” at school – now it’s “domestic science.” We also had RI (religious instruction) – now it’s called RE (religious education). Our teachers had all been to TT (teacher training) institutions – now they all go for TE (teacher education). In these three cases, cookery sought to rebrand itself with a high-sounding science label, but this was justified by greater theoretical content and less actual cookery. RI and TT wished to cast off the implications of “instruction” and “training” and so rebranded themselves as “educational” enterprises.

However, for this kind of renaming to be successful, something really has to change. Instead of training, or instructing, you really have to change your curriculum and pedagogy in order to evidence your move to some idea of what it is to “educate” (which itself requires specification). Otherwise, it is merely a name change, without any implications or consequences.

And why would anyone want to do that? Again, the answer would seem to be that a change to a higher-sounding name seeks to elevate the activity by association. If you call it “education,” when you give your volunteers some information and instruction, it looks as though you want to imply that you’re

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doing something “better” than merely informing and instructing – otherwise, why not just call it information, instruction, training, or induction? Obviously, the use of the word “education” is meant to carry with it a range of deep connotations as to the status, meaning, and significance of the activity. We can (and should) always ask: is this really “education”? Such claims require justification, and for this we require a concept of education against which to test (false) claims.³

Similarly, if you really want to rebrand chess as a sport, you will need some justification for doing so. There should be some test for this claim, to see whether chess really has a good claim to be seen as a sport. But for this, we will need a concept of sport against which to test it.

In history and geography, in a thousand different contexts, people have used the word “sport”⁴ to refer to all sorts of things. Hunting, shooting, and fishing are “field sports”; bullfighting is a “blood sport”; jogging is a “recreational sport”; chess and bridge are “mind sports”; dance wants to be dance sport; yoga wants to be yoga sport. Our question is: are all these activities really sports? Does *anything* count as a sport if someone wants to *call* it a sport?

To address this question, we need a methodology, and I shall employ the philosophical technique of conceptual analysis, which involves the search for “logically necessary conditions” for the use of a word.⁵ I shall concentrate only on “Olympic sports,” and I shall try to provide six logically necessary conditions for “Olympic sports.”

To begin with, they are all *human* activities. Secondly, they are *physical* activities – by which I mean that the physical element is crucial to direct engagement in the activity, and to its outcome, and thirdly it is physical *skill* that is at issue. Fourthly, all sports are *contests* (competitions), and fifthly, they are governed by *rules*. Finally, sports are *institutionalized*, with national and international federations administering their affairs.

3 There are several candidates, one of the earliest analyses being that of Hirst and Peters (1970).

4 Or a similar word in another language (and we should not underestimate the difficulties sometimes involved in translation).

5 For an explanation and a justification of this philosophical methodology, and its product, this concept of Olympic sport, I refer the reader to the article “E-sports Are Not Sports” (Parry, 2019, pp. 5–7), where they were first outlined and defended in detail. Earlier formulations of such a concept of sport are to be found in Parry (1998) and Parry (2006).

If we put these six “criteria” together, we arrive at a simple definition of sports as: *institutionalized rule-governed contests of human physical skill*.

Olympic Sport

In order to justify these six criteria, I shall now offer “construals” of my six logically necessary conditions for the use of the word “sport” (understood as “Olympic sport”), giving reasons to support each criterion.⁶

Human

Sport is a human enterprise. Whilst it is true that many animals frolic, gambol, and play, nonhuman animals do not organize sports for themselves. And whilst it is true that animals sometimes participate in sport, they do so always and only at the behest of humans. The same is true of machines: Where they are part of sport, they are always and only under the control of humans.

There is also an issue regarding the *degree* of human control, or the *significant contribution* of animal or machine involvement. Equestrian events are part of Olympic sport, but not greyhound racing or hare coursing. One reason for this is that in equestrian events the horse is always under the direction of the human, whereas in the latter events the animal is “let off the leash.”

Olympic sport does not include motor sport. It includes sailing but not motorboating. Amongst other reasons, this is because the “motor” element might be seen as making too significant a contribution to the result, whereas sailing (even though it does include technologies to enhance wind assistance) remains to a greater extent in the hands of the human. This observation is reinforced by the practice, in Formula 1 car racing, of showing separately the outcomes of two competitions: the drivers’ championship and the constructors’ championship. This is an admission of equally important contributions, which detracts from the human, as illustrated by the inevitable debates about whether the champion driver is the best driver or merely the driver of the best car. This is motor sport, not (Olympic) sport.

⁶ A more detailed version of this section is to be found in Parry (2019, pp. 7–11).

Later, I will consider the contribution of the concept of the “athlete” to the idea of sport, but we can already see its emergence in this required sense of “human.”

Physical

Just as we had to construe the idea of the human in order to explain its significance for our concept of sport, so we must construe the idea of the “physical.” In what *sense* is sport physical? If I say that chess is not a sport, because it is not physical, an objection might run as follows: When I move a chess piece, I must make a physical movement, and the physical movement might be more extended (or more gross) than that required for squeezing a rifle’s trigger. My response would be, firstly, that the physical movement is not necessary (since I might alternatively simply tell someone else where to move a piece on my behalf) and, secondly, that even if I moved it myself, the actual movement is irrelevant to the outcome of the game.^{7,8}

Sport is physical just in the sense that the actual physical movement produces the outcome, as in shooting.⁹ Furthermore, in regard to shooting, it is false to say that the required movement involves merely squeezing a trigger. This fails to take into account the whole-body control required of a shooter, including balance, stance, rifle hold, controlled breathing, etc., all of which contribute directly to the outcome.

Let us briefly consider an intensely “physical” competitive event, the speed-eating contest,¹⁰ in which, for example, contestants consume as many hamburgers as they can in a specified time period, under rules that regulate chipmunking (holding food in the mouth in the final moments of an event), dunking (softening food in liquid), debris (requiring a clean eating surface), and vomiting. Is this a sport? Speed eating might be seen to meet the *human*, *institutionalized*, *rule-governed*, and *contest* criteria of sport, but the spirit

7 Another way in which chess can be played remotely is by mobile phone connected to a smart chessboard that moves the pieces on command. (see BBC News, 2018).

8 This point is considered by Paddick (1975, p. 14).

9 Shooting is often (and I think erroneously) mentioned as an example of a relatively “nonphysical” sport, e.g., Jenny et al. (2017, p. 10) and Llorens and Mariona (2017, p. 468).

10 For example, see <http://www.majorleagueeating.com/>. Their events have many resemblances to sporting events. For example, like e-sports events, they are attended by thousands of spectators.

quails at the acceptance of the *physical* and *skill* elements. As intensely (even disgustingly) “physical” as it might seem, this is not physicality in the required sporting sense, because speed eating is not a physical movement activity – its primary aim is consumption. And the capacity to consume cannot be seen as a sporting skill.

Skill

All sports require the development and exercise of human physical skill. This rules out those many activities that exercise human physicality without demanding any significant level of skill learning from the participant. Examples would include walking (not race walking, which does require the learning of a prescribed and very specific set of skills), jogging, exercise cycling, speed eating, basic training routines, etc. Some might like to say that their daily dog walking or thrice-weekly jogging is their “sport” – but I think most of them could be persuaded that this is more like their exercise than their Olympic-type “sport,” since a mere exercise routine does not require a significant skill component, and neither does it require the next component – contest.

Contest

All sports are contests. They are constructed as essentially contested activities. In sport, there is no pong without ping.¹¹ This rules out activities such as mountaineering, which is a challenge (or test¹²), rather than a contest. There is no answer to the question: if I make this or that move, what will the mountain do next? It is not contesting with me. “It” (or rather, possibly, the weather conditions) may set challenges for me, but that’s different. I think that this rules out not just mountaineering but many other “outdoor activities” or “outdoor pursuits.” In fact, they are so called just because many participants wish explicitly to deny that they are “sports,” given their ethos

¹¹ This is a joke. It trades on the name of the first computer game, which was called “Pong.” “It was as simple as a game can be: just two paddles and a virtual ball that can be hit across a two-dimensional screen. ... one could see in this game the simulation of table-tennis” (van Hilvoorde, 2016, p. 1). Pong is a computer game but not a sport. Ping-pong is a sport.

¹² For the test/contest distinction, see Kretchmar (1975).

that rejects competitiveness, regulation, and institutionalization. As Krein (2015) remarks regarding “nature sports”:

I argue that adapting nature sports to fit into formal competitive frameworks is problematic because, when we do so, the focus shifts from athletes interacting with natural features to athletes using natural features to outdo other athletes. (Krein, 2015, p. 271)

It also rules out dance, which is not an essentially contested activity. A tango might be performed as a ritual, a display, a celebration, or as part of a social event, without its being compared to, or judged against, any other performance (indeed, this is most usually the case). Such a noncontest instance of dance might be performed identically to a competition performance, when various performances are judged one against another in a dance contest. This shows that dance is not an essentially contested activity.

Of course, you can *make* a contest out of anything, including climbing (as in “sport climbing”) or dance. Piano playing is not essentially contested, but the famous Leeds International Piano Competition¹³ has demonstrated that music competitions are both possible and desirable. However, despite the high levels of human physical skill (of a kind) being contested, no one would dream of calling this “sport.”¹⁴ The International Olympic Committee held art competitions at the Olympic Games between 1912 and 1948, awarding gold, silver, and bronze medals.¹⁵ This does not mean that art was considered to be sport. There was a programme of sporting events and separate art competitions, consisting of five disciplines: architecture, literature, music, painting, and sculpture. Art was recognized as an important cultural companion to sport, but the two were not confused.

13 See <https://www.leedspiano.com/2018-competition/>. This year, it provides live free-to-view international streaming.

14 Papineau (2015, 2017) stresses that the primary purpose of sport is the exercise of physical skills, whilst the primary purpose of music, dance, and other arts lies elsewhere. Indeed, Papineau takes the extreme view that sport is “*any* activity whose primary purpose is the exercise of physical skills.”

15 The Baron Pierre de Coubertin, the reviver of the modern Olympic Games, anonymously won gold for literature (poetry) in 1912.

Rule governed

I assume that it is uncontroversial that all sports are rule governed (although this is of primary importance both for the concept of sport and for the normative status of sport). If so, this rules out all those activities that do not require rule specifications to determine the outcomes. Field sports, for example, are a matter of going out of the house and killing animals. How you do that is up to you.¹⁶ Jogging can be done as and when the spirit takes you – no rules apply. Resisting the imposition of rule structures upon surfing is at the heart of the “soul surfing” versus “competitive surfing” debate.

The (counterculture discourse) holds on to an ethos of informality, and even an anti-establishment “rebel” identity ... the ocean and its ecology forge a spiritual experience. Others refer to surfing as creative expression, an art. Others still just see it as something fun to do. The vast majority of surfers have no interest in surfing as sport. (Evers, 2016)

In thus rejecting the idea of surfing as a sport, surfers have had to deny one or more of the logically necessary conditions suggested in this article. Many surfers reject rules and also those institutions that claim to represent surfers and surfing.

Institutionalized

Sports are those rule-governed contests of human physical skill that have achieved institutionalized status. Again, of course, we have to construe this term – to say more about what kind and level of institutionalization is required for our concept of sport. A sport has achieved institutionalization if it has managed to provide a coherent representation of itself to its national and international constituencies, as evidenced by national and international federations. In the case of surfing, the jury is still out, despite its recent acceptance as an Olympic sport. Many surfers argue that the various organizations with competing claims to represent them are only representing their own commercial interests, and not the activity of surfing.

¹⁶ What I mean by “field sports” is something pretty informal. Of course, when, for example, fishing becomes more formalized, angling contests might qualify as sport. Clay pigeon shooting (a sport) uses a shotgun, but wild boar hunters (field sport) can use anything they like.

To conclude this section, let me re-emphasize that my suggestion of these six logically necessary conditions is just that: a suggestion for discussion. It is just my attempt to map the logical geography of “Olympic” sport, and of course this is open to criticism and improvement.¹⁷

Demarcation Issues

If we put these six “criteria” together, we arrive at a simple definition of sports as: *institutionalized rule-governed contests of human physical skill*. As well as providing defining features (characteristics) of sport, they also provide a “demarcation criterion” (that is, they also tell you what sport is *not*). This is illustrated as follows:

human	<i>(not animals, not machines)</i>
physical	<i>(not chess)</i>
skill	<i>(not jogging)</i>
contest	<i>(not mountaineering)</i>
rule governed	<i>(not “field sports”)</i>
institutionalized	<i>(not hula hooping)</i>

Some critics maintain that this kind of conceptual approach is of no use. In reply, I would ask: Why, then, do people employ this kind of tactic? Why does e-sport want to be “sport”? Why does e-sport want to associate itself with the Olympics? In order to be accepted into the Olympic fold, which is a major ambition of e-sport, it has had to adopt a concept of (Olympic) sports that is just like the one I have provided, and then try to argue that they fit into it. The discussion is mostly about the construal of one or another of the six criteria.¹⁸ (It is also additionally about the moral basis of computer games – the moral values presented and exhibited by them.)

The same is true of all other “pretenders” to Olympic sport status. Board

¹⁷ For example, there may well be other putative logically necessary conditions worthy of discussion – such as “shared values and commitments.” At present I think that, while this is an important feature of sport, it is an outcome of criteria 5 and 6 rather than another and separate criterion.

¹⁸ See more in Parry (2019).

and card games have sought recognition (e.g., chess, bridge), but the argument has always begun from the presupposition of the validity of the concept of Olympic sport, and the pretender has tried to live up to it. The IOC has relented, in a way, and has included some of them in the category of “mind Sports.” However, we should note that this may be regarded as a “negating category,” similar to the categories of motor sports, or nature sports, or field sports. That is to say, the category of mind sports makes it clear that they are not seen as Olympic-style sports – and that they will never be included in the Olympic program.

However, consider the consequences if chess and bridge *were* to be granted recognition. As we said above, no one can stop you from calling them sports if you want to – but you will have to accept the consequences. Because, if one board game is acceptable, why not all of them? On what grounds might we deny any board or card game the same status?

This raises a second level of discussion. As well as the demarcation of sport from nonsport, here we see the demarcation of some card or board games from others. If chess is a sport, can we also include draughts? What about Scrabble, Monopoly, Risk, Cluedo? Presuming that one particular board game might be excluded, for what *reason* should it be excluded? We find ourselves in precisely the same position as before – we need to seek “criteria” for (non)admission; we stand in need of a conceptual argument.

As another example, consider the case of freerunning, or parkour. Is this one activity or two? Is it a purposive or an aesthetic sport? FIG (the Federation Internationale de Gymnastique) was quick to lay claim to parkour¹⁹ (which it now calls “obstacle gymnastics” or “obstacle course”), but critics argue that the sport is not formalizable and that FIG has had to “domesticate” the activity in order to turn it into a sport. Or consider the case of paddleboarding – is it a kind of surfing or a kind of canoeing? The two federations are still arguing about that.²⁰ These are demarcation disputes and, as such, they are conceptual.

My point here is that such conceptual disputes are inevitable – and, further, that we should embrace them as a challenge to the clarity and precision of our own image of what sport (or a particular sport) is and should be. Furthermore,

19 See BBC Sport (2018): Gymnastics chiefs accused of stealing parkour.

20 The Court of Arbitration of Sport was asked to mediate the dispute between the two federations, the ICF and ISA (see Thorpe, 2017).

demarcation is a foundational responsibility of a nation's sports ministry, since it needs to identify those activities for which it is responsible, and also of the IOC, which must determine what counts as an Olympic sport.

The Values of Olympic Sport

In providing such an account of “Olympic sports” as *institutionalized rule-governed contests of human physical skill*, I was of course providing an account of *just this* kind of sport. In so doing, I had something specific in mind when starting the enquiry: namely, actually existing Olympic sports. I had an idea already in mind, and I tried to provide an analysis of it – a perspicuous representation of *just that* idea, of *just this* kind of sport.

Since this is an investigation of not just an abstract logical construct but of actually existing Olympic sports, I might be asked: why these? Why have you chosen to investigate (only) Olympic sports? One answer might be that this kind of sport is highly valued – that it has a normative appeal. So when we examine the idea we have in mind, we must expect it to carry a normative dimension, so that, as well as identifying conceptual criteria, we might also go on to enquire as to the values of Olympic sport.

The conceptual account, as we have seen, provides both a definition of sport and a demarcation criterion. But I want to argue further that it also begins to suggest a specification of the internal values of sport. As an example, take just two of these criteria, “rule governed” and “contest,” and it can readily be seen that they require adherence to certain values. There is no contest without an implicit contract – a kind of promising to accept and obey the rules, which, in turn, are there to ensure the equal treatment of competitors, and fairness of contest. Without agreement on rule adherence, the authority of the referee, and the central shared values of the activity, there could be no sport. The first task of an international federation, for example, is to clarify the rules and to harmonize understandings so as to facilitate the universal practice of its sport.

So it appears to be difficult even to state the characteristics of sport without relying on terms that carry ethical import, and such meanings must be universalizable if they are to apply across the world of sports participation. Let me pursue the idea that we might examine sport for its internal values, by following our six-criteria outline.

Human

The construal of the first criterion, sport is “human,” did not insist that animals, machines, or technologies had *no* place in sport – but that they should remain under the control and direction of the human participant, and should not make too large a contribution to the outcome. Thus, our concept of the human is central to the idea of sport and is reflected in the ideal of the Olympic athlete as portrayed in ancient times.

Paleologos (1982, pp. 63–67) explains the mythical origins of the Ancient Games in the deeds of one of the great heroes of antiquity, Hercules, whose 12 labours were depicted by the bas-reliefs on the two metopes of the Temple of Zeus in Olympia. The idea was that the sculptures stood as role models, especially for the athletes who were there to train for the Games, of physical, moral, and intellectual virtue – of “*kalos kagathos*.”²¹

As Nissiotis says (1984, p. 66):

The Olympic Idea is thus a permanent invitation to all sportsmen to transcend ... their own physical and intellectual limits ... for the sake of a continuously higher achievement in the physical, ethical and intellectual struggle of a human being towards perfection.

So we can see how our concept of Olympic sport carries within it a conception of the human as an athlete striving to realize moral and aesthetic values.

Physical

The second criterion construed the “physical” in terms of outcome – insisting that the actual physical movement should be what contributes most significantly to the result of the sporting event. Various sports differ as to the nature, degree, and vigor of the physical effort required – think of marathon running versus sprinting. But all of them value physical effort as an essential part of the activity, as well as the energy and effort of concentration on physical performance required for successful participation.

²¹ *Kalokagathia* is the ancient Greek ideal that described the beauty and goodness of the human being (see Martinková, 2008).

Skill

Since sports are physical activities that are partly defined in terms of skill, sports must value the development of skilled capacities. A mere exercise routine does not require a significant skill component, even when it asks us to master some relatively routinizable competencies, but any sport requires the mastery of some relatively demanding techniques or procedures. These first three criteria together announce a commitment to the development of human physical skills, so that practice, training, and education become important values.

Contest

Since sports are not simply contests but rather “essentially contested activities,” participation requires a commitment to the value of competition. I shall not here enter the perennial debate regarding the benefits and drawbacks of competition, but instead I shall note a logical point. The very existence of competitive sport evidences a profound level of cooperation, without which competition could not be realized. It is akin to the level of promising and contract keeping without which a “society” could not exist. Anything we would call a society must rely on a certain level of shared understandings and trust. In sport, we (tacitly) agree to a “*contract to contest*” – to shared rules and acceptance of authority and sanction. This is also the reason why contest does not entail conflict – why competing with someone is more like contention or emulation than it is like war.²² And it is also the basis of the respect that we owe to opponents, given their status as co-facilitators of a cooperative event. Without the opponent (who shares our commitment to our sport) there is no event.

Rule governed

We have established that sports are rule-governed competitions, whose constitutive rules prescribe modes of cooperation without which the activity cannot proceed. This is of primary importance both for the concept of sport and for the normative status of sport, because it suggests an account of

²² For a full explanation of this point, see Parry (2012, pp. 1–3).

sport that reveals both its nature and its ethical potential. The rule structures of sport enable fair competition and just outcomes. In addition, *good* competition arises out of the relative equality of participants and is secured by the requirements of nondiscrimination.

For sportspeople, there is a presumptive obligation to obey the sport's rules. Their free choice of an optional activity entails consent to the rules and suggests a willing submission to the logic of the activity.

Furthermore, I have argued elsewhere for the role of the rule in sport as morally educative – that sports can function as laboratories for value experiments, in which we are:

[...] put in the position of having to act, time and time again, sometimes in haste, under pressure or provocation, either to prevent something or to achieve something, under a structure of rules. (Parry, 1986, pp. 144–145)

The questions are: How do we come to terms with the ethical challenges posed by our own behavior and dispositions, motivations, and propensities? How do we develop a morally better self? One way is through self-restraint and rule observance. As Nissiotis said (1984, p. 74):

This is the ethical challenge that faces humanity ... Sport in Olympic practice is one of the most powerful events transforming aggressiveness to competition as emulation. ... Citius-altius-fortius is a dangerous enterprise on the threshold of power as aggression, violence and domination. But this is, precisely, the immense value of Olympic sports: they challenge people to react, to pass the test of power [...].

Institutionalized

Institutionalization is a necessary requirement for any Olympic sport, and it carries with it the presumption of legitimacy. Olympic sports have international, national, and local federations, and sometimes continental or regional affiliations too. The federations are the guardians of the sport and are its lawful authority, even when they sometimes devolve responsibility. FIFA, for example, refers to a special “laws of the game” committee for these purposes – the IFAB committee.²³

23 The International Football Association Board (IFAB), whose goal is “to protect the core values of the game,” was established in 1886 (see <https://www.theifab.com/structure/decision>). FIFA joined IFAB in 1913.

Referees, umpires, and judges are the agents of the federation and represent its lawful authority over the sporting event – FIFA referees carry a FIFA badge on their shirt, and they give decisions and render sanctions that are justified by their institutional status.

Some federations have taken on the language of the IOC (which often refers to “the Olympic family”) in styling themselves in “family” terms. Despite a reluctance to employ such mawkish expressions, we can nevertheless agree on the following point: Federations (at their best) represent a rallying point for all those who share a commitment to their sport – an institutional basis for the values of friendship, community, mutuality, and solidarity that characterize *aficionados* of a particular sport.

Summary

The above suggestions can be illustrated as follows:

human	(development of <i>the human, as an athlete</i>)
physical	(<i>effort, energy</i>)
skill	(<i>development of human capacities – practice, training, and “education”</i>)
contest	(<i>competition and excellence, cooperation, co-facilitation, respect, the “contract to contest”</i>)
rule governed	(<i>obligation to the rules, fair play, equality, justice, nondiscrimination</i>)
institutionalized	(<i>lawful authority, friendship, community, mutuality, and solidarity</i>)

This section sought to show the connections between the definition of Olympic sport and the values entailed in its successful practice. Now we can see the genesis of the idea of Olympism.

The Concept of Sport in Olympism

So this is where Olympism comes from – from the values that are already, necessarily, in sport. The logically necessary conditions that specify the six defining criteria of Olympic sport generate (or at least are consistent with) a

set of values that are central to the values of Olympism.

Some people think that Olympism gives values to sport. I think it's the other way round: Sport is the source of Olympic values.²⁴ Coubertin saw what was already there – in everyday sport itself. Sport as an activity encapsulates and represents the everyday values that are present in any approach to civilized and well-organized communities anywhere in the world. That is why sport is universalizable, and that is what the Olympic Games is *for* – it is a means to announce, exhibit, and popularize this concept of ethical sport.

So we don't need to look to Coubertin as a kind of inventor – as the inventor of "Olympism." For us he is more like a discoverer – one of the first to investigate and try to understand the logical basis of this newly emerging cultural form, namely modern sport. This analysis, of what sport is (what its intrinsic values are) and what it might become, is the major source of Olympism. What Coubertin realized was that everyday sport in everyday life is full of its own value. All we need to do is to understand the logical basis of the practice of sports as *institutionalized rule-governed contests of human physical skill*, and to recognize and promote the values that flow from sport as a practical bodily expression of the values of liberal humanism. And this is the role of Olympic education.

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24 This is not to deny that there are other sources too – for example, the ethical and political values of liberal humanism, which I consider in detail in Parry (2006, pp. 192–195). In the present paper, though, I am concerned with the values of *sport* in Olympism, and I do not explore the deeper issue of the relation between the emergence of modern sport in the late nineteenth century and the liberal-humanistic values of "late capitalism," including *fin-de-siècle* internationalism.

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3. EDUCATION AND OLYMPISM: COUBERTIN'S UNFINISHED SYMPHONY¹

IRENA MARTÍNKOVÁ²

Introduction

Though Baron Pierre de Coubertin is most widely known as the founder of the modern Olympic Games and Olympic Movement, it is important to point out that he was also a thinker, lecturer, and author who had written widely on history and social policy, especially with a focus on sport³ and education in general, as well as on physical education and education within Olympism. Part of his written heritage is five volumes of memoirs,⁴ in which he describes his memories and views on contemporary events and on various aspects of Olympism, including his thoughts on its present and future.

This study draws on the last volume of Coubertin's memoirs, which is called *The Unfinished Symphony*. This text, which Coubertin wrote towards the end of his life, was only in its early stages when he died, and therefore it

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3 For the purposes of this paper I use the terms “Olympic sport,” “competitive sport,” and “sport” as synonyms. Noncompetitive forms of movement need a different term, such as “movement activities.”

4 Coubertin's memoirs consist of five volumes (2000g, p. 751): *Souvenirs d'enfance et de jeunesse (Memories of Childhood and Youth)*, *Mémoires Olympiques (Olympic Memories)* – Coubertin's ideas on various aspects of Olympic Games and Olympism; *Politique, expérience et propagande nationale (Politics, Experience and National Propaganda)* – Coubertin's ideas on political development in Europe and France; *La victoire sans tête (Headless Victory)* – Coubertin's description of the WWI era and the following period of peace; *La symphonie inachevée (The Unfinished Symphony)* – Coubertin's ideas about the future of (Olympic) education. The only volume of Coubertin's memoirs that has been finished and published is *Mémoires Olympiques*, published during his life in 1932. Some of the other volumes remained unfinished and have not been published (Müller, 2000, p. 751).

is quite short. The whole text was supposed to focus on (Olympic) education, but what is left for us is just an introductory chapter. Nevertheless, even the fragment that we have can help us to pause and think again about Olympism with respect to education, its development, and its future – especially now, more than 85 years after the death of its founder, when sport is being repeatedly compromised by various kinds of threats to its integrity. The idea of succession and of the further development of Olympism was clearly of concern to Coubertin as early as in 1936: “[...] what worries me most is the difficulty of finding those who will take over and continue the work I started. To my mind, this is the most important point” (Coubertin, 2000g, p. 752).

The Unfinished Symphony

Coubertin started writing the last volume of his memoirs, *The Unfinished Symphony*, in 1936, but this was interrupted by his death in 1937. What was completed of the intended memoir was meant to be an introduction to the last volume, in which Coubertin wanted to focus on the theme of education, including education within Olympism. Coubertin's great nephew, Geoffroy de Navacelle (1997, p. 11), considers this text to be a concluding chapter of the four memoirs, rather than a separate volume in its own right. And it is with reference to this chapter that I will now try to develop further Coubertin's unfinished ideas.

Unfinished

The Unfinished Symphony is an unfinished work in two senses. Firstly, the term might be thought to refer to the fact that the work was not in fact finished. However, since this is Coubertin's own title, I think we can assume that the title was not Coubertin's prediction nor a harbinger of his own death. Rather, the text itself suggests that the incompleteness is related to Coubertin's educational project (2000g, p. 752). Some authors (such as Müller, 2000, p. 751) consider “education” here to be referring only to Olympism, whilst others (such as de Navacelle, 1981, p. 70) suggest that it was a wider project extending to education in general, since Coubertin's aim was an overall reform of humankind, in which Olympism had its part to play

(2000g, p. 753). Coubertin explained this idea with the help of the metaphor of “symphony.”

Symphony

The second word from the title belongs to the sphere of music rather than sport. A symphony is generally considered to be one of the most complex musical compositions, usually consisting of multiple distinct sections or movements, and being composed for large groups of musical instruments (gathered in a symphonic orchestra), sometimes accompanied by solo or choral singing. The word has its origin in ancient Greek, meaning “agreement,” “concord of sound,” and “harmony.” Coubertin uses this word as a metaphor for the purpose of explaining his intended educational reform. He transfers the word from the world of music to human society and speaks of an “educational ‘symphony’” (Coubertin, 2000g, p. 752).

Coubertin (2000g, p. 751) says:

Every human being, I say, belongs to the great orchestra of mankind. Most of us, it must be admitted, play a very minor role. Not everyone is able to fit in; some never succeed in finding their place. Very few are favored by fate to the extent of being allowed to compose pieces themselves. Rarer still are those who are privileged to hear them performed during their lifetime.

