

# Pierre de Coubertin and the Future

*L'Olympisme n'est point un système, c'est un état d'esprit.  
Les formules les plus diverses peuvent s'en pénétrer et il n'appartient  
ni à une race ni à une époque de s'en attribuer le monopole exclusif.*

– Pierre de Coubertin: “Lettres Olympiques IV. 22 Novembre 1918”

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**Stephan Wassong • Norbert Müller •  
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## **Pierre de Coubertin and the Future**

**Pierre de Coubertin and the Future.  
CIPC - Symposium Lausanne  
24<sup>th</sup> - 25<sup>th</sup> January 2014**

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## Preface

The International Olympic Committee announced the beginning of the jubilee year for Baron Pierre de Coubertin's (born 1<sup>st</sup> January 1863) 150<sup>th</sup> anniversary on 6<sup>th</sup> January 2013. Numerous activities were held and organized in his honor. One of many examples for this is the publication of Coubertin's complete works on CD entitled *Oeuvres Complètes/Complete Works Pierre de Coubertin (1863 – 1937)*. It was a project of the Comité International Pierre de Coubertin (CIPC) and the digital publication was edited by Norbert Müller and Otto Schantz. Another initiative of the CIPC was the organization of the symposium *Pierre de Coubertin and the Future* which was held in Lausanne on the 24<sup>th</sup> and 25<sup>th</sup> January 2014 at The Olympic Museum. The belated date was chosen to follow Mr. Francis Gabet's (Director of The Olympic Foundation for Culture and Heritage) idea, namely to use the renovation of The Olympic Museum and its new exhibition profile as a congress venue. The idea was welcomed and the symposium was a success. It was attended by 111 participants coming from 31 countries (see list at the end of the book). The organization of the symposium profited much from the support of the IOC and the staff members of The Olympic Museum. In particular, one can name Francis Gabet, Anne Chevalley, and Stéphane Meylan. This was the 3<sup>rd</sup> symposium of the CIPC. The 1<sup>st</sup> one took place in Lausanne in 1986 and was followed by the 2<sup>nd</sup> one in Le Havre in 1997.

It is important to comment a bit more on the symposium's topic *Pierre de Coubertin and the Future*. Without doubt, we can celebrate the year 1894 as the origin of the modern Olympic Movement. However, whilst it was Coubertin's efforts to organize and lead the first Olympic Congress in Paris, he must not merely be praised as the modern Olympic Games' inventor. Consideration must also be given to the fact that he grounded the development of his Olympic idea on an educational basis. Coubertin highly regarded regulated sport as a vehicle for change in terms of the reconstruction of moral and social values, which seemed to be crumbling both in the late 19<sup>th</sup> Century France and elsewhere. According to him, sport was a most effective remedy to alleviate the problems that threatened the stabilization of a society bent on modernity, democracy, and mutual respect, both at the national and international level.

Bearing in mind that Coubertin developed his idea in the late 19<sup>th</sup> Century, it only reinforces the appreciation that his vision and value centered interpretation of sport is still relevant today, although, this remembrance does require one to take into account the different demands and nature of today's sporting world and society. Of course, this is a challenge as our world becomes ever increasingly complex. In fact, the symposium challenged us to seriously think about how to adapt Coubertin's core approach to an educationally oriented sport to our world, without diminishing his undeniable importance as the modern Olympic Movement's founder. To achieve this it is necessary to evaluate Coubertin's thoughts from a wider perspective and in doing this, it is possible to accentuate their validity for today's sporting world with greater conviction.

The former President of the IOC, Jacques Rogge, and the current IOC-President, Thomas Bach, have regarded the modern interpretation of Coubertin as highly important. Furthermore, both mentioned the Olympic Movement's values, emphasizing this interpretation's uniqueness. Without doubt, Coubertin coined this uniqueness himself, as it was he who linked international sport with an educational mission; aiming at personal growth and transcultural understanding.

The symposium aimed at contributing to discussing and evaluating the necessity of a modern reading of Coubertin. It was important to address this objective from a broad cultural and international perspective. This was realized by the invitation of international keynote speakers such as Hans Lenk (Germany), Patrick Clastres (France), and Eckhard Meinberg (Germany). On the second day, interpretations of the symposium's topic by keynote speakers from various continents were delivered in the main session by Jim Parry (Great Britain), John MacAloon (USA), Nelson Schneider Todt (Brazil), Koichi Wada (Japan), and Marion Keim (South Africa).

The main part of the symposium with its keynote speeches was expanded by panels which opened the possibility for other academics to present their research results linked with the overall topic of the symposium. This possibility was welcomed as many speakers delivered speeches on short papers which were all interesting for the

audience. The Round Table was the final point of the program. It was chaired by Jean Durry (France); participants were Kristina Bohnstedt (Germany), Kostas Georgiadis (Greece), Alexandre Mestre (Portugal) and Halina Zdebska-Biziewska (Poland). The discussions challenged all participants to continue with considerations and initiatives on how Coubertin's core approach to an educationally orientated sport can be adapted to the complexity of today's world of sport. The discussion on this has not been finalized but has made its way to the academic community after the symposium. The intention of the proceedings in your hands is to stimulate this discussion. For various reasons we could not publish all contributions made at the symposium. But the articles published are a fruitful basis to critically think about the value of Coubertin's thinking for sport and education in our society.

Enjoy reading the book.

Lausanne 2015

Stephan Wassong, Norbert Müller & Jean-Loup Chappelet



A Pierre de Coubertin's statue by Jean Cardot is located at the Olympic Museum in Ouchy. (© CIO)



## Préface

Le Comité International Olympique (CIO) a lancé l'année du cent-cinquantième anniversaire de la naissance du baron Pierre de Coubertin (né le 1<sup>er</sup> janvier 1863), le 6 janvier 2013. De nombreuses activités ont été organisées en son honneur à cette occasion. Un des nombreux exemples est la publication sous forme électronique de toutes les publications imprimées de Coubertin sous le titre *Œuvres Complètes/Complete Works Pierre de Coubertin (1863-1937)* sous l'égide du Comité International Pierre e Coubertin (CIPC) et la direction de Norbert Müller et Otto Schantz. Une autre initiative du CIPC fut l'organisation du symposium Coubertin et le futur qui se tint les 24 et 25 janvier 2014 au Musée olympique de Lausanne. Le débat tant attendu a été choisi pour donner suite à l'idée de M. Francis Gabet (Directeur de la Fondation olympique pour la culture et le patrimoine) de profiter de l'occasion de la rénovation du Musée olympique, avec ses nouvelles expositions, pour servir de site au symposium. Cette idée était la bienvenue et le symposium fut un succès avec plus de 111 participants provenant de 31 pays (voir liste à la fin de l'ouvrage). L'organisation du symposium bénéficia grandement du soutien du CIO et des collaborateurs-trices du Musée olympique, en particulier Francis Gabet, Anne Chevalley et Stéphane Meylan. Ce fut le 3<sup>ème</sup> symposium CIPC. Le premier a eu lieu en 1986 à Lausanne. Il a été suivi par le 2<sup>ème</sup> qui a eu lieu en 1997 au Havre.

Il est important de donner un commentaire sur le titre du symposium « Pierre de Coubertin et le futur ». Nous pouvons bien sûr célébrer l'année 1894 comme l'origine du Mouvement olympique. Néanmoins, bien que ce fussent les efforts de Coubertin qui menèrent au premier congrès olympique à Paris, Coubertin ne doit pas être uniquement présenté comme l'inventeur du mouvement olympique moderne. Il faut tenir compte du fait qu'il a basé le développement de l'idée olympique sur une fonation éducative. Coubertin considérait le sport régulé comme un bon véhicule pour le changement en termes de reconstruction des valeurs morales et sociales apparemment en déshérence à la fin du 19<sup>e</sup> siècle en France et ailleurs. Selon lui, le sport était un remède efficace pour atténuer les problèmes qui affectaient la stabilité de la société orientée vers la modernité, la démocratie et le respect mutuel, au niveau national aussi bien qu'international.

Que Coubertin est développé ces idées à la fin du 19<sup>e</sup> siècle ne fait que renforcer notre estime pour sa vision et son interprétation toujours pertinentes d'un sport centré sur les valeurs, bien qu'un tel rappel nécessite aujourd'hui de prendre en compte les différentes demandes et la nature même du monde sportif et de notre société d'aujourd'hui. C'est bien sûr un défi, alors que notre monde devient de plus en plus complexe. En fait, le symposium nous a mis au défi de réfléchir aux façons d'adapter l'approche centrale de Coubertin à une vision d'un sport éducatif pour notre monde, sans pour autant diminuer l'importance incontestable de Coubertin comme fondateur du mouvement olympique moderne. Pour ce faire, il est nécessaire d'évaluer les idées de Coubertin au travers d'une perspective large qui permet d'accentuer avec grande conviction leur validité pour le monde sportif actuel.

L'ancien président du CIO, Jacques Rogge, et l'actuel président, Thomas Bach, ont considéré comme très importante l'interprétation moderne de Coubertin. De plus, les deux présidents ont insisté sur la centralité des valeurs du Mouvement olympique. Il n'y a pas de doute que Coubertin a rendu ces valeurs uniques puisque c'est lui qui a lié le sport international avec une mission éducative orientée vers le développement personnel et la compréhension internationale.

Le symposium a aidé à la discussion et l'évaluation de la nécessité d'une lecture moderne de Coubertin. Il était important de traiter cet objectif dans une large perspective culturelle et internationale. Cela fut réalisé grâce à l'invitation d'intervention d'orateurs internationaux bien connus comme Hans Lenk (Allemagne), Patrick Clastres (France) et Eckhard Meinberg (Allemagne). Lors du deuxième jour, des interprétations du sujet du symposium furent données par des orateurs de divers continents, notamment Jim Parry (Grande Bretagne), John MacAloon (Etats-Unis), Nelson Schneider Todt (Brésil), Koichi Wada (Japon) et Marion Keim (Afrique du sud).

Les principales interventions furent complétées par des débats qui offrirent à des universitaires l'occasion de présenter leurs recherches en liaison avec le sujet général du symposium. Cette possibilité fut très prisée par de nombreux orateurs dont les brefs articles furent très appréciés par l'audience. La table ronde était le point final du programme. Il a été conduit par Jean Durry (France) ; ont participé



Kristina Bohnstedt (Allemagne), Kostas Georgiadis (Grèce), Alexandre Mestre (Portugal) et Halina Zdebska-Biziewska (Pologne). Les discussions mettaient au défi les participants de lancer des actions et des initiatives centrées sur comment l'approche centrale du sport par Coubertin pouvait être adaptée à la complexité du monde actuel du sport. La discussion à ce sujet n'est pas terminée mais a progressé dans la communauté académique après le symposium. Le but des actes entre vos mains est de stimuler cette discussion. Pour plusieurs raisons, nous n'avons pas pu publier toutes les contributions du symposium. Mais les articles publiés sont une base utile pour réfléchir de façon critique aux idées de Coubertin pour le sport et l'éducation dans notre société.

Bonne lecture !