A symphony can be likened to a project for people to engage in, while “the great orchestra of mankind” is likened to the entire humankind, enabling us to distinguish various roles in society.

So, just as with an orchestra, in which each member contributes to the performance of the symphony by playing their instrument, most individuals usually play their small part within the manifold projects of mankind. However, these small parts are not negligible, and without their cooperation there would be no outcome. Coubertin also mentions that some individuals have difficulties in fitting in.

Nevertheless, some people are able to obtain more important roles with respect to the orchestra – not by playing in it, but by composing the pieces. These composers prepare pieces that are interpreted by orchestras (within “the great orchestra of mankind”), and some composers may even have the privilege of hearing their pieces performed during their lifetime. Translated

into society, this suggests that leading thinkers may create different ideas and projects, some of which are realized during their lifetimes and have an impact in society. An example of the latter is Coubertin himself, who was the originator of Olympism and the modern Olympic Games, and who was able to see his project of Olympism developing (see Coubertin, 2000g, p. 752).

Educational Symphony

Now it is important to point out, as Coubertin reminds us in *The Unfinished Symphony*, that the revival of the Olympic Games and the founding of modern Olympism was not the project of his life (as many would think), but just a part of it. His major project was a new type of education:

But Olympism is only part of my life's work, approximately half in fact. Consequently my educational "symphony" consists of a part that is complete and another that is still unfinished. Quite naturally, it is with the latter that I am going to deal in the pages that follow. (Coubertin, 2000g, p. 752)

Coubertin was aware that Olympism, with its pinnacle as the Olympic Games, was acknowledged and growing larger. That is, in musical terms, it was already heard loud and clear – while the educational project was more subtle and hardly heard at all (cf. 2000g, p. 753). For a new sound of the educational "symphony," a larger reform of education was needed. Coubertin (2000g, p. 753) makes this absolutely clear:

The reform that I am aiming at is not in the interests of grammar and hygiene. It is a social reform or rather it is a foundation of a new era that I can see coming and which will have no value or force unless it is firmly based on the principle of a completely new type of education.

This is not a surprising position for Coubertin to take if we consider the origins of his efforts, which began with a dissatisfaction regarding the state of education in France, given the contemporary social changes (e.g., Coubertin, 2000a, 2000c, p. 571ff.; Rioux, 2000). Coubertin criticized in particular the traditionalist nature of French education, based on theoretical knowledge being transferred to students predominantly through the method of instruction, leading to physical weakness and dullness.

On the other hand, Couberti highlighted the developments in English

education, which, while respecting tradition, was also open to the needs of humans and to changes in society, emphasizing the important contribution of personal experience and a fostering of moral values, character formation, respect for diversity, freedom and responsibility for one's own actions, the value of decision-making, etc. (Coubertin, 2000a, 2000b; Müller, 2008). Coubertin found these values, which were to be gained through competitive sport, through his admiration of English education, with special thanks to Thomas Arnold (Coubertin, 2000b, p. 107). So Coubertin's aims were extremely ambitious, with a vision of a new society, more adequately prepared for democracy and freedom. Georges Rioux (2000, p. 23) even claims that Coubertin "viewed the problem of education as the key to human happiness," while Müller (2008, p. 2) emphasizes the idea of peace among nations.

In relation to ancient Greek culture, Coubertin's overall plan was to restore the idea of the Greek gymnasium, rather than the Olympic Games (e.g., Coubertin, 2000d). Coubertin saw great value in sport and he strove to integrate sport into general education, alongside the arts, humanities, and sciences. We can discern a strategy for achieving this, for example, in his inclusion of art competitions (in painting, sculpture, architecture, music, and literature) into the Olympic Games.

Olympism as a Part of the Educational Symphony

So, Coubertin's Olympism can be understood as one of the sections/pieces within the whole educational "symphony." Coubertin saw the huge potential of sport for human development and he wanted to encourage competitive sport for all to enable transfer of the values offered through the practice of sport, supporting harmonious human development, as well as the political goal of world peace (Coubertin 2000b, 2000f). He kept repeating during his life that competitive sport within Olympism has a different emphasis from ordinary competitive sport (e.g., within world championships), which is performed not just for victory, but instrumentally with a view towards a (usually monetary) prize (Coubertin, 2000h; Martínková, 2012). For Coubertin, sport should lead to joy and self-realization, among other things. Even though modern competitive sport has gone through many changes since

Coubertin's conception of Olympism, this idea persists to the present day within the Olympic movement, as formulated in the *Olympic Charter*, as its first fundamental principle (International Olympic Committee, 2021, p. 11):

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.

While this idea may seem utopian nowadays, when Olympic sport is no longer separated from professional sport, we have to remember that the majority of athletes compete at the amateur level, while professional sport is just the tip of the iceberg, even though it is most noticed and promoted by the media. Nevertheless, thanks to the “astonishing feats” of elite athletes, the Olympic Games had an important role in these initiatives – to motivate people to take part in the various forms of physical culture:⁵

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. (Coubertin, 2000c, p. 575)

So, just as a symphony gives many musicians the opportunity to master various musical instruments within an orchestra, Olympism offers people the chance to participate in competitive sport. Obviously, the basic and largest element concerns athletes, who compete against each other and without whom there is no sport. Just as members of the orchestra help their piece of symphony to manifest (to be heard), athletes enable the sport competitions to occur.

It takes the repeated effort and dedication of athletes to participate in sport. To compete means to test oneself against an opponent. This means that an athlete cannot compete on his/her own against his/herself. I cannot win over myself, since every new victory means a loss at the same time (compared to the previous result) and every present loss means a victory

⁵ Nowadays, however, maintaining or enhancing the reputation and credibility of the Olympic Games, its Organizing Committees, and the International Olympic Committee is seen by some as the biggest challenge to Olympic education (e.g., Naul et al., 2017, p. 354).

of the previous performance (see more in Kretchmar, 2018). Every sport requires the participation of more than one athlete, i.e., at least two (athletes or teams) who test their performance against each other. Competitive sport is therefore necessarily a social activity (this is also seen from the etymology of the Latin word “competere”). Competition is often seen as a negative feature of sport, leading to alienation (Hyland, 1988). In contrast to this idea, Hyland (1988, p. 236) defines “competere” as “to question together, to strive together,” highlighting the element of “togetherness,” which provides the possibility of friendship. This necessarily social aspect of sport, being combined with competition, brings specific moral and interpersonal values with it. Nowadays, many sports are highly developed, and some consist of huge communities of competitors of different levels (various “testing families” – see Kretchmar, 1975), offering opportunities for people with differing capacities, preferences, and talents to take part and to excel.

The sporting environment offers people specific situations in which to prove themselves, to show who they are (having to deal with the challenges it presents to them). If we leave it at this, at the sport participation level alone, it already operates at a basic level of education. But this educational aspect can be enhanced by some input from teachers or coaches. So, it is necessary to point out that Olympism and education are not two diverse projects, as it might seem from the quote above. Olympism comprises the practicing of competitive sport, and thus we can consider Coubertin's project to be finished. From a contemporary viewpoint, we might say that this project has had a major influence on our society. It has helped competitive sport to be recognized and to spread worldwide, thereby overcoming its local character and becoming international, whilst also having been accepted as a major part of physical education in schools.

However, Olympism also means *education through sport*, and so from this point of view, Olympism was *not* finished. This intertwining of Olympism with education is evidenced in *Olympic Letter II*, in which Coubertin (2000d, p. 633) refers to Olympism as a stage within a single undertaking, i.e., the restoration of the Greek gymnasium.

Education within Olympism – an Unfinished Project

So, during the development of Olympism, we can encounter two kinds of effort with respect to education – the first aimed at enriching general education by including competitive sport in it, and the other aimed at enhancing education in sport itself (or through sport). Since competitive sport and the Olympic Games have been widely accepted by many societies, education within Olympism has become more and more important with the wider development of Olympism (e.g., Coubertin, 2000e, p. 218). This is also understandable given the fact that, even back in Coubertin's times, many of the problems of Olympism were connected to its educational aspect. *The Unfinished Symphony* does not specify these problems, but we can find them discussed in many of Coubertin's previous texts (e.g., 2000h) and lectures (e.g., as discussed at the First Olympic International Congress on Education in Prague in 1925). Put simply, it can be said that many problems have arisen because societal values have overridden the values of sport. Unfortunately, many of the problems that Coubertin discusses have remained in sport to this day (Martínková, 2013).

In this respect, it is important to distinguish between “education” as a mere knowledge transfer of facts about the Olympic Games and the Olympic Movement (which educators tend to provide for pupils and students), and education that encourages learning experiences through sports, accompanied by critical reflection and debate. To better distinguish the two, Culpan and Wigmore (2010) suggest calling the former “Olympic education” and the latter “Olympism education.”

The importance of education grew in both the theory of Olympism and the Olympic Games. There have been various efforts made to improve it and give it greater importance, but currently it is very similar to the times of Coubertin – this piece of the symphony is not audible to many ears. Today, in some countries, Olympic/Olympism education has also become a part of the school curriculum, but this is rare, and often only temporary, as a response to the responsibilities of an Olympic Games host country.⁶ Various aspects of Olympic and Olympism education have also been developed at

⁶ See Naul et al. (2017) for a review of some initiatives in various countries; and cautionary tales in Mountakis (2016) and Reppold Filho et al. (2018).

universities and academies, including some of their central themes (e.g., interculturalism, by Ploszaj & Firek, 2018), but their application has been slow and problematic.

So, now it is important to return to the educational “symphony,” in which Coubertin talks about composers. In the sport context we can refer to those visionaries and administrators who are important to the creation and development of sport (e.g., the International Olympic Committee, National Olympic Committees) and individual sports (e.g., sport federations), influencing their character and taking care of them. In this regard, we think of the founder of Olympism, Pierre de Coubertin himself, together with his collaborators (e.g., members of the newly founded Olympic Committee), who supported his Olympic project and helped to develop it. This role has been taken over by the upcoming chairmen and members of the International Olympic Committee and National Olympic Committees, but also sport federations and associations. It is also influenced by the universities and academies that devote their research to sport and physical education. All these people contribute to how sport is conceived and practiced (e.g., how sports rules are formulated on various levels of competition).

The development of sport within Olympism is also affected by those who conduct and influence the actual practice – coaches, physical educators, parents, directors of schools, sports club directors, journalists, and fans. These people do not create original sections of the symphony but help to realize the existing ones in practice. In music, these are called “conductors” – Coubertin does not mention this role, but it is also important and the quality of sport practice depends on them. These roles are particularly important in times when there are problems in sport, especially those threatening the integrity of sport (e.g., commercialization and corruption) and when sport is used as a means for values outside of sport, while its quality for athletes is sidelined. To perform this role properly and responsibly, it requires a proper understanding of Olympism, competitive sport, the human being, education, and appropriate and suitable pedagogical approaches (see also Martinková, 2016; Petrie, 2017).

A mere theoretical grasp of Olympic ideas is not sufficient, though. The conductor needs to be able to apply ideas in practice. But a conductor may have a different approach to the interpretation of a composition than the composer. It is the same in sport. Sports managers, physical educators,

and coaches may have different ideas from the creators of sport, education, and Olympism (e.g., to make profit, make an entertainment out of it, gain personal fame or reputation from sport). Thus it is important to make sure that both of these roles communicate well with each other, try to understand each other, and discuss and reconcile their aims and values.

Obviously, it helps to have a composer and conductor in one person, which gives a better chance for the application to be in harmony, but still this does not guarantee success. Coubertin himself performed both of these roles (Durry, 1996, 14ff.) but did not succeed in applying some of his ideas in practice – that is why from the very beginnings of Olympism he kept improving it, especially in terms of its educational potential.

One of the problems of this application is that it often seems that any educational efforts are contradictory to sport and reduce the athletic performance, and what everyone tends to want (or is encouraged to achieve) is victory (which depends on the best performance, often understood in a narrow sense). One way forward here is to try to rethink the structure of sports, competitive formats, and rules of individual sports to enable some problems to disappear. If the structure of sport, and therefore also coaches' ideas on performance, are in line with education, there will be fewer problems with its application. There have been various strategies offered to improve sport in this way, e.g., Loland's (2000) idea of modifying (moderating) record sports into the logic of games (giving points instead of measuring time, i.e., counting such as in tennis); creating sports with more complex skills (e.g., by varying surfaces or distances for running disciplines); introducing new forms in competitive sports, such as the efforts made in the Youth Olympic Games to introduce limits on difficulty in some disciplines (e.g., gymnastics), and mixed-gender and mixed-nation team events in suitable sports (Parry, 2012); or other strategies such as grouping disciplines together (to have more sports such as modern pentathlon or track-and-field decathlon) to avoid narrow specialization, as suggested by Martinková (2013, Chapter 13).

Conclusion

The creation of a better society needs the cooperation of the full range of roles within the “symphony” of humankind. It is a result of the mutual

work of all agents, enabled by a dialogue and meaningful input from various constituencies, with respect to what sport is and how it is to be meaningfully practiced and developed. Coubertin (2000c, p. 569) himself understood very well this threat of misunderstanding Olympism, saying:

[...] if metempsychosis does exist and if, as a result, I return to existence in a hundred years, you might see me using all my energy to destroy what I had worked to build up in my current existence.

If we wish to preserve Olympism as a meaningful way developing the human being through sport for new generations, it is important to continue with his work. That is why we have to keep rethinking it and improving it. And this is a challenge for us: Olympism needs “composers” and “conductors” who will understand sport as well as education – especially in the current times when the integrity of sport is threatened.

So, with regard to Coubertin's memoir *The Unfinished Symphony* we must conclude that Olympism is an *unfinishable* project. Firstly, this is because an understanding of sport and education is never a finished thing – it requires deep understanding and reinterpretation, while searching for ever more adequate ways of understanding, and new methods of application in up-to-date practice. Secondly, it will always be necessary to ensure a suitable application of this understanding in practice, so that each person might take care of it and develop it in their specific role in an adequate way to make sure it is a worthwhile heritage for future generations.

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4. OLYMPIC EDUCATION AND THE INSTITUTIONAL FOUNDATION OF SPORTS FOR ALL AT THE INTERNATIONAL OLYMPIC COMMITTEE

STEPHAN WASSONG¹

Introduction

The International Olympic Committee (IOC) has set up 32 commissions composed of IOC members and representatives of external institutions including, amongst others, National Olympic Committees (NOCs), International Sport Federations (IFs), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations (UN), the World Anti-Doping Agency (WADA), broadcasting companies, legal offices, and research units attached to universities. The Sport and Active Society Commission is one of these 32 commissions. One of its central objectives is to initiate, promote, and fund sports competitions and sports events on the national and international level to disseminate the educational value of sport for diverse target groups across all ages.

In this regard, the synergies with the IOC's Olympic Education Commission are obvious. Both commissions and their initiatives are vital for the IOC to stress that the concept of Olympism encompasses an education through sport for athletes at the top level and those who engage in leisure time sport and recreational activities. In doing this, the IOC has addressed the continuously developing sports scene, which is coined by different, but often interlinked, motivations to take part in a sports activity with, or even without, a competitive nature. This was already a central aim of Baron Pierre de Coubertin when he started to develop his idea to revive the modern Olympic Movement.

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This article starts with an analysis of Coubertin's educational idea to strengthen sport for all through the Olympic Movement. This will be followed by an evaluation of the IOC's early activities aimed at institutionalizing the promotion of sport for all within the IOC. Therein, central initiatives of the IOC are analyzed until the mid-1980s when the IOC finally decided to implement the Sport for All Commission. This commission was the predecessor of today's Sport and Active Society Commission, which has been relabeled as a result of the Olympic Agenda 2020.

Pierre de Coubertin and Sport for All in the Olympic Movement

Coubertin established the Olympic Games not just as an international sports festival taking place every four years. According to the French Baron, the Olympic Games should stress the value of sport as an educational vehicle to promote transnational understanding and individual character development. He never tired of stressing these two objectives of the Olympic project and addressed them in various speeches, books, and articles. Probably the most concise one is *The Philosophic Foundation of Modern Olympism*, printed for the first time in *Le Sport Suisse* in 1935.

As to the former objective, 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 of fostering international understanding. Sport was extremely popular in societies in Europe and even beyond; it was already an international phenomenon as the nineteenth century drew to a close, and technical innovations in communication and transport had tentatively promoted the organization of international sports meetings. The invention of the modern Olympic Games further promoted this development and also linked it with the development of an educationally motivated internationalism. According to Coubertin, the competition at the Olympic Games should provide the opportunity to present one's own nation with dignity as well as getting 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 (Coubertin, 2000).

As to the second objective, Coubertin was influenced by the Anglo-American *Zeitgeist* according to which amateur sport could contribute to the development of highly moral and social character traits, including fair play, individual achievement orientation, responsibility, honesty, and team spirit. The Olympic athlete should be a role model for both the acquisition and display of these character traits in competitive sport and life. Connected with this was the expectation that Olympic athletes would encourage the masses to engage in sport on a regular basis and hence to experience its educational impact. He describes this and the role of Olympic athletes as multipliers of sport for all in his concept of the Olympic pyramid:

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. (Coubertin, 2000, p.
581).

The first edition of the International Olympic Committee's statutes, drafted in 1894 and which laid the foundations for the first version of the Olympic Charter, had already mentioned that the organization had to launch initiatives in order to steer sport towards all potential participants. According to Müller, this included the equal promotion of both elite sport and "sport for all" (Müller, 1994, p. 123). Coubertin used forums held at the Olympic Congresses in Le Havre in 1897 and in Brussels in 1905 as platforms to discuss the educational value of sport for various target groups, including city and country dwellers, pupils, juveniles of correctional education institutions, and prisoners.

A prerequisite of promoting sport for all was the sufficient availability of a sporting infrastructure for the public. Of course, Coubertin was aware of this and thought of developing initiatives to match these needs. One idea was the revival of the "ancient gymnasium" in the sense of a communal sports center. In modern times, ancient gymnasiums should become places that city people of all social classes could attend free of charge. It was Coubertin's opinion that these gymnasiums were not only institutions for improving one's health and fitness but also training centers for democracy, morality, and hygiene. Visitors of all social classes should mingle in the modern gymnasium to practice democratic behavior by preparing for, and participating in, sport together. Coubertin did not want to present a prescribed catalogue of behavioral rules. The sporting situation itself should make evident the positive influence of

sport on physical, intellectual, and social vitality (Wassong, 2003). In order to support the establishment of such communal sports centers, Coubertin founded “The Olympic Institute” in Lausanne in the winter of 1916/17.

The municipality of Lausanne offered Coubertin a room in the Casino of Montbenon, which had gone bankrupt in 1912 and since then had been used for meetings and events held by local societies. Coubertin published an article on the Olympic Institute in Lausanne in the *Gazette Lausanne* on 14th October 1901.²

Alongside the International Olympic Committee, but in complete independence of it, there is the Olympic Institute of Lausanne, a much more recent establishment run by a smaller group, comprised almost exclusively of natives of Canton Vaud. Its goal is to revive the ancient gymnasium. Once that institution is modernized, it should become a focal point of civic spirit and the heart of the community, a factory of social peace. (Coubertin, 2000, p. 722)

Other municipalities than the one in Lausanne were not open for this project idea and in many cases did not even consider it in discussions. Probably because of this negative result, once again Coubertin tried to promote the idea of the revival of the ancient gymnasium. He did it at the eighth Olympic Congress, which was held in Prague from 29th May to 4th June 1925. It was the last Olympic Congress under Coubertin’s presidency. In fact, the gathering in Prague consisted of two separate congresses. One was announced as the *Technical Olympic Congress* and the second one as the *Pedagogical Olympic Congress*. As to the latter, the program contained nine topics, with the fifth topic dealing with the revival of the ancient gymnasium. Once more, Coubertin stressed the value of these gymnasiums as a tool for promoting sport for all as an important policy of the IOC to strengthen the link of the Olympic Movement with society.

Coubertin resigned as IOC President after the congress, but not without criticizing the fact that the IOC tends to deal with technical and organizational issues of Olympic sport almost exclusively. His successor became the Belgian Count Henri de Baillet-Latour, who accepted the educational mission of promoting sport for all by the Olympic Movement but did not follow it proactively.

² A first workshop with theoretical lessons and physical activities took place in spring 1917. The target group consisted of French and Belgian military detainees.

Early Strategies of the IOC to Promote Sport for All

After the Olympic Congress in Prague, the IOC's position towards sport for all was driven by the motivation of only a few IOC members. It was above all the British IOC member Reginald John Kentish who revisited the idea once again at the IOC Session in Lisbon in 1926. Kentish became an IOC member in 1920 and served on its Executive Board from 1926 to 1931. He was also the British Olympic Association's General Secretary from 1921 to 1925, Chef des Equipes of the British team at the Olympic Games in 1920 and 1924, and was a driving force in the formation of the English National Playing Field Association (Comité International Olympique, 1987, p. 100). Kentish revisited the responsibility of the IOC in the field of sport for all at the IOC Session in Lisbon in 1926. In his speech he addressed the fact that public spaces for athletic activities within towns were still lacking and that the IOC had to proactively encourage communal governments to solve this deplorable issue. Surprisingly, the IOC decided at its Executive Board meeting in 1926 to establish the so-called Playing Fields Sub-Commission, with Kentish as its chair. Other members included Melchior de Polignac from France, Pieter Wilhelmus Scharoo from Holland, Alfredo Benavides from Peru, and Theodor Lewald from Germany. The Sub-Commission's task was to collect data on the situation of public playing fields in all countries with a National Olympic Committee (NOC). In 1927, a letter was sent out to all 55 currently existing NOCs, requesting them to report on the frequency and condition of their cities' playing fields. Based on the responses, the Sub-Commission were to prepare a manual containing guidelines for model public playing fields in urban areas (Wassong, 2003, pp. 168–170).

Unfortunately, only 23 NOCs returned the questionnaire and commented on the situation of public playing fields in their cities. At the Olympic Congress in Berlin in 1930, Kentish presented an analysis of the reports stressing very generally that the public sports facilities' infrastructure was still far from ideal. The main contributing factor to this appeared to be that many countries spent large amounts of money on the construction of sports stadiums rather than public sporting facilities, thus merely promoting spectator sport and not physical activity amongst the general public (Wassong, 2003, pp. 175–177). Consequently, he stressed the responsibility of the IOC's Playing Fields Sub-Commission to edit the manual with basic recommendations for

strengthening the development of a public sporting infrastructure in cities. But this publication was never realized. When Kentish stepped down from the IOC Executive Board, the Playing Fields Sub-Commission lost its active chair and no other IOC member was willing to take over this responsibility. The Sub-Commission was not disbanded but merely existed on paper (Wassong, 2003, p. 178).

This was not an ideal situation for the IOC as it was a sign of bypassing one of Coubertin's central ideas for the re-establishment of the modern Olympic Movement. The IOC found a way to solve this problem by entering into a strategic relationship with the National Recreation Association (NRA) in the 1930s.

In 1930, the NRA had already come up with the idea of organizing and hosting an International Recreation Congress as an official forum for a mutual exchange of information on the subject of recreation and sport for all. According to NRA officials, including President Joseph Lee, Treasurer Gustavus T. Kirby, and Secretary Howard S. Braucher, the congress was to pursue the following three intentions:

- To provide an international exchange of information and experience on play, recreation, and recreational use of leisure.
- To promote interest and support for the movement in all countries.
- To provide one further means of developing international good will (Rivers, 1933, p. 10).

The congress was held in Los Angeles from 23rd to 29th July 1932. The opening of the eighth Olympic Games, also held in Los Angeles, was on the following day. Linking the congress to the Olympic Games, in both time and place, was a necessary strategy in order to secure an adequate number of participants. It was deemed counterproductive for two international events that were attractive for sports leaders and officials to be held at different places and times. The bypassing of this challenge was a success, as 101 foreign delegates from 25 countries as well as 505 from the USA participated in the *First International Recreation Congress in Los Angeles*.³ Furthermore,

³ Wassong has analyzed the congress in detail in the research article *The First International Recreation Congress in 1932 and its Importance as a Stage for the National Recreation Association and the International Olympic Committee*, which was published in *The International Journal of the History of Sport*, 32(2), 2015.

over 70 lectures were delivered by speakers from 25 countries. The focus of the presentations was on, amongst other things, the profile of the recreation movement in various countries, the need to construct more public sports facilities so as to engage the masses in sport, the contribution of sport and various recreational activities to the development of a healthy lifestyle, good citizenship, and concepts to plan, build, and manage public recreational facilities (Wassong, 2015, pp. 224–225). Preceding the lectures, delegates were given the opportunity to engage in dialogues on the presented topics in discussion groups and open forums.

The success of the congress motivated the NRA to organize the *Second International Recreation Congress*. This time the congress took place in Hamburg in 1936. Again, it preceded the Olympic Games, which were hosted in Berlin. In total, 1,500 visitors from 51 nations attended the congress. As in Los Angeles, the NRA established an International Advisory Board (IAB) to stress the international profile of the congress on the main organizational level. In the planning process, the NRA and the IAB were controlled by a German National Socialist organization that was responsible for the governance of state-controlled leisure time. The basic intention of the congress in Hamburg followed the one in Los Angeles in 1932. In lectures and workshops, international views on, and strategies for, the development of recreational activities for various target and age groups were addressed.⁴

The IOC played an active role at the 1932 Los Angeles *Recreation Congress* in particular. It was attended by various IOC members. Among them were not only members of the Executive Board but also the IOC President himself.⁵ In his opening speech and at discussions, Baillet-Latour never tired of stressing the educational importance of sport for all. He utilized

4 Teichler and Linne have analyzed the congress in Hamburg in detail and stressed how the National Socialist utilized it to convince the world of the new national strength of Germany and its cultural openness. Linne, K.: *Wir tragen die Freude in die Welt. Der Hamburger Weltkongress für Freizeit und Erholung*. In: Zeitschrift des Vereins für Hamburgische Geschichte 80 (1994), pp. 154–173. Teichler, H. J.: *Der Weltkongress für Freizeit und Erholung 1936 in Hamburg: Ein vergessener Teil der Geschichte des IOC und der Olympischen Spiele von Berlin 1936*. In: Lennartz, K., Wassong, St. & Zawadzki, Th. (Eds.): *New Aspects of Sport History. Olympic Lectures*. Sankt Augustin 2007, pp. 218–227.

5 Please refer to Wassong to see the full list. Wassong, S.: *The First International Recreation Congress in 1932 and its Importance as a Stage for the National Recreation Association and the International Olympic Committee*. In: *The International Journal of the History of Sport*, 32(2), pp. 226–227, 2015.

the congress to emphasize the IOC's position regarding its responsibility to pursue Coubertin's idea. In this context, the IOC President hypocritically mentioned the work of its Playing Field Sub-Commission. For good reason, he avoided stating that the commission could not succeed in its work and that it existed only on paper (Wassong, 2015, pp. 224–229). He continued by arguing that the NRA, as the main organizer of the congress, was the new key player in the broad field of recreation regarding the promotion of sport for all as an educational tool. According to Baillet-Latour, the NRA was the expert institution, which had to be acknowledged. Therefore, he proposed that the NRA should take over the work of the IOC's Playing Fields Sub-Commission.⁶ Of course, he made the offer that the IOC, within its means, would support the NRA in its initiatives to spread sport to the broader public, alongside its educational value. This strategy was ideal for the IOC; by outsourcing the main administrative work of sport for all's promotion to the NRA and simultaneously valuing their initiatives as one of the IOC's fields of interest, Baillet-Latour emphasized, in public, that the policy areas of the Olympic Movement did not merely include the governance of top-level Olympic sport, but also their responsibility for mass participation in recreational sport. Against the background of this strategic thinking, it was only logical that the IOC awarded the NRA the Olympic Cup in 1935.⁷ Coubertin had launched this award in 1906 to honor organizations that excelled in the promotion of sport as an element of public culture. The awarding of the Olympic Cup could be seen as a potential scapegoat, attempting to cover up the fact that the IOC was not really proactive in supporting the initiatives of the NRA financially or administratively. Above all, this is true for the NRA's aim to publish the proceedings of the 1932 Los Angeles Congress in various languages and a study guide on statistical information on the development of recreation worldwide. As financial resources for both publication projects were low and the IOC did not want to spend any money on both projects, the conference proceedings could only be published in English and the outcome of the study guide was disappointing: Only a small brochure with reports from six countries could be published in 1936 (Wassong, 2015, p. 234).

6 National Recreation Congress (Ed.) *First National Recreation Congress. Proceedings*, July 23–29, 1932, Los Angeles, California. Los Angeles 1933, p. 24.

7 Baillet-Latour, Henri de: *Letter to Dr. Joseph Lee, President of the National Recreation Association*. IOC Archives, Baillet-Latour to Lee, letter dated 21st May 1934.