Lausanne 2015

Stephan Wassong, Norbert Müller & Jean-Loup Chappelet



The Lausanne city hall in the centre of the city is where the IOC administration move to Lausanne was officially accepted.

## I. Keynote Papers



The IOC headquarters and first Olympic Museum were located in the Mon Repos villa which now houses the offices of Olympic Solidarity.

# Saving the Olympic Spirit: Coubertin's Values and Some New Visions

Hans Lenk

## Introduction

Pierre de Coubertin, the founder of the modern Olympic Games and modern Olympic movement, was a dedicated and great educator – maybe at least indirectly and practically speaking, the most successful educator of modern times. His values and visions cannot just be restricted to sporting activity but to using psycho-physical activity of a strenuous sort like the ancient Olympic Games to generally educate young people towards their best level of achievement by improving character, moral quality and exemplary physical exercise for the youth. The idea was achieved by staging top level competition and demanding sports be played at a maximum level of achievement in individual events and fights among equally gifted and trained athletes. More importantly by organizing the modern Olympic Games every four years for young male [later female – my parenthesis] athletes from all kinds of sports (“All games – All nations”, 1912).

Thus, “[...] the main feature of Olympism of ancient as well as of modern times is that it forms a religion – a ‘*religio athletae*’” (1935), for “[...] the true Olympic hero [...], the adult male [female – my parenthesis] individual athlete.”

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



The athletes are characteristically considered by Coubertin as members of an athletic “aristocracy, an elite” which are “[...] determined only by physical superiority and by muscular capabilities of the individual multiplied to a degree by the will to practice” (1935).

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

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

Coubertin emphasized that only truly *international* Olympic Games would be accommodated to the ideas and demands of modern times. Therefore he wanted to use the revival of the Olympic Games to use this international comparison and respective motivation in national rivalry to raise the ambitions of the young athletes (notably the young patriots in France) in order to reform the physical education problems of all nations by emulating the very British sporting education at Eaton

College and in general to foster the psycho-physical quality of education – also oriented at “[...] an honest world citizenship” (1901, p. 262).

Again, Coubertin was far from being old-fashioned as an educator since he already (1935) stressed:

“To require that peoples love one another is a kind of childishness. To demand from them to respect each other is by no means utopian. But in order to respect one another one has to learn to know each other.”

For example, by meeting young athletic representatives of other peoples and by learning to respect them, their cultural, social and even historical peculiarities and differences in trying to understand these and overcoming ethnocentricity in one’s own mind and by way of the paragon effect and transfer these models to fellow countrymen.

Thus, Coubertin wanted the Olympic Games to create an institutionalized opportunity for people to learn to know each other in forums and representatives meeting in the worldwide sport-movement and the Olympic Games enabled the world to meet in “periodically recurring opportunities to learn to know and respect each other” (1913).

He also argued that the participation should be on equal conditions without any “discrimination [...] against any country or person” on grounds of racial, political, cultural or gender factors. However, according to Coubertin the Games should be and remain contests between (male which was the norm but sexist) individuals and not between countries or regions etc., let alone “nations”.

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

albeit in the wake of Western civilizations modernization as well as globalization.

Indeed, most of the Olympic values of educational relevance and significance are the ones most mentioned such as: self-perfection, social contacts and international encounters, the concepts of a harmonious synthesis of ancient and modern tendencies, of the political independence of the Olympic movement etc. They are rather independent of specific cultural or religious contents etc., i.e., of specific meanings and cultural ramifications. The very performance and achievement values, the most important ones in the overall set of Olympic values are really aimed at *formal* or *functional* and *operational* contacts, as equal competition and individual(istic) comparisons and subordinations to strict rules and regulations of the events.

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

This is particularly true for the nine central goals and aims of the Olympic Movement placed in a special position because of their mutually conditional connection with most other Olympic values. These are the ideas of improving achievements in the form of athletic performances at their very best, interconnected with the agonetic (or agonistic) principle of competition and the aim to engender an athletic elite of equal origin making up for the core aims in the system of Olympic values – according to Coubertin’s intention and also of today’s interpretations of the Olympic value system.

The system of Olympic values after Coubertin does amount to a rather *compact* and highly interrelated *structure* (mathematically speaking a *lattice*) definitely representing a center of gravity around the values of performance, achievement, competition etc., lending a certain kind of multi-compatibility and stability from a functionalistic perspective.

The structure can be visualized by the diagram (see page 34) stretched out between the comprehensive overall value “[...] the Olympic idea” and the idea of “taking part” being “[...] the most important thing”



(Coubertin 1908, quoting the Bishop of Pennsylvania). In that respect, the values of achievement and performance, victory and psycho-physical perfection and character-building by strenuous training and sports is a very important main factor like also the one on social encounters, no discrimination and the independence of the Olympic movement.

Most of the *functionally decisive* Olympic values of competition and top level performance are materialized by the modern Games to a high degree (especially the central achievement values), whereas some traditional values like the contribution by culture and art as well as the Olympic spirit and Olympic philosophy are somewhat in danger of lacking or losing their traditional and “ancient” meanings.

When returning to Coubertin’s educational ideas, it is obvious that he did not intend the Olympic motto “*Citius, altius, fortius*” (after Father Didon) to be used only in the technical-sporting sense but also in the education of “[...] the nobility of conviction, the cult of unselfishness and honesty, the chivalrous spirit and the energy” (1931) being according to Coubertin most important for modern democracies.<sup>1</sup> Thus, he thought, the Olympic Movement “[...] can be technical, ethnic, social, moral” (1910) and besides athletic excellence and elitism the Olympic qualification and distinction of being an Olympic athlete was for Coubertin a real “school of nobility and moral purity as well as of physical endurance and energy [...] but only on the condition that you permanently raise your concept of honor and sportsmanship to the same height as the strength of your muscles. The future depends on you” (1925), as he concluded his legacy and farewell speech. And he distinctly asked as well: “Market or temple?” Thus, according to him everything would depend on the future (Olympic) generations.

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

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<sup>1</sup> The same would be true of the new Olympic slogan “Excellence, friendship, respect.”

## **Coubertin's Hopes and Visions**

As mentioned above, everybody knows by now, the intellectual and character building values including the moral implications have not been realized in an automatic fashion as Coubertin had probably hoped. Only regarding the technical sportive qualification and increase of excellence did his early visions really materialize to an almost unbelievable extent, though mainly only in the competitive technical sense of vying for records and victories. However, the Olympics turned out to be extremely successful, although at times by often ignoring the ideas of equality of opportunities, fairness and even rules of the Olympic regulations, as, e.g., can be seen by the history of the notorious doping problem in the last decades. Indeed, Coubertin's ideal of a symbolic community of the Olympic athletes is at the top is frequently replaced by a fierce all-or-nothing-controversy of "winning is everything."

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

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

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

As regards internationality and globalization, Coubertin would perhaps be very satisfied about the worldwide spread of the Olympic Movement and the Games and participation across all world regions and countries. In terms of this inclination to modern times' necessities

he would certainly today be in favor of downplaying a little the nationalistic accents in the Opening Ceremony and instead also stress the festive mood of the Closing Ceremony (since 1956 realized after the proposal of the young Chinese male – Wing). Here athletes of all nations intermingle pouring rather than marching into the stadium not separated according to their nations anymore.

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

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

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

Moreover, he would I suspect – as he and some of his successors already did – try to use the *political neutrality* of the Olympic Movement skillfully in exerting some kind of quasi political functions or symbolic pressure to secure the processes of awarding the future Games to the National Olympic and organizing committees of respective countries. As I emphasized already in the beginning of the 60s (1964, 1972<sup>2</sup>), the IOC should be skillful in exerting a certain kind of political bargaining and influencing to *safeguard the independence of the Games* and the Movement worldwide. For the time being, the chances for using this kind of political impact or power of neutrality are better to be used than in the past, since the Games are now really an overall world event and success.

To be sure, Coubertin would also have underlined stringent measures of securing fairness by checks and rules and especially strict anti-

doping-measures by more efficient rules and legislation among Olympic Federations, particularly also at the very Games.

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

The arts competitions had been abolished since 1948, but some notable endeavors to have painters and architects as well as sculptors contribute to the Olympic venues and side events are a notable consequence of Coubertin's idea of a specific contribution of the arts of the country staging the Games. Indeed, as far as the sciences and humanities are concerned, there are the Olympic Congresses at the Games, unfortunately usually held outside of the Olympic city.

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

In a sense, achievement and effort seem to be more valid in the cooperative cultures<sup>2</sup> than the pushing down of others in a fight where only one victor can excel and the loser was often neglected, at times

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2 What about Coubertin's ideal of a metaphysics of fights, achievements, success in different cultures? Dr. Messing and Prof. Müller raised the question what Coubertin's ideas of elitism and achievement would mean to other cultures and whether Coubertin's idea could be taken over, adapted to these different world views, religions and cultures, perhaps with some variations.

Indeed, there are indigenous cultures of tribe societies and religions that are far from a competitive basic attitude and the respective moral and societal norms. For instance, the Timbiras or Navajos as well as the Mountain-Arapesh – like some Asian- Indian religious denominations as, e.g., a few yoga schools, Jain and Buddhist traditions (though certainly not all of them!) – favor a cooperative style of physical, cultural and children's education: some American-Indian tribes in the South of also North used to conduct cooperative relay “endurance and power tests” with no individualistic sorts of competition: the Timbiras, e.g., carried big tree trunks in group cooperation, but not as an (individual) competitive race! (However, there were also indigenous tribes who favored individualistic competition and fights like the Mundugumor in New Guinea (M. Mead) or like the Kwakiutl in Northwest America (Benedict) who organize even *negative* competitions of an individualistic form like the famous *potlatch contests* of destroying as many of one's own goods as possible! He who destroys most is the winner!

Some of these physical activities of extreme endurance feats or tests of strength were necessary – as a rule again in a cooperative manner of a relay run as that of the Tarahumara runners in Mexican or Inca messengers would show. That means there is a special appreciation and excellence of an achievement in terms of endurance, strength or skills that are not individualistically interpreted as in the ancient Greek ideal agonetic or agonistic individual fight (“agon”) of man against man as Coubertin had in mind primarily.

even killed for religious reasons (as in some ancient Mesoamerican ball games of old).

## Reflections

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

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

Sometimes even the super-precision of modern time measuring leads to false decisions like in 400 m individual medley swimming in Munich 1972 where the loser swam the distance of two thousands of a second further than the winner and must have been nominated *the real*

winner: The difference in length of the lane, measured after the Games again was in the range of architectural allowance!

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

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

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

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

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

These intermediary reflections aside, we have in critical instances and cases and some respects for reasons to go a little beyond Coubertin’s

magnificent visions in order to the really achievement oriented justice to some athletes and critical decisive cases on the border of illogicality.

### **Possible Visions of the Olympics Now and for the Future?**

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

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

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

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

3. If you take the explicit achievement orientation and participation of well-trained athletes as the major aim (even beyond the current “all or nothing” or “single victor” orientation) the globalization of the Olympic sports would also be even more acceptable to other, e.g., rather cooperative than mainly competitive (“agonistic”) cultures and societies as now. (This would go a bit beyond Coubertin’s ideal).

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

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

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

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



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

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

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

11. The Olympic Movement and especially the IOC should try to favor and foster a practice that is primarily *athlete-oriented* leading to more intensive consideration and strict operationalization of fairness ethics by, e.g., organizing working groups in Olympic philosophy and Olympic ethics<sup>3</sup> and analyzing the possibility of working out an "*Olympic world ethics*" and a *global "World sport ethics (or ethos)."* This has to be based on model and actual analyses of critical situations and conflicts of all kinds to be worked out and supported by in-depth study projects. The result should be presented in Olympic Congresses

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

between and at the Games and be set in operation by the respective International Federations.

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

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

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

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

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

Generally speaking, had not the Olympic Games and the Olympic Movement in the last century turned out to be one of the most potent and most stable value oriented movements of international stature – beside, e.g. the International Red Cross (or the Red Crescent) being the first and international movement of a long duration and high standing and of a notable stability internationally speaking. – One might therefore even speak (with Norbert Müller) of a certain kind of Olympic “*world ethos*”<sup>5</sup> of sport that would climax in the Olympic value ethos and Olympic spirit – if the Games’ critical core problems like nationalistic exaggerations, commercialism, pressure and motivation for unfairness or even the still worldwide operating doping morass could be drained or held in check. These problems at times and even today do in a sense affect the traditional high appreciation of the Olympic values and the humanitarian image as a paragon for better humanity and education.

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

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

high level ideas, to be defended in a modern form and secured as far as possible and feasible.

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

The Olympic Movement, due to its multi-compatibility as mentioned, would be sure to get globally accepted as a guideline, if proposed and worked out in modern balance and analytic scrutiny. It is more than half a century ago that I tried to develop a multi-functional socio-philosophical value analysis of the Olympic idea as a set of values in a structure analysis also paying attention to conflicts and some dysfunctions. Most of these dysfunctions still occur today although, as I noted, progress has been notable within the Olympic Movement albeit less so in the overall public reactions including the international media. But there is a unison appreciation of the basic values and their capacity to service as guidelines for athletes and young sportsmen and even for education in general.

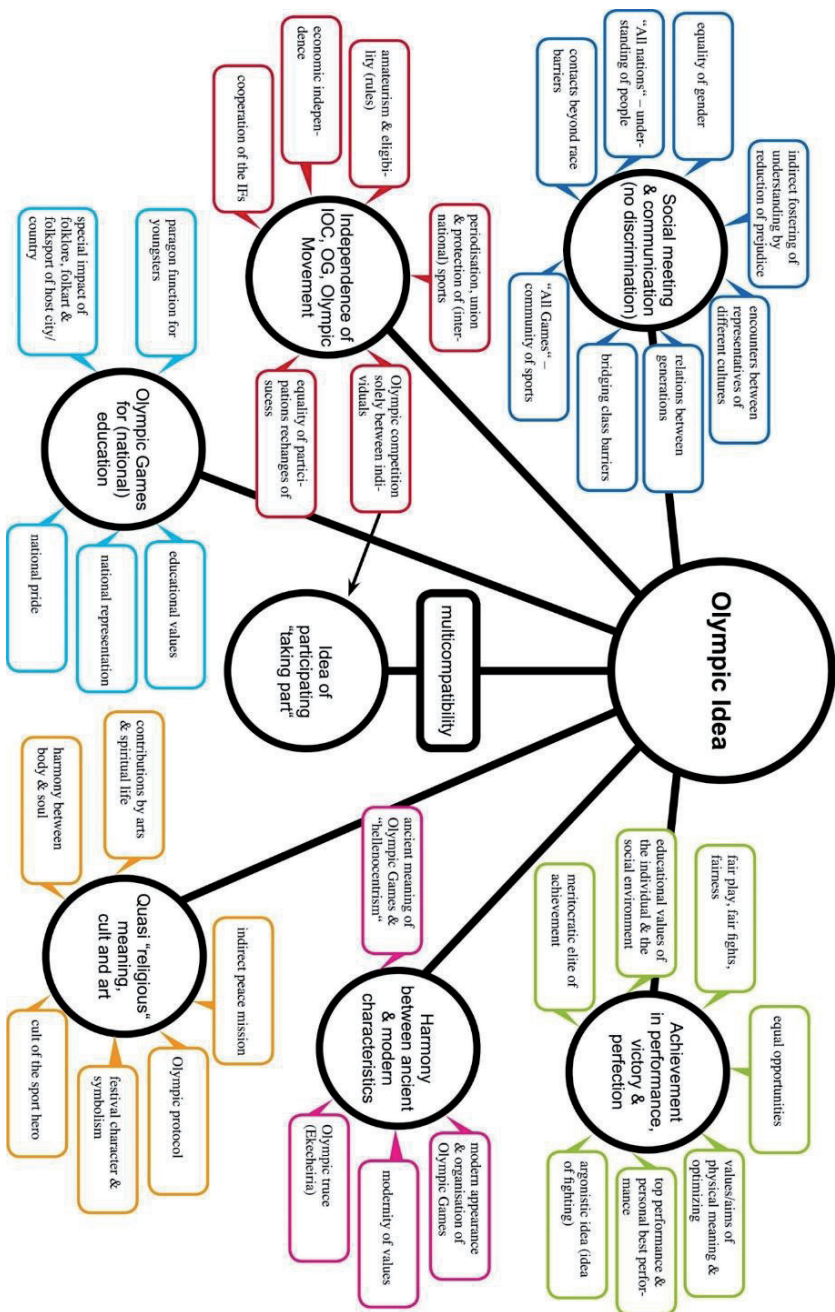
We have to get more operational, address these intriguing problems of the Olympic and top level sports movement – in a pragmatic fashion, though always with outlooks and prospects of the basic value orientations never denying new variations of them. And yet: we are still in need of an elaborated and modernized Olympic philosophy!

Some of my earlier ideas as regards the global multi-acceptability and multi-compatibility of the Olympic value system had not been officially acknowledged or installed, but would play some kind of under-cover influential role affecting the overall positive attitude as

regards globalization values and sustaining development ideas as well as mitigating the earlier nationalistic exaggerations or overtones, which were (and sometimes still are) usually underlined, if not forwarded by the local or national press. According to the Olympic Protocol there are some national emblems like flags and anthems presented at prominent places or occasions as, e.g., in the Opening and Victory ceremonies. However, in the last half century some notably positive changes have taken place here (mainly in the Closing Ceremony regarding the party-like intermingling march-in of athlete of all nations!), yet some substantial extensions of changes will have to be made still, in order to fully (or at least with more impact) use the potentialities of the Olympic worldwide attractiveness for a sort of global, if not visionary, reform or regeneration.

### **Conclusive Statements**

To sum up: though times are difficult and some agents on the Olympic scene (and even IOC members!) did and do not sign or live up to Coubertin's rather high moral standards and values, there is a good deal of hope that with the explicit self-obligation of the new IOC presidency for maintenance, stability and a humane extension of the Olympic values (see note 3 above) that these may in the future be more effectively realized and operationalized. Despite and even because of the worldwide success of the Olympic Games, it is necessary to further develop a modernized version of the Olympic philosophy and "save Olympic spirit": S.O.S.!



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

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# Pierre de Coubertin from Writings to Archives

Patrick Clastres

## Introduction

Perhaps because he belonged to that rare breed of men who consider they can weigh in on the destinies of the world, Pierre de Coubertin (1863 – 1937) was a controversial character and actor in modern sporting history. On the one hand, his friends and disciples alongside certain “hagiographers”,<sup>1</sup> including IOC members and Presidents<sup>2</sup>, have resurrected him as an iconic humanist. On the other, there is a whole stream of literature that condemns him as “[...] the great priest of the religion of sport” and assimilates Olympism to fascism.<sup>3</sup> However, Pierre de Coubertin deserves far more than mere hagiography or black legend.

New sources have come to light from America with the Belle Époque historian Eugen Weber, depicting de Coubertin as a fin-de-siècle aristocrat.<sup>4</sup> The sociologist and biographer John J. MACALOON, emphasizing his prowess and patronage.<sup>5</sup> The French aristocratic manners historian Corry CROPPER who presented (after Robert NYE’s essay on male codes of honor in modern France<sup>6</sup>) Coubertin’s initiative

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1 From *L’Humanisme intégral de Pierre de Coubertin* (Lausanne, 1941), an apologetic rhetoric by Louis Meylan, to *Pierre de Coubertin. L’épopée olympique* (Paris, 1966), the Marie-Thérèse Eyquem’s fictionalized biography.

2 ROGGE, Jacques: “L’héritage du fondateur des Jeux Olympiques modernes vit toujours”, in: *Actualités olympiques* 1(2013). <http://www.olympic.org/fr/news/jacques-rogge-l-heritage-du-fondateur-des-jeux-olympiques-modernes-vit-toujours/186617>

3 BROHM, Jean-Marie: “Pierre de Coubertin et l’avènement du sport bourgeois”, in: ARNAUD, Pierre (Ed.): *Les athlètes de la République*. Toulouse, 1986, 283-300. See also BROHM, Jean-Marie: “Les idées réactionnaires du baron Pierre de Coubertin”, in: *Le mythe olympique*, Paris 1981, chapitre III.

4 WEBER, Eugen: “Pierre de Coubertin and the Introduction of Organized Sport in France”, in: *Journal of Contemporary History* 5(1970)2, 3-26.

5 MACALOON, John: *This Great Symbol. Pierre de Coubertin and The Origins of the Modern Olympic Games*. Chicago 1981.

6 NYE, Robert: *Masculinity and Male Codes of Honor in Modern France*. Berkeley, 1998.

as aristocratic revenge.<sup>7</sup> Germany's Hans Joachim TEICHLER has not eluded Coubertin's close relations with Third Reich's dignitaries such as Carl Diem<sup>8</sup> while Dietrich R. QUANZ has connected him with pacifist liberals<sup>9</sup> and more recently Stephan WASSONG has brought light to his American experience.<sup>10</sup> French historians have remained much more circumspect, probably because Pierre de Coubertin was remote from the Third Republic and appears too elitist and Anglo maniac. Furthermore, this may be due to that they have long treated sport history as a minor player in the political field.<sup>11</sup>

The issue with Coubertin as “the renovator” is that he himself forged his life's legend by publishing successive versions of his educational campaign for sport, the revival of the Olympic Games, and the re-invention of Olympism. His accounts definitely highlight the obstacles he has faced throughout his life, his ploys, and stubborn blind determination, as well as confirming his commitment and unshakeable Olympic faith. However, one should not examine only his writings, so well edited by Norbert MÜLLER and Otto SCHANTZ.<sup>12</sup>

Firstly, Coubertin's biographers have to wade through the 19<sup>th</sup> century French language which is very different from today's contemporary French and difficult to translate into other languages. Secondly, because all of Coubertin's writings or decisions about international sporting affairs have a national background, they also need to reconstruct the very precise political and religious context of 1880's-

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7 CROPPER, Corry: “Olympic Restoration. Coubertin and the European Monarchy”, in: CROPPER, Corry (Ed.): *Playing at Monarchy. Sport as Metaphor in Nineteenth-Century France*. Lincoln 2008, 155-179.