As to the *Second International Congress in Hamburg*, the IOC showed less engagement. Baillet-Latour simply agreed to have his name listed as one of the four vice-presidents of the congress; this was nothing more than political name-dropping. All the IOC did was circulate a message in the congress announcement to stress the interest of the IOC in promoting sport for all activities. Doing more was not deemed necessary for the IOC. Its already existing and publicly advertised relationship with the NRA served as a useful vehicle to demonstrate the IOC's interest in supporting sport for all.

Unfortunately for the IOC, the strategy to “piggyback” on the NRA and its initiatives to popularize sport as an educational tool for the masses could not be continued after 1936. Due to World War II, the 1940 and 1944 Olympic Games were canceled and no further editions of the International Recreation Congresses were held. In the decades following the war, the NRA started projects independently from the IOC. The NRA had developed its own profile as the leading institution in recreational sport and hence did not rely on a collaboration with the IOC. Evidence for this includes the fact that the *Third International Recreation Congress*, organized by the NRA, took place in Philadelphia in 1956, whereas the Olympic Games were celebrated in Melbourne.

Despite this development, the topic of sport for all did not vanish from the agenda of the IOC completely. In order to portray its ongoing interest in the field of sport for all, the IOC relaunched its strategy, attempting to profit from other organizations' ideas. This time the IOC took advantage of the initiatives of NOCs and National Sport Associations that had launched “sport for all” programs before and during the Olympic Games. As examples, one can refer to the 1964 Tokyo Olympic Games, whose organizers promoted all Olympic sport disciplines as leisure sport activities, to the children and youth sport programs accompanying the 1968 Mexico Olympic Games, and to the promotion of mass sport campaigns that were triggered by the German Sport Association before and during the 1972 Munich Olympic Games (Müller, 1996, pp. 130–131).

The Implementation of the IOC's Sport for All Commission

The IOC's passive approach to sport for all, while still keeping the topic on its agenda, gathered a lot of negative attention from critics. This can be

explained through the increased global popularity of leisure sports since the 1970s. The foundation of numerous leisure sport institutions and organizations evidences this reasoning. Indeed, the IOC has been continually challenged on these grounds and by the public's perception that the IOC is only interested in the promotion of top-level sport. It was Juan Antonio Samaranch, IOC President from 1980 to 2001, who took the responsibility to face this problem head-on and guide the IOC to a more active role regarding sport for all. Without doubt, Samaranch initiated a new and sustainable profile of the Olympic Movement. This profile included not only major reform initiatives such as the development of new revenue strategies, liberalization of the eligibility code, an increase in female athlete participation, appointment of female IOC members, and enhancement of the athletes' voice in the Olympic Movement, but also the strengthening of Olympic education. As to the latter, the promotion of sport for all played a vital role, which can be evidenced through Samaranch's initiation of two successive steps.

In 1983, Samaranch set up the IOC Working Group "Sport for the Masses." Together with its chair, Antonin Himl (Czechoslovakia, NOC), the new group included the following members: Wolfgang Gitter (German Democratic Republic, NOC), Raoul Mollet (Belgium, NOC), Nelson Paillou (France, NOC), Kosti Rasinpera (Finland, NOC), Mario Pescante (Italy, NOC), and Ingrid Mickler-Becker (Federal Republic of Germany, NOC). The city of Lausanne played host to its first two meetings on 13th December and 29th February 1984, respectively, wherein the members outlined their intended future direction. The objectives of the working group were to analyze the broad field of recreation, its institutional actors, and realms of activities for the IOC.⁸ Based on the results of these initial meetings, it was proposed that the IOC President, in consultation with the Executive Board, should consider undertaking an organizational transfer of the working group into a fully recognized IOC Commission.

During its first meeting, Mollet pointed out that the movement for "Mass Sport" had been in the limelight for a long time. He emphasized the importance for the Commission of clarifying the reason for the setting up of such a Commission by the IOC. He stressed that the phenomenon of "Mass

⁸ Minutes of the Meetings of the Working Group "Mass Sport" on 13th December 1983 and 29th February 1984. IOC Archive.

Sport” had two principal aspects:

- physical, recreational, and private aspects – noncompetitive;
- competitive aspects among masses, for example cross-country skiing or jogging.⁹

Mollet achieved consensus with his fellow members, who unanimously agreed that the IOC had to become more active in the broader framework of “mass sport.” The rationale for this was centered on the view that the organization held the responsibility to spread the educational value of sport for all to diverse target groups, including children, grown-ups, families, women, and elderly people. Thus, the working group revitalized Coubertin’s idea of the Olympic Movement as a multiplier for sport in society. At both meetings of the working group, a great deal of time was spent on developing concepts outlining how this role might be best assumed.

One proposal for such regarded as particularly important was that of the IOC motivating and supporting NOCs in the organization and popularization of activities such as the Olympic Day, an initiative that was created on the occasion of the 1948 London Olympic Games to commemorate the establishment of the modern Olympic Games on 23rd June 1894. Similarly, and of equal relevance, the working group also posited the idea of the IOC commencing collaborative initiatives with organizations that had already introduced projects and congresses in the field of sport for all. UNESCO, IANOS (International Assembly of National Sport Organizations of Sport), and ICSSPE (International Council of Sport Science and Physical Education) were mentioned explicitly. Unlike in previous decades, the members believed that the IOC needed to increase its institutional responsibility in these collaborations, in terms of both financial and administrative support. Additionally, the working group recommended that the IOC should grant awards for scientific research on the educational and health-related values of sport and become active in the editing and dissemination of guidelines for organizing sport-related recreational activities.¹⁰

9 Minutes of the Meeting of the Working Group “Mass Sport” on 13th December 1983. IOC Archive.

10 Minutes of the Meetings of the Working Group “Mass Sport” on 13th December 1983 and 29th February 1984. IOC Archive.

The newly established group's agenda could certainly be regarded as ambitious. However, the proposals received the approval of Samaranch, who then took it upon himself to launch the organizational transfer of the working group into a fully recognized IOC Commission on 9th July 1985.¹¹ Of course, he did not do this alone but rather in collaboration with the IOC's Executive Board. Alongside its altered status, it was explained that the official name of the commission should also undergo a renewal, whereby this was to become "Sport for All" rather than "Mass Sport" as the latter did not convey clearly the idea of encouraging individuals to practice sport.¹² The terminology was an ongoing field of discussion at the commission and it was only during its third meeting that the members agreed on the following:

The members then turned their attention to the title of the document and of the Commission itself. It was noted that three expressions were commonly used – mass sport, sport for all and popular sport. The members agreed that mass sport referred to competition on a national level which was organized in line with the rules of the International Federations, whereas sport for all referred to the motivation of people of all ages to take part in sport with a view to a more healthy [sic] life.¹³

Demonstrating the clear importance Samaranch attributed to the field of sport for all, it was he himself who assumed the role of chair for the new commission. He also extended the size of its membership to secure a broader international profile. Thus, the members now included Zhenliang He (China, NOC), Antonin Himl (Czechoslovakia, NOC), Tamas Ajan (Hungary, International Weightlifting Federation), Wolfgang Gitter (German Democratic Republic, NOC), Manuel Gonzalez Guerra (Cuba, NOC), Mbogo Wa Kamau (Kenya, NOC), Raoul Mollet (Belgium, NOC), Nelson Paillou (France, NOC), Kosti Rasinpera (Finland, NOC), Mario Pescante (Italy, NOC), Ingrid Mickler-Becker (Federal Republic of Germany, NOC), Fahad Al-Ahmad Al-Sabah (Kuwait, NOC), Willi Weyer (Federal Republic of Germany, German Sport Association), and Walther Tröger (Federal Republic

11 Minutes of the meeting of the Sport for All Commission, 9th July 1985, Lausanne, 1. IOC Archive.

12 Minutes of the IOC's Executive Board meetings on 18th October 1985, Lisbon, 26. IOC Archive.

13 Minutes of the Meeting of the IOC Sport for All Commission 26th March 1986, Lausanne, 2. IOC Archive.

of Germany, NOC).¹⁴ Samaranch continued as chair of the commission until 1990 and led its activities during this time. It can be said that he generally followed the roadmap established by the working group, which stressed the relevance of the IOC's proactiveness in the growing field of sport for all.

The promotion of sport for all was, for Samaranch, not only necessary to strengthen the IOC's role in Olympic education but also to safeguard the public reception of the IOC. This, at the time, was in grave danger of being challenged by the ongoing liberalization of the amateur rules, which were disbanded after the 1984 Sarajevo Winter Olympic Games and the 1984 Los Angeles Summer Olympic Games. By opening up the Olympic Games to professionals, the IOC was subject to public criticism for the belief that it had opted to solely concentrate on top-level sport. Samaranch's strategic move to play an active role in the field of sport for all could be viewed as an attempt to dissolve such public perception and emphasize the role of the IOC as the world representative of sport in all areas. This strategy of Samaranch has to be linked with another reform process that he incrementally developed from the beginning of the 1980s. Specifically, Samaranch led the IOC in developing new marketing strategies, including the selling of broadcasting rights for the Olympic Games and the implementation of The Olympic Partner Programme (TOP), which commenced its first edition in 1985. Both initiatives generated valuable financial resources and allowed the IOC to become more active and supportive in various projects, including, amongst others, sport for all initiatives carried out by the IOC itself and in collaboration with other organizations. One has to confess that the financial situation of the IOC did not have a solid foundation in the decades preceding the 1980s. Certainly, this fact must be taken into account when evaluating the limited approach of the IOC in the field of sport for all, particularly when speaking of the years both before and after World War II.

Concluding Remarks

The promotion of sport for all is a fundamental vehicle for the IOC to address a central pillar of Coubertin's vision to create the Olympic

14 Minutes of the Meeting of the Sport for All Commission, 9th July 1985, Lausanne, 1–7. IOC Archive.

Movement as a platform to stress the educational value of sport for a wide range of target groups. The IOC's positioning in taking over responsibility in this field has been analyzed and processes of continuity and transformation explained. Further research should concentrate on evaluating the initiatives of the IOC's Commission for Sport for All. One should not only list them but analyze their impact on the development of sport for all across the globe. This is a complex task. A limiting factor is accessibility to the minutes of the IOC's Sport for All Commission and the IOC's Executive Board. Due to the archival embargo laws, access can only be admitted for documents older than 30 years from the respective current year. Sometimes the IOC lifts the embargo to support research projects on relevant topics. Sport for all should be one of them, as it could lead to an objective perspective on the IOC's interest in supporting the development of sport beyond top-level sport.

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5. OLYMPIC EDUCATION AS AN AXIOLOGICAL METALANGUAGE: PEDAGOGICAL AND PHILOSOPHICAL REVIEWS OF INTERNATIONAL AND BRAZILIAN EXPERIENCES

LAMARTINE DACOSTA¹

From the perspective of Western civilization, sport as a pedagogical means – initially as physical exercises and games – is as old as education itself, springing from its common origin in Ancient Greece. The classical Greek *paideia* foresaw gymnastic exercises as a collective cultural aspiration, an ideal that has reappeared throughout history under different pedagogical propositions and that, at last, has presented itself in contemporary times with scientific-pedagogical intentions.

Therefore, it is apparent that the prototypes of sports emerged more than 25 centuries ago as a means of education and that they have always been a topic for both pedagogical and philosophical debate. In this context, the present study aims to identify preliminary approaches that may re-examine the tradition of sports practice at schools – both in Brazil and internationally – in light of its possible renovation via the so-called “Olympic education,” whose appearance worldwide has been more recent.

Bearing this task in mind, an anthropological and philosophical reflection will be called upon, one whose starting point was fourth century B.C. in Ancient Greece, the time of Plato’s philosophical propositions that foresaw gymnastics and music as a basis for education (Jaeger, 1989, pp. 401–408). However, to this reminiscence one could add the physical exercises and collective games created in the Hellenist regeneration of the Italian Renaissance in the fifteenth century by Vittorino da Feltre, with his pedagogical experiments in natural spaces (Woodward, 1965, pp. 55–61).

In this historical narrative, it is essential to include the philosopher and

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educator Jean-Jacques Rousseau, who at the end of the eighteenth century recreated education supported by physical activities – also inspired by Greek athleticism, which survives today as “physical education” in some countries and school systems. Living in the seminal stage of the Modern Era, this thinker of universalist education and of the French Revolution favored an understanding of physical exercises producing a conception of living together in nature with students both in woods and in other spaces that could promote spontaneous socialization (Paterson & Hallberg, 1965, pp. 120–130).

The traditions established by Plato, Feltre, and Rousseau flourished above all in Europe in the nineteenth century and at the beginning of the twentieth century, whether they were promoted by pedagogues or by philosophers. Thus, the disseminated “physical education” was initially blended into pedagogy due to their common origin. In this period, one could highlight, for instance, Pestalozzi and Basedow, on the education side, as well as the philosophers John Locke and John Dewey – the latter in the United States – who cultivated the benefits of physical exercises, be it via competition or recreation (Paterson & Hallberg, 1965, pp. 55–204).

Pedagogy and Sports Science

From 1897, when the pioneer Olympic Congress was held in Le Havre, France, the long European philosophical-pedagogical tradition started to share space with scientific knowledge, either through dispute or association, a trend that is still present today in the use of sports as an educational means. At this event towards the end of the nineteenth century, Pierre de Coubertin, the re-creator of the Olympic Games in the Modern Era, was prominent. Coubertin sought to maintain the utopia of the universalism of physical exercises by nominally proposing a “sports pedagogy” based on the Greek historical-cultural legacies but already aiming to catapult it to a world statute (DaCosta, 1998, pp. 188–199).

The developments that followed Coubertin’s proposal of a proper Olympic sports pedagogy – as early as the first half of the twentieth century – proved to be timid in the face of the domain of the so-called “national methods” of physical education, more oriented towards empiricist traditions, at times of a military nature. These nationalist versions related physical improvements

to knowledge produced within culture, although in some cases they would incorporate scientific nexuses external to it. This happened with the so-called “French method” adopted in Brazil in the 1930s, which adjusted itself to the local school system by means of investigations of the then emerging sports medicine in the country (DaCosta, 2007).

After the Second World War (1939–1945), the greater influence at schools had already been effectively assumed by sports in all continents and cultures. Nevertheless, in the then existing Soviet Union, massive sports competitions among students had already been developed during the 1920s, converging with what had been taking place in the US since the beginning of the twentieth century (DaCosta & Miragaya, 2002, pp. 374, 710). Apart from these emblematic national examples, it is clear that the universalization of sports in all continents and countries signaled a globalized culture, involving education in various manifestations (Cagigal, 1981, pp. 87–101; DaCosta, 1997, pp. 39–56; Galtung, 1991, pp. 146–155; Grupe, 1991, pp. 134–145; Jackson, 1989, pp. 357–384).

Renewed Axiological Trends

However, the decade of the 1990s defined another historic category of sports and physical exercises in general, which harmonized itself with the instrumentalism of modern culture but influenced it in a relevant way in social, cultural, and educational contexts – the values that informed and legitimized practices. Nevertheless, it was a category that originated in the Ancient Greek *paideia*, to which Coubertin had already referred when addressing cultural expressions of sport coming from the Olympic traditions (DaCosta et al., 2007, pp. 11–102).

Under these conditions, we find in Werner Jaeger’s classic work *Paideia*, originally published in the 1920s, an understanding of values related to individual virtues, since Ancient Greece had a valuative nexus but not an expression corresponding to the value as understood today. Greek education, in turn, was based on the cultivation of idealized virtues, as happened, for example, with the pursuit of excellence or perfection (*arete*).

Consequently, sociocultural changes in Ancient Greece, throughout its history, changed consecutively its models of ideal behavior and, as such, the directioning of valorative references.

Greek athletics in this case – given emphasis by the Olympic Games and other equivalent events in Ancient Greece – constituted one of the parameters for comparison between types of excellence, spreading valorative ideas to all Hellenic society. In sum, the sense of formation in Greek education was grounded on axiological bases that were presented by models and examples of ideal behaviors, rituals, celebrations, and comparative correspondent virtues. In particular, this sublimation of the comparison in social relations gave birth to the “agonistic culture” frequently related to the cultural traditions of Ancient Greece.

When referring to Coubertin, it is worth mentioning that the expression “value” appears in his writings on the recovery of Greek Olympic ideals; however, it appears as a synonym of “principle,” “idea,” “ideal,” or “virtue,” revealing an axiological contextualization to its time (beginning of the twentieth century) on which the doctrine of Olympism was based (DaCosta, 2006, pp. 157–173). Bearing in mind the educational heritage of Greek *paideia* and Coubertin’s contributions to its updating to present times, a fit definition of value focusing on sports themes is found in the area of philosophy in DaCosta (1989, p. 214) and later revised by DaCosta et al. (2007, p. 13) as being “a consensual collective belief of stable duration that influences the sense and meaning of social and cultural relations.”

Certainly, this definition, which is not specific to sports and whose generalization is turned to a “sociocultural” context, is more coherent with the development of a pedagogy of sports “at school,” since the latter deals – in principle – with the whole of education, not only athletic qualities. This option also serves the projects and propositions in the scope of the United Nations, the European Union, and the International Olympic Committee in terms of the promotion of values by means of sports activities.

Specifically in terms of the International Olympic Committee, the consolidation of the reformist trend finally happened in 2007, when the IOC added a third modality of Olympic Games to its 113 years of existence: Youth Olympic Games (YOG) (IOC, 2007a, 2007b), explicitly aimed at the promotion of Olympic values and with its first international realization in Singapore in 2010.

Philosophical Investigations

The academic counterpart of this movement in favor of the values related to sport may be appreciated by the culturalist option in dealing with sport, which is not arbitrary in the methodological sense as it may appear, but rather derived from the context of appropriation of values revealed by these physical-expressive manifestations. In this particular case, a category of philosophical analysis, which today makes it possible to appreciate cultural facts in a natural state without external deviations of interpretations, is the “world of life” (*Lebenswelt*), which is defined as a set of beliefs, conceptions, feelings, and values that translate meanings of everyday life. As a means of producing knowledge, the world of life stands as a pre-scientific presupposition of meanings sedimented in culture through the course of events (Habermas, 1983, pp. 335–337).

Now, if the values perceptible in the past in athletic acts and today in sports are nothing but representations of ideal behaviors of a given culture, one has as a corollary the fact that sports are a carrier of diverse values manifested by a typical expression or celebration on the part of a given group, community, or nation. In order to reach this interpretation, we followed Gunnar Breivik (1998, pp. 57–71), a contemporary philosopher, who by studying models of social behavior produced by contemporary sports ended up by redefining sports practice as a carrier of social values.

In other words, in thesis, the world of life of sports is a scenario in which values constitute, above all, a nonoral expression since they are transmitted by actions that coexist with knowledge, exemplifying ideal behaviors or comparative means of such idealizations. Hence, it is an education developed by models of behaviors and attitudes via intuition as well as group and collective motivation. Hence the postulation of sports as a metalanguage, as long as it does not refer solely to the oral transmission of meanings, but also to corporal representations aimed at the construction of collective beliefs of medium or long duration. This conception is in line with the definition of values herein revisited.

This interpretative effort could be, in thesis, illuminated by the ideas of Wittgenstein (1889–1951), who starts from the logics of the so-called “philosophy of language.” In his book *Philosophical Investigations*, published in 1953 after his death (Wittgenstein, 1979, pp. 12–27), this

Austrian philosopher and professor at Cambridge University talks about language games where each game has its own rules and meanings, thus implying a single way of capturing the meanings of things in the world: participating in the game, which in its turn varies for each specific language community.

In the end, Wittgenstein's argumentation turns to pessimistic stances as to the understanding of language *stricto sensu* and, consequently, the approach to take is necessarily through the similarity between the meanings of a given language. These "families of similarities" (Wittgenstein, 1979, pp. 38–57) happen due to an overlapping of meanings that are shared by the same community. In short, there is always a unit of language as a support for the use of vocal or signalized expressions.

In other words, in language games, rules are defined within the game itself. Therefore, one concludes that all games are valid. That is to say, Wittgenstein's philosophical anthropology is not limited to the oral or written language typical of the communication between individuals and groups, nor to the production of knowledge within scientific tradition, thus accepting metalanguages according to participants integrated in some sort of necessity, aspiration, or organization. In this particularity resides the validation of nonoral and nonwritten axiological metalanguage, which can be generalized in sports, in dance, and in some artistic manifestations that depend on corporal expression.

However, the axiological sense of sports is not only by means of metaphors that support or reinforce social interchanges. This is because sports in themselves have both intrinsic and extrinsic values. As Marta Gomes has said (DaCosta et al., 2007, p. 15), there is a distinction between the following values: "of sports" and "in sports." In this line of thought, Graham McFee (2003), another contemporary philosopher of sports and dance, demonstrates that the intrinsic values of sports practices are means of ethical formation; therefore, he makes use of "families of similarities," according to the conception of Wittgenstein, which allows one to anticipate by analogy influences of physical practices in their practitioners.

Practical Postulations

A pertinent synthesis of the previous demonstration falls upon the existence of an axiological metalanguage framing sports practices and physical exercise practices as well as the practice of a language to transmit knowledge about these activities, one that allows for the reception and eventual assimilation by practitioners. On the other hand, due to the history of physical education and sport itself, one sees that both languages have pedagogical potential, the metaphoric version being more pertinent to collective acts of socialization, cultural self-awareness, and change in group behavior. In its turn, the version that implies learning through explicit communication suggests the constitution of pedagogy in the traditional style, whose contextualization would today be only residual in education, in teaching activity, and in school.

Thus appreciated, the thesis of valorative metalanguage of sports and physical education would present itself in contradiction to technicist and scientificist trends of the current physical-corporal practices. It is worth noting that it is symptomatic of the contrast between the present proposition of pedagogy of sports and the state of global physical education. Among the multiple reasons for the decrease in physical education, in both rich and poor countries, the inability of schools to meet efficiently the new demands for the improvement of education is to be highlighted.

Lastly, it is also evident that while sport is losing its place in the school curriculum due to its incapacity to meet the school's needs, the promotion of values through sport is apparently gaining more legitimacy in places outside the school. Thus, sport in school and physical education itself would be requiring theoretical and practical revisions from the perspective of their social and cultural legitimization.

In short, if questions of legitimacy are overcome, sport at school would be revitalized by studies into its social impacts outside schools. In other words, the simplification of internal activities in favor of broader sociocultural results would be the practical result to be obtained from the present anthropological and philosophical critique. And, under these circumstances, the philosophical-pedagogical approach would, after all, become renovating, consolidating the assumptions of the thesis of sport as an axiological metalanguage. In other words, less school and more social, communitarian, and group sport would constitute a plausible way for the renovation considered herein.

Mutatis mutandis, this proposition was made for the first time by Pierre de Coubertin himself in 1919 (DaCosta & Miragaya, 2002, p. 15), at the time of the creation of “sports for all,” an expression that lives on. In this regard, the first text of a Brazilian author on Olympic education was produced in 1991 (see DaCosta, 1992, pp. 149–153).

This publication presented philosophical and historical argumentations, but its unfolding in Brazil happened in the area of pedagogical practices, thus creating pretensions of feasibility for future innovations in the school area. In this sense, according to a review by Miragaya (2008) on the Brazilian case, one can verify that the same author, Lamartine DaCosta, participated in the first publication on Olympic education produced by the International Olympic Committee in English and in French in the mid-1990s together with Deanna Binder (Canada), Norbert Muller (Germany), and Hai Ren (China), as seen in Binder et al. (1995). In this same period of the second half of the 1990s, a center of Olympic Studies at the University Gama Filho of Rio de Janeiro was created; this gave priority to Olympic education with dissertations and field researches on the topic.

In 1999, Leticia Godoy and Marta Gomes were invited by the Foundation of Olympic and Sport Education (FOSE), in Greece, to participate as authors of the book *Be a Champion in Life* (Binder, 2000), a work that is currently used by specialists as a reference. The repercussions of these pioneer initiatives continue in several states in Brazil.

The Brazilian authors dedicated to Olympic education participated in another collective work in cooperation with the Autonomous University of Barcelona, as seen in Moragas (2007). As in the previous initiatives reported herein, the emphasis in this work has been the promotion of values “in” and “of” sports. As such, there has been a harmony with the above-mentioned initiatives of the International Olympic Committee, the European Union, the United Nations, and other international efforts whose characterizations escape from the scope of the present study but are certainly anticipated in the preliminary notes exposed herein.

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6. OLYMPIC EDUCATION IN SPORTS MUSEUMS

CHRISTIAN WACKER¹

Museums as Educational Spaces

The modern museum has long since largely forsaken its original objectives. For the benefit of visitors, the ancient high school of Theophrast, the *Lykeion* in Athens, founded by Aristotle, already contained a “Museion” in the fourth century BC with a gallery not only of important philosophers but also of statesmen (Lynch, 1972; Wacker, 1996).²

Later, these functions were performed by large collections of, for example, the Louvre in Paris, the Prado in Madrid, or other national museums as well as by the many private collections of small principalities and prosperous bourgeoisie families. Valuables were also exhibited in these collections; their prime function was to satisfy the aggrandizement desires of private individuals, aristocracy, monarchs, and nations.

Although, since the Renaissance, collections of exhibits had been assembled, maintained, exhibited, and thus partly conserved, it was not until the twentieth century that the potentials of explanatory exhibits were discovered. Today this defines an integral part of the worldwide accepted guidelines of the International Council of Museums (ICOM). According to the statutes, researching, collecting, conserving, interpreting, and exhibiting are precisely the factors that define a modern museum (ICOM, 2022).

Explaining cultural assets has a long tradition in tours of cities, castles, and monasteries. The famous *Haute Königsbourg* near Strasbourg in France, for example, had already been designed as a tourist attraction and guided tours had been organized by the local populace in the early twentieth century.³ In

1 Sports historian and archeologist. President of the International Society of Olympic Historians.

2 Diogenes Laertios, V 51–57.

3 The castle had been restored like many others by the Prussian emperor Wilhelm II between 1900 and 1908 to commemorate the glorious past and attract tourists to the site.

the 1920s and 1930s in particular, museums began training expert guides, who ensured a structured presentation. Around the mid-30s, there was even a gramophone in the *Märkisches Museum* in Berlin, which broadcast acoustically authoritative knowledge as a sort of nascent version of today's "Audioguide" (Wacker, 2001, p. 2720ff). In those early days, information was usually informal, i.e., explanations about exhibits were communicated to the recipients or visitors without interaction or feedback.

Not until the advent of the 1960s did educationalists begin to systematically care for museums; guided tours were designed around the exhibits, initially for adults and, much later, for children and youth groups. Museums of cultural history are trendsetters in this respect. For example, as early as the 1970s, the *Deutsches Museum* in Munich encouraged youngsters to join in and interact with exhibits. Interaction with the museum visitors was actively promoted and the management became educators interested in learning processes.⁴

Nowadays, large museums without museum educationalists are inconceivable. They develop thematic tours, set up special rooms for experimentation, and assemble the already legendary museum tool kit as a sort of dissecting instrument set for investigating the artifacts. Today, museums and their educationalists play an important part in educational systems.

Specific subjects are intentionally delegated to museums – for example, the process of coming to terms with the history of the Holocaust at *Yad Vashem* in Israel or in the often-redesigned exhibitions in the documentation centers of the former concentration camps in Poland and Germany. The same applies, of course, to other faculties and historical epochs such as Roman Antiquity and the Middle Ages. Museums of natural history, industry, technology, art, and other specialized museums fulfill their functions as extracurricular educational institutions and are becoming increasingly popular across the world. Educational programs are not only developed for permanent museum exhibitions but also for specific special exhibitions. Some of these special exhibitions are primarily developed for school classes, thus additionally stimulating interchange between school and museum.

4 For an overview of the huge variety of offers see <https://www.deutsches-museum.de/en/museum-island/programme/educational-offers>.

Olympic and Sports Museums as Educational Spaces

Programs in the fields of extracurricular education are to be found in almost every type of museum. However, sports museums, which have only become established as a specific group within the last two decades, constitute an exception. Here, we are not referring to the many collections maintained by sports clubs or the hundreds of halls of fames, especially in the English-speaking world,⁵ but to those museums that have a thematic or historic-cultural background in sport and usually operate in accordance with the standard ICOM guidelines. As a rule, these sports museums have a national (e.g., the *Musée National du Sport* – National Museum of Sport in Paris) and/or an Olympic orientation (such as the *Deutsches Sport & Olympia Museum, Köln* – the German Sport and Olympic Museum in Cologne). The specification of the various types of sports museum cannot always be clearly defined, referring, for example, to the *National Sports Museum of Australia*. This museum serves as a national heritage, has an Olympic branch, and hosts a hall of fame for cricket – all below one roof.