8 TEICHLER, Hans J.: “Coubertin und das Dritte Reich”, in: *Sportwissenschaft*, 12(1982)1, 18-55.

9 QUANZ, Dietrich R.: “Civic Pacifism and Sports-Based Internationalism Framework for the Founding of the International Olympic Committee”, in: *Olympica. The International Journal of Olympic Studies* 2 (1993), 1-23.

10 WASSONG, Stephan: *Pierre de Coubertin's American Studies and Their Importance for the Analysis of His Early Educational Campaign*. Würzburg 2002, 2004 (for the English version).

11 CLASTRES, Patrick: “Une historiographie contrastée”, in: CLASTRES, Patrick: *La Chevalerie des sportsmen. Pierre de Coubertin (1863 – 1937)*. Thèse pour le doctorat d'histoire contemporaine soutenue le 9 décembre 2011 (mention Très Bien avec les félicitations du jury), à l'Institut d'études politiques de Paris, sous la direction du Professeur Jean-François Sirinelli, 13-18. See also CLASTRES, Patrick: “Pierre de Coubertin”, in: ATTALI, Michaël & SAINT-MARTIN, Jean (Eds.): *Dictionnaire culturel du sport*. Paris 2010, 441-445.

12 MÜLLER, Norbert (Ed.): *Pierre de Coubertin. Textes choisis*. Zürich-Hildesheim-New York 1986. See also MÜLLER, Norbert (Ed.): *Pierre de Coubertin, 1863-1937. Olympism. Selected Writings*. Lausanne 2000 and MÜLLER, Norbert & SCHANTZ, Otto: *Bibliographie des œuvres de Pierre de Coubertin*. Lausanne 1991.

1930's France. Thirdly, as Pierre de Coubertin's writings are so far removed from objective facts they must be systematically compared with his archives and those of his opponents' papers and articles.<sup>13</sup> Indeed, the academic or erudite scholars who have worked on Coubertin's letters like Stephan WASSONG for American university libraries, Konstantinos GEORGIADIS for the Hellenic Olympic Committee archives<sup>14</sup> or Jean DURRY for some of the Lausanne Olympic archives are extremely rare.<sup>15</sup> I too have read and analysed hundreds of Coubertin's private letters and manuscripts, never used by scholars, found in Lausanne Museum, Musée national du sport, Le Play Musée social, French Army archives, Sciences Po archives... Moreover, I have studied Pierre de Coubertin's notebooks and Charles de Coubertin's diary, owned by Geoffroy de Navacelle which are now available, following my transfer of them to Sciences Po Contemporary Achieves in Paris, during the month of January 2014. This paper deals with twenty years of research on Pierre de Coubertin's thousands of letters and articles, enabling the scrutiny of his culture of politics and sport, and that of his religious and ideological evolution, i.e. to produce what French historians call an "intellectual and political biography."<sup>16</sup>

## Less Well known Biographical Elements

To clearly identify the litany of factual errors about Coubertin's journey from birth to adulthood, it is enough to consider the last academic article published by a scholar on this subject. In a paper published in 2013 about Pierre de Coubertin's masculinity, the French Professor Thierry TERRET argues that "almost everything has been said about his life, his work, his ideas and his legacy, almost everything has been studied concerning the influence of Great Britain and North America

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13 CLASTRES, Patrick: "Entre diaspora et intimité, les papiers Pierre de Coubertin", in: BOSMAN, Françoise, CLASTRES Patrick & DIETSCHY, Paul (Eds.): *Le Sport: de l'archive à l'histoire*. Besançon 2006, 231-243.

14 GEORGIADIS, Konstantinos: *Olympic Revival. The Revival of the Olympic Games in the Modern Times*. Athènes 2003.

15 DURRY, Jean: *Coubertin autographe, 1889-1915*. Lausanne 2003. See also CLASTRES, Patrick & BANCEL Nicolas: "Pierre de Coubertin et Hubert Lyautey, deux hommes d'action sociale. Correspondance (1893-1932)", in: *Les Études sociales* 137(2003), 53-123.

16 CLASTRES, Patrick: *La Chevalerie des sportsmen. Pierre de Coubertin (1863 – 1937)*. Thèse pour le doctorat d'histoire contemporaine soutenue le 9 décembre 2011 (mention Très Bien avec les félicitations du jury), à l'Institut d'études politiques de Paris, sous la direction du Professeur Jean-François Sirinelli.

on the development of his thoughts, almost everything has been discussed concerning the contradictions and ambiguities of his action and personality.”<sup>17</sup> By comparing writings with archives it is possible to know much more about Coubertin's life, work and ideas.

According to Professor TERRET, Pierre de Coubertin is allegedly an “heir to an ancient noble family.”<sup>18</sup> In fact, the Coubertins acquired their nobility very recently, during the Bourbons Restoration, following Napoleon’s final defeat in 1815. The Crisenoy, on his mother’s side of the family however, actually go back to the 15<sup>th</sup> century. Thus, Pierre inherited both maternal legitimism and paternal Orleanism. By not taking into account the differences between these two competing French monarchist political cultures, leads one to misunderstand his political dilemma in front of the French republicans’ victory in 1879 and his difficulty in accepting the Church authorities’ inability to accept sport as an educational tool.<sup>19</sup> Concerning his parental models, which Professor TERRET regarded as “more oriented towards culture than the military or the world of business”,<sup>20</sup> one should consider that his father, Charles, was a landowner investing in casinos and private sport clubs. Although, his elder brother Paul was involved in economic debates on agricultural modernization and commercial boundaries. Above all, Charles and Paul did participate in the 1870 war against Prussia, Charles as the head of the local army volunteers and Paul as a Pontifical Zouaves officer. Being a painter his father did not “break with the traditional figures of aristocratic masculinity”<sup>21</sup> as Professor TERRET argues: he painted of course religious scenes but also numerous military portraits in order to demonstrate the superiority of the nobility. Pierre’s mother Marie-Marcelle Gigault de Crisenoy, was not merely as Professor TERRET writes “a woman of great culture who love to write and play the

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17 TERRET, Thierry: “Pierre de Coubertin (1863 – 1937): A Proponent of Sporting Masculinity”, in: *Journal of Olympic History. The Official Publication of the International Society of Olympic Historians* 1(2013), 4-7.

18 TERRET: “Pierre de Coubertin”, 4.

19 CLASTRES, Patrick: “Comment peut-on être chrétien et sportif ? L’américaniste Pierre de Coubertin à l’UCJG de Paris (1891)”, in. ARCHAMBAULT, Fabien, ARTIAGA, Loïc & BOSC, Gérard (Eds.): *Double jeu. Histoire du basket-ball entre France et Amériques*, Paris 2007, 17-31.

20 TERRET: “Pierre de Coubertin”, 4.

21 Ibid., 4.

piano.”<sup>22</sup> She could ride and practice fencing like her daughter Marie and so many women from the nobility at that time.

For Professor TERRET, Pierre de Coubertin allegedly “turned away from military, colonial, commercial or political career [...] to follow the professional artistic path traced by his father.”<sup>23</sup> Pierre de Coubertin certainly wrote some bucolic and royalist poems when he was twenty, played the piano, produced charcoal drawings, and was a member of a very elitist society called *Cercle de l'Union Artistique*. Although, he never considered a career as an artist. First he wanted to join the army<sup>24</sup> thus imitating his second brother Albert, who served in Algeria and became colonel of a Hussars regiment. Then he had not “been accepted at the Military School of Saint-Cyr”<sup>25</sup> as asserted by Professor TERRET: because he failed to pass the oral exam. He did not “choose instead to attend the *École libre des sciences politiques*” but was compelled by his father to enrol as a student of law at Paris’s Catholic University. Some months later, unlike most students, he was granted a place at the *École libre*, without sitting an entrance examination. At that time he dreamt of becoming a diplomat like some of his friends. Several years later, he was to re-join the colonial lobby and involved himself in politics. In 1888 he was not “put forward for the position of deputy of Mirville”<sup>26</sup> as Professor TERRET explained but instead for the city of Le Havre. He did not however, “turn his back on a political career”<sup>27</sup>: he made three further attempts to become a Member of Parliament, in 1898, 1902 and 1906. Nevertheless, he did eventually resign because the political conditions were not favourable for an aristocrat in the Republican Era.<sup>28</sup>

If Pierre de Coubertin had no “professional success” as declared by Thierry TERRET, it was because having a job was not part of the aristocratic culture. Contrary to Professor TERRET's beliefs, Pierre de

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22 Ibid., 4.

23 Ibid., 4.

24 CLASTRES, Patrick: “Éducation sportive et formation militaire. Pierre de Coubertin au Prytanée (19 mai 1889)”, in: PRYTANÉE MILITAIRE NATIONAL & UNIVERSITÉ DU MAINE (Eds.): *Bicentenaire de l'installation du Prytanée militaire français à La Flèche, 1808-2008*, La Flèche 2008, 167-192.

25 TERRET: “Pierre de Coubertin”, 4.

26 Ibid., 4.

27 Ibid., 4.

28 CLASTRES, Patrick: “Pierre de Coubertin en pays de Caux : l'échec politique d'un jeune rallié (1888-1889)”, in: *Études normandes* 2(2012), 105-112.

Coubertin did not “become a social reformer (after) realizing the potential of sport competitions”,<sup>29</sup> but before.<sup>30</sup> At the beginning of 1883 he joined the Social Peace Unions, which he learnt of from his friends and brother Paul, due to that it wasn’t until the following summer when he first discovered England as a Tourist. It was not until 1884 when Pierre de Coubertin decided to study public schooling education and 1886 when he published his first article. At that time, when launching his sport campaign, one must consider that he still was a monarchist: it was only in April of 1887 when he converted himself to the Republican idea, which is to say not exactly to the Republican regime.<sup>31</sup> Finally, we can conclude that the ideals of Frédéric Le Play are not so straightforwardly “pacifist” as Professor TERRET describes<sup>32</sup> but moralistic and socially non-progressive. Moreover, Le Play’s theory of *paix et réforme sociale* does not concern itself with international pacifism, it is a reactionary option.<sup>33</sup>

## Sport Education in Order to Produce French Tories

Pierre de Coubertin was obsessed by one single idea: to invent a new modern French elite, in other words French Tories, shaped by English sports and compatible with the Republic. One must only read the different articles of the first review he edited during the years 1890 and 1891 (ie *La Revue athlétique*) to understand that his educational project was to mold liberal, patriotic and colonial elites capable of competing with the British<sup>34</sup>, which is to say a “Chivalry of Sportsmen.” This idea resulted from a triple shock, psychological, pedagogical and political, that affected Pierre de Coubertin’s ties in the mid-1880s: he discovered the place of sports in public schools and colleges during the summer

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29 TERRET: “Pierre de Coubertin”, 4.

30 CLASTRES, Patrick: “Le cauchois Pierre de Coubertin et le sport modérateur”, in: RUDELLE, Odile & MAUS, Didier (Eds.): *Normandie constitutionnelle. Un berceau des droits civiques ? De la « Charte aux Normands » (1315) au « traité constitutionnel » : du prétoire à l’urne*, Paris 2008, 291-302.

31 CLASTRES, Patrick: “La aceptación de la República por Pierre de Coubertin. Discurso inédito pronunciado por Coubertin ante la conferencia Molé de París en 1887”, in: *Citius, Altius, Fortius. Humanismo, Sociedad y Deporte : Investigaciones y ensayos* 2(2010), 39-59.

32 TERRET: “Pierre de Coubertin”, 4.

33 CLASTRES, Patrick: “La décennie le playsienne de Pierre de Coubertin, de la réforme des lycées aux Jeux olympiques (1883-1896)”, in: *Les Études sociales* 137(2003), 5-19.

34 CLASTRES, Patrick: “*La Revue Athlétique* de Pierre de Coubertin (1890-1891): une revue sportive et libérale, patriotique et coloniale”, in: CARPENTIER, Florence (Ed.): *Le Sport est-il éducatif ?*, Rouen 2004, 33-49.

1883, became a practitioner of sporting activities, while beforehand, among the Jesuits, the only activities he had known, were walks and gymnastics lessons, and witnessed the final victory of the Republicans over the Royalists.

Pierre de Coubertin's project to forge French Tories was in line with the collective reflection on the shaping of elites, launched after the defeat to Prussia in 1870. Time had come to denounce the Napoleonic barrack-schools, whether they be state lycées or religious boarding schools. "Shape up a new head for the people" was philosopher Emile Boutmy's project, when he founded the Free School of Political Sciences in 1872, where a young Coubertin was to study between 1883 and 1886. At that time, being a member of the societies faithful to the conservative thought of Frédéric Le Play (which was in no way exclusive of an adaptation to the new social realities), Pierre de Coubertin was concurrent with the movement of social reformism, aiming to break free from the revolutionary spiral that had carried away France since 1789. Because he preferred social and religious concord to the class struggle and praised the "French evolution under the third Republic" (the title of one of his books published in 1896), we have proposed to label Pierre de Coubertin not as "revolutionary" but as "evolutionary".

Until around 1910, Pierre de Coubertin could not even imagine that the sons of the lower classes might even practice sports. In addition, if he then condescended to "open the doors of the temple"; it was only within the framework of sporting patronage (his famous renovated antique gymnasium), where he aimed to moralize the neo-athletes by natural elites, namely the sportsmen. Therefore, he could only envisage shaping "la jeunesse de France" or the "young people of France", through the practice of sport during a quarter of a century. In the Belle Époque French language, these are the sons of the aristocratic and upper middle class elites who were able to compete for the sole palm of yesteryear. To these men of action, who were to form a sort of French gentry federated by sporting ethics, he assigned the objective of allowing France to hold its rank among European nations and the

world at large. This was played out through commercial, military and colonial fields.<sup>35</sup>

### **An independent: The Result of Impossible Political Neutrality**

His position as a social reformer (through sport, which is unprecedented in France) led him to develop a strategy of political neutrality: reforming society, for Frédéric Le Play, prevailed over the matter of the best political regime. Hence Pierre de Coubertin's closeness to the circle of the moderates, who have only recently been studied. This political galaxy comprised a curious mix of Orleanists, Protestant and Jewish Republicans, social Catholics, sometimes heirs to the Enlightenment, and sometimes the distant descendants of the Renaissance humanists. His position at the very center of the French political stage led him to consequently neutralize the tool he had forged, sporting educational methods (pedagogy) which amounted to pulling sport and sporting associations away from the government of the country.

Accordingly, Pierre de Coubertin's sports campaign towards the people with secondary education (public, private or religious alike) was launched, distinguishing him both fundamentally and ideologically from the socialist radical Republican Pascal Grousset who, at the time, wished to allow young boys and girls in the popular primary schools to practice English sports and French games.<sup>36</sup> Although he was hostile to any affiliation with a political party and close to some lobbies like the colonial lobby, Pierre de Coubertin found himself *de facto* deeply involved in the political struggles of his time. As the scion of a very monarchist and papist family, he chose to support the Republic as soon as 1887, that is a few years before the great rally of the French Catholics. Although his rallying position to the Republic was “on the constitutional terrain” that is to say rational on legal grounds and not

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35 CLASTRES, Patrick: “Inventer une élite. Pierre de Coubertin et la chevalerie sportive”, in: *Revue française d'histoire des idées politiques* 22(2005), 275-296. See also CLASTRES, Patrick: “Pierre de Coubertin. Quatre textes sur l'élitisme sportif et olympique”, in: *Revue française d'histoire des idées politiques* 22(2005), 381-396.

36 CLASTRES, Patrick: “Pierre de Coubertin et L'Éducation en Angleterre (1888). De la monographie des *public schools* à la réforme des lycées français”, in: *Les Études sociales* 133(2001), 47-68.



affective. This did not prevent him in the thirties, from believing in the solution of a constitutional monarchy in order to save France from a civil war. This helps in understanding why increasing numbers of Republicans not only mistrusted his ideas but also him, personally: for example, in 1900, on the occasion of the Paris Olympic Games, he was kept out of the organization by the pro-Dreyfus republican authorities. This was to be repeated again in 1924, in Paris, by the “Cartel des gauches” left-wing leaders.

In spite of successive ideological adjustments, and his companionship with new politicians like the Minister of Foreign Affairs Théophile Delcassé, Pierre de Coubertin was always out of step with French politics, which kept shifting towards the left. Four times between 1888 and 1904, he attempted to stand for legislative elections but each time withdrawing his candidacy. In fact, in the France of Clemenceau and the Dreyfus affair, there was no political space for a moderate Republican coming from the monarchist ranks. The independence Pierre de Coubertin flourished was as much the result of an ideological conviction as that of a political rejection: isolating him in a kind of “extreme-center wing” that drove him, at the end of World War I, to Switzerland where he was to see out his life, totally forgotten by his compatriots.

### **Olympic Games: A One-Shot Event, then a Diplomatic Chimera**

Regarding his idea to renovate the Olympic Games, Coubertin surfaced it in 1892 at a time when the only solution left to Pierre de Coubertin was to find a positive route out of the budding French sporting community and give himself an international stature. His training at the Free School for Political Sciences, possibly named geopolitical, made him clearly aware of the outside world through an unprecedented chance of encounter with Western athletes and sports clubs. His conversion to liberal pacifism under the influence of the old moderate Jules Simon, on the occasion of the Peace Congress in Paris in 1889, drove him to imagine an event which would allow the Western youth elites to compete on the sports field and simultaneously get to know one another. Thereby, he gave birth to a diplomatic chimera: a confrontation between sporting nations in order to promote world

peace. His choice to name these meetings “Olympic Games” did not only aim at reawakening Ancient Greece: it was more a question of giving his project a noble appearance. This was achieved through the immersion into classical and humanist traditions and neutralizing it, from a diplomatic point of view, by depriving it of any national connotation (included a French one). He himself, was not a great connoisseur of the Ancient Games but did hold a definite preference for the ancient gymnasium when it came to intellectual and physical education.<sup>37</sup>

It is not even sure whether Pierre de Coubertin had in mind, right from the start, the internationalization of the modern Olympic Games in the form of a peregrination around the capitals of the world. From 1892 to June 1894, Pierre first thought of organizing the Games on the occasion of the Universal Exhibition in Paris in 1900, perhaps as “a one-shot event”. It was the Greek offensive strategy steered by Demetrios Vikelas, the sports ambassador of the King of Greece, who took control of the modern games, which led Pierre de Coubertin to change his mind: the first Games took place in Athens in 1896, and then came the Paris Games in 1900. Moreover, in order to counteract the Greek proposal of installing the Modern Games once and for all in Athens, the world’s sporting nations would have to compete in order to obtain their organization.<sup>38</sup> Luckily, for him, Greece found itself incapable of organizing new games before 1906. On that year, in order to thwart these so-called intermediary games and avoid participating, he decided to simultaneously organize an Arts, Letters and Sports Conference at the Comédie Française. Thus, from 1894 to 1914 his relationship with Greece balanced between admiration and distrust.

Needless to say, on the occasion when founding congress in the Sorbonne in 1894, the main Anglo-Saxon and Scandinavian sports leaders did not take any action to favor the commission for the renovation of the Olympic Games: their attention then was totally monopolized by drafting the international norms of amateurism.

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37 CLASTRES, Patrick: “Playing with Greece. Pierre de Coubertin and the Motherland of Humanities and Olympics”, in: *Histoire@Politique. Politique, culture, société* 12(2010).

38 CLASTRES, Patrick: “La refondation des Jeux olympiques au Congrès de Paris (1894): initiative privée, transnationalisme sportif, diplomatie des États”, in: *Relations internationales* 111(2002), 327-345.

The distance the Anglo-Saxons kept between themselves and everything related to the Olympics was to be confirmed in the upcoming decades.

## **Olympism: An Invented Tradition and an Imprecation from 1902 onwards**

In June 1894, while drafting, in an authoritarian manner, the composition of the first International Committee of the Olympic Games, Pierre de Coubertin was watchful to maintain the leadership of his project for himself. From 1896 to 1914, due to the feeble implication of his colleagues, he became the ‘big boss’ of the now International Olympic committee and assumed most of the Olympic correspondence, writing the majority of the articles published within the *Revue Olympique* (which he started in 1901). His diplomatic and editorial activism (in this field, I agree with the conclusions of John MCALOON), prevented the disappearance of the Olympic Games before the outbreak of World War 1. During these two decades, Pierre de Coubertin spent most of his energy fighting the evolutions of modern sport, which he deemed negative: sports crowds (mass entertainment), intrusion of advertising, specialization of the athletes, first appearance of sportswomen, the promotion of champions to the status of stars, jingoism, State interventionism etc. Consequently, Olympism was not born in the Sorbonne between 1892 and 1896. It was noted that Pierre de Coubertin had only used this term twice prior to 1914: as Olympism was only conceived in 1902, in response to all these deviances.<sup>39</sup> Hence, using the words religion, philosophy or humanism to characterize Olympism, amounts to succumbing to the propaganda elaborated by Pierre de Coubertin to silence his opponents. More accurately, let us consider Olympism as an institutional speech, an “official ideology” to repeat John MCALOON's words, or more simply a concept. To borrow a theory coined by the British historian Eric HOBSBAWM<sup>40</sup>, this so-called “*invented tradition*” combined physical prowess, knightly fair play and pacifism for the nations involved.

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39 CLASTRES, Patrick: “Performance sportive et prouesse olympique selon Pierre de Coubertin”, in: *Cahiers de l'INSEP* 46(2010), 209-218.