The oldest Olympic museum is the *Musée Olympique* in Lausanne, which was opened in 1993, although the idea to create a museum was raised by Pierre de Coubertin in 1915 and since that time exhibition rooms have existed at various locations in the city of Lausanne. The need to educate through this *Musée Olympique* had soon been recognized, as “it must be a museum in the modern concept and no longer a necropolis where objects are carefully guarded” (Berlioux, 1969, p. 130). Monique Berlioux had already emphasized in 1969 that the storage of souvenirs has to be upgraded by audio samples and conferences, and sport and art have to define an alliance. In a speech presented on the occasion of the opening of the *Musée Olympique* in 1993, Norbert Müller defined the mission of an Olympic museum as a location to interfere and educate because of the pedagogical and philosophical dimension of Olympism (Müller, 1993, p. 309). An Olympic museum has to emphasize harmony in terms of an integral education as claimed by Pierre de Coubertin. Education begins giving the mind images to think with.⁶ What

5 Halls of fames and other sports museums are organized at the International Sports Heritage Association; see www.sportsheritage.org.

6 This sentence, quoted in Girginov et al. (2001, p. 24), is also and especially valid for Olympic museums.

could be more reasonable than to take the opportunity to offer Olympic education as an extracurricular activity in (Olympic) sports museums?

Thanks to the initiative of the International Olympic Committee (IOC) and its *Musée Olympique* in Lausanne, a dozen such museums have banded together in a network, which not only simplifies joint projects but also defines common functions for the Olympic sports museums. The experiences of the (Olympic) sports museums demonstrate that in such institutions communication plays a key role. The Olympic Movement functions only by promoting its ideals in stadia, media, and, of course, in museums.

What Is Olympic Education?

The term “Olympic education” was introduced by Norbert Müller into German usage in 1975, characterized by him and the content defined thanks to his influence in various institutions. Primarily, the International Olympic Academy, which since 1961 has been located at the edge of ancient Olympia, is responsible for promoting the Olympic Ideal and is regarded as the central Olympic educational institution (Müller, 1995).⁷ In addition, the National Olympic Academies, which are usually associated with the National Olympic Committees (NOCs), are responsible for the implementation and distribution of the main rules of the Olympic Charter. The IOC Charter obliges the NOCs:

[...] 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 programs 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 programs, including cultural, related to the Olympic Movement. (IOC, 2021, p. 60).

Thus, the basis of Olympism is the relationship between sport, culture, and education, which is in line with the prime function of Olympic museums.

Norbert Müller’s “Olympic education” is based on the educational concepts of Pierre de Coubertin, who first spoke of a *pédagogie olympique* in 1918 (Coubertin, 1918a) and hitherto described his system of an integral

⁷ For the history of the International Olympic Academy see also <https://www.ioa.org.gr/the-academy/all-about-ioa>.

education in the context of a general *pédagogie sportive* (Coubertin, 1922). The harmony of body and soul was a central tenet of sport education primarily in France, which was wanted and demanded by the educator Coubertin. Anyway, Coubertin regarded himself more as an educationalist than as a sports functionary or even as a sports strategist and expressed the principles of Olympic education in this well-known quotation: [...] “This has nothing at all to do with Olympic education. Olympism is not a system, it is a state of mind.” [...] ⁸ The eclecticist Coubertin had never defined the fundamental principles of Olympic education in detail or even written a rulebook, but had repeatedly dealt with the subject in innumerable accounts and articles. In his deliberations, two basic premises played a substantial role: the idea of peace and the ideology of Olympism.

Soon after the first 1896 Olympic Games in Athens it became obvious that Coubertin’s attempts at educational reform could not be restricted to France. With the participation of various nations, the desire grew to propagate peace amongst nations. The participating athletes should demonstrate as “Ambassadors of Peace” that the most different cultures could be united through sport. “From the very outset, Coubertin’s intentions concentrated on an interplay between nations united by enthusiasm for peace and an internationalism that would set a ceremonial seal on their peaceful ambitions” (Müller, 1998, p. 396).⁹

The preoccupation with antiquity combined with contemporary philosophy prompted Coubertin to develop an ideology, which he himself called “Olympism.” “Olympism embraces as in an aura all those principles which contribute to the improvement of mankind” (Coubertin, 1917, p. 20). Behind this, an ideal of universalism of the graecophile Coubertin is hiding, true to Juvenal’s famous remark *mens sana in corpore sano* (a healthy mind in a healthy body).¹⁰

⁸ Coubertin, P. *Lettres Olympiques* (IV). *La Gazette de Lausanne*, 319 (22nd Nov) 1918, 1; quoted after Müller (2000, p. 548).

⁹ The original in German: “Ein Zusammenspiel von friedensbegeisterten Nationen und einem die friedliche Ehre der Nation zeremoniell herausstellenden Internationalismus war von Anfang an das, was Coubertin intendierte.”

¹⁰ Juvenal, satire 10, p. 356. This famous quotation *Orandum est, ut sit mens sana in corpore sano* (You should pray that in a healthy body is a healthy mind) was often misunderstood, including by Pierre de Coubertin. Juvenal (60 to 127 AD) has to be seen in a religious context. He never emphasized the causality that only a healthy body may have a healthy mind.

As physical strength is principally tied to strength of will, the athlete must always press on towards achieving the unattainable. Here, the athlete is also regarded as the example of a man who is striving to achieve something that perhaps seems impossible. These efforts form the character and the movement. According to Coubertin, the man cannot be defined; he is not that which he is but that which he can become. Thus, Olympism is not a set of rules but an ideology of ambition, endeavor, and effort. Anyone who thinks in terms of perfectionism and makes the total achievement of their aims a basic condition has failed to understand Coubertin and his Olympism (Müller, 1998).

Unlike specialized training in widely diverse subject areas, Olympic education pursues global, integral, and total physical and mental dedication from the individual. Olympic education is possible for all, irrespective of age, profession, race, nationality, or religion. Unlike the attempts of nonsportive education models, Coubertin placed the greatest value on a sports ethic or *religio athletae*, to be able to fulfill an integral educational aim (Müller, 1998). He gave solid support to the promotion of sport and physical exercise in schools and repeatedly emphasized the role of sports associations. His ideas on the ancient gymnasium as a theoretical and practical training center should be projected in municipal sports centers or educational institutions. Coubertin's greatest wish for a *Centre d'études olympiques* was unfortunately never fulfilled in his lifetime, although the National Socialist regime under the leadership of Carl Diem maintained such a center in Berlin between 1938 and 1944 (Müller, 1975). It is to be hoped that today's Olympic study centers take on the functions of Olympic education as envisaged by de Coubertin and update and use them.

Olympic Education in Schools

More than 100 years ago, Coubertin's *pédagogie olympique* was described for the first time against an historical background, which cannot be compared with the present (Coubertin, 1922). Nevertheless, it is still relevant, and thanks to its integral nature it can still be used in our schools. Teachers and educationalists adopt Olympic education in a form that was substantially updated by Ommo Grupe (1997), who defined six features of a modern

Olympic education, regarding them as fundamental for an Olympic future.¹¹

The idea of a harmonious education of the man as a whole

The young person shall not only be intellectually but also physically educated. Physical and intellectual education has to be accomplished in equal measure and harmoniously to achieve satisfaction for all. Here, school sports days play a central role as a reflection of the Olympic Games for all. Achieving this ideal of harmony, art, and music, for example, should be embedded in sporting competitions.

The idea of striving for human perfection

Following the ancient ideal of virtue (*arete* in Greek), Coubertin defined the objective of always striving to give one's best both as athletes at the Olympic Games and as pupils at school sporting events. The main goal is not actually to be the best but rather to achieve the highest level of personal performance and to strive for perfection. Every individual should try and do their best within their own capabilities and compared with others in peer groups. This principle applies to all, including the weak, the underprivileged, and the handicapped.

Voluntary commitment to ethical principles

Coubertin described the concept of "fair play" as *l'esprit chevaleresque*, meaning respect for ethical principles as the basis of human life and coexistence.¹² It is essential to adhere to the rules, to behave fairly, and thus also to set a good example for others.

The ideal of amateurism

Although this ideal in the Olympic competition circus has long since been abandoned, it nevertheless still plays an important role in Olympic education. Most athletes are still amateurs today and move in circles far remote from

¹¹ See also Müller (1998, pp. 391–394), and De Franceschi Neto-Wacker (2009).

¹² Coubertin (1918a, p. 1); Coubertin (1908, pp. 108–110).

the influence of commerce and the media. Thus, striving for independent perfection in accordance with Coubertin's idea of amateurism is still as valid as ever.

The idea of peace and international understanding

Once more, internationalism is a central tenet of a tolerant society. Getting to know alien cultures and exchanging ideas with them is one of the most important components of the Olympic Games as a "global event for peace." Thus, here, the Olympic Games also serve as an example for everyday school life and the desired integration in our multicultural society.

The promotion of emancipation developments

The educational function in schools to teach tolerance and acceptance of new and foreign ideas is in line with the idea of equal treatment and equal rights of nations and forms of sport at the Olympic Games.

The Olympic Games play an exemplary role for Olympic education, i.e., educational ideals cannot be taken independently from this great sporting event. This ultimately constitutes the specific "Olympic" of an Olympic education. It cannot be denied that athletes fulfill an exemplary function, of which Olympic education should take advantage, if it is positive. Moral heroes in sport represent Olympic principles, such as the idea of internationalism; they are symbols of human striving for perfection and peak performance and the personification of fairness and mutual respect. It is important not to reduce Olympic education to sports education, but to deal with Olympic-related subjects in various fields or, even better, interdisciplinary fields. The Olympic Games ceremonial, in particular, and associated cultural programs are ideally suited for this purpose.

The implementation of Olympic education in schools and universities has a long tradition in Germany. Since the 1950s, the German Olympic Society has felt obliged to fulfill this educational function, and the Board of the Olympic Academy of the NOC introduced the subject of teaching further education in schools and supported the promulgation of Olympic education with teaching material (Naul, 2007). The German Olympic Academy of the *Deutscher Olympischer Sportbund* (DOSB) (German Olympic Sports Confederation)

took on this legacy in 2007. Today, information about Olympic education is widely available on the Internet. This media presence should be viewed as an opportunity to further improve the promotion of Coubertin's desire for a *pédagogie olympique*.

Olympic Education in Olympic and Sports Museums

Interfaces and possibilities for implementing Olympic education in museums are multifaceted and should be regarded as an extension to school and association curricula. The aforementioned network of Olympic museums in particular is ideally suited for introducing appropriate programs or, if they already exist, for extending and refining them. In the Olympic Museum in Lausanne, a large selection of programs explains clearly the Olympic idea and Olympism in an exhibition based on exhibits, films, and images.¹³ This can be done in the form of guided tours and workshops. The potential of an Olympic sports museum lies in its inventory, i.e., with a torch, a piece of sportswear, or a well-known athlete's medal, visitors can become directly and emotionally involved. Large Olympic sports museums with attractive collections use such opportunities to tell stories of the Olympic Movement and to combine principles of Olympism with souvenirs of Olympic heroes and their exemplary performances. This applies not only in the Olympic museum of the IOC as the International Olympic Museum but also in national Olympic museums, such as the Finnish Sports Museum in Helsinki, the Olympic Sports Museum in Seoul, and the Olympic Museum in Barcelona. These institutions are just some examples that demonstrate how Olympic education in museums can work.

Using the German Sport & Olympia Museum in Cologne as an example, it will be demonstrated in what form and how intensely Olympic education can be implemented in an Olympic sports museum. The Museum opened its doors to the public on 26th November 1999. To date, the museum has been operated under the aegis of the DOSB, and the governments of North Rhine-Westphalia and the city of Cologne.

Since the opening of the museum, a steady increase in the number of visitors has been recorded. In an attractive and informative way, the museum

¹³ See <https://olympics.com/museum>.

offers across 2,000 sqm an insight into the historical development of sport. The range extends from the ancient Olympic Games via German gymnastics and English sports to the Olympic Games in Berlin and Munich. The variety covers organized and leisure sports as well as several individual areas of today's professional sports (football, cycling, boxing, and motor sport). Not only great sporting moments but also the shadier sides of sport are highlighted by combining original objects with modern presentation technology. At the same time, the visitor learns a great deal about the potential and the nature of sport, including performance, fairness, team spirit, peaceful cooperation, and international understanding. The adoption and implementation of these values can not only be observed in the exhibition but also immediately tried out on the museum roof in active sport participation. Thus, particularly for children and teenagers, the museum is a unique location for gaining knowledge and experience in an entertaining and enjoyable way.

The museum's accompanying educational programs are tailored according to age. During guided tours accompanied by sporting participation, the children, teenagers, and adults get to know a "lively and active" museum. For some years now, the museum has used the concept of edutainment, i.e., the visitors are simultaneously informed and entertained.¹⁴ Additionally, sport and play are used to season the programs on offer. The staff of the German Sport & Olympic Museum do not regard themselves as instructors but as educators, who prompt the visitors to think about content and activities and who train the critical consciousness and strive to foster the use of the knowledge gained. The museum's potentials extend beyond informal and formal education methods, as they are applied in schools. An education, and particularly Olympic education at the museum, is not tied to a curriculum and does not have to be systematized. The programs are modular, can be repeated, and provide self-contained incentives beyond a formal educational syllabus.

By combining a theoretical guided tour with hands-on and sporting activities, many (sports) educational extracurricular activities beyond the school are available, thus providing the basis for implementing an Olympic

¹⁴ In the 1990s, the first sports museums started to educate through entertainment. The use of these concepts was exposed by the National Museum of Racing and Hall of Fame at Saratoga Springs, New York, and the Sports Museum at Prague during an evaluation done by Wray Vamplew (Vamplew, 1998).

education. In the individual sections, theoretical explanation of values is imparted based on historical examples; other stations provide a direct link to active sports participation. For example, the subject of “aggression” is illustrated by Boris Becker’s famous smashed tennis racquet. It is also possible to assess one’s limits in a boxing ring. Central themes such as “self-awareness” and “limits of performance” can not only be taught at such stations but also experienced. In the concept of the permanent exhibition, the exhibits, images, and media are intentionally selected such that in each case, based on different examples, the ideas of human perfection, ethical principles, the idea of peace, and other tenets of Olympic education can be presented in a striking way. These facilities, combined with the representation of great Olympic sports heroes, who play an important role as examples in Olympic education, make the German Sport & Olympic Museum a unique location to experience the *Olympic spirit*.

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7. SOCIAL MEDIA USE FOR PROMOTING OLYMPISM AND OLYMPIC EDUCATION

HILLA DAVIDOV¹

Introduction

Over the years, social media has evolved quite drastically both in how we consume it and moreover its importance within our society and especially within sport. Within our industry it has become an essential tool for engaging with fans and especially young people (Burson-Marsteller /TSE Consulting, 2017).

The Olympic Games are a historic, centuries-old global sports festival garnering extraordinary amounts of public attention and awareness. Younger generations, however, may be losing interest in Olympic sports due to the proliferation of extreme sports and becoming more interested in nontraditional sporting events. The Youth Olympic Games are a comparatively new event that is targeted toward a younger audience.

Social media could prove to be an effective communication channel for the millennial generation (born 1980–2000), because the social media platform has become an essential part of their everyday lives. To create excitement and interest in these newly created events among the millennial generation, the effective use of social media can be utilized to specifically target this audience with messages tailored for promoting Olympism and Olympic education (Judge, 2014).

Definitions

Social Media

By 1979, Tom Truscott and Jim Ellis from Duke University had created

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the Usenet, a worldwide discussion system that allowed Internet users to post public messages. Yet, the era of social media as we understand it today probably started about 20 years earlier, when Bruce and Susan Abelson founded “Open Diary,” an early social networking site that brought together online diary writers into one community (Kaplan & Haenlein, 2010). The term “weblog” was first used at the same time and truncated to “blog” a year later when one blogger jokingly transformed the noun “weblog” into the sentence “we blog.” The growing availability of high-speed Internet access further added to the popularity of the concept, leading to the creation of social networking sites such as MySpace (in 2003) and Facebook (in 2004). This, in turn, coined the term “social media” and contributed to the prominence it has today (Kaplan & Haenlein, 2010). Social media is a generic concept based on the Internet that “[a]llows any user to be a producer and disseminator of messages through the network” (Fernández, 2016, p. 175).

Social media plays important roles in our society. It describes different platforms that allow the creation of networks of social relationships, creating content and sharing information among users. Social media provides a wide variety of new sources of online information created and distributed by users, with the intention of informing, enriching, and enlightening them (Kol & Lev-On, 2014).

Social media supports dialog (peer to peer) and social networking. Dialog and social networking allow the democratization of knowledge and information, transforming individuals from content consumers to content producers. For most practitioners, the term “social media” is associated with user-generated content (Constantinides, 2014).

The way users interact with each other has changed dramatically over the past decade. This change is relevant to how users exchange information about different things, enabling them to promote and disseminate ideas. All of these users make use of computers, tablets, PCs, smartphones, and tools that enable them to exchange information in real time easily and conveniently (Kol & Lev-On, 2014).

Social Network Sites and Social Networks

We define “social network sites” as web-based services that allow individuals to: (1) construct a public or semi-public profile within a bounded

system; (2) articulate a list of other users with whom they share a connection; and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site (Boyd & Ellison, 2008).

“Social networks” are open systems that are constantly in the process of construction; they allow groups of people with similar needs and problems to come together in order to leverage their resources. The relationships established between individuals of a group can take many forms, i.e., financial, information sharing, friendship, sex, etc., and there is also room for shared leisure through online gaming, chats, and forums. However, it is clear that not all social networks are equal in terms of content, target audience, and the geographic location of their users. We must not forget that users are the ones that feed social networks. Hence, they need to take account of all sociodemographic data – and even cultural traditions – as determining factors for the consumption of one network or another (Fernández et al., 2011).

Statistics

What Is the Overall Popularity of Social Media Globally?

Some of the key takeaways from the Global Digital Report 2019 include:

- The number of Internet users worldwide in 2019 was 4.388 billion, up 9.1% year-on-year.
- The number of *social media* users worldwide in 2019 was 3.484 billion, up 9% year-on-year.
- The number of *mobile phone* users in 2019 was 5.112 billion, up 2% year-on-year.

Annual growth continues apace, especially among active mobile social users. The share of web traffic by device strongly favors mobile at 52%, whilst desktop remains in second place with only 43% of device share to all web pages, with Facebook having the most daily active users compared to other social networks.²

2 See: <https://www.smartinsights.com/social-media-marketing/social-media-strategy/new-global-social-media-research/>

Which Are the Most Popular Social Networks?

With over two billion active users, Facebook holds the majority market share. Google's YouTube is second, with Facebook-owned WhatsApp and Messenger not far behind. Facebook's Instagram platform has fewer than half of the visits of Facebook. Facebook is declining in some demographics such as among the 18–24 and 25–34 age groups, and Instagram is still growing rapidly overall.³

The Similarity of Usage across Different Age Groups

Social networks are now at a stage of maturity where they give opportunities to reach all age and gender groups. Instagram is clearly popular with younger age groups.

Table 1: *Distribution of Facebook and Instagram Users Worldwide as of April 2019, by Age*

Social media/Age	18-24	25-34	18-34
<i>Instagram</i>	31%	32%	63%
<i>Facebook</i>	26%	32%	58%

Source: Internet Statista, 2019⁴

As of April 2019,⁵ it was found that 10% of global active Facebook users were women between the ages of 18 and 24, and male users between the ages of 25 and 34 constituted the biggest demographic group of Facebook users.

As of April 2019, it was found that 15% of global active Instagram users were women and 16% were men between the ages of 18 and 24; 16% in both genders were between the ages of 25 and 34. More than half of the global Instagram population worldwide is aged 34 or younger.

The vast majority of Facebook users connect to the social network via mobile devices. This is unsurprising, as Facebook has many users in mobile-

3 See: <https://www.smartinsights.com/social-media-marketing/social-media-strategy/new-global-social-media-research/>

4 See: <https://www.statista.com/statistics/376128/facebook-global-user-age-distribution/> and <https://www.statista.com/statistics/248769/age-distribution-of-worldwide-instagram-users/>

5 See: <https://www.statista.com/statistics/376128/facebook-global-user-age-distribution/> and <https://www.statista.com/statistics/248769/age-distribution-of-worldwide-instagram-users/>

first online markets. Currently, India is ranked first in terms of Facebook audience size with 260 million users. The United States, Brazil, and Indonesia also all have more than 100 million Facebook users each.

Instagram is especially popular with teenagers. As of fall 2018, the photo-sharing app ranked second in terms of preferred social network among teenagers in the United States, second only to Snapchat. Teenagers are highly engaged social media audiences: In an April 2018 survey, 43% of teen respondents confessed to checking their social media on an hourly or more frequent basis.

The Olympic Sports Social Media Ranking finds the biggest audiences on Facebook and the best engagement on Instagram.⁶

The Impact of Social Media on the Awareness of the Olympic Movement

The primary goals of the Olympic Movement are to be associated with youth, health, sportsmanship, peace, education, and enjoyment – ideals encapsulated in the Olympic Charter. The vision of the Olympic Movement is to build a better world through sport (International Olympic Committee, 2018). The vision of social media is also to build a better world. Therefore, it can be used as a tool for promoting Olympism and Olympic education. However, the youth of today have far more varied interests and distractions than during previous decades when the summer and winter Olympic Games, each contested every four years, were more eagerly anticipated. Through events and marketing efforts targeting young people, the International Olympic Committee (IOC) seeks to reignite interest in Olympic sports within a generation of increasingly inactive and overweight adolescents.

Young people are much more active and participate much more in social networking sites (Fernández et al., 2011). The Olympic Games are, by their very nature, open to public participation. It is this inclination to involve the public in general, and young people in particular, that is at the core of the Olympic Movement, and that makes new social media and particularly social networks (devices that have a great strategic capacity to connect audiences)

⁶ See: <https://bcw-global.com/news/2019-01-28-the-olympic-sports-social-media-ranking-finds-biggest-audiences-on-facebook-best-engagement-on-instagram/>

so central to the IOC in sharing Olympic values and ideals, as Jacques Rogge, IOA President at the time, acknowledged in chats via Chinese social media site Weibo (Fernández et al., 2014).

To communicate on social networking sites is to go where the users are, to disseminate messages, and to point potential fans and followers to places that the Olympic Movement would like them to visit (its website, Twitter, YouTube, etc.). Therefore, social networking sites form part of an organization like the IOC Internet communication strategy as a whole. This integral, all-embracing strategy seeks “cross-pollination” between and among all the institution’s presences on the Internet. Communication and information on social networking sites is a type of communication that is very close to the user. It allows Olympic Games and Olympic sports fans to become disseminators of Olympic ideas among their friends, thus broadening the scope of the brand and turning every user into an advocate of the Olympic cause (Fernández et al., 2011).

In 2008, we witnessed the emergence of social media in the Beijing Olympic Games. The IOC reached an agreement with YouTube to rebroadcast the Games via this Internet platform and create an official channel of the 2008 Beijing Games. The IOC and the organizing committee of the Games started on the social networks Facebook and Twitter as independent initiatives during the 2010 Vancouver Winter Olympic Games (Fernández et al., 2014).

Approaching the 2012 London Olympic Games and the subsequent Youth Olympic Games (YOG), the IOC’s strategy for marketing included efforts to help create new generations of young athletes that had an ethical approach to sport with strong values and principles. IOC President Jacques Rogge went a step further and stated that he wanted the YOG to be more about education than about competition. The main goal, according to Rogge, was to give the young athletes an education based on Olympic values. He elaborated further by stating that the main emphasis of the YOG is for athletes to enjoy the event (Judge, 2014).

The 2012 London Olympic Games, classified by the media as the first “social Olympics” (Rooney, 2012), saw the spread of the Olympic presence to other new social platforms, blogs, photo-sharing applications, and ad filters (e.g., Instagram), as well as to new local members seeking global expansion to those markets with specific language requirements and political characteristics such as China (Fernández et al., 2014). The 2012

London Olympic Games certainly won gold as far as social media activity is concerned and will go down in history for being the very first “socialympics.” The social media statistics of the Games showed that: 306 billion pieces of content were shared on the open web; Facebook handled 102 billion shares including photos, timeline updates, and videos; Twitter handled five billion tweets; and YouTube had four billion views per day, compared to only 133 million views a day in 2008.⁷

The 2016 Rio Olympic Games was the most consumed Olympic Games ever – taking into consideration broadcast coverage viewed on television and digital platforms, as well as engagement on social media (International Olympic Committee, 2017).⁸ The Rio 2016 Games used social media effectively to build anticipation while creating excitement. People no longer had to be at the stadium to be part of the event. Social media gave them a virtual pass to the games and gave them a chance to not only be fans but also act as referees and commentators.⁹

The IOC is already aware of the enormous power of the Olympic Games to engage people in the weeks before, during, and after the event. It also shows that social networking communications are part of a vast media environment that is not only fed by television as a medium capable of creating global public attention but also by other traditional media (radio, newspapers, etc.) and new media (blogs, YouTube, etc.). Without them, and without television in particular, it would be impossible to achieve such a high level of participation and engagement in social media (Fernández et al., 2011).

Research Aims and Research Questions

This study aimed to analyze the use of social media for promoting Olympism and Olympic education by two official Olympic groups on Facebook (*Olympics* and *Olympic Studies Center*) and one private closed group (*OVEP*), and the Olympic web page (*Olympic.org*). The study focused on the Facebook web page since there were more followers of the IOC in

7 See: <https://socialb.co.uk/blog/how-the-london-2012-olympics-became-the-socialympics/>

8 This article was written prior to the 2020 Tokyo Olympic Games. The Tokyo games are expected to exceed all records for social media usage from previous Olympic events.

9 See: https://www.huffpost.com/entry/social-media-the-summer-o_b_11036274

this social media.

Many questions arise about the use of social media for the promotion of Olympism and Olympic education by the IOC, especially as the answers to these questions can contribute to the development of educational strategies for National Olympic Committees around the world. Among the questions raised in this study and that were intended to gather information were the following:

- How many posts have been published?
- What were the predominant formats and nature of the contents published?
- How many contents were there regarding Olympism?
- How many contents were there regarding Olympic education?
- How many contents were there regarding Olympic history and heritage?
- How many contents were there promoting Olympic values?
- What posts received the highest level of engagement¹⁰?

Methodology

Data collection and analysis were carried out over two months (November 2018 and May 2019) and took the following steps:

- Analyses of the textual and visual (audiovisual) posts disseminated through the two official pages on Facebook (*Olympics* and *Olympic Studies Centre*);
- Analyses of the activity generated by two official pages on Facebook (*Olympics* and *Olympic Studies Centre*) by using *Netvizz* (an application for data: posts, likes, comments, shares) with each one counted manually;
- Analyses of the data from the private closed group *OVEP* on Facebook. Data were transferred from January 1st to December 18th 2018;
- A difficulty was faced by using *Netvizz* for the *OVEP* group. This required the data to be counted manually;
- The content analysis was used from 133 posts in total;

¹⁰ Engagement refers to how the public becomes involved and participates with the presence on social networks (Fernández, Ramajo and Arauz, 2014). Engagement = Reactions + Shares + Comments.

- The content was classified by the number of posts and level of engagement and categorized by Olympic sport, topic, and content format. The data were transferred to Excel tables;
- Analyses of the exposure of *OVEP* on the Olympic.org website (data transferred from January 1st to December 18th 2018). The data were sent by the IOC.

Results

A summary of the research findings is presented below. The findings are organized according to the *Olympics*, *Olympic Studies Centre*, and *OVEP* Facebook pages and the *Olympic.org* website.

Olympics (Facebook) – November 2018

There were only four posts during November 2018, which received in total: 14,303 likes, 155 comments (38.75 average per post), and 641 shares (3,627 average per post). The highest: 12,000 likes (athletics), 32 comments (bobsleigh), and 478 shares (bobsleigh). Four posts used video, three of them with content.

Olympics (Facebook) – May 2019

There were 45 posts during May 2019, which received in total: 53,672 likes, 2,718 comments (60.378 average per post), and 10,769 shares (1216.578 average per post). The highest: 5,200 likes (gymnastics), 336 comments (gymnastics), and 200 shares (Olympic Games). Seven posts used pictures, three of them with content, and 38 used video, 27 of them with content.

Olympic Studies Centre (Facebook) – November 2018

There were 20 posts during November 2018, which received in total: 689 likes, 24 comments (1.2 average per post), and 218 shares (38.35 average per post). The highest: 78 likes (Olympic education), five comments (Olympic education), and 50 shares (Olympic education). Eighteen posts used pictures, all of them with content, and one used video with content.

Olympic Studies Centre (Facebook) – May 2019

There were 19 posts during May 2019, which received in total: 739 likes, 21 comments (1.105 average per post), and 258 shares (43 average per post). The highest: 86 likes (Olympic education, values, and heritage and history), five comments (Olympic Games and Olympic values), and 34 shares (heritage and history). Sixteen posts used pictures, 15 of them with content, and three used video, two of them with content.

OVEP (Facebook) – May 2019

There were zero posts, no activity at all.