40 HOBSBAWM, Eric & RANGER, Terence: *The Invention of Tradition*. Cambridge 2003.

Beginning with Athens in 1896, and continuing all the way to Paris in 1924, Pierre de Coubertin never managed to control the organization of the Olympic Games. Only the 1912 Stockholm Games found favor in his eyes, most likely because of the autonomy left by the Swedish authorities to the organizers from the sports sphere. Nevertheless, not only did Pierre de Coubertin and the IOC have to face the states and the show business entrepreneurs, but they also had to confront the revolt of the budding international sports federations. At the end of World War I, his authoritarianism, only equal to the enormity of the Games' implications (to the expense of his own family), as well as the strictness of his ideas, isolated Pierre de Coubertin and finally resulted in his eviction from the IOC in 1925<sup>41</sup>. In fact, his retirement as "Life Honorary President of the Olympic Games" was nothing more than a disguised resignation. His ideas about the Olympic Games and the management of the IOC are no more applicable than the evolutions of his time to today's world: loss of prestige of European aristocracies, democratization of sports and political life, State sporting diplomatic commitment, sportswomen's claims, specialization and professionalization of athletes. Following Arno MAYER's thesis<sup>42</sup>, we can say that Pierre de Coubertin and his Olympism were nothing more than the "survival of the Ancient Regime" that is to say a survival of the feudal era.

In spite of his resignation in 1925, Pierre de Coubertin maintained his interest in Olympic matters right up until his death in 1937. Isolated and ruined, he ended up forging 'hollow shells' like the "International Office for Sports Teaching" (BIPS) or the "Universal Teaching Skills Union" (UPU). From his hermitage in Lausanne, every four years (e.g. 1928, 1932, 1936), he kept on addressing messages to the athletes and sports managers of all nations, which were nothing else than pointless imprecations. With the publication of his *Mémoires Olympiques* (in 1931) he gave himself the possibility to impose his vision of Olympic history, while his opponents (Frantz Reichel, Godefroy de Blonay and Henri de Baillet Latour) did not even go to such trouble. The organization of the Olympic Games in 1936 in Berlin gave him one last chance to promote his views. Unable to provide for the essential needs

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41 CLASTRES, Patrick: "Culture de paix et culture de guerre. Pierre de Coubertin et le Comité international olympique de 1910 à 1920", in: *Guerres mondiales et conflits contemporains* 251(2013), 95-114.

42 MAYER, Arno: *The Persistence of the Old Regime: Europe to the Great War*. New York 1981.

of his wife and two sick children, terrified by the rise of Bolshevism, disillusioned by the Nazi's attempt to take control of the Olympic movement and sensitive to the marks of interest and the financial help offered by Carl Diem and his German colleagues, Coubertin condescended to praising the exemplary organization of the Games and also Hitler's regime, whose murderous nature he did not understand. However, in spite of the insistent invitations and luxurious journey conditions offered, he did not make the trip to Berlin.

## **Republican France Reluctant to Honor Coubertin's Memory**

His death in September 1937 went widely unnoticed, particularly in France where some newspapers like *Le Figaro* even mixed up his portrait with his brother's.<sup>43</sup> For quite different reasons, Greece, Switzerland, the United States, and Germany expressed words of praise. A small circle of cosmopolitan Greek and Swiss friends maintained his memory on the banks of Lake Geneva and accompanied the baroness de Coubertin until her death in 1963. The Greek government felt rather honored by Pierre de Coubertin's last wish, namely, that his heart be kept in Olympia. As it happened, it was no longer relevant to recall past fights: the time had come to sing his praises within the framework of the International Olympic Academy, founded by Jean Ketseas, with the help of Carl Diem, in 1961.

With respect to Germany, the Nazi sports leaders did not fail to honor Pierre de Coubertin's memory, just as they did not fail to do it in 1942 for his successor, Count Henri de Baillet-Latour.<sup>44</sup> It was a matter for them of obtaining a moral guarantee in the face of the boycott movements that had been stirring public opinions in Europe and North America since 1933. The Nazis claimed to have the support of Pierre de Coubertin when taking control of Olympism and the IOC. In the *Olympische Rundschau*, Carl Diem went as far as supporting the theory of an Italian origin of the Coubertins, a theory which had been entirely fabricated by Charles de Coubertin, in order to establish a closer

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43 CLASTRES, Patrick: "Hommages et controverses", in: CLASTRES, Patrick, DIETSCHY, Paul & LAGET, Serge (Eds.): *France et olympisme*. Paris 2004, 14-26.

44 CLASTRES, Patrick: "Neutralité politique, compromissions avec le régime nazi, continuité olympique. Les présidents successifs du CIO (1925-1972) au défi des jeux de Berlin", in: BENSOUSSAN, Georges & et al (Eds.): *Sport, corps et sociétés de masse. Le projet d'un homme nouveau*. Paris 2012, 211-228.

proximity to papacy. Incidentally, if Carl Diem revived this theory, it was because it allowed him to present Olympism as an Italian invention instead of a Gallic one.

As far as France was concerned, it was reluctant to honor Pierre de Coubertin's memory. The two most vibrant tributes were paid during the Vichy regime and General De Gaulle's seven-year term. On June 23<sup>rd</sup> 1944, two weeks after the Normandy landings, Jép Pascot, Marshal Petain's Sports General Commissioner celebrated the fiftieth anniversary of the 1894 Congress with great pomp at the Sorbonne: where the Vichy regime had espoused the theory of sporting chivalry in order to rid the French sports movement of the influence of easy money and left-wing forces. Twenty years later, the Sports State Secretary, Maurice Herzog, tried to recuperate Pierre de Coubertin's memory in order to take over the control of the Olympic movement, which had eluded France in 1925.<sup>45</sup> The conjunction of the Centenary of Pierre de Coubertin's birthday and the 70-year anniversary of the founding congress provided him with an ideal occasion, as the IOC had been destabilized by the Cold War.<sup>46</sup>

## Conclusion

We should not sum up Pierre de Coubertin's commitments by such simplistic conclusions as Professor TERRET's: Coubertin was not exactly "[...] a pacifist, humanist, and democratic and social reformer [...] also a colonialist, racist, elitist and misogynist individual."<sup>47</sup> They reflect an old political culture i.e. the chivalric culture which was obliged to accommodate with the Fin-de-siècle modernity. So we prefer to present Pierre de Coubertin as a liberal pacifist, that is to say not a revolutionary internationalist, as a humanist in the Renaissance words, as first a Catholic modernist having some issues with deism and agnosticism, as an elitist forced to accept democracy and sport for all,

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45 CLASTRES, Patrick: "La mobilisation sportive des Français dans les années 1960. Laver l'affront des Jeux olympiques de Rome", in: BARRIOLADE, Denise, BESSE, Laurent & LOUSTALOT, Arnaud (Eds.): *Maurice Herzog. Un septennat pour une politique Jeunesse et Sports, 27 septembre 1958 - 8 janvier 1966*, Paris 2013, 163-176.

46 CLASTRES, Patrick: "Paix par le sport et guerre froide : le neutralisme pro-occidental du Comité international olympique", in: SIRINELLI, Jean-François & SOUTOU, Georges-Henri (Eds.): *Culture et guerre froide des années 1940 aux années 1980*. Paris 2008, 121-137.

47 TERRET: "Pierre de Coubertin", 4.

as a social reformer but in a conservative way, as a colonialist in order to challenge Great Britain imperialism but opened to indigenous elites, as a white European supremacist who considers the athletic progress made in athletics and swimming by the Latinos and the Japanese, as a puritan reluctant to women's sport in the stadiums but not in the intimacy of gymnasiums. A late Middle Ages man lost in the Age of Extremes, Pierre de Coubertin has promoted educational sport and invented the Olympic tradition in order to inoculate chivalric values to new elites.

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# **A Mere Series of World Championships? Pierre de Coubertin, The Ritual Difference, and the Future of the Olympic Games**

**John J. MacAloon**

The conference on “Pierre de Coubertin and the Future” was occasioned in part by the 150<sup>th</sup> anniversary of his birth. It is also just beyond the centenary of a Coubertin text, and indeed a single line in that text, that I will argue has lately been transformed from a charter for social scientific research into a pressing admonishment to the contemporary IOC and wider Olympic Movement. Based on my four decades of anthropological research on Olympic ritual, I will assert in this paper that if this warning from the founder of the modern Olympic Games is not heeded, then the future of the Olympic Games will be one of inevitable and serious decline.

## **Some Context**

At the 1986 CIPC Symposium on “The Relevance of Pierre de Coubertin Today”, I presented a paper analyzing the significance of Coubertin’s work for professional social science.<sup>1</sup> With respect to Coubertin’s own theoretical writings, I concluded that they had had and would in the future have scant influence on academic social science. Coubertin did little by way of what we would today recognize as methodologically competent empirical research. Indeed, he had no real interest in it, despite his early intellectual formation in Le Playist circles and his lifelong, expressed debt to their master Frédéric Le Play, the founder of the “monographic method.” As Jesse Pitts has argued, Le Play was himself quite indifferent to inductive theory building; rather he thought that “scientific descriptions of social reality” were the contemporary means to “render self-evident” a preconceived “one way to social harmony and individual happiness.” His monographic method

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1 MACALOON, John J.: “Pierre de Coubertin and Contemporary Social Science”, in: MÜLLER, Norbert (Ed.): *The Relevance of Pierre de Coubertin Today*. Niedernhausen 1987, 199-222.

was as Pitts puts it, “the invention of an anti-empiricist.”<sup>2</sup> For their part, Coubertin’s voluminous publications on political and general history contain their share of interesting and provocative interpretations, but they are held together by a literary sensibility and by moral aspirations toward reform, not by any sustained social analysis or program of original archival research.

In sum, I argued in 1986, Coubertin was a dedicated and frequently insightful journalist with literary aspirations, a humanist writer of understandably limited impact on professional thinkers in sociology. I’ve seen nothing to change my judgment in the nearly three decades that have subsequently passed, a period incorporating the monumental efforts by our colleagues Professors Norbert MÜLLER and Otto SCHANTZ to make the Coubertin *oeuvre* more widely available to scholars. To my knowledge only one leading contemporary social scientist has subsequently mentioned him. Our late friend Pierre BOURDIEU touched upon Coubertin, though only as one who made English-style sport safe for the French upper class *habitus*, and this as much in reference to Coubertin’s practical creations as to his philosophical and pedagogical writings.<sup>3</sup>

However, as I argued in the second part of my 1986 contribution, Coubertin’s own negligible status as a systematic social theorist does not at all mean that his institutional creations in concert with his own interpretations of them do not constitute rich research objects for professional social scientists. I pointed to three areas of significant research needs and opportunities. The first concerned the comparative sociology of Olympic organizations and of the international Olympic system as an institutional whole, particularly in light of emergent academic trends in network sociology and global studies. The following decades have witnessed a substantial development of such analyses, propelled in particular by the IOC/Olympic Bid Committee bribery scandals at the turn of the present century and the full-blown legitimization crises they brought on. Scholars deepened both academic

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2 PITTS, Jesse R.: “Frédéric Le Play”, in: *International Encyclopedia of the Social Sciences* (1968). On Coubertin and Le Play, see MACALOON, John J.: *This Great Symbol: Pierre De Coubertin and the Origins of the Modern Olympic Games*, Second edition. London 2008, 97-106.