OVEP (Olympic.org) – January to December 2018

There were 45 posts during 2018, which received in total: 189 likes, 37 comments (0.82 average per post), and one share. The highest: six posts in September, 30 likes in total (January, March, April, and September), and 16 likes for one post in September, 21 comments in total (September), and 11 for one post in September, one share in January. Thirty posts used pictures, 28 of them with content, and nine used video, eight of them with content. These data confirm the assumption that web pages are very static and the number of visits is low compared with social media. The reason is that in social media there is more social interaction; people want to belong to something, to be there, to influence, to meet and behave actively. The web pages can help in promoting information.

Recommendation to Promote Olympism and Olympic Education through Social Media¹¹

Step 1 – Set Social Media Goals that Align with the Olympic Movement Objectives (Set S.M.A.R.T. Goals)

¹¹ This recommendation was developed based on the blog <https://blog.hootsuite.com/how-to-create-a-social-media-marketing-plan/>

The first step to create a winning strategy is to establish your objectives and goals. Without goals, you have no way to measure success or return on investment.

Each of your goals should be:

- Specific
 - * Raise the *awareness* of Olympism and Olympic education
 - * *Entertain users* – speak to a new generation about *social media strategy*
 - * Get people *active*
 - * *Live coverage*
- Measurable
- Attainable
- Relevant to Olympism and Olympic education
- Time-bound (Olympic cycle)

Step 2 – Learn Everything You Can about your Audience

It is fundamental to know who your audience and ideal target group is and what they want to see. The IOC wants, for example, to connect with a younger audience and with athletes and their fans. Social media analytics can provide valuable information about who your followers are, where they live, which languages they speak, and how they interact with the Olympic Movement. These insights allow you to refine your strategy and better target your social ads. It is also critical if you want to turn social media followers into ambassadors for spreading and promoting Olympism and Olympic education. In this respect, there is a need to build a strong close relationship with the Olympism and Olympic education ecosystem (e.g., national Olympic committees and international sport federations).

Step 3 – Research the Competition

There are other sport-related events and organizations (extreme sports, non-Olympic sports, e-sports) already using social media. A competitive analysis makes it possible to understand who the competition is and what they are

doing (well and not well). This gives a good sense of what is expected and helps in setting social media targets for Olympism and Olympic education.

Step 4 – Conduct a Social Media Audit

Examine your current efforts:

- What is working, and what is not?
- Who is connecting on social media?
- Which networks does your target audience use?
- How does your social media presence compare to that of your competitors?

Step 5 – Set up Accounts and Improve Existing Profiles

- Determine which networks to use (and how to use them);
- Decide which social channels to use; there is a need to define the strategy for each network;
- Make sure you fill out all profile fields;
- Use keywords people will use to search for Olympism and Olympic education;
- Use images that are correctly sized for each network.

Bear in mind that it is better to use fewer channels well than to stretch and try to maintain a presence on every network.

Step 6 – Find Inspiration

It is important to be unique and to learn from social network success stories. One can find inspiration, for example, in the idea that Olympism and Olympic education can help in the building of a better world. Youth and Olympic athletes can also offer social media inspiration. The message has to be clear and brief. Consistency is key in helping followers understand what to expect. They will know why they should continue to follow and what value they will get from doing so.

Have in mind and attempt to find answers for the following questions:

How can we make followers enjoy social media? What can we do that will compel them to engage and share content? What is the target group talking about online? What can be learned about their wants and needs?

There is also a need to ask followers what they want and then to be sure to follow through and deliver what they ask for. In our research, for example, posts about gymnastics and athletics were more popular and received more reaction and engagement. Attractive pictures and video formats were also more attractive than content alone.

Step 7 – Preparation in Advance of Good Content and Creation of a Social Media Content Calendar

Sharing great content is essential, but it is equally important to have a plan for when to share content to obtain the maximum impact. Plan social media activities from images and link sharing to blog posts and videos. The calendar ensures your posts are spaced out appropriately and published at the optimal times.

Build a social media strategy, for example using:

- Twitter for live activities (e.g., Olympic day, lecturer);
- Facebook for background, stories, and content;
- Instagram for beautiful, aspirational, high-quality images.

Use the *social media rule of thirds*. For example: One third of the social content promotes Olympism and Olympic education; one-third of the social content shares ideas and stories from Olympic athletes as role models/leaders in the Olympic movement; and one-third of the social content involves personal interactions with the followers.

Step 8 – Test, Evaluate, and Adjust the Social Strategy

Social media strategy is a hugely important document for promoting Olympism and Olympic education. There is a need to track the data to see exactly which social posts drive the most traffic to the website. One of the most important things in social media activity is listening and following up on the discourse that is going on in the various channels. There is a

need to choose the tools that will be used to collect the information and the analytical tools that will help to analyze it. Constant testing makes it possible to understand what works and what does not work, in order to refine the strategy in real time. In the social sphere, things change fast. All of this means that the social media strategy should be a living document that needs to be looked at regularly and adjusted as needed and changes made so that it better reflects new goals, tools, or plans.

Conclusion

Social media is an incredible boosting motor when it comes to promoting something, or spreading out the news on a particular subject. The idea for being successful is to create a community around and close to you. By using social media you will enjoy successful, good engagement and have a lot of influence. The key issue is creating and promoting a community.

Social networking sites form part of an organization like the IOC's Internet communication strategy as a whole. This integral, all-embracing strategy seeks "cross-pollination" between and among all the institution's presences on the Internet. Communication on social networks should become yet another element of interaction with the website and provide information in a close-up way, through the friend-to-friend mode of communication that social networking sites facilitate, and develop into an essential component of permanent institutional communication (Fernández et al., 2011).

Lars Haue-Pedersen, BCW Sports Practice Managing Director, said:

Social media continues to be a strong driver in communication, especially as it evolves and grows in importance within society. It is clear from our ranking that social media has also become the go-to-tool to engage with fans and especially with youth, as international federations continue to expand their reach to these audiences we hope that this ranking can help them gain additional insights on how they can best engage and make their sport more relevant worldwide.¹²

Traditional websites currently represent static content that is nonetheless accessible via the Internet anytime, anywhere. While they are a repository

¹² See: <https://bcw-global.com/insights/global/the-olympic-sports-social-media-ranking-finds-biggest-audiences-on-facebook-best-engagement-on-instagram>

or store for the institution's whole virtual presence, they remain a static element that internauts generally only visit when they are interested in an organization's content. This is where social networking sites like Facebook and Twitter can help them become more dynamic (Fernández et al., 2011). The traffic generated by social networking sites (Facebook, for example), where the IOC's messages reach people that would never think of visiting the website, could be an interesting way of making the website – the IOC's main presence on the Internet – more dynamic. Current fans of a social networking page are not the only ones that need to be taken into account, since other users may also be receptive to messages (Fernández et al., 2011).

With users sharing and redistributing content published by the IOC on a social networking site, according to the rule of three degrees, the institution could reach people with three degrees of separation from its fans or followers. This allows its potential capacity to reach new fans to be multiplied exponentially by three. It is becoming more and more important for major brands in all productive sectors to become producers or re-editors of valuable content to make their presences effective via new social media. This will be one of the keys to their success and their following on social networking sites (Fernández et al., 2011).

This study recommends that the IOC make the most of its social media presence in the future for promoting Olympism and Olympic education in order to raise the awareness of, and social engagement in, this important issue. The Youth Olympic Games, for example, is a great platform because it is an event whose communication strategy and philosophy focuses on young people, who are much more active on, and participate much more in, social networking sites (Fernández et al., 2011). High-level awareness of, and social engagement in, this important issue will be achieved by creating a social media strategy in advance. The reason is simple and unambiguous, as *New York Times* reporter Clive Thompson put it: "If you do not jump into the water, others will define who you are."

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8. OLYMPIC EDUCATION: COUBERTIN'S LEGACY IN BRAZIL

ANA MIRAGAYA¹

Introduction

The French baron Pierre de Coubertin (1863–1937), founder of the International Olympic Committee (IOC), the Olympic Movement, and the Olympic Games of the Modern Era, considered himself primarily an educator. According to the IOC, Coubertin saw sports as part of the education of any young person, just like science, literature, and the arts (International Olympic Committee, 2023). With this vision, his goal was to provide a harmonious education for the bodies and minds of young people. The Olympic Games provided the visibility and the international scope to the concept of education Coubertin needed. In a prominent position because of the Games, this concept could become permanent, and would not depend on the existence of the Games. The Olympic Movement has always sustained Coubertin's principles, and today, education through Olympism has become universal, essentially based on fundamental human values. The education linked to Olympism, i.e., Olympic education, involves two guidelines: (1) research about Olympism (the academic world), and (2) education through Olympism (children, adolescents, and athletes) through academic programs and youth programs (International Olympic Committee, 2023).

According to Ren (2009, p. 57), the objectives of Olympic education are to protect and promote the common interests of human society, such as peace, friendship, and progress. Its pedagogical content includes humanistic values that are universally accepted by human society, such as the pursuit of excellence, fair play, justice, friendship, and respect. The basic method

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of pedagogy is sports, a cultural form that exists in every human society. His pedagogical references have universal meanings that transcend ethnicity, religion, politics, social status, and several other social barriers (Ren, 2009, p. 58).

Coubertinian Legacy

The expression “Olympic education” first appeared in research related to education and Olympic studies in the 1970s, according to Müller (2009, p. 345). One might say that Olympic education is a legacy of Pierre de Coubertin, who was also considered the first Olympic entrepreneur of the Modern Era (Miragaya & DaCosta, 2006, p. 102). His main objective was to conduct a reform in the French educational system and in French schools, turning sports into an integral part of the school routine (Miragaya, 2006, p. 208). Therefore, he aimed to introduce into that routine a kind of sports education, which would include body and mind. During the several visits he made to England, Coubertin learned a lot about modern sports and the English public school system, particularly at Rugby. He realized that the moral force of youth can be developed through individual experience of sports practice and then taken to their whole life (DaCosta et al., 2007, p. 14). Coubertin did not use the term “Olympic education” but referred initially to “education through sports” or “sports education,” and this was the title of the book he published in 1922, *Pédagogie Sportive*.

He Zhenliang also ratifies *Coubertin's* legacy, who was, in his view, firstly an extraordinary educator, then a thinker and a physical educator. Sport, for Coubertin, was an educational method (He, 2009, p. 37). It is also relevant to point out that Coubertin wrote more than 1,100 articles and 30 books (Müller, 2009, p. 350).

The aim of this study was to briefly examine Olympic education as a legacy of Pierre de Coubertin and contextualize it in Brazil by reviewing work and projects developed by Brazilian researchers up until 2009.

Coubertin's Retrospective

As an educator, Coubertin had an extensive history in what is called today

“Olympic education,” which began during his school years at the Jesuit school Externat Saint Ignace (1874–1880), when he first thought about what and how he was learning. He left school wanting to be a teacher and an educator (Miragaya, 2006, p. 210).

One of the most important points for the young Pierre was the search for peace, which can be observed in his early writings, when he considered the athletes participating in international sports events to be “ambassadors of peace.” After founding the International Olympic Committee (IOC), Coubertin went on to join an ethical mission with his ideas of peace, which turned out to be central to the Olympic Movement and could lead to political education (Müller, 2009, p. 346).

One of Coubertin's thoughts was as follows:

Sport and the Olympic Games are manifestations of human worship, mind and body, emotion and consciousness, will and consciousness, because these are the two despots that fight for domination; the conflict between them often cruelly split us apart because we must achieve an equilibrium. (Müller, 1986a, p. 418)

And it was for this reason that Coubertin did not want much to formulate a definition that was not ambiguous for Olympism. He wanted people to reflect on the meaning and value of the human body. Olympism is the complete collection of values that exceed physical force and that are developed when one plays sports. This principle contains the basis of a theory of modern sports education with an anthropological basis (Müller, 2009, p. 348). Coubertin thought that “Olympism blends, like an aura, all the principles that contribute for the improvement of humankind” (Coubertin, 1917, p. 20).

Olympic education tries to provide a universal education or development of the human individual as a whole, in contrast to the increasingly specialized education. Consequently, Olympic education can only be based on the fundamental values of human personality (Müller, 2009, p. 349).

Formally, within the Modern Olympic Movement, and after the first Games held in Athens in 1896, the following initiatives of Coubertin related to Olympic education stand out:

- 1887 – August 23rd marks the beginning of Coubertin's long career as an educator, when he announced the foundation of the League for Physical Education (*Ligue de l'Éducation Physique*), in an article

in the newspaper *Le Français*. In September, during the Congress of Social Education, he presented a plan to create spaces in Paris for young people to receive sports education (Vialar, 1962). This was the creation of the Committee for the Propagation of Physical Exercises in Education (*Comité pour La Propagation des Exercices Physiques dans l'Education*), which had Coubertin himself as general secretary. The news appeared in Coubertin's correspondence as well as in the letter that he wrote using the letterhead of the Committee to the President of the *Ligne Gironde de l'Education Physique*, in 1889.

- 1897 – At the Second Olympic Congress in Le Havre (France), after the first Olympic Games, which took place in Athens, in 1896, Coubertin surprised the participants with ideas on the spread of sports and physical education in schools (Müller, 2000, p. 369).
- 1905 – Although the IOC did not participate in the organization of the Olympic Games of 1900 in Paris and of 1904 in Saint Louis, in the United States, Coubertin used the Third Olympic Congress in Brussels (Belgium) for a discussion on models for the practice of sports and physical education in schools and in other stages of life (Müller, 2000, p. 409).
- 1913 – After the success of the Olympic Games held in Stockholm in 1912, Coubertin decided to try to communicate with universities at a Congress on Psychology and Physiology of Sports, which took place in Lausanne, Switzerland. This was an ambitious test for his educational mission, whose motto was “We have to reach the masses” (Müller, 1986a, p. 389).
- 1918 – “This Olympic pedagogy – about which I recently said that it is both based on the cult of physical effort and harmony, that is, on the taste for excess combined with moderation – may not be enough, it should have the opportunity to be celebrated in the eyes of the whole world every four years. It also needs to have its ‘permanent factories’” (Coubertin, Olympic Letter V, 1918b, p. 217). In the first reference Coubertin made to Olympic education, it can be seen that he was quite convinced of the necessity of his ideal of education. As he lived in Switzerland, not in France, Coubertin used the Olympic Movement for an international network of Olympic education. When he wrote in November 1918 that “Olympism is not a system, but a state of mind,” he drew attention, at the

same time, to the consistent pursuit of an Olympic education (Coubertin, Olympic Letter IV, 1918a, p. 548) contrasting with traditional models of education that in his view ignored the sport.

- 1914–1918 – Before the end of the First World War, Coubertin had already founded the Olympic Institute, in Lausanne, as he wanted to create examples of facilities for the production of athletes. This institute offered not only practical education in sports but also more general topics that served prisoners of war in Belgium and France (Chappelet, 2001).
- 1921 – Coubertin attempted to show the need to include a side event on “education through sports” for workers at the Technical Olympic Congress, in Lausanne, but he did not have major support from the IOC. Coubertin spread sports to workers in 1919 (DaCosta; Miragaya, 2002, p. 18) and always mentioned the construction of sports centers in the cities, following the model of “ancient gyms,” emphasizing the democratic role of sports clubs in which he asserted that there was no inequality between men (Müller, 1986b, p. 418). His program of education through sports (“Olympic education”) included the practice of sports as part of a daily routine in order to give the individual the opportunity to “adapt the good or bad aspects of his own nature to exercise” (Coubertin, 1920, p. 223).
- 1925 – When he retired from the IOC, in his farewell address as President, Coubertin said that the public should not only be in the idolatry of their sports heroes, but that they should also participate in sports activities (Coubertin, 1925, pp. 555–556).
- 1926 – Coubertin launched, in Lausanne, the International Bureau of Sports Pedagogy (*Bureau International de Pédagogie Sportive*), which started to publish an annual newsletter, and many books, including *Olympic Memoirs* and a new edition of *Pédagogie Sportive* (Messerli, 1949).
- 1934 – Until the end of his life, Coubertin was preoccupied with his conception of Olympic education, according to the document entitled *L'Olympisme à l'école. Il faut l'encourager!* (Coubertin, 1934, pp. 2–28).

Coubertin devoted the rest of his life exclusively to projects related to education. In 1925, he founded the *Union Pédagogique Universelle*, in Lausanne, for holding conferences, lectures, seminars, and other events

related to education. He also projected the Charter of Educational Reform, which was passed in 1930 by all the Ministers of Education of the countries that made up the League of Nations, but received no meaningful responses (Müller, 1986b, pp. 592–593).

Pierre de Coubertin always criticized world sports leaders for being very technical and for not defending the Olympic spirit since he had always been interested in the moral and responsible attitude of the athlete to which “Olympic education” could greatly contribute. During his lifetime, Coubertin always wanted to create a *Centre d'Études Olympiques* (Center for Olympic Studies) for studies and research. This project ended up becoming real in Berlin, between 1938 and 1944, under the control of Carl Diem, using funds provided by the *Reich* (Müller, 2009, p. 351).

Still within Coubertin's dream of Olympic education, the International Olympic Academy (IOA) was founded in 1961 in Olympia, Greece, as the greatest Olympic education center, a commitment to Coubertin's aspirations, and a legacy for many generations (Miragaya, 2008). The National Olympic Academies (International Olympic Academy, 2023) have contributed in various ways to emphasizing the Olympic concept in schools and universities, and among the public at large. The Brazilian Olympic Academy (AOB – *Academia Olímpica Brasileira*) was founded in 1998 and participation in the IOA's programs reached 79 Brazilians in the period between 1980 and 2007, and 24 in postgraduate programs after 1993.

Pierre de Coubertin's Olympic education multiplied in an international legacy that went far beyond countries and their cultures, comprising humanity, involving all types of people and their institutions. Coubertin's legacy can be observed in the IOC Charter, which makes several references to the content and form of Olympic education, including: (1) combining sports with culture and education as the cornerstone of Olympism; (2) the purpose of the Olympic Movement is to contribute to building a better world, filled with peace, especially with education through sports; (3) the IOC is committed to sports ethics and, in particular, to fair play and therefore supports the IOA and other institutions dedicated to “Olympic education”; (4) the IOC's Charter obliges the IOC's National Olympic Committees to promote Olympism in all areas of education and, for example, to adopt independent initiatives for “Olympic education” through the National Olympic Academies.

Olympic Education in Brazil

Olympic education was introduced in Brazil by Lamartine DaCosta, a professor at the Postgraduate Program at Gama Filho University (UGF) in 1995, after he returned from Lausanne, where he had attended the IOC's Research Council meetings as a member. Initially, Olympic education was studied and researched as part of some academic disciplines at UGF. Gradually, the area of Olympic studies grew in scope, spread around the country, and turned into a line of research in 16 master's programs and 18 doctorate programs, with a high production of research projects and papers, which were presented at conferences, congresses, and seminars, both nationally and internationally. Moreover, in 2008, there were about ten active Olympic studies research groups in several Brazilian states, all linked to universities.

Research on Olympic education and Olympic studies found fertile ground in Brazil, with an increasing number of master's theses and doctoral dissertations until 2008, such as the ones of professors Letícia Godoy (1994), Otávio Tavares (1998, 2003), Neíse Abreu (1999), Fernando Portela (1999), Marta Gomes (1999), Cristiano Belém (2002), Marcio Turini (2002), Nelson Todt (2006), and Ana Miragaya (2006), among others.

Several projects on Olympic education were implemented at that time, including the three examples that follow. The first one was the Olympic Education School Program, designed by Cristiano Belém, in Poços de Caldas, a city in the state of Minas Gerais, in 1998. The project had objectives related to Olympism, attitudes, and values to be developed by the program. It also included a *Manual of Olympic Education*, disseminated through a website, and the Educator's Manual and Activities Notebook in Olympic Education, focusing on fair play, to be used in school physical education and in the improvement of volunteer teachers anywhere in the country (Belém, 1999). The second project, developed by Letícia Godoy, in Curitiba in 1999, was the Olympic Education Program in Communities. In fact, it was the first Project of Olympic Education in Elementary School carried out by a school of physical education in the country. The objective of the project was to train future teachers of physical education to develop educational and Olympic values activities with elementary school students (Godoy, 2002). The third one was the Project of Olympic Education in Brazil, for elementary school

students, coordinated by Marta Gomes in Rio de Janeiro in 1999, based on the manual *Be a Champion in Life*, elaborated by the Foundation of Olympic and Sports Education (FOSE). The project aimed to implement the activities of the manual in several countries around the world to collect data for international comparisons. The basic objectives of Olympic education were: (a) to enrich the human personality through physical activity and sports, together with culture, and implied as a permanent experience of life; (b) to develop a sense of human solidarity, tolerance, and mutual respect associated with fair play; (c) to stimulate peace, respect for different cultures, protection of the environment, basic human values and interests, according to the national and regional needs; (d) to encourage excellence and achievement (success) according to the fundamental Olympic ideals; and (e) to develop a sense of continuity of human civilization, which is operated through ancient and modern Olympic history (Gomes, 1999).

Publications

The research carried out by Brazilian researchers within the areas of Olympic education and Olympic studies has been developing and moving increasingly towards specialization. It is essential to note the publication of books, especially collective ones: (1) *Estudos Olímpicos* (Tavares & DaCosta, 1999); (2) *Coletânea de Textos em Estudos Olímpicos* (Turini & DaCosta, 2002); (3) *Estudos Olímpicos 2001* (DaCosta & Hatzidakis, 2002); (4) *Esporte, Olimpismo e Meio Ambiente: visões internacionais* (Tavares et al., 2002); (5) *Fórum Olímpico 2000 – O Movimento Olímpico em face do novo milênio* (Reppold Filho & Todt, 2002); (6) *Numismática, Filatelia e Memorabilia Olímpica* (Bara Filho et al., 2002); (7) *Olimpismo e Educação Olímpica no Brasil* (Reppold Filho et al., 2009)².

² The titles of these books can be translated into English as: (1) Olympic Studies (Tavares & DaCosta, 1999); (2) Collection of Papers on Olympic Studies (Turini & DaCosta, 2002); (3) Olympic Studies 2001 (DaCosta & Hatzidakis, 2002); (4) Sport, Olympism and the Environment: international views (Tavares et al., 2002); (5) Olympic Forum 2000 - The Olympic Movement in the face of the new millennium (Reppold Filho & Todt, 2002); (6) Numismatics, Philately and Olympic Memorabilia (Bara Filho et al., 2002); (7) Olympism and Olympic Education in Brazil (Reppold Filho et al., 2009).

Brazilian researchers of Olympic studies also participated in an international network with international production available on the Internet for public consultation. Written by Lamartine DaCosta, the book *Olympic Studies* also includes chapters by Brazilian national authors (DaCosta, 2002).

Another important publication is *Universidad y Estudios Olímpicos: Seminarios España-Brazil* (Moragas et al., 2006)³. This collective book is the result of a pioneering initiative, namely Project Brazil-Spain on Olympic Values and Education, joining the Autonomous University of Barcelona and Gama Filho University, in Rio de Janeiro, through financial support from the Coordination for the Improvement of University Level Personnel (CAPES – *Coordenação de Aperfeiçoamento de Pessoal de Nível Superior*) in Brazil, and the Ministry of Education and Science in Spain. Two international seminars opened the project: the first one in Rio de Janeiro and the second one in Barcelona. From a scientific-technical viewpoint, to participate in this international agreement, 103 researchers were selected from 18 universities in Spain and Brazil as well as from other educational entities, including Olympic academies. The efficient results of the project reached by the organizers and the participants are worth highlighting. The book included 65 Brazilian authors from 17 Brazilian universities.

The collective international book *Olympic Studies Reader* (Ren et al., 2009) should also be featured. This is the first of two volumes, bringing together contributions from international experts in Olympic studies, focusing on two main fields: multiculturalism and multidisciplinary. These two approaches summarize the development of knowledge in matters related to the Olympic Games and Olympism. In turn, the authors of this publication were volunteers selected not only to strengthen traditions but also to support the emergence of new specialists. As such, the selection sought to cover the differences among cultures and the approaches to the proposed themes, encouraging new research and guidance of both teachers and students in the area of Olympic studies. In institutional terms, the book *Olympic Studies Reader* was a joint effort by Beijing Sport University and Gama Filho University, in Rio de Janeiro, with the support and guidance of the Olympic Studies Centre in Lausanne. In short, this book represents the ideal of globalization of sport

3 The title of this book can be translated into English as: University and Olympic Studies: Spain-Brazil Seminars (Moragas et al., 2006).

not only due to the proposed theme but also its editorial production, which positioned multiculturalism in practical terms.

Conclusions

One can observe that, in Brazil, Olympic education, Coubertin's legacy, developed along the lines of the IOC model, both in research on Olympism (the academic world) and in education through Olympism (children, adolescents, and athletes) by means of academic programs and youth programs.

Olympic education in Brazil meets the criteria for the internationalization of research, which began in this area in 1995 with Lamartine DaCosta, a member of the IOC Research Council, through the participation of Brazilian researchers in national and international events, in addition to the continuity of academic production and publications. This finding indicates the high scientific value of Olympic studies in national physical education.

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9. RESEARCH NOTES ON OLYMPIC EDUCATION¹

MARTA CORRÊA GOMES²

Introduction

This chapter presents research notes on Olympic education carried out in Brazil by the Olympic Studies Group at Gama Filho University. The aim is to share experiences and knowledge that may help in the development of Olympic education programs suitable for different social and cultural contexts, without losing sight of the universal characteristics of Olympism.

Olympism and Olympic Education: From Philosophy to Experimentation

The late 1990s and early 2000s witnessed the formation of Olympic studies groups in Brazilian universities with the aim of introducing scientific research into Olympism, the Olympic Movement, and Olympic education in the country. Olympic studies groups were already well established in Europe, the United States, and Canada, but at the time they were still emerging in Latin America.

The Olympic Studies Group formed at Gama Filho University, led by Lamartine DaCosta, initially focused on Olympism, a subject that, in the view of the group's members, is the basis for understanding the Olympic Movement, the Olympic Games, and any practical proposal for Olympic education.

¹ A first version of this chapter was published in Portuguese as part of the book *Olimpismo e Educação Olímpica no Brasil* (see Reppold Filho et al., 2009). This updated English version situates the facts in historical context and provides a description of the new actions that substantiated the assumptions originally presented.

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On their return from attending the 35th Session for Young Participants of the International Olympic Academy in Greece, the group members produced a report pointing out conflicting interpretations of Olympism among the guest speakers. This represented, in their view, a fertile field for conceptual discussion, as well as the motivation to investigate and develop practical forms of sports education based on Olympic values (Gomes & Tavares, 1995, 1999).

In order to advance along this path, the study group at Gama Filho University carried out an empirical research in Brazil with the aim of identifying the attitudes of young people in hypothetical sporting situations (for example, physical education classes, sports championships, etc.), with reference to the values of solidarity and honesty, two of the components of fair play, one of the central notions of Olympism (Gomes, 1999).

Data were collected using a closed questionnaire. A total of 88 young people took part in the study (44 young men and 44 young women), aged between 14 and 18, students at the National Commercial Apprenticeship Service (Serviço Nacional de Aprendizagem Comercial (SENAC), from a low-income population in the city of Rio de Janeiro, who did not know the meaning of Olympism, despite being spectators of the Olympic Games.

The results showed that, in terms of solidarity, there was no difference between young men and young women. The answers showed a high level of solidarity. Whether the sporting event was official (e.g., a school championship) or recreational (i.e., playing sport just for fun) did not affect attitudes towards this value. With regard to honesty, there were diverse responses, as well as a difference between young women and young men. The former tended to be more honest. In general, the study revealed that, for the participants, honesty was not an a priori value and was associated with the level of institutionalization of the competition (more official or less official). The more official it was, the greater the tendency to devalue honesty. In addition, the presence of a referee made young people feel less responsible for judging and making decisions about occurrences (e.g., fouls, cheating) in the sporting events in which they were taking part, rather transferring these responsibilities to the referee.

Other studies were carried out by the Gama Filho University group about values in sport (Portela, 1999; Turini, 2002), pointing the way towards an Olympic education that changed from a normative teaching model to a model

that stimulated critical thinking about morality (see Gomes & Turini, 2004).

On the basis of these studies, two assumptions for an Olympic education program were established: 1) the universal values of Olympism need to be contextualized in the daily lives of the participants; and 2) the practice of sport should be essentially competitive, favoring the emergence of situations of tension between the participants. These elements proved necessary for dialog and reflection on the experience among the participants.

This does not mean that there is no cooperation in sport or that it should be taught in the same way in different places (sports clubs, schools, social projects). On the contrary, the results of these studies indicated that the teacher has to explore the different possibilities of sport experiences, making them meaningful for the participants. We need to pedagogically emphasize the differences and similarities between the practice of sport in different environments and with different purposes (high performance, recreation, education, health).

Olympic Education Materials: Evaluation Experiences

Since its publication, *Be a Champion in Life* (Binder, 2000), a book published by the Foundation of Olympic and Sport Education (FOSE), a Greek nongovernmental organization dedicated to spreading the Olympic values, has become an important reference in Olympic education. Its main goal is to offer activities that help children and young individuals to develop appreciation for physical and sportive activities, as well as moral and social values.

The FOSE project, which resulted in the publication of this important book, began in 1996 at a world conference held at the International Olympic Academy in Greece. After that, two other conferences were held to decide on the aims and contents for an international teaching material with topics concerned with Olympic values and ideals. At the third conference, Deanna Binder, author of the book *Fair Play for Kids*, was invited to lead the project on an international committee of supervising counselors and an editorial board.

In November 1998, a pilot project was presented at the *International Conference on Sport for All*, initiating the international distribution and revision of the manual. The study group at Gama Filho University

participated, through the author of this chapter, as an international reviewer along with researchers from five other countries (Pakistan, China, Australia, South Africa, and Egypt).

A third phase of practical application of the material started in 1999, extending until 2000, when the *Fédération Internationale D'Education Physique* (FIEP), through its president at that time, Manoel Gomes Tubino, was invited to take part in the Olympic education project, offering institutional support in Brazil.³

The author of this chapter coordinated the practical application of this teaching material in Brazil, which was carried out by six teachers working in schools in the state of Rio de Janeiro. The aim was to check the book's international and cultural reach, examining whether its content could be taken up by different countries and cultures without losing its main focus of promoting Olympic education.⁴

Each teacher received a questionnaire containing the criteria for evaluating the teaching material. The answers to the questionnaire would be used to validate the level of applicability of the material, considering its usefulness for the objectives of the teacher and the school curriculum, and the level of motivation and participation of the students in the activities.

In general, the teachers' assessment of the book was positive. They felt that it could help their work in regard to the following objectives:

- to develop the concept of citizenship as social participation;
- to participate in different physical and sporting activities and recognize their benefits;
- to adopt attitudes of cooperation, solidarity, and respect for differences, while maintaining the sense of group;
- to understand the concept of fair play;
- to develop the skills of listening, observing, thinking, and criticizing through sports activities and group experiences;

³ It should be noted that none of the Olympic education activities in Brazil involved government education bodies. The experiences of Sydney (2000) and Athens (2004) showed that Olympic education programs with the participation of these bodies contribute to boosting Olympic education in the host countries.

⁴ The results of this assessment were recorded in a report sent to the FIEP (Gomes & Costa, 2000) and presented in the Second World FOSE Conference in Athens.

- to propose alternative games, rules, and activities in which conflicts that arise in the classroom can be resolved;
- to develop sports activities in such a way as to relate their content to the social and cultural reality of the participants, encouraging autonomy, reflection, and critical thinking.

In relation to the content, the teachers pointed out that children in the first years of elementary school had difficulty in understanding the materials that deal with topics on human rights, peace, racism, and youth and Olympic Games. Therefore, the preparation of Olympic education material should take into account two basic aspects when selecting and organizing the contents: a) suitability for the students' cognitive capabilities; b) alignment with the students' social and cultural reality.

The teachers also mentioned the lack of motivation of the students concerning themes such as *The Olympic Games today: the celebration spirit* and *The Olympic dream becomes reality*. These themes were considered long and fairly theoretical, besides the students' lack of familiarity with Olympic issues.

Also on this matter, Olympic education proposals within the school curriculum need to be thought of in two concomitant aspects: a) as permanent content in physical education classes, based on a proposal of active learning; b) as a generating theme for an interdisciplinary school program, especially in Olympic Games years, making this content even more contextual and meaningful.⁵

Finally, among the most relevant assessment points mentioned by the teachers was the need for contents and activities to make sense for the students. The way the cultural identities were presented, "we" and the "others," which frequently refers to the so-called "peripheral countries" as the "others," was also mentioned. The reference identity reversion particularity (who "we" are and who the "others" are) is absolutely crucial in the Olympic education teaching materials in order to avoid the perpetuation of ethnocentric readings carried with prejudice against nonhegemonic cultures. If there is such a thing as a "world culture," it should not refer to values specific to a certain cultural model.

⁵ Otávio Tavares (2008), when analyzing the Olympic education programs of the host cities of the Olympic Games, presented a similar proposal.

This last point led us to a more detailed evaluation of the Olympic education teaching materials published in different countries, which in a certain way were references for the beginning of a Olympic education in Brazil. A research project was carried out with the purpose of critically assessing the way the Olympic education materials were approaching the topic of multiculturalism (Gomes, 2002a, 2002b).

We selected four Olympic education materials for this assessment:

- *Learn and Play Olympic Sport*, edited and published by the Amateur Athletic Foundation of Los Angeles in 1992.
- *Keep the Spirit Alive: You and the Olympic Games*, published by the IOC Commission for the International Olympic Academy and Olympic Education in 1995.
- *Educação Olímpica na Escola. Manual do Educador Olímpico* (Olympic Education in School: Olympic Educator's Guide), produced by Cristiano M. Belem and published in 1999. The guide was adapted from the book *Keep the Spirit Alive: You and the Olympic Games*.
- *Be a Champion in Life!*, published by the Foundation of Olympic and Sport Education in 2000.

The assessment of the materials was carried out based on three main categories: 1) the concept of culture; 2) ethnocentrism; and 3) race and culture, which are closely interconnected. The main conclusions of this assessment were the following:

- *The Concept of Culture*: Generally speaking, except for *Be a Champion in Life!*, the activities proposed for understanding other cultures transmit a Tylorian⁶ idea of culture originating from the nineteenth century, presented as a number of disconnected aspects, such as religion, dances, food, and handcraft, lacking in contextual meaning and a symbolic articulation for those belonging to that culture. In this regard, we suggest an approach more in accordance with the current anthropology, sharing with Clifford Geertz (see his book *The Interpretation of Cultures*) the concept of culture as a web of meanings to be interpreted and that

⁶ We are referring to the idea of culture of the British anthropologist Edward Burnett Tylor (1832–1917).

emphasizes not the aspects themselves in isolation, but the importance they have for each culture.

- *Ethnocentrism*: As a consequence of the Tylorian view, it reflects an evolutionary theory of culture in which all societies are seen as having linear progress, an origin (the savage, primitive peoples) and an arrival point (the European society from the nineteenth century). The consequence of this view of culture was the separation of peoples into civilized and noncivilized, advanced and not advanced, occidentals and exotic. Although it does not seem to intentionally be ethnocentric, this perspective is present in the materials in examples and in circumstances in which the “Others” have names usually originating from countries outside central Europe and North America, such as Sunjee, Margarita, Sibongila, Fatima, Vladimir, and Tika, to name just a few. Given that at least two of these materials are still being used as sources for teachers all around the world, we suggest an alteration to the approach “me” and the “others”.
- *Race and Culture*: We observed a tendency to mix the race problem with cultural issues, once the main focus of the multiculturalism is respect for, and value of, the differences. However, we tried to pay attention to the fact that the conceptual mixtures may lead to misunderstanding of the concept of race as culture or of race determining culture and behavior. We suggest an emphasis on the multicultural approaches in the discussion that race does not determine culture and that the cultural differences are the fruit of the multiple meanings that human beings in their interactions give to their collective lives.

The Sport and Values Dynamic Relationship: A Reference for Olympic Education

Sport is constructed, experienced, and modified in the interaction between human beings in a cultural context, reflecting their values and generating new ones. So, although sport has intrinsic properties (such as competition), there are no essentially sporting values. Sport actually reflects the values that people attribute to it (DaCosta et al., 2007a).

In 2007, we carried out a survey with employees of the industries that take part in the Regional and National Games of the Social Service for Industry (SESI) with the aim of identifying the values they attribute to sport. The survey had practical implications, since the results would be used to establish the guidelines for the *SESI Values of Sport Project* (DaCosta et al., 2007b). This approach prioritized the values that the employees themselves attributed to sport, emphasizing the notion of sport as a human activity with subjective meanings produced in inter-relationships. The research comprised 85 employees (60 men and 25 women) from the central, northeastern, southeastern, and southern regions of Brazil.

Generally speaking, we realized that the most frequently mentioned values by the employees such as friendship and integration, despite acquiring an individual and subjective character in the specific reports of the interviews, became social representations when they gained strength in the collective discourse. There is a strong inclination towards values *in* sport according to the specific needs and desires of the group. By way of illustration, for women, visibility is an important factor when it comes to practicing sport, as it gives them the chance to stand out from the crowd. Among men, this value is not so important.

On the other hand, there is a high frequency of references to team spirit, which is commonly associated with the value *of* sport. However, despite considering team spirit to be a value *of* sport, it only becomes a value for this group to the extent that it is truly recognized and accepted by its individual members for the sake of harmony, team building, identity, and a sense of belonging – the existence of commonalities that unite them. Thus, we can say that there is always a double movement between sport and values that allows individuals to act as producers of meaning.

The results of this study helped in the development of the teaching material used in the *Maré que Transforma* sports program, which took place in the Maré Olympic Village (Gomes & Turini, 2017) and later in other Olympic Villages in the Municipality of Rio de Janeiro between 2017 and 2019. This program, funded by the Inter-American Development Bank (IDB) and supported by the Rio de Janeiro Municipal Sports and Leisure Department, was carried out with the aim of children and young people practicing sports with a view to building autonomy and citizenship.

The propositional framework for the values to be worked on in the sports

and daily practice of the Olympic Village was generated by the agents in the field themselves. Interviews, focus groups, questionnaires, and participant observation were the tools used by the consultants to identify the significant values to those involved in the project in order to give meaning to the practices based on values.

Coordinators, teachers, staff, the multidisciplinary team, parents, guardians, and students from the Maré Olympic Village were interviewed. Their speeches were transcribed and analyzed using Bardin's (2011) content analysis technique. Fifteen values were identified, which were grouped into four objectives to be achieved by the project: 1) the ability to manage emotions: calmness, optimism, concentration, and being humble; 2) the ability to achieve goals: overcoming, perseverance, discipline, and confidence; 3) working in groups: cordiality, respect, team spirit, and friendship; 4) enjoying physical activity: joy, well-being, and active leisure.

An Olympic education program based on values that are important to the group itself promotes a feeling of joint construction and belonging to the project. Another important point is highlighted when bringing up the Olympic values: excellence, friendship, and respect. Among the members of the Maré Olympic Village, for example, valuing calmness makes more sense than striving for excellence, given the violent daily life in the favela, which leads to interruptions in school classes and sports activities at the Olympic Village. However, friendship and respect among the members of the group corroborated the main values of Olympism.

We must differentiate these two possibilities in the relationship between values and sport, namely the values *of* sport and the values *in* sport, so that the intervention and facilitation methods are broadened for the interaction and participation of different groups in the practice of sports, meeting their expectations and increasing the identity level between groups, regardless of whether it is in companies, at school, in community centers, or at high-performance sports centers.

Final Remark

Morin's statement accurately translates the way we understand an Olympic education program: "If life is movement, the balance we can find in life can only be dynamic" (Morin & Prigodini, 1996, p. 13). The author refers to

the logic of living beings, characterized by dynamics. In the same way, we point to an Olympic education that presupposes balance in movement. In this sense, Olympic education needs to promote the development of universal values that underpin the Olympic Movement through a multidisciplinary and multicultural approach that is non-doctrinaire and dynamic, and is historically contextualized and connected to the participants' real world.

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10. BODY, SPORT, AND OLYMPIC EDUCATION

IRAQUITAN DE OLIVEIRA CAMINHA¹

The Body as a Biocultural Phenomenon

The human body can be understood as an objective reality studied in anatomy, physiology, and biochemistry laboratories. Students of sport sciences and physical education courses study the human body as a living and complex organism, structured by bones, muscles, and organs. From the biological perspective, the human body is considered a living being, among other living beings.

We recognize the necessity of studying the body as a mechanical system of metabolic alterations aimed at its autoregulation and reproduction. We agree that we need to understand the human body's movements, according to biomechanical laws. The sport sciences and physical education courses in institutions of higher education must include studies about the body as a group of organs, tissues, cells, and genes. Such courses must also consider studies about the actions of muscles through the observation of movements or of bones as levers. However, the human body cannot be reduced to an experimental investigation object, according to the protocol records produced in laboratories. Besides being a body of matter subject to a series of external and mechanical relations, the human body can be understood as a vehicle of cultural expression. These university courses, seen in a radical sense, require articulation among different points of view. In this sense, we must study the body from an experimental epistemological perspective, defining its causal laws, but also from an interpretative epistemological perspective, searching for its cultural meanings.

The movements of the human body can be seen as motor behavior in light of a biomechanical description, but they can also be understood as

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a communication system, which expresses ways of life through cultural manifestations. Thus, the human body has both a biological and a cultural dimension. We have a biological heritage, which defines us as living organisms. But we also have a cultural heritage, which defines us as inventors of ways of life. “The body is a material piece of data, undeniable from our physical–material matrix. But somatic characteristics are culturally determined” (Garcia, 2007, p. 133).

When we consider the body as corporal expression, we do not adopt the theoretical perspective that identifies culture and civilization. We do not understand culture as a criterion to distinguish between primitive and civilized people. Viewing culture as a synonym for civilization means opting for an ethnocentric view and defines a dominant cultural parameter, excluding the possibility of diversity in the universe of cultural formation.

We consider culture from a multicultural perspective. Seen from this angle, culture is a socio-historical construction of ways of life, which defines different human characteristics according to the group of capacities and habits belonging to a certain social organization. This definition of culture respects the diversity of human groups, which make different cultures by attributing excluding variables through the notion of progress. It is extremely important to assume a multicultural interpretation of social organizations, bearing in mind that, in a tacit or explicit way, we are products of a multicultural “chiasma.” Nevertheless, we emphasize that the definition of culture, from a multicultural perspective, should not be just an appreciation of different ways of life, but above all an invitation for coexistence with the other (Caminha, 2007).

The appeal to the multiethnic character of the culture does not mean abandoning the debate about the human aspect. The praising of multiple cultural manifestations does not imply the loss of a human identity among different cultures. The mosaic of cultures that constitute human life does not prevent us from considering the peculiarities that are common to human beings.

We think that to understand the peculiar attributes of human beings, based on different cultural communities, we need to be attentive to the biocultural dimension of their existence. Through the body, seen as a biocultural phenomenon, we can understand the human being as organic life, which

interacts with the environment, and as cultural life, which lives together with their peers in a social organization.

Sports Culture

With the advent of culture, the body does not follow a life's natural course, determined exclusively by physico-chemical processes. The culture intervenes, transforming the biological dimension of human life. One example to show such transformation is the sports practice, which is a physical activity, established by certain socially defined and assumed values. Inspired in Kluckhohn, Garcia defines sport as a "normative model shared by members of a certain group, with norms that rule the activity and possible sanction in the case of disobedience" (2007, p. 29). Therefore, sport is a cultural expression lived by the body. The motor behavior gains a sense of cultural practice, which is not just the mechanical execution of movements, but the expression of a way of life.

Although the sports practice is defined as physical activity, we cannot understand it as physical effort or a group of motor abilities deprived of an axiological dimension. In the realm of values, we can see that sport is a cultural expression. It is peculiar to sport to compare performances (Barbanti, 2003). Even though sport can be practiced without giving priority to competition, we cannot avoid admitting that competition defines its essence (Caminha, 2003). However, the agonistic spirit, which reveals the *raison d'être* of sport, is not only characterized by the dispute for better performances of a physical and biological nature among the competitors, but above all by the sense of cultural value.

The number of societies that left records of corporal practices that can be related to physical activities, which we nowadays define as sport, is significant. However, modern sport, as we know it today, appeared in England during the period in which this nation felt the effects of the Industrial Revolution in its social organizations. The valuing of competition, the establishment of the standardization of codified rules, the definition of fair play, the creation of training methods to improve performances, the standardization of equipment and installations, and the determination of quantitative procedures of performance comparison are typical values of the social organizations that

were constituted based on rationalized industrial production. In this sense, sport became a culture created by patterns of behavior of modern life. Being productive is a characteristic of the modern and athletic body.

The sportsman's body is disciplined and controlled to produce champion performances. The motto is: *Citius, Altius, Fortius* (the fastest, the tallest, and the strongest). The athlete's body is submitted to physical conditioning to acquire strength, resistance, speed, and motor coordination. He/she needs technical and tactical knowledge to improve the effectiveness of his/her sports gestures. He/she is also prepared to obtain will power, to control him/herself, to excel, and to keep focused on victory.

The values of modern sport work as conduct models. The adopted paradigm is to make the body achieve the perfect sports performance to obtain the success of victory. Foucault's philosophical perspective (2004) is extremely important for us to understand how modern sport has been used to discipline and punish the body, making it useful and obedient. The disciplinary power exalts performing bodies and excludes inefficient or unproductive bodies.

"Body machines" have been trained to have aptitudes that are controlled in detail and are integrated into an effective and economical control system. However, it should be noted that Foucault (2004) does not understand the body just as an instance submitted to a social control system. The body also reveals subversive practices of power, which can pervert or alter an established social order. Therefore, we cannot see sports culture just as a propagator of dominant values.

To illustrate the change in traditional values, we can take as an example the fight for women to effect the feminine presence in sports. In particular, the return of the Olympic Games, in the Modern Era, was marked by the mentality that only men could be Olympic athletes. Sport as the *locus* of masculinity is a value that was questioned, combated, and modified historically. Women positioned themselves against the concept of sport as an exclusively masculine stronghold. The fight of the physically challenged for the right to participate in sports competitions can also be cited as an example of the struggle against the preservation of conservative values.

We recognize that sport can be an important instrument of social inclusion, as long as it is welcoming and promotes respect for people, given their potentialities and limitations. However, we cannot deny that sport can be

used as an instrument of social exclusion, as it identifies and selects the best performances. Sport, considered from the inclusion or exclusion point of view, is a cultural value. Cultural values are human creations and therefore can be, historically, preserved or modified. In this sense, culture is closely related to education (Choulet, 1990). By means of education, cultural values are learned, preserved, or modified.

Education makes the sports culture a formative practice. It is from this perspective that, inspired by the Greek Olympic ideals, Baron Pierre de Coubertin tried to make sports culture an instrument of education practice. Conceiving sport as a means to promote coexistence among different peoples is a cultural value that requires education practice.

Education, Ethics, and Olympic Values

According to Merleau-Ponty (1964), the painter does not just use techniques to paint a surface, but rather he teaches us to see the world. In a similar way, the physical education professional, when using sport as an instrument of education practice, does not just use sports training techniques to prepare athletes, but she/he teaches us to see the world. When we view sport as education practice, sports gestures cannot be considered just a group of motor behaviors that should be trained.

Sports practice, seen from a pedagogical perspective, can teach us to know how to live together, as long as, through this sports practice, we can create a space for coexistence. Through sport, we can acquire values like mutual respect, justice, dialog, solidarity, tolerance, and hospitality. However, for these values to be taught, it is necessary to propose a model for the sports practice teaching-learning process that is not just the transmission of mechanical knowledge based on the behavior of machines and of the electronic brain. Instead of seeing the sportsperson's body as a simple executor of standardized gestures, we can also understand it as expressiveness.

The body, lived singularly by ourselves, is not a machine of information processing, but of expressiveness. Through sport, we can educate our senses so that we can transform the world we live in through our body. "Persons do not learn only with their intelligence, but with their body and guts, their sensitivity and imagination" (De Rezende, 1990, p. 49). The body, by running,

throwing, casting, dribbling, fighting, swimming, and rowing, learns values that express a way of existing, and not just technical gestures.

When, at the opening ceremony of the Olympic Games, we watch an athlete, on behalf of all the other participants, reciting the Olympic oath, we perceive an athlete committed in respecting and obeying the rules that govern the Olympic sports. We hope that the bodies that speak are the same that practice activities that associate physical effort and respect for human dignity. Olympism proposes that, through sport, we can acquire and defend values such as peace among peoples, democracy among nations, and respect for the environment. Such values should not be taught as something abstract and distant from athletes' daily life, bearing in mind that their bodies experience Olympic values in sports practice itself.

Sport requires from athletes skillful and resistant bodies, committed to respecting the values of friendship, mutual comprehension, equality, solidarity, and fair play. However, we recognize that the competitive character of sport can put such values at risk. "Competition defines sport because the one who practices it has as their ideal to win over another competitor or to overcome their own limits" (Caminha, 2003). That's why the sports gestures of a body that opposes another body or itself as a way of overcoming limits should be limited by competition ethics.

Every time we compete, we are pursuing, simultaneously, with others, the same goal. In this sense, we need to consider a sports ethic that conciliates competition and respect for the other. With the objective of winning, the athlete must not disrespect the dignity of her or his own and her or his peer's body. Considering sport from an ethic perspective, the athlete's body is not a machine that aims for victory at any price, but a body that searches for victory, respecting moral values. So, one is not an athlete without moral obligations.

With the requirement of a competition ethic, the athlete should not aim only for victory, but for the best conduct as a human being. We think that the Olympic ideal of praising the pleasure of competing independently of the result is, primarily, an ethical principle, which requires loyalty and generosity. Such a principle is aimed at building and preserving the good athlete's virtues. However, the Olympic ideal goes against the pragmatic reasons for the permanent temptation of being victorious and conquering the privileges

of being number one. The desire to win, which is indispensable for sports practice, should be limited ethically. The pragmatism of preserving life and, if possible, repelling pain does not authorize us to live without considering the other. In the human world, living is always about coexisting in society.

For the Olympic ideal to be adopted, the establishment of an Olympic education process is necessary. This education consists in making sport an ethical practice. Based on this perspective, the athlete's body cannot be modeled just by exercises, diets, and the use of machines. The education of the athlete requires an ethical reflection about the following question: being an athlete for what? Sports practice needs ethical reflection and the application of moral precepts.

Sport, viewed as ethical practice, faces challenges that are not just motivated by its competitive characteristic but also related to its aestheticization. According to Welsch (2001), sport goes from the ethic to the aesthetic as it becomes a spectacle for the amusement of the entertainment society. Sport no longer just submits the body to rules of conduct, it celebrates the body as a spectacle. Bodies are exhibited and admired through sports practice. The perfect technical performance becomes associated with aesthetic performance. We can cite as an example the athlete Usain Bolt in the Beijing Olympic Games in 2008, who not only became 100m, 200m, and 4x100m relay race world record holder, but also exhibited his body in the competitions, showing it as an art object to the cameras.

The celebration of the body from the aesthetic perspective cannot overlap the body considered from the ethical point of view. We need to find an alternative that associates the beautiful body with the good conduct body. We do not want to appeal to a moralism that aims to submit the body to an ascetic discipline in search of an ethical goal. Our intention is to adopt a pedagogical perspective that does not separate the ennoblement of the senses and moral perfection. The big challenge for Olympic education today is considering, at the same time, aesthetic inclination and moral obligation.

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11. OLYMPISM AND MULTICULTURALISM

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Recognition of the social, economic, and political importance of multiculturalism was seen as one of the greatest challenges of the twentieth century and continues to require consideration in the twenty-first. The promotion of mutual understanding, tolerance, equality, and respect between individuals and communities as opposed to discriminatory practices, especially in a global society, requires consideration of different kinds, including human and civil rights and citizenship, as well as education and culture. Sport is one of the fields that require consideration when it comes to multiculturalism.

Such consideration has often been given with a certain trivializing character, as a simple discourse massively repeated, which constitutes another element of the fabrication of alterity. One must therefore be careful when venturing into this territory, as sport itself has multiple and contradictory functions in the so-called “spectacle society.” Sport, as a field of body production and psychological and cultural expressions, is multifaceted. This characteristic of sport invites us to think beyond the usual oppositions, tracing the presence of unexpected effects that are produced in every social phenomenon, and sport today is central in our society for the production of these effects.

Sport keeps a mutant memory of the values, norms, and codes of each culture. It registers the scientific and technological solutions and limits of each historical moment and has not ceased to be reinvented over time. It would therefore be impoverishing to analyze it only as a phenomenon categorized

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and submerged in the representations of corporatist and spectacularized capitalism.

Firstly, it is essential to look for analysis clues that point to heterogeneous and plural elements present in the philosophy of multiculturalism. It is about thinking of multiculturalism as an element, as an extract of sensitivity and tolerance that resists the capitalist fragmentation.

When investigating multicultural policies, it can be seen that they were organized as an inflection point for integration and cultural assimilation projects. Integration can be defined as the process through which a minority group adapts to a majority group culturally, in which equality of rights and treatment is secured. For its part, assimilation is the relationship in which occurs the absorption of an ethnic minority and of immigrant cultures in the cultures and practices of a host society. It involves two processes: acculturation to the dominant cultural norms and a gradual loss of the original culture in favor of the dominant one (see Goldberg, 1997; Henry, 2005).

Contrasting these two models, multiculturalism is developed with a plural state that promotes individual freedom and respect for its members, thus ensuring the cultural potential of alterity. Not only are different national cultures preserved, but also different social cultures have their place secured. In this multicultural arrangement, there is not an assimilation residue that gradually establishes a unified culture and a social cohesion, but an administration of the borders in which the cultural significance of the minorities is fully recognized and sustained.

The issue of the relationship between multiculturalism and sport adopting transcultural values is naturally directed towards the Olympic Games. The Olympic Games are the greatest sports event in our society and at the same time define an intersection point between sport and business, technology, and culture. The perspective of a multicultural policy in sport indicates not only an intersection point but also the meeting of contradictions. The first and more obvious one is the contradiction between the ideology of Olympism and the reality of the modern Olympic world. The International Olympic Committee proposes values such as internationalism and environmentalism, but defends commercial support to reach the values of the Olympic ideal. As a mega-event, it would be impossible to isolate the Olympic Games from the media/marketing/corporations. The great challenge, though, is not to allow it to succumb to overcommercialization and the local-global creation

of consumers and identities. The second contradiction is between the ideals of internationalism on the one hand and individualism and nationalism on the other. This contradiction forces us to take up again and rethink the very idea of Olympism, as proposed by Pierre de Coubertin.

Coubertin worked for the creation of an educational reform and traveled to England, the United States, and Canada visiting educational institutions. Chatziefstathiou (2005) suggests that after these studies and research, and inspired by the English sport education, Coubertin developed his project for the Olympic Games and his ideology, Olympism, as an answer to the social and political crisis experienced in France, related to the process of rapid industrialization and urbanization that provoked the increase in poverty and social conflicts. Olympism, as proposed by Coubertin, has an educational dimension of realizing moral values and formative ideals for humanity. Koulouri (2009) points out that Coubertin brought modern sport closer to the ancient Olympic Games, incorporating the ritual and symbolic meaning present in these events. Coubertin worked for the modern creation of a spiritual meaning for the Olympic Games. It was not about a religious system, as was sustained by the Olympic Games in Antiquity, but about a system of values and ethical attributes developed through Olympic education.

The content of Olympism possessed an essentially moral and regulatory character for the civilizing process in the face of a historical moment of social crisis. Vigarello (2002) accurately described the mode of production of this moral project, saying that sport has always been understood as a struggle against “evil.” This character of internal struggle is essential, because the validation of victory owes its existence to the effective realization of these ethics, which is exhibited as the result of the moral governing of the body and the will. At the same time, there is a paradigmatic character in victory, because it determines which elements should be elevated and which should be banished from life. And sport consolidates the ethics of the main values of modern society: equality, meritocracy, solidarity, and democratic competition.

Olympism combined its ideas with other movements in the second part of the nineteenth century, such as the Red Cross, that believed in the “international idealism,” whose values intended to be international, politically impartial, seeking peace and international understanding. These movements were

a product of liberalism and emphasized the ideals of freedom and justice, reasoning, autonomy, excellence, international understanding, and respect for the human being. The idealism shared by these movements also had as its common basis the idea of social reform through education.

Coubertin's thinking oscillated from recognition of the Olympic Games as an expression and affirmation of nationalism on the one hand, and on the other, a great effort in terms of pondering in favor of peace and love for humankind at this moment of international encounters. And this strategy was effective for the creation of a policy of neutral internationalism, which made the consolidation of the Olympic Games possible as a modern global institution, albeit intensely tensioned by national confrontation.

Nowadays, Coubertin's proposal is a challenge: How can we sustain the philosophical and educational dimension of Olympism? In the sports universe, all traits of production of contemporaneous capitalism are present: competition, excessive specialization and individualism, commercialization, alienation, nationalism, spectacle treatment. But it would be oversimplifying to treat it just in this way, because sport is also a place of cultural differences, divergent meanings, resistance, and confrontations.

Chatziefstathiou (2005) proposes that a model for Olympism could be developed from multiple readings of its objectives by its many social actors, and this multiplicity permanently presses for the creation or reproduction of processes that combine the economic, social, political, and cultural interests that these actors represent.