3 For an elaboration of BOURDIEU’s approach to situating Coubertin, see LAFRANCE, Jacques: “The Making of a Field with Weak Autonomy. The Case of the Sports Field in France, 1895-1955”, in: GORSKI, Philip S. (Ed.): *Bourdieu and Historical Analysis*. Durham 2013, 303-26.

and public knowledge of the governance structures and interior dynamics of power, influence, and decision making in Olympic bodies, as inflected by state, commercial, broadcast, and operational actors on a complex international and transnational canvas.<sup>4</sup> Though much important work remains to be done, a good beginning has been made in comparing and contrasting the Olympic organizational system with that of other International Non-Governmental Organizations.<sup>5</sup> The net effect of this work within Olympic studies has been a permanent move beyond the critical scholarship of the 1980s and 90s that preoccupied itself almost exclusively with the penetration of commercial capital into international sport.<sup>6</sup> Inscribed in the opposition between these two bodies of scholarly literature on Olympic institutions is nothing less than the opposition between two fundamentally different understandings of globalization in contemporary social thought.

This was the second area I highlighted for future research, driven originally by the re-theorizations of culture by anthropologists working on a worldwide scale and focused on the actual dynamics of intercultural encounter and mutual education that are the hallmarks of Coubertin's Olympism. As is well known, the end of the Cold War – whose power in then framing or inflecting everything Olympic shines through in the volume of the 1986 symposium<sup>7</sup> – multiplied the new attention to processes of globalization. One dominant understanding of that term, often referred to as “neo-liberalism,” stressed the universal and unidirectional penetration of political economic and technological powers and practices emanating in newly unbridled fashion from the leading metropolises, now recast as “global cities” rather than national

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4 See, for example, DICHTER, Heather & KIDD, Bruce (Eds.): *Olympic Reform Ten Years After*, London 2012, a collection that features my own ethnographic study, MACALOON, John J.: “Scandal and Governance: Inside and Outside the IOC 2000 Commission,” 4-20.

5 The most notable being CHAPPELET, Jean-Loup & KÜBLER-MABBOTT, Brenda: *The International Olympic Committee and the Olympic System. The Governance of World Sport*. London 2008.

6 Commercial sponsors and rights-holding broadcasters are important actors, but in so much of British cultural studies of sport from this period, they and governing body officers are presented as the *only* actors on stage. In a recent book - MACALOON, John J.: *Bearing Light: Flame Relays and the Struggle for the Olympic Movement*. London 2013 - I focus on and expose the powerful contemporary role of professional managers -institutional technical staff, transnational operations contractors, and big-firm and independent consultants - in Olympic affairs.

7 The paper by SIPERCO, Alexandru: “*Les Enseignements de l'oeuvre de Coubertin*”, being only the most naked in this regard.

or imperial capitals.<sup>8</sup> This intellectual trend is in extreme conflict with the previously ascendant cultural relativism, which thought it had put an end once and for all to universalizing, unilinear modernization theories, whether market liberal or neo-Marxist. This tension has produced much of what is most exciting and provocative in current social thought, led by theories that frankly reject any binary opposition between homogenization and indigenization. For example, Roland ROBERTSON's account of "glocalization" explicitly demonstrates that interconnection across cultural and political boundaries helps produce and indeed depends upon local differentiation and innovation, and vice-versa. International sport has been a crucial field of study for ROBERTSON and his colleagues in making this argument.<sup>9</sup> My own theory of the "empty forms" of complex, transnational performance systems, deployed to much the same end as ROBERTSON's work, has depended entirely on Olympic phenomena for its data and main analytical demonstrations.<sup>10</sup> Lately, I have endeavored to show how the managerial and consulting revolution that succeeded the commercial revolution in Lausanne and throughout the Olympic system has privileged a "world's best practices" rhetoric and ideology that often turns out upon close inspection to be highly ethnocentric and culturally particular to certain class and occupational milieus in Greater Atlantic and at times merely Anglo-Saxon contexts.<sup>11</sup> No one would deny the several functional benefits derived from TOK, OGKS, OGI, the TMs and related IOC initiatives. (I am using the acronyms alone to make a point about the nature of this current IOC discourse). But the notion could not be more mistaken that these "best practices" are or ought to be of substantive worldwide value, rather than serving as interconnecting empty forms that non-Euro-American actors can be counted upon to fill in or quietly to substitute for with their own

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8 A development that gave new force and meanings to the Olympic practice of ostensibly selecting host cities and not host countries for the Olympic Games. Indeed, today's candidacy requirements can largely be reduced to a process whereby bidding cities must prove their "global city" status in order to proceed to the final stage of the contest.

9 ROBERTSON, Roland: *Globalization: Social Theory and Global Culture*. New York 1992. GIULIANOTTI, Richard & ROBERTSON, Roland: *Globalization and Sport*. London 2007, and *Globalization and Football*. New York 2009.

10 See, for example, MACALOON, John J.: "The Theory of Spectacle: Reviewing Olympic Ethnography", in: TOMLINSON, Alan & YOUNG, Christopher (Eds.): *National Identity and Global Sports Event*. Albany 2006, 15-40. Also, MACALOON, John J.: "Humanism as Political Necessity? Reflections on the Pathos of Anthropological Science in Olympic Contexts", in: *Quest* 48(1996), 67-81.

11 See MACALOON: *Bearing Light*, for an extended case study.

indigenous practices and meanings. Beijing 2008 is an extreme confirmation, where BOCOG and Chinese government officials became adept at filling out the IOC forms and answering as desired by the Coordination Commission, only to turn around and do things “the Chinese way” when the IOC inspectors had departed. After a few days of the Beijing Games, the Rogge administration announced cancellation of the traditional morning meetings between the IOC Executive and the OCOG since “there was so little to discuss.” It failed to address publicly how or why that could possibly have been true.

## **Complex Performance Forms**

The third research area I pointed to in 1986 was the study of the Olympic Games as a complex system of cultural performances. Of course, this is the language of my academic discipline, contemporary cultural anthropology. But as I argued then and reassert today, it is chartered in Coubertin’s important text of 1909-10, “A Modern Olympia.”<sup>12</sup> As most know, this text was created to offer guidance to competitors in an architecture competition to design a model New Olympia on a site of each designer’s choosing. (That first contest was won by Messrs. Monot and Laverrière with a project sited at Morges in Switzerland). Coubertin was always inspired in his thinking, for example about the ancient Greeks, by the relationship between architecture and human mass movement, and in “A Modern Olympia,” he was particularly freed to express his current opinions because of the advisory and non-normative character of this document. As a consequence, it contains some of his sharpest expressions on matters of the greatest significance to what the Olympic Games were to become.

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12 The text was originally serialized in the *Revue Olympique* in 1909-10 and printed in brochure form in Auxerre (Jattefaux) in 1910. From our point of view, the editorial decision of Prof. MÜLLER to condense this text and in particular to completely excise “Section VI: The Ceremonies” from the publication in: *Pierre de Coubertin: Textes Choisis, Tome II, Olympisme*. Zurich 1986, 53-71 could not have been more unfortunate. For this reason, I cite the more complete version published by the CARL-DIEM INSTITUT: *The Olympic Idea*. DIXON, John (Trans.): Schorndorf 1967, 22-36. Happily, the entire text has been restored in the digital publication of *Pierre de Coubertin (1863 – 1937): Oeuvres Complètes*. Lausanne 2013.

This includes what are for me the two most important sentences in Coubertin's entire oeuvre:

"It will be realized that the question of the 'ceremonies' is one of the most important to settle. It is primarily through the ceremonies that the Olympiad must distinguish itself from a *mere series of world championships*."<sup>13</sup>

What today distinguishes the Olympic Games from other great international sporting events, namely the football World Cup and other world championships? The answer is two-fold. Only the Olympic Games have a formal ritual system encompassing and embedding its sports events. No one tunes into the World Cup specifically for its opening ceremonies, while the biggest single audience of any Olympic Games (and the highest priced and most in-demand ticket for live spectatorship) is for the opening ceremonies, not for any single Olympic sports event. Indeed, it is entirely likely that Olympic opening ceremonies, through the broadcast media, command the largest concentrations of global attention to regularly scheduled peacetime events in human history. As for the other world championships and for regional professional events like the American Super Bowl and UEFA championships, how many people even know if they have opening ceremonies or not? They certainly do not have formal closing ceremonies, and where victory ceremonies are present at all, they tend to be frank copies of the Olympic forms. Such rare instances as the Queen's Baton Relay for the Commonwealth Games are also frank imitations of the Olympic Flame Relay.

The second aspect of distinction from other sports events Coubertin characterized as follows in the ensuing sentence of his 1910 text:

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

Just as at Ancient Olympia, he continued, people will meet at the Modern Olympia "to make both a pilgrimage to the past and a gesture of faith in the future."<sup>14</sup> These titles of nobility of the Olympic Games

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<sup>13</sup> COUBERTIN: "A Modern Olympia", 34, emphasis added.

<sup>14</sup> Ibid.



include their rootedness in the ancient Mediterranean civilizations that the modern West selected for its own historical origin myths. Of course, classicists and historians, myself included, have produced a great deal of research on what is or is not continuous or even analogous between the modern and ancient Olympics. Nevertheless, the fact remains that no other world sporting form has, or even claims to have such a prestigious cultural pedigree. (Unlike the ancient Greek Olympics, athletics, wrestling, and boxing world championships are single, not multi-sport events, relatively small public, and have no compelling rituals associated with them). But Olympic sport also is distinguished, as Coubertin said, in the direction of the present and the future. Olympic sport comes with and is inseparable from an ideology, a normative picture of the way the world really can be and ought to be that came to be called “Olympism.” Indeed, Olympic sport is officially understood as only a means to those ideological ends. What, by contrast, is the ideology of FIFA or UEFA or FINA? What can one say beyond “football and more football,” “swimming and more swimming”? Non-racist football and fair play swimming to be sure, but those is a far cry from sport in the explicit service of human rights, international détente, intercultural exchange, mutual education, and human dignity. These “Olympic values”, as expressed in the *Charter* and official Olympic discourse, are abstract and rather vaporous, as has been frequently been pointed out. But not when they have become embodied over the decades in a coherent and powerful symbolic code (individual bodies and their prowess; national uniforms, flags, and anthems; Olympic flame, emblem, flag, anthem, medals) that supplies motivation and dramatic power to performances whose central object is to demonstrate that individuality, nationality, and common humanity need not be in conflict and contradiction.<sup>15</sup> In other words, to performatively prove that modern life is possible without killing one another.