Becoming a mega-event has been a high price paid by the Olympic Games. The Games have obviously become a spectacle maintained with commercial strategies, sales of sponsorship quotas, and broadcasting rights. However, in the idea of Olympism there is an element of resistance and contradictions. Wamsley (2004) noticed this element and described Olympism as a jar filled with metaphors. Segrave and Chu (1988) pointed out the central themes that are present in Olympism, resulting from the revision of Coubertin's modernist project, as multiple challenges to be faced: education, international understanding, equal opportunities, justice and equality in competition, cultural expression, independence of sport, and excellence. The International Olympic Committee slogan makes Segrave's perspective clear when it includes as Olympic themes: hope, dreams and aspirations, friendship, and

environment preservation, among others. It is clear that there is a tension between sport as entertainment and sport as a philosophy for life, embracing the dearest human values for humankind.

In the multiculturalism perspective, Olympism and the Olympic Games are complex issues that raise questions about their potential to host the new, the difference, and the transformation. Are the Olympic Games and sport itself understood as a complex cultural object, capable of creating new meanings and new ways of existing in the world? Have the Olympic Games, in presenting sports of diverse origins and cultures in equal conditions, established a rupture in the cultural ethnocentrism, moving the center of cultural representations?

Multiculturalism also opens a new perspective when we think of Olympic education (Guginski & Godoy, 2007). The cultural mix and the flexibility of cultural spaces demand flexibility in learning, encouraging the production of difference and living with diversity. Colón (1996) comments on the importance of establishing “ruptures in the hegemonic cultural forms” of which we take possession and with which we negotiate in several cultural instances.

The Olympic Games can be understood from this perspective as a hybridization phenomenon, stimulating the appearance of new ideas or fervent cultural spaces, resulting from the intersection of different cultures. As a cultural encounter, the Olympic Games encourage creativity and gathering, stimulating the hybridization of foreign cultural elements and local cultures, encouraging the appreciation of the difference that is coexistent in a tense relationship, from an agonistic perspective, separate from the relationship between annulment and annihilation of alterity. Multiculturalism as one of the operators of Olympism creates a space for gathering without prejudice against mixing, alterity, and redefinition of social identities and relationships.

While researching on sports multicultural projects, Henry (2005) characterized the benefits produced by these multicultural actions in sport. Following these projects in England, he identified two levels of benefits: a personal level and a social capital level.

In terms of the personal level, what happens is the development of abilities, competences, and personal attributes that not only bring personal gains but also contribute to life in the community. Abilities and competences can be divided into three categories:

- Physical capital: sports projects as a cultural intersection have stimulated the development of abilities and competences that could be denied, for example, children of refugee families;
- Psychological capital: development of self-confidence and self-effectiveness that promotes emotional balance and positive development for children and teenagers;
- Social personal capital: sport develops trust in others and promotes the development of social networks.

The connection between sport, multiculturalism, and social capital is still developed in a more subtle way according to Henry. The term “social capital” refers to the development of community capital at a higher level than the individual. According to Henry, Robert Putnam presented the best definition of social capital when he took as a measure of its existence the levels of participation in politics, religion, and other forms of social life and the general reciprocity of the population, associated with the decline of the meaning of local identity, of solidarity, and mutual support with a respective increase in individual alienation. For Henry, Putnam’s ideas were refined by Michael Woolcock, who divided social capital into three types:

- Bonding capital: refers to close relationships (deepening the relations you already have). It involves those on whom we can really count when needed – possibly family, friends, or neighbors. In the case of ethnic groups, possibly members of the same national group.
- Bridging capital: occurs beyond close social and ethnic groups, as bridges for community patterns (creating new relationships). It involves, for example, refugees and the social group that is offering asylum.
- Linking capital: refers to the development of links with organizations and government that are able to provide resources for change in the community.

Both capital levels, personal and social, are developed through sport, which triggers an integrative process. The different levels of development and multicultural integration depend on the construction of an intervention project, a multicultural management that targets alterity, because the competition trait can easily adopt a problematic character that reinforces

the divisions between “us” and “others.” It makes necessary a permanent process analysis of the values associated with Olympism, examining the historical, geopolitical, sociocultural, and economic tensions that ensure this management movement.

In this process, it is possible to create multicultural spaces capable of creating nonexclusion zones that break up with the logic of control and cultural centralization. Obviously, it cannot be ignored that the creation of this space of miscegenation also favors the creation of products with a consequent consumer expectation. The bet is that cultural heterogeneity can make a hybrid articulation of supranational and social cultures for the constitution of new forms of democratization, culture, and respect for differences.

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12. OLYMPIC EDUCATION FOR BETTER GOVERNANCE

KONSTANTINOS GEORGIADIS¹ AND MARÍA TERESA CALLE MOLINA²

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth. (Aristotle)

The main question addressed by this essay is whether Olympic education can contribute to good governance. In order to respond to this question, we must first clarify concepts such as Olympism, Olympic education, and governance.

Olympism

Olympism is a philosophy of life (International Olympic Committee, 2021). It is a way of approaching principles and values that are possible for someone to experience. It is not an idealistic theory on how to approach sport, but actual competitive sport in practice. Olympism is the philosophy of noble competition, and competition with others (*agon*) is its essence.

Competition (*agon*) as the idea of the pursuit of excellence is supported by common spiritual roots, common struggles, and traditions. *Agon* as expressed through the unique event of the Olympic Games is a global vision of life for the establishment of a humanistic education whose pivot is Olympic values. Important principles of the philosophy of Olympism – participation, volunteering, persistence, respect for ourselves, the joy of effort, self-discipline, peaceful coexistence, and, principally, equality, fair play, equal opportunity, fairness, and mutual respect – are distilled in the idea of competition (Teetzel, 2014).

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In this form, it is a struggle for coexistence, a unifying factor that focuses people on testing their powers under common rules. It is certainly not a struggle for domination over another. Rather, through shared struggle, fellow competitors exceed their limits, cultivate and mold their virtues, and reveal themselves as first among equals. This applies to sport, but also to intellectual and spiritual activities.

This effort to exceed one's limits is included in the framework of Coubertin's educational thinking about the social, ethical, and cultural development of the individual. When someone exceeds their limits, that person becomes an object of admiration. In reality, behind every feat, behind the static image of the victor, lie the skills and virtues of the sports hero, and the manner in which she or he chose to achieve the desired result.

Coubertin integrated the hero role model into his own educational philosophy as a symbol of development and modernization. In this educational process of uplifting and "purification," Coubertin assigns the role of priest to the sportsperson. According to Coubertin, the idea of "*religio athletae*" (Coubertin, 2000, p. 155) goes beyond the athlete's initial educational orientation and embraces transcendental, mystic elements.

The notion of the "hero" who performs feats great and small as a symbol of change and progress is an ageless narrative in human society. Coubertin regarded the person of sport as a true Olympic hero, and his Olympic education was based mainly on the cults of effort and eurhythmy, and consequently on the love of transcendence combined with the love of moderation (see Müller, 2000, p. 44). In Coubertin's thinking, the athlete-models constituted a good example in the process of learning, in the personal inspiration of young people, and in the development of social progress and – above all – peace in society.

The questions that arise out of the educational heroism-virtue approach for the modern sportsperson in the framework of the Olympic philosophy are: a) whether sportspeople should be admired as heroes (role models) today; and b) how we can highlight the relationship between sport and virtue (Reid, 2010).

There is no doubt that, for Coubertin, sport had to remain a social activity and preserve its nobility. He believed that people become better and well endowed through sport, through the social educational aspirations of Olympism, which include honesty, "disinterestedness," a chivalrous spirit

of fair play, respect for others, friendship, understanding, equality, and equal opportunities (see Georgiadis, 2015, pp. 59–63; Segrave, 2015, pp. 196–197).

As a philosophy, Olympism is a deeper concept as well as the implementation of universal principles in practice. The Olympic values are common inspirations of human nature (Nissiotis, 1985), which create common principles and unite individuals, races, and nations.

When we associate sport with the fostering of ethics among young people, we are essentially referring to the formation of their values (McNamee, 2006). The main reason we attach a “value” to winning is its relation to virtues. The formation of virtues presupposes the cultivation of principles and values (Reid, 2002). Young people are exposed to the principles of sport in order to nurture their self-realization, self-knowledge, and self-elevation (Reid, 2002). Via this educational process, young people become aware of the values of community and life.

The dialog surrounding the question of to what extent sport constitutes a vehicle for ethical and social education through Olympic education contains within it the idea of hospitality and truce as an educational process – an intercultural training and an ethical life stance, an awareness of rules, and an acceptance of values founded in coexistence within the community.

Another parameter of Olympism, as defined by the Olympic Charter (International Olympic Committee, 2021), is the connection between culture, sport, and education. The archaeological findings in ancient Olympia indicate in a particularly expressive way the relationship of aesthetics stemming from the arts with education and sport. Indeed, the surviving sculptures (e.g., Zanes or the cornices of the temple of Zeus) retain the power to convey an ethical, symbolic message to visitors to the place of “worship.”

In 1906, Coubertin set off in search of ways to integrate the arts into the heart of Olympism. At the Advisory Conference, he went on to propose the “Pentathlon of the Muses” as an addition to the program of the Olympic Games, with competitions in architecture, music, sculpture, literature, and painting. His ideas have been implemented through the organization of art competitions (1912–1948), art exhibitions and festivals (1952–1972), national culture festivals (1976–1992), and the Cultural Olympiads (1992 to the present).

The ideal of the holistic, harmonious development of the individual is expressed through the notion of “eurhythmy.” In architecture, eurhythmy

means beautiful and harmonic order; in sculpture, it entails symmetry, harmony, and perfection; in music, rhythm, harmony, and melody; in painting, moderation and context; in sport, the conceiving of ideas, the cultivation of the imagination, and the development of balance, concentration, and coordination.

Coubertin imagines a harmonious balance of the spirit, body, and mind in combination with the intellectual power required for ethical, aesthetic, cognitive, and physical creativity. Through the process of eurhythmia, a person can understand universal ethical values.

Can these educational expectations of Olympism be realized using Olympic education as a tool?

Olympic Education

First of all, what do we mean by the term “Olympic education”? Coubertin used the term “Olympic pedagogy” and it formed the nucleus of his conception of the revival of the Olympic Games as the sublimation of his classical education, his liberal thinking, and humanistic orientation.

Coubertin’s Olympic pedagogy, as conveyed through the term “Neo-Olympism,” includes sports education, training in peaceful coexistence, a nurturing of the arts, social training, harmonious character formation, chivalry, knowledge of history and philosophy, physical education, training in sports psychology, and hygiene (Georgiadis, 2015).

Olympic education is a dynamic training process aimed at the harmonious development of body and spirit through the teaching of Olympic values. Sport is the nucleus of this training and seeks to help young people become balanced, cooperative, tolerant, and peaceful citizens who apply the rules of fair play in their everyday life.

Olympic education shares aims with the Olympic Movement: specifically, the creation of a better and more peaceful world through sport and culture. The vision of the Olympic Education Commission of the International Olympic Committee is to promote Olympism through training, physical education, and sport, forming the characters of young people so that they become responsible citizens of our global community.

The IOC has a productive collaboration with the United Nations, National Olympic Committees (NOCs), the International Olympic Academy (IOA),

and National Olympic Academies (NOAs) on educational programs and should continue this partnership in future projects. These programs (the Olympic Values Education Programme (OVEP) is one example) should seek to promote dialog among young people from different cultural backgrounds, develop their skills to resolve differences, and train them to be mentors on issues related to respect for diversity and the Olympic Truce.

Innovative educational ideas and means of implementing the Olympic Truce should also be pursued in collaboration with other educational organizations, since sport can constitute a path to social harmony and integration, to reform, and to greater social cohesion.

Bearing in mind that the majority of children on our planet have other primary concerns, such as survival, these programs must inspire trust, create relationships, and serve as axes for community development.

The IOA is supporting the IOC in these efforts via training programs directed towards young people all over the world. The training model we champion fosters the cultivation of human virtues for the creation of a better society. Table 1 gives an outline of the elements that could make up an Olympic Education program. On the one hand, it takes into account Olympism and the relationship between sport, education and culture and, on the other, the ancient Greek ideal of *Kalokagathia*. These elements are connected and must be translated into attitudes towards life.

It is important to stress, however, that, despite the numerous educational efforts that have been made to date, the knowledge concerning the effective implementation of these ideas in education is still limited.

Table 1: Elements for an Olympic education program

OLYMPISM		SPORT, EDUCATION AND CULTURE					Behavior	Virtues
Skills	Stand	Actions	Orientations	Ideas	Virtues	KALOKAGATHIA Bravery (<i>Andreia</i>) Justice (<i>Dikaiosyni</i>) Wisdom (<i>Sofia</i>) Sense (<i>Sofrosyni</i>) Prudence (<i>Fronesis</i>)		
Motor skills	Volunteer effort	Performance Demonstration Effort to do one's best	Overcoming oneself Well-being Fair play	Competition <i>(Agon)</i>				
Social skills	Harmonious development Self-perfection Personal uplifting Self-realization Self-knowledge	Good example (role models)	Respect Equality Solidarity Brotherhood	Athlos Social progress Social conduct Social peace				
Moral values	Approach Knowledge Understand Perceive	Experience Accept values Observe rules	Friendship Hospitality	Values as a base for communal coexistence				
Aesthetic skills	Artistic creation	Artistic competitions	Eurhythmy	Truce <i>(Ekecheiria)</i> Olympic Games (the festival of the youth of humanity – a civilization of cultures) Peace				
Humanistic consciousness	Understanding ideals	Internationalism Respect for the environment Coexistence Democracy	Human rights, equal participation, regardless of race, religion, sex, culture, etc. Comparing values to reality and understanding differences					

Governance

Let us now examine the notion of governance and its relation to Olympic education. Governance refers to the “relationship between the state and civil society” (Coning, 2017, p. 48). It refers to the state’s role in society, its organization and functioning, the ways the various bodies and organizations communicate within the existing institutional framework. It also refers to the roles of the citizens, how they are organized and enacted.

With regard to the Olympic Movement and to sports bodies, governance refers to the institutional framework within which they operate, to how they are constructed, and to the values they promote. In addition, it means that all these organizations are governed by sports principles. Behind every movement of the state or civil society there are ideas, and behind the Olympic Movement are the ideas of lasting peace, democracy, freedom, equality, respect for diversity, and fair play.

When we refer to sport governance from a citizen’s perspective, we are talking about the role played by the sporting community (whose members are themselves citizens) through their associations and federations and how these sporting organizations communicate and relate to sporting bodies.

The relationships between the bodies (e.g., IOC) and the sports community represent a challenging and thought-provoking subject. We must seek to create mechanisms and platforms that make for a horizontal, rather than a vertical, relationship. We must also investigate how it is possible through this relationship to cultivate the universal principles referred to above.

As a soft power, the IOC has to be aligned with, and coordinate, the sports bodies and the sports community, since the Olympic philosophy inspires and does not impose its values.

Sound governance requires the power of ideas, a system of values, honorable relationships between civil society and sports organizations, and, above all, young people’s awareness of value-related issues, because good governance needs good people.

Young people are thrilled by the Olympic Games. We have to consider how to reach them with educational programs focused on the Olympic values, and how the Olympic Movement can spread Olympic values with respect to diversity.

Good governance is listed in the Olympic Charter as a basic pillar of the

Olympic Movement for the promotion of fundamental values of Olympism, and it significantly influences the sustainable development of sports bodies. On the other hand, ineffective governance shakes trust in sports generally.³ The IOC has laid down the basic principles of good governance of the Olympic and Sports Movement in the 2020 Agenda, which states the IOC's obligations and rights (International Olympic Committee, 2014; see Recommendations 27, 28, and 29).

Olympic education is essentially a tool within the structure of the Olympic Movement, and a connecting factor in the relationship between institutions and civil society. It promotes good governance through the process of molding virtuous citizens who aspire to the ideal of benevolence and with integrity, which determines a person's attitude to life.

Seeking to stress the importance of Olympic education in the context of the Olympic Movement, the IOC's Olympic Education Commission set three targets in 2015 by way of a strategic vision that are still valid today:

- Ensuring the prerequisites for a coherent and common education policy containing the Olympic values.
- Identifying, promoting, and supporting Olympic education ambassadors and their related values.
- Disseminating and promoting lifelong learning to the public via Olympic education using the voice of the Olympic Movement.

To achieve the above targets, the Olympic Movement mobilizes a great number of people through education. This requires a robust structure capable of combining the various Olympic bodies (IOC, NOCs, IOA, NOAs, National and International Centers of Olympic Studies) with national sports bodies, educational institutions, and other organizations using Olympic education as a medium for good governance. This strategy must also aim to strengthen

³ As Basic Universal Principles, the Good Governance of the Olympic and Sports Movement refers expressly to the following groups: vision, mission, and strategy; structures, rules, and democratic processes; a higher level of ability, integrity, and ethics; accountability, transparency, and control; solidarity and development. Participation of sports people, harmonious relationships with the government while preserving autonomy (International Olympic Committee, Recommendation 41, in "Basic Universal Principles of Good Governance of the Olympic and Sport Movement," Seminar on the Autonomy of Olympic and Sport Movement, 11–12 February, 2008).

partnerships and cooperation as well as linking institutional bodies with civil society.

Agenda 2020 proposes that the Olympic Movement begin a dialog with society and social bodies about promoting Olympic education programs (International Olympic Committee, 2014; see Recommendations 22 and 39). This could endow the NOAs with a new mission: seeking out social bodies with which they can collaborate in promoting their educational work.

To accomplish its purpose, it is fundamental that Olympic education addresses issues that are relevant to contemporary societies. Coubertin was convinced that sport can create democratic awareness, a subject that is currently of great relevance. This is a unique opportunity for the bodies charged with Olympic education to realize the vision of Coubertin by seeking educational processes aimed at fostering democratic and humanistic awareness – a subject that is acquiring ever-increasing importance in the dialog about education in society.

In this respect, Olympic education should be emphasized, given that:

- young people take part in the program as active citizens directly engaged in a dialog concerning the values of the Olympic Movement;
- the programs contain activities focusing on intercultural education, transcending racial discrimination, and excluding social racism;
- the programs encourage collaboration among specialists on subjects relating to education and sport organizations (NOCs, NOAs, Sports Associations of the Ministry of Education – Directorates of School Education) ;
- the programs contribute to the quality of education by recognizing the educational value of sport with participation in – or organization of – sports events and cultural and artistic activities.

The Olympic Movement could collaborate with social or supranational political bodies such as UNESCO in the training of teachers and professors, who would be prepared to deliver targeted teaching and to implement the Olympic values programs on the active citizen, democracy, and good governance. Through specifically targeted lessons, young people and their teachers would come to understand the elements that constitute good governance.

In conclusion, there are numerous examples in many countries of good practices in teaching the principles and values of Olympism. Some NOAs have convinced the education ministries in their countries to integrate Olympic education into their national curricula. These ministries have made their decision in the light of the unique ability of Olympic education to help young people obtain knowledge about principles and values that will make them responsible, better, and more creative and participative citizens.

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13. THE OPENING CEREMONIES OF THE OLYMPIC GAMES FROM THE PERSPECTIVE OF OLYMPIC EDUCATION¹

NELSON SCHNEIDER TODT²

Introduction

Pierre de Coubertin, the famous baron who idealized the Olympic Games for the Modern Era, considered Olympism to be a philosophy of life that included a balanced and integrated conception of the human being. Sport and the arts were central elements in his educational vision (Müller & Todt, 2015).

Based on Coubertin's ideas, the Olympic Games have been the promoters of Olympism since their first edition. The educational and cultural aspects of these games are what make them so special and set them apart from other sporting events (Todt, 2006). The Olympic Games, in addition to sporting competitions, involve ceremonies (opening, closing, and medal), a symbol (five interlaced circles), and other elements (flag, motto, emblem, anthem, flame, and torch) that promote ideals and values that are considered fundamental for the Olympic Movement. In this sense, Coubertin provided the Olympic Movement with a philosophical message making the Olympic Games an international celebration in which all countries and cultures can have their place.

This is the case with the Opening Ceremony of the Olympic Games (Chatziefstathiou, 2011; International Olympic Committee, 2002), a moment eagerly awaited by the public, whose protocol, carefully drawn up by the

1 This chapter is the result of research in the archives of the Olympic Museum in Lausanne, Switzerland, during the Postgraduate Research Fellowship Programme of the IOC's Centre for Olympic Studies. It was originally published in Portuguese and has been revised for this English translation.

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International Olympic Committee (IOC), contains a number of elements (Hogan, 2003), including an artistic program showcasing the history and culture of the nation hosting the event. The combination of elements that make up the Opening Ceremony results in a narrative that projects to the world both the ideals and values championed by the Olympic Movement and the image that the host country wishes to convey of itself. The ceremony is followed live by spectators in the stadium and by a massive audience around the world via television broadcasts. These characteristics make the Opening Ceremony a medium for Olympic education. Analyzing it from this perspective is what we intend to do in this chapter.

The Opening Ceremony of the Olympic Games – Elements and Dimensions

The Olympic Charter and other Olympic documents (International Olympic Committee, 2021, 2022) specify the following protocol for the Opening Ceremony of the Olympic Games:

- Entrance of Head of State and IOC President;
- Playing of the National Anthem;
- The parade of the athletes;
- The symbolic release of doves;
- Olympic Laurel Award;
- Official speeches;
- Opening of the Games;
- Raising the Olympic flag and playing the Olympic Anthem;
- Athletes, judges, and coaches' oath;
- Lighting of the Olympic flame;
- The Artistic Program.

This protocol was not defined for the first edition of the Games in 1896, even though its essence was established by Pierre de Coubertin in 1894 (Pappas, 1981). Table 1 summarizes the introduction of these elements into the Olympic Protocol, according to the edition, host city, and year of the Olympic Games. This retrospective view of the introduction of the elements that currently compose the Olympic Protocol shows the relevance given to the Olympic Games Opening Ceremony.

Table 1: Elements of the Opening Ceremony Protocol by Edition, Host City and Year of the Olympic Games

Elements of the Opening Ceremony Protocol	Edition, Host City, Year of the Olympic Games				
	1 st Athens 1896	4 th London 1908	7 th Antwerp 1920	9 th Berlin 1936	20 th Munich 1972
Opening of the Games by the Host Country Head of State	X				
Parade of the Athletes		X			
Speech by the President of the Organizing Committee of the Olympic Games	X				
Speech by the President of the IOC	X				
Playing the Olympic Anthem	X				
Entrance and Raising of the Olympic Flag and playing the Olympic Anthem			X		
Final Stage of the Olympic Torch Relay and Lighting of the Olympic flame				X	
The Symbolic Release of Doves			X		
Olympic Oath by Athletes			X		
Olympic Oath by Referees					X
Playing of the Host Country Anthem		X			
Artistic Program	X				

Over the years, organizers of the Games have found creative ways to combine the protocol of the Opening Ceremony with the interests of the entertainment industry, the cultural references, the technological innovations, and the “*Let the Games Begin*” atmosphere (International Olympic Committee, 2007).

The conclusions and recommendations of the International Symposium of Olympic Ceremonies point out that the Olympic Ceremonies attract a broader and more focused attention than any other regular cultural *performance* event. This extraordinary phenomenon demands respect and attention from all parts.

As a consequence of the international character of the Olympic Games, a broad understanding regarding the importance of the Ceremonies for the Olympic Movement was reached, and thus they were classified according to the following dimensions (Moragas et al., 1996):

- The Ceremonies represent one of the many ways through which the IOC manifests its meaning and makes it visible to major audiences, distinguishing itself from other sports organizations and, consequently, contributing to the maintenance of its authority and leadership in the Sports Movement.
- The Ceremonies are the flagship for cultural exchange in the world system and, this way, are contributing to the mission of Olympism in the promotion of peace and international understanding.
- The Ceremonies keep a historical continuity in the Olympic Movement and strongly express this factor in the context of the present global realities.
- The Ceremonies present an opportunity for popular education and professional research inside the institutions, in the dynamics of the Olympic Movement, and within the broad global system.

Olympic Education - Its Meaning and Relation to the Opening Ceremony

In Bertrand and Valois’s classification (1994), Olympic education could be framed inside the relationship between sociocultural and educational

paradigms, although centered on the development of the person. For an Olympic conception of human being to be accepted, the development of a theory of Olympic education is necessary.

This discussion is the subject of Girginov and Parry (2005), who state that one of the tasks of Olympic education is to establish the values of sport and Olympism that can be promoted in practice. In a complex and dynamic world, the Olympic Movement is always searching for a universal and coherent representation of itself – that is, a concept of Olympism that identifies a set of values in relation to which every nation can commit itself. Parry (1998) drew attention to this fact and suggested a statute for Olympism that would function as a social, political, and educational ideology, necessarily orientated towards a philosophical anthropology.

In this sense, we can ask: What is the relationship between the Olympic values and the elements that make up the protocol of the Opening Ceremony of the Olympic Games (Müller, 2010)? To illustrate this point, Table 2 presents an attempt to answer this question.

Coubertin viewed Olympism as something beyond physical exercises, so he took special care of the Olympic Ceremonies, in order to differentiate the Olympic Games from other sport competitions. From the very first edition of the Modern Olympic Games in Athens, Coubertin worked to ensure that the Games had the characteristics of a celebration. Perhaps this is the main reason why Coubertin paid special attention to the Olympic Ceremonies, symbol, and other elements that are still present at the Games today (Müller & Todt, 2015).

From this perspective, reading Table 2 allows us to say that all the elements that make up the Olympic protocol contain Olympic values and have an educational significance. These elements have formed over the course of Olympic history and are the ones that, at each edition of the Olympic Games, transmit the values of Olympism to spectators around the world.

Table 2: *Elements of the Olympic Protocol and Olympic Values*

Elements of the Olympic Protocol	Olympic Values
Opening of the Games by the Host Country Head of State	Peace, tolerance, and understanding.
Parade of the Athletes	Excellence and accomplishment Total effort in the competitive sportive activity Mutual respect, equity, justice, and equality Friendship Peace, tolerance, and understanding
Speech by the President of the Organizing Committee of the Olympic Games	Peace, tolerance, and understanding
Speech by the President of the IOC	Peace, tolerance, and understanding
Playing the Olympic Anthem	Mutual respect, equity, justice, and equality Peace, tolerance, and understanding
Entrance and Raising of the Olympic Flag and playing the Olympic Anthem	Mutual respect, equity, justice, and equality Peace, tolerance, and understanding
Final Stage of the Olympic Torch Relay and Lighting of the Olympic flame	Excellence and accomplishment Total effort in the competitive sports activity Friendship Peace, tolerance, and understanding
The Symbolic Release of Doves	Peace, tolerance, and understanding
Olympic Oath by Athletes	Harmonious and global human development Excellence and accomplishment Mutual respect, equity, justice, and equality
Olympic Oath by Referees	Friendship
Execution of the Host Country Anthem	Peace, tolerance, and understanding
Artistic Program	Harmonious and global human development Excellence and accomplishment Cultural Alliances with the Arts

Final Remarks

As has been explained in this chapter, the Olympic Ceremony is an important means of Olympic education. Therefore, the promotion of Olympism should rely not only on an excellent sport program at the Olympic Games but also an excellent educational program, including the Open Ceremony.

The expression of the body and of the art verified in these ceremonies can provide relevant contents for the education of any human being. We must strive, through these Olympic Ceremonies, to create conditions that will awaken in people the ideals and values professed by Olympism, adjusted to each individual's reality, encouraging the practice of citizenship on every level of social living. In this way, the Opening Ceremony of the Olympic Games can make a significant contribution towards the education in different countries.

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14. OLYMPIC EDUCATION: ELEMENTS FOR A PROJECT

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Introduction

One could say that the educational programming linked to the Olympic Games is one of the least important requirements of an Olympic city. However, its importance cannot be underestimated when we think about the concept of legacy as something important not only for the hosting city but also for the Olympic Movement (Mazo et al., 2008).

In general, we can say that the proposals for education through sports, referring here to the Olympic Movement, its values, its symbolism, its history, its heroes, and its traditions, can be called “Olympic education” (Tavares, 2008). This definition presents the necessary and sufficient conditions for the demarcation between any educational program through sport and what we call “Olympic education.” If we accept that values such as fair play, for example, are not exclusive to Olympic sport, we must also accept that not every initiative of education in values through sport can be defined as “Olympic education.” In this line of argument, sport is a sufficient condition, while Olympic values, symbols, stories, and traditions are the necessary conditions for definition.

According to Naul et al. (2017), until the 1980s the International Olympic Committee (IOC) took very little interest in promoting Olympism as one of its responsibilities. It was just after the Centennial Olympic Congress in Paris (1994) that the demand for a sustained promotion of Olympic ideals as part of the bidding process became a fact. In response to this new demand, the Olympic Games organizing committees developed more extended

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educational programs giving more relevance, visibility, and durability to the Olympic education programs (IOC et al., 2008; Naul et al., 2017). However, evaluation studies of these programs are scarce. The Olympic Games' Reports are quite succinct in this respect, basically presenting data on the chosen themes, the duration of the programs, the list of activities carried out, the partner entities, the number of participants, and other similar information.

A proposal for Olympic education, however, needs guiding principles that pervade all actions guaranteeing its conceptual unity. In the case of an Olympic education connected to the Games, such a conceptual unity should be provided by the values of Olympism, as it is defined by the IOC.⁴ For the Olympic Movement, there are three:

- *Excellence* – understood as always doing the best possible in all aspects of life and as valuing participation more than the victory.
- *Friendship* – understood as comprehending that sports are an instrument for mutual understanding among people around the world.
- *Respect* – understood as respect for the person her/himself, her/his body and other people, the sport, its rules and regulations, and the environment.

If we consider that the *transfer of knowledge of previous editions* is one of the principles that guide the procedures of candidacy and the organization of the Olympic Games, it is important that the international experience accumulated be taken into consideration as a basis for adjusting to local conditions (International Olympic Committee, 2008a). The mapping of the Olympic education programs of previous editions of Olympic Games enabled the identification and discussion of themes, strategies, means, and elements for building a proposal for Olympic Games education (Naul et al., 2017; Nikolaus, 2013; Tavares, 2008). In this text, we have proposed a brief discussion on the elements that could constitute an Olympic Games education program.

⁴ The debate about the values of Olympism is extensive and complex, as it has so many possible definitions. A lengthy review of this topic was done by Tavares (1998).

Elements for a Project

Length

If one assumes there is a lack of knowledge about the values, symbols, and traditions of the Olympic Movement and one acknowledges the low popularity of some Olympic sports in certain countries, it seems fundamental to start developing the Olympic education program years in advance and not just when the torch arrives in the host country.

Such a decision was made in China for the Beijing 2008 Olympics and in Brazil for the Rio 2016 Olympics, which had clear benefits for the program development. In these countries, the educational program started at least three or four years before the Games. Other important aspects for which time matters are the need for school systems involvement, the production of educational materials, teacher training, and the design of a web platform to allow information and actions to reach the whole country (Dongguang, 2008; Kirst & Tavares, 2018).

On the other hand, a challenge that still must be addressed is the continuation of such educational programs after the Olympic Games. Once the programs are organized by the Games' organizing committees, their activities end as soon as the Games cauldron turns off and the organizing committee itself closes its activities. This usually means discontinuity and the loss of a valuable educational experience.

Just to give an idea, a study on the Rio 2016 Olympics education program *Transforma* (Kirst, 2019) showed that around 50% of participant teachers had ceased to use the educational material one year after the closure of the Games. Thus, a great deal of attention should be given to creating strategies to transfer Olympic education programs to other actors like governments or private institutions in order to make them a permanent legacy of the Games.

Institutional binding

A key issue for the development of an Olympic education program is their institutional bindings. International experience indicates that the organization committees of Atlanta (1996), Salt Lake City (2002), Turin (2006), Beijing (2008), and Rio (2016) were articulated with educational

administrative bodies at some level. As Dongguang (2008, p. 16) asserts, “a close relation between the *Beijing Organizing Committee for the Olympic Games* (BOCOG) and the educational authorities is a precondition for the implementation of an Olympic education.”

It is important that a proposal for Olympic education meets the needs of these systems, respecting their peculiarities, projects, and identities. If an Olympic education project defines its contents and strategies autonomously, there is less chance that it will have to be accepted by the school system. In view of this, we recommend that the inclusion of a proposal for Olympic education in school subjects be presented through a partnership with school administration.

According to Dongguang (2008), in Beijing alone, 3,000 teachers were trained in 16 training programs carried out by the city’s Physical Education Institute. Despite the extremely high numbers, in China, 556 schools across the whole country became “models” of Olympic education for their regions. Another 210 schools from the region of Beijing participated in the *Heart2Heart* mailing program with the 205 National Olympic Committees. It has been estimated that 1,100 schools participated in Olympic education activities in that country (Dongguang, 2008; International Olympic Committee, 2008b).

In Brazil, *Transforma* reached 16,042 schools in 3,038 cities in all states of the country, and more than eight million students across the country (Kirst, 2019). Considering the Brazilian case as an example, the actions involved in giving *Transforma* national proportions included the establishment of partnerships with the Ministry of Education, the Federal Council of Physical Education, and the state and local education councils. One of the most important outcomes of these partnerships was the shared use of the online federal education platform *e-Proinfo*, which offered all courses without the additional cost of implementing a new system.

Partnerships can also be established with the Olympic sports federations – for example, for the presentation and teaching of their sports in schools. At the Rio 2016 Olympics, it was up to the Brazilian sport federations to create simplified material for teaching their respective sports, using alternative materials and teaching in ten simple steps, which, through video lessons and written material, were available for teachers of physical education.

One partner almost surprisingly forgotten is the National Olympic

Academies (NOAs). If one views NOAs as “think tanks” in Olympism and Olympic education, they could be responsible for managing the general project, mobilizing specialists on the subject from universities and other institutions. Such binding could reduce costs in relation to an external consultancy, besides respecting the peculiarities of the local and national educational systems. This was the procedure adopted in China for the Beijing 2008 Olympics. In this country, they combined the knowledge developed by their specialists with international expertise through debate and exchange of information.

Another set of connections should be built with adult education as its focus. In fact, two target groups often forgotten are adults and elderly people, despite the fact that they represent the majority of the TV and Internet Olympic audience and of the crowds who attend sporting arenas. The articulation with professional and other associations, churches, and unions can be very productive in creating Olympic education actions focusing on such important target groups.

Finally, we believe that an articulation with the cultural sector should occur for the development of educative activities for the population in general. As we know, a wide-ranging set of cultural activities used to be planned and implemented during the Olympic Games and, as such, had their own characteristics, problems, and dilemmas, which have already been extensively examined (Müller et al., 2016). However, we believe these initiatives could, at least partially, be composed of educative content and be planned as part of the cultural programming of the Games.

Means

Olympic education programs can vary in terms of means to achieve their goals. However, the international experience indicates four main possibilities:

- The Olympic Youth Camp has its own sports and cultural program and receives tickets to watch the Olympic Games.
- Olympic education programs for schools’ physical education, but not restricted to them. The program must have a multidisciplinary character, explore the historical, geographical, cultural, symbolic, imaging, and linguistic richness of the Olympic Movement, and involve the whole educational community through its content and activities. The production

of educational material for training people and for school activities, as well as printed, virtual, and interactive material on a website, are also important.

- The Organizing Committees should work on a ticket distribution program, as already done in some editions of the Olympic Games,⁵ so as to make the Olympic experience become real for children and youngsters.
- The new media and virtual environments are other important means for Olympic education. We already have sufficient national and international experience to guarantee the efficiency and functionality of Internet tools as means for developing interactivity and educational programs before and during the Olympic Games.⁶ One of the functionalities an Olympic education website should have is the provision of free informative texts, news, pictures, hyperlinks, etc.. Another functionality could be knowledge tests (quizzes), competitive games, and educational games. A third possibility is interactive activities. The website can be used as a “virtual wall,” on which messages can be posted, as well as chats or forums, guided by themes that are previously planned, and controlled by mediators. This allows interaction and the exchange of opinions and experiences among people participating in the program. The last functionality to be proposed is a virtual reality space similar to Second Life, in which each user would be able to create her/his own avatar and to participate in the games virtually.

Theme

Of all the aspects of Olympic education, the theme seems to be the most important matter. As presented previously, the IOC has its own definition of Olympic values. However, considering the development of a project of Olympic education targeted at children, youngsters, and adults, which is articulated with school subjects, a broader definition of the themes was defined through four criteria: its pedagogical treatment, its social responsibility, its condition of being integrated into the school system, and the possibility of reducing it to a school format.

⁵ Atlanta, 1996; Salt Lake City, 2002; Beijing, 2008; Rio 2016.

⁶ For example, the Canadian Olympic School Program Team and A.S.P.I.R.E school network.

In view of these initial definitions, we recommend the adoption of the Olympic Values Education Program (International Olympic Committee, 2016) as the main reference. This program encompasses a set of themes summarized below that are more comprehensive than the IOC official values.

- *Body, mind, and spirit* (encourages youngsters to participate in physical and sports activities, to develop healthy habits, and improve their techniques and abilities);
- *Fair play* (proposes the development of knowledge, comprehension, and respect for the guiding principles of sports ethics);
- *Aiming for excellence* (prioritizes identity matters, the development of self-esteem and self-respect, as well as the capacity to overcome difficulties);
- *The Olympic Games present and past* (proposes the exploration of symbols, ceremonies, competitions, and messages that give meaning to the modern and ancient Olympic Games as a cultural celebration and reference);
- *Multiculturalism* (emphasizes the value of, and respect for, the differences among people, habits, abilities, and cultures).

In summary, the Olympic education program, as an element of the Olympic Games, has to respect the knowledge and experience acquired in the previous events, adjust them to the country's conditions, and present a view for future editions.

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15. GUIDELINES FOR THE MEASUREMENT OF VALUES IN OLYMPIC EDUCATION

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Introduction

It is known that Pierre de Coubertin, founder of the Modern Olympic Games, sought to infuse the Olympic Movement with a philosophy of social reform based on the educational value of sport. In light of this, the International Olympic Committee (IOC) created strategies that, among other objectives, aimed to promote the Olympic values through Olympic education.

The establishment of guidelines for measuring values is one of the fundamental requirements for deepening knowledge in the field of Olympic education. Thus, it is important to have a valid and reliable measuring instrument that can support the guidance of educational projects based on Olympic values. To do so, it is necessary to present the bases and guidelines for measuring the Olympic values, which is the intention of this chapter.

To achieve the objective of this work, we initially address the contributions that have promoted a clearer understanding of the concept of value. Then, some studies designed to measure values are highlighted. Finally, some guidelines are presented for the elaboration of a measure of Olympic values.

The Concept of Values

Even though studies related to values have constituted a field of research in psychology since the 1930s, this theme has received limited attention in

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the psychology of sport. This limitation is due to difficulties related mainly to the lack of clearness of the concept of value and the lack of appropriate value-measuring instruments. Therefore, one of the conditions for the advancement of research in the field of values is to find an appropriate definition of the concept of value.

Since the first studies in the field, there has been much discussion in the literature regarding the concept of values (Perron, 1987). It took decades before the concept obtained a conceptual clearness and relative acceptance in the community. Rokeach's (1973) contribution was crucial. In order to achieve this, the author worked on two fronts: clarification of the concept of value and differentiation of the concepts of value and attitude.

The first step for clarifying the concept was to identify and establish the distinction between value as a person's criteria and value as an object's propriety. Rokeach (1973) asserts that the definition of value as a person's criteria is the one that is most productive for the field of social sciences.

Rokeach (1973) defines value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5). Furthermore, he defines a system of values as "an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of importance" (p. 5). Therefore, the notion of value, which has guided studies in the last five decades, is one that views values as levels of importance attributed to modes of conduct or end-states of existence.

The second step in the clarification of the concept was to draw a clear distinction between the concepts of value and attitude. The definitions of value and attitude were very convergent. Allport (1937), for example, defined value as a core attitude. The difficulties in elaborating a measure of the values associated with the relative ease of measuring attitudes resulted in a fast advancement in the attitude field of studies, in such a manner that, in 1968, it constituted an important topic of study in social psychology (Fishbein & Ajzen, 1975).

It was Rokeach (1973) who differentiated the concepts. While attitudes refer to an organization of beliefs around a specific situation or object, values refer to a specific belief. In this perspective, the author described five characteristics that differentiate these two concepts. These characteristics are described in Table 1.

Table 1: *Characteristics that Differentiate Values and Attitudes*

Values	Attitudes
Transcend situations and objects	Do not transcend situations and objects
Generate a standard	Do not generate a standard
Each person has a small number of values to guide her/his goals and patterns of behavior	Each person has a great number of attitudes in relation to situations and objects she/he encounters
Are cognitively more central (determine attitudes and behaviors)	Are cognitively more peripheral (determined by values)
Are more immediately linked to motivational trends	Are more immediately linked to values

Finally, in analyzing the relationship between values and attitudes, Katz (1960) remarked that the function of attitudes is to express the general principles embodied by values.

The Measure of Values

The proposal for measuring values is driven by the work of Rokeach (1973), who proposed that values could vary in order of importance. Years later, Schwartz (1994) stated that the possibility of varying the order of importance allows values to be organized according to their order of priority in order to establish a hierarchical model-denominated system of values.

One of the contributions to the methodological progress in the field of value measurement came from Rokeach (1967) himself: the Rokeach Value Survey. The author proposed a measurement with two lists of 18 values derived from a research in which he interviewed American adults (Anderson, 1968). There were 18 instrumental values (modes of behavior) and 18 terminal values (end-states of existence). Interviewees were asked to organize their values in order of importance, taking into consideration the principles that guided their lives. However, because there was only one item for each value, this instrument produced data that could not be submitted to more sophisticated analysis. For example, the validity of the measure could only be evaluated through content. This characteristic generated criticism.

Schwartz (1992) tried to overcome this limitation by producing an instrument based on the Rokeach Value Survey, but that had multiple items in each area of value measured. In order to do that, he developed a two-dimensional model with opposing, complementary, and conflicting fields: “self-transcendence” in contrast to “self-enhancement”, and “openness to change” in contrast to “conservation.” The final scale measured ten groups of values and the score obtained allowed a hierarchy for these values to be established. This scale was widely used.

The trend of producing measures of values with multiple items in each dimension or value domain (measure value with a latent variable) was adopted by other researchers, such as Super (1970), Hales and Fenner (1975), and Perron and Dupont (1974). This trend produced a series of robust scales that measure values with a focus on a specific context, such as in the workplace. In the specific case of sports, Simmons and Dickison (1986) developed a scale to measure values in athletes. The scale had 14 items distributed in five factors. This scale suffered striking criticism since the authors did not identify a theoretical framework or empiric study that could sustain the model measured by the scale.

Later, Lee and Cockman (1995) adapted the method of Kohlberg (Colby & Kohlberg, 1987), introducing moral dilemmas that were specific to sports in semi-structured interviews. The interviews were carried out with 87 young sports practitioners (English) of different sports, allowing the identification of 18 values, namely: pleasure, fulfillment, sportsmanship, respect for the rules, fairness, sympathy, tolerance, demonstration of abilities, obedience, teamwork, being conscientious, being stimulated, health, aptitude, self-esteem, public image, being conciliatory, being a winner. Data obtained served as a basis for the construction of an instrument that can measure the value system of athletes. The Youth Sport Value Questionnaire (Lee et al., 2000) is an instrument built according to the model proposed in the Rokeach Value Survey (Rokeach, 1967), that is, each value is measured with an item. The instrument comprises 18 items, with responses indicated on a seven-point Likert scale.

In spite of being extremely rigorous with the elaboration of the Youth Sport Value Questionnaire, the authors acknowledge that the decision to elaborate a scale with an item for each value is a limitation of the study. They point out that the elaboration of a scale with multiple items is necessary (Lee

et al., 2000). Scales with multiple items can make use of the sophisticated psychometrical tooling available for measuring the factorial exploratory and confirmatory validity, and the internal consistency through Cronbach's alpha.

Guidelines for the Elaboration of Measurement of Olympic Values

The building of measures based on questionnaires (scales, inventory, etc.) should make use of knowledge in the field of psychometrics (Cronbach, 1988; Dassa, 1999; Hill & Hill, 2008; Pasquali, 1999). In general, it is advisable that the process of elaborating a measurement be systematized in three phases: preliminary, qualitative, and quantitative.

Preliminary Phase

In the preliminary phase of developing a measure of Olympic values, a researcher must consider the knowledge that has been obtained so far in the academic field and, based on this, make a decision about the path to follow. The present research meets this preliminary phase to some extent. Considering the studies carried out up to now, there are two paths to follow when elaborating a measurement of Olympic values: a) measuring a larger number of values on a scale, with one item for each measured value (direct measurement); b) measuring a smaller number of values on a scale, with several items for each measured value (latent variable measurement).

Qualitative Phase

In the qualitative phase, it is fundamental that a theoretical framework be adopted as the basis for the construction of the measurement. Through this framework, the constructs to be measured will emerge. Therefore, the point is to establish values that will be measured and also define them in the theoretical context. The advisable technique to verify how the concepts chosen are understood and how they appear in the discourse of the target population is referred to as "focal groups."

It is with this material that the measurement items are built. They should be carefully chosen so as to reflect the theoretical concept (construct) that is

being measured and to present a language that is clear to the target population. In the case of choosing the elaboration of a scale with multiple items, one recommendation is that at the end of the process the scales have between four and six items per value (Hill & Hill, 2008). Once the items have been elaborated, it is highly recommended that the comprehension and clearness of the items be measured by the target population. This procedure allows pertinent corrections regarding the language of the items.

After the aforementioned procedures have been accomplished, a decision regarding the scale to be adopted, according to the measurement under elaboration, should be made. Likert-type scales are strongly recommended. They should present options in terms of levels of attribution of importance. The most frequently used scale has five and seven points, ranging from “least important” to “most important.”

With the scale and items at hand, the necessary elements for the “assemblage” of the layout of the measurement are already available. This layout should have a heading with a presentation of the instrument and instructions on how to fill it out. The last step of the qualitative phase is the evaluation of language clarity and theoretical pertinence by knowledgeable judges in the field. This procedure allows the evaluation of the validity of the content of the measurement. The procedures proposed by Hernández-Nieto (2002) are recommended for this kind of analysis.

Quantitative Phase

The main difference between the two types of scales can be found in the quantitative phase. In order to look for indicators of validity, the scales with one item per value can only count on the comparisons of average and correlations. With regard to the scales with multiple items, the exploratory factor analysis allows the evaluation of factor validity and selection of the best items (therefore, it is possible to have a valid and leaner measurement). It is a very complex analysis and, for this reason, it should be conducted by a researcher who knows the technique (Dassa, 1999). The confirmatory factor analysis allows the evaluation of the factor validity through the indices of adjustment of the data to the model. It is a robust and reliable analysis (Dassa, 1999). Finally, the internal consistency of the scales can be evaluated with the support of the Cronbach’s alpha index (Cronbach, 1988).

A summary of the three phases described above is presented in Table 2.

Table 2: *Guidelines for the Elaboration of a Measurement of Olympic Values*

	Measurement of a larger number of values on a scale, with one item for each measured value (direct measurement)	Measurement of a smaller number of values on a scale, with several items for each measured value (latent variable measurement)
Preliminary Phase	Review of literature and tools available	Review of literature and tools available
Qualitative Phase	Basis of the measurement	Adoption of a theoretical framework; Identification of the constructs to be validated; Clarification of the constructs (focal groups).
	Elaboration of the measurement	Generation of items that will be used to evaluate the values selected; Verification of the clearness of the items within the target population (focal groups); Consequent review of the items.
	Verification of the validity	Verification of the validity of content based on the evaluation of judges: clarity of language theoretical pertinence
Quantitative Phase	Comparison of averages; Correlational analyses (correlate variables).	Reduction of items per value measured (exploratory factor analysis); Evaluation of the validity of the construct (confirmatory factor analysis); Evaluation of the internal consistency (Cronbach's alpha).

Conclusion

The objective of this study was to present the basis and guidelines for the measurement of Olympic values. The basis is fundamentally constituted by guiding theoretical aspects from which the concept of value is highlighted. It was verified that this concept is clearly defined in the literature. Likewise, the measurement of values mentioned indicates that many studies have been carried out. Therefore, the experience accumulated on the elaboration of a measure of the Olympic values should be used.

The guidelines presented here are a proposal based on some theoretical-methodological precepts commonly accepted in the specialized literature. In each phase, especially in the last two, the procedures recommended could be replaced by substituted for alternative procedures or equivalent others (abundantly available in the literature) with no disadvantage to the model proposed. The most important thing is to understand that an elaboration of a measure of Olympic values based on these guidelines would be strongly recommended, especially for a periodic evaluation of Olympic education projects.

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16. OLYMPIC EDUCATION: THE EDUCATIONAL ROLE OF THE CENTERS OF DOCUMENTATION AND MEMORY

SILVANA VILODRE GOELLNER¹

Memory, History, and Documentation: Educational Potentialities

Approaching the educational potential of the centers of documentation and memory as an opportunity to analyze and understand Olympic sports seems to be redundant, since, as a wide-ranging and clearly visible cultural phenomenon, it has provoked different rememorizations in different times and cultures. These rememorizations are based on different sources: documents, official records of competitions and institutions, photographs, score sheets, journals, journalistic reports, testimonies of people who have watched and lived different kinds of Olympic sports. (Goellner, 2003; Miranda, 2007; Goellner & Macedo, 2021)

Therefore, using memory and history as a resource to analyze Olympic sports presupposes a broadening of the understanding that historical records are characterized as a collection of curiosities on a given subject, or are limited to the recording of memory data, whether individual or collective, belonging to sports clubs, International Sports Federations, National Olympic Committees or nations. (Puig, 2003; Macedo & Goellner, 2019) This statement refers to the first challenge to be faced by those who intend to work with the perspective of Olympic education from the memory of what has already happened, which we can only get to know through records and sources.

In this sense, it is essential to make it clear that turning to memory and documentation centers to learn about particular aspects of Olympic sport

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implies, first of all, understanding that history is an academic field that, through different approaches, allows the reconstruction of a time that has already passed and that can only be known through what has been preserved in the many different places of memory (museums, archives and personal or institutional archives and collections, memory centers, etc.). These places have an educational role, even if this is not made explicit.

Therefore, resorting to Olympic memory and using it to develop actions related to Olympic education means resorting to texts, images, sounds, objects, monuments, equipment, in other words, documents, and interpreting them as possibilities for understanding the past. These documents are carriers of feelings, ideologies, values and messages that allow us to learn about aspects of the time in which they were produced. It means realizing that, even if sports have not acquired a central role in modern life, it is not an invention of the present. It results from concepts and practices that have been structured in Western thought for a long time, with meanings that are, and have been, altered and resignified constantly.

Working on Olympic education from the perspective of memory means visiting a period that is both past and present, because, despite being chronologically distant, it carries within itself a proximity to the representations, concepts, aesthetic, political and ideological constructions of our time. It means searching, in the fragments of the past, for connections and continuations with the present. We must also remember that memory is a construction and is therefore not confined to things. It is situated in the interrelation dimension between beings, and between beings and things. (Chagas, 2006, p. 31)

It is worth remembering that history, as an area of knowledge production, can qualify, in an unequivocal way, the studies developed in the field of Olympic education, since remembering the past can assist in understanding the present, and perhaps help in projecting the future. We are not stating here that history is something linear, in which phenomena develop or “evolve.” On the contrary, history is understood as a field full of advances and retreats, contradictions, persistencies, and ruptures. To perceive this movement is to grant Olympic education a multiplicity of perspectives – perspectives that not only promote it and make it better known but that also broaden the knowledge about sports, attract subjects to practice them or observe them, educate children, youngsters, and adults. In this sense, it can be said that

memory and history do not imprison us in the past but rather lead us to question and to understand the present in a better way.

By understanding body and sport practices as constituting not only a country's daily life but also identity references to its culture and population, we realize how extremely important the role performed by sports museums and centers of memory and documentation is, since their political intervention is not only intended for gathering data, objects, documents, and individual and collective experiences but also, fundamentally, for preserving and transmitting information from their collections to new generations, understanding that they carry knowledge of great social significance. They are, thus, places of memory, which must, for the most part, make available specific information to whomever is interested in it. In other words, they are centers of documentation and memory as museums are not just spaces in which old images, ideas, objects, and words are deposited. On the contrary, they gather living experiences that help us to understand the present, not in order to justify it, but to search for various possible answers to the many questions that we can pose. After all, memory does not imprison us in the past, it leads us to question the present.

We understand, therefore, that museums and centers of memory are very important institutions for Olympic education and they perform a specific role in terms of information and documentation. We now move on to describe some of the interventions performed at the Center of Sports Memory of the School of Physical Education of the Federal University of Rio Grande do Sul (CEME), viewed here as a place of memory.

The Center of Sports Memory (CEME)²

The Center of Sports Memory (CEME) was started in 1996 (see Mazo, 2001). The CEME is characterized as a place of retrieval and preservation of written, oral, and iconographical documental sources, made available to researchers and to the general public. Its main objectives are the following:

- to retrieve, preserve, and promote the memory of sports, physical education, leisure, and dance in Rio Grande do Sul and Brazil;

² The CEME was created by Prof. Dr. Janice Zarpellon Mazo. For more information about the CEME and its research and teaching projects see <https://www.ufrgs.br/ceme/>

- to implement scientific production in the fields of sports and Olympic history and memory;
- to promote permanent and itinerant exhibits regarding body culture (sports, dance, gymnastics, etc.);
- to offer workshops for elementary and high schools (public and private), as well as community centers and neighborhood associations from Porto Alegre and its metropolitan area;
- to make available to whomever is interested (researchers and sympathizers) information regarding Olympic memory;
- to organize video screenings and debates;
- to make archives available through computer resources (homepages, Internet, computerized information);
- to produce pedagogical material such as books and CD-ROMs, based on research performed at the archives;
- to organize an oral archive of the Brazilian sports memory, comprising, basically, testimonies from people who have made a significant contribution to the structuring of the sports field, physical education, and leisure in our country (athletes, authorities, organizers, journalists, etc.).

These objectives were formulated from the understanding that, as a place of memory, CEME is a space of cultural production. In this sense, its archive is understood as one of the founding elements of its pedagogical role, since it is the basis for the elaboration of its educational programs and, moreover, its policy of documentation and information is focused, firstly, on the socialization of its files, enticing children, youngsters, and adults into the importance of the preservation of history and memory and the understanding that sports are a precious element in the constitution of this country's culture.

Currently, its archive comprises the following seven collections: 1) Olympic; 2) Dance; 3) Recreation and Leisure; 4) Physical Education; 5) World University Games – 1963; 6) Brazilian School of Sport Sciences; 7) Physical Education Students' Movement.

The Olympic collection, which is perhaps the most important for this book, was inaugurated in 2002 after the donation of an archive of approximately 8,000 items, which used to belong to the doctor and collector Henrique Licht, from Porto Alegre. The collection mostly comprises documents related to

the Modern Olympic Games, to the Brazilian participation in the event, and also a wide range of material related to Olympic sports at the international, national, and regional levels.

The following pieces stand out: the first Olympic medal won by Brazil at the Antwerp Olympic Games (1920); a list of passengers on the ship that took the Brazilian delegation to Antwerp; the passport of the athlete Dario Barbosa, who won an Olympic bronze medal for Brazil in shooting; a commemorative book of the Olympic Games' 100 years (1896/1996), written in Greek; a case with a bronze medallion, an envelope, stamp, and posting seal referring to the Atlanta Olympic Games (1996); a collection of 124 Olympic badges and 360 pennants referring to different Olympic modalities; a collection of six buttons from the Berlin Olympic Games (1936), representing Germany's national sports; bulletins from this edition of the Games in Gothic German; and a photographic album of the Paris Olympic Games (1924), among others.

Besides these highlights, the collection holds items such as books, photographs, pins, documents, bags, flags, journalistic reports, magazines, posters, banners, Olympic mascots, medals, clothing, souvenirs, and different commemorative objects related to the Olympic Movement as a whole.

Seeing documentation and memory as pedagogical possibilities that strengthen actions related to Olympic education, the CEME team has guided its intervention based on the policy that the acquisition, exchange, and transference of information is fundamental to the acknowledgment of a nation's cultural identity. And here we situate, again, one of the pedagogical roles to be performed by the sports museums and the centers of memory and documentation, which is to build, keep, and preserve their archives and, from them, foster educational and cultural projects, making them available to an endless number of people.

Challenges for the Brazilian Centers of Documentation and Memory and Sports Museums

If we think about the potential that sports archives have, in the sense of positioning themselves as places of memory as well as places for the development of educational projects related to Olympic sports, we can visualize the several challenges that are inherent in this potential, such as:

- cataloguing their archives and creating different conditions of accessibility;
- implementing interinstitutional projects among study groups, establishing a network of information to be shared not only by researchers but by the community as a whole;
- implementing actions that keep the archives “alive”, such as exhibits, photographic exhibitions, seminars, workshops to be performed in schools, clubs, parks, squares, etc., making children and youngsters aware of the preservation of Olympic memory, as well as the construction of history related to it;
- organizing data banks regarding regional and national sports memories;
- fostering research about the Olympic memory of a region, community, or city, and encouraging the reconstruction of particular and specific histories;
- encouraging the Olympic Committees and the sports federations and confederations to preserve their archives;
- searching for partnerships with schools, universities, clubs, sports confederations and federations, entities, and institutions for the production of new archives;
- offering adequate conditions for the maintenance of archives (cleaning, restoration, climate control, elimination of harmful agents, etc.);
- associating the safeguarding and preservation of archives with the production of information.

There are many challenges. But there are also many dreams and desires that may flourish from the multiple histories entwined in Olympic memories’ – histories that narrate the adventures and misadventures of people, groups, and institutions and that, once known, may present creative opportunities for educating and making children, youngsters, and adults aware of sports and their multiple possibilities.

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