The Olympic cultural performance system and Olympic ideology are in fact not two different things but two sides of the same communicative coin. The truth is that it is through the Olympic ritual

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<sup>15</sup> While this is my own formulation of Olympism, it derives directly from Coubertin’s work, as I have insisted in several publications. Moreover, it is both more ideologically substantive and more directly evocative of the very Olympic performances that provide the Olympic Movement with its actual symbolic power than appeals to generic “Olympic values” that are so common today.

system that most people on earth come to know and experience Olympism, a fact that Olympic educators and CIPC members should not be so hasty to regret. If Coubertin's words are less well known and valued than the performances he helped call into being, there is a very good reason for that. From a cross-cultural and intercultural point of view, bodily performance – never just “natural” in some crude essentialism – is obviously more universalizing than words. As cultural performances (sport, ritual, festival) literally embody the meanings and values linguistically and categorically expressed in the ideology, so too most people around the earth chiefly experience the Olympic Games through their own bodies, mediated of course by language and culture and by the conventions and limitations of mass media, but mostly as a matter of dialogue among embodied societies, as a multicultural encounter of *habitus* in Pierre BOURDIEU's sense of the term.<sup>16</sup>

Coubertin simply did not have the conceptual vocabulary to systematically connect his various intuitions and insights on the discursive and pragmatic levels. Sadly, as I pointed out in 1986, he was ignorant of his contemporary and neighbor Emile Durkheim, who in *The Elementary Forms of the Religious Life* was busy laying out the modern foundations of the social theory of ritual just as Coubertin was penning “A Modern Olympia.” Nevertheless, Coubertin clearly understood the absolute necessity of insuring that in order to be truly Olympic, the sports contests had to be embedded in sufficiently compelling rituals having their own integrity as symbolic representations and performances of the values, practices, and aspirations of Olympism. This is all the more remarkable when we take stock of how far in the future the fully mature Olympic ritual system remained, a system that, as I have extensively argued elsewhere, would eventually fully conform to, indeed epitomize on a global level the universal structure of *rites de passage* recognized by later anthropologists like Arnold van Gennep and Victor Turner. At the time Coubertin was writing, he had only seen what from our present point of view would be an opening ceremony in Athens and London limited to a somewhat haphazard parade of nations and a couple of speeches by dignitaries, happily punctuated in Athens in Coubertin's view by

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16 BOURDIEU, Pierre: *Distinction: A Social Critique of the Judgment of Taste*. NICE, Richard (Trans.): Cambridge 1984.

“admirable choirs and a release of pigeons.” While he acknowledged that the London “march-by of athletes” was “the highlight of the day,” Coubertin in 1910 was still thinking it would be “better suited to the distribution of awards than to the opening of the Games.” The autonomous victory ceremony we know today would require another two decades before appearing. Instead, there was a closing ceremony that was little more than a prize-giving with a few more speeches, a “distribution of awards” that Coubertin judged “most vulgar and hideous [...] with the laureates appearing in town clothes, in disorder and without concern for aesthetics.” At least London 1908 “innovated slightly” in having the winners appear in their competition attire.

Of course, there was as yet no flame lighting much less any flame relay. (In Paris and St. Louis, there had been no formal ceremonies to speak of at all; indeed these most un-Olympic Olympic Games revealed precisely what could be expected from a “mere series of [athletic] championships!”). And, of course, in 1910, the master Olympic symbols of the five-ringed Olympic emblem/flag, the Olympic anthem (left behind in Athens as a one-off), and the Olympic flame had yet to consolidate and be deployed to represent and evoke “humanity” in the symbolic code, and thus to tie everything together. So it is no wonder that Coubertin’s 1910 imagination was so narrow that he could write:

“Thus the ceremonies will be few but important: the athletic oath, the proclamation of the opening of the Games, the distribution of the awards. [...] To these may be added the handing-over of the rarely conferred Olympic diplomas.”<sup>17</sup>

He also desired more “Wagnerian aesthetics” such as massed choral music instead of the “blaring” of English brass bands. The key point is that for all of the limitations of his imagination about the future possibilities, Coubertin still completely understood that *sport without ritual cannot be Olympic*.

Moreover, he additionally understood and insisted upon, in his 1910 text, the importance of “festivity”, “the festively joyous” and “festivals.” The Olympiads, he wrote, “are pre-eminently the festivals of youth, beauty, and strength.” Yet “nobody has anywhere succeeded as yet in giving [lay festivals] an appearance of true nobility and

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17 COUBERTIN: “A Modern Olympia”, 35.

eurythmy.” Still, he didn’t judge the matter hopeless. Future “festivals will include processions and the formation of groups in the manner of ‘tableaux vivants,’ speeches, musical performances [...] architectural hints that may be culled from such a program.”<sup>18</sup> How joyous festivals were to be squared with solemn rituals and passionately competitive games Coubertin did not work out. If I may say so, that task remained for ethnographers and theorists like me, who over many years have explored the particular genres of cultural performance – game, ritual, festival – and their interaction in the (nested or ramified) complex performance system that the Olympic Games evolved to be.<sup>19</sup> But the analytical agenda was set and the core paradigm was at least implicit in what Coubertin wrote in 1910: the truth of Olympism was to be discovered in athletic games, consecrated in Olympic ritual, and enjoyed in Olympic festival.

As for that which most threatened the eurythmy<sup>20</sup> of this sport/ritual/festival complex, Coubertin didn’t have a single term for it. As already illustrated, he mostly used the language of taste and tastelessness to get at it. (Without, we should note, any formal recognition of the class contexts of judgments as to “dignity and moderation”, “refinement and beauty”). However, there are clear indications in his text that he also centered his chief substantive concerns around matters of scale and hyperbole. “Mere Bigness” – as he titled an Olympic Revue article earlier that year about stadium size – is not always best. In the case of New York’s plan for a 100,000 seat stadium in a city where three times that number of children had no place to play, bigness was to Coubertin an obscenity.<sup>21</sup> “Physical culture,” he wrote, “nowadays has more to lose than to gain through

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18 Ibid., 34-35.

19 MACALOON, John J.: “Olympic Games and the Theory of Spectacle in Modern Societies”, in: MACALOON, John J. (Ed.): *Rite, Drama, Festival, Spectacle: Rehearsals Toward a Theory of Cultural Performance*. Philadelphia 1984, 241-280. MACALOON, “Reviewing Olympic Ethnography”, MACALOON, John J.: “Genre and Risk in Olympic Ceremonies”, in: SCHLESIER, Renate & ZELLMANN, Ulrike (Eds.): *Ritual Als Provoziertes Risiko*. Würzburg 2009, 31-51.

20 Coubertin chiefly associated this aesthetic concept with Ruskin, though it already had a wide currency. In 1911, the Austrian pedagogue Rudolph Steiner created under this name what is still today a well-known system of harmonic movement, speech, and setting, a foundation of the curriculum of the international Waldorf Schools. Coubertin appears never to have become familiar with Steiner’s work.

21 COUBERTIN, Pierre de: “Mere Bigness”, in: *Revue Olympique*, Mai, 1909, 72-73.

the encouragement of big crowds.” This same critique is developed in “A Modern Olympia”:

“It is usual to rate the success of a festival by the numbers present. The more we are together, the merrier we will be, as countryfolk say. It would be the worst of errors to apply this clumsy yardstick permanently and finally to the Olympic Games. [...] Technically, the presence of too large a crowd with a predominantly non-sporting composition is harmful to sport.”<sup>22</sup>

So Coubertin instructed the architects to design for 10,000 spectators,

“far from the 70,000 or 80,000 spectators massed in the Athens or London stadiums. But we can at least reckon on the assiduity of these ten thousand, and moreover they will not wreck the aesthetics of the setting.”<sup>23</sup>

Coubertin noted another social and financial sort of hyperbole that he suggested the architecture contestants ignore: “There is a whole category of people whose interest in a spectacle increases the more price goes up.”

As illustrated in this last quote, Coubertin used the term “spectacle” in a typically generic way to connote a large-scale, visually and emotionally impressive performance or show with social or moral undertones. In 19<sup>th</sup> century European usage, spectacle could be a bad or good thing, but was always a publicly impressive, even awe-inspiring thing (*grand spectacle*). For example, the great cultural historian of ancient sport Jacob BURCKHARDT wrote how for the ancient Greeks “life is embittered by the spectacle of the wicked enjoying good fortune.”<sup>24</sup> Making a spectacle of oneself could also be a noble act, as when William James described a friend dying

“in great suffering [...] but a superb spectacle, awakening especially the admiration of his doctors, of the indifference to such temporal trifles as the firm conviction of continued life will give a man.”<sup>25</sup>

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22 COUBERTIN, “A Modern Olympia”, 32-33.

23 Ibid., 33.

24 BURCKHARDT, Jacob: *The Greeks and Greek Civilization*. New York 1998, 99.

25 PERRY, Ralph B.: *The Life and Character of William James, Vol. I*. Boston 1935, 439.

I used this last example in my 1984 paper “Olympic Games and the Theory of Spectacle in Modern Societies”,<sup>26</sup> where I pointed out how much had changed by the late 20th century. Making a spectacle of oneself is now never a good thing. Indeed, from Frankfurt School critical theory, to American conservative cultural history, to situationist neo-Marxism, to French post-structuralism, “spectacle” has emerged as a master trope for all of the grandiosities, illusions, inauthenticities, and manufactured consents of the contemporary world. This in turn marks the framing of the spectacle as a genre of cultural performance, as I insist it must be treated in order to comprehend the development and transformation of the Olympic performance system since Coubertin’s day. When I wrote in 1984, there were still strong forces resisting the encompassment of Olympic Games, rituals, and festivals by the Olympic spectacle. Today, the relations among these core performance genres are still complex, vibrant, and conflicted, as I have elaborated in subsequent studies. But no one can doubt that the spectacle has consolidated as a distinctive genre of performance and that the new grandiosity of the Olympic spectacle is having a powerful influence on all the other cultural forms, radically destabilizing the entire system, in my considered opinion. Indeed, in the crisis that has recently led to the Agenda 2020 reforms, “giganticism” has been widely recognized as *the* central problem for the Olympic Movement, a problem extending well beyond the issue of the Olympic sports program.

There is not the space here to review my model of the nested and ramified performance system that structures the Olympic Games and holds the secret as to how they manage to recruit audiences from across such a global range of cultural boundaries. I think I have provided compelling arguments and evidence to show that Coubertin was correct: that if the Olympics were only athletic contests, without their encompassing ritual and festival systems, they would of little significance in comparison with what we know today. But spectacle challenges everything. I cannot review all of the distinctive features of the spectacle genre and must ask the reader to refer to my extensive discussions of these matters elsewhere.<sup>27</sup> Suffice it to say that Coubertin’s hunches were largely accurate, that this is all about

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26 MACALOON: “Olympic Games and the Theory of Spectacle”, 244.

27 Ibid., 243-250. MACALOON: “Genre and Risk in Olympic Ceremonies,” 38-51.

“bigness” for its own sake. Today, to frame something as a spectacle is deliver a metamessage that all statements inside this performance frame are grandiose, grandiloquent, visually and spatially awesome, gigantic, emotionally overpowering to the spectator, hyperbolic in every way, the biggest ever, stunning, impossible to describe (or even to televise), but also socially, politically, and morally dubious, manufactured and put on, never authentic or unmanipulated by hidden powers and agents. So be impressed, but don’t let yourself be taken in! In every way, spectacle thus contrasts with, indeed is in opposition to the genre of ritual, as I have labored to show ethnographically. What then happens to Olympic ritual when it is overtaken by and cannot escape encounter with the forces of spectacularization? I assert that recent Olympiads have clearly demonstrated that Olympic ritual is under serious attack and that we have reached if not a crisis then certainly a tipping point. If redressive, corrective actions are not taken, if we do not now take Coubertin’s words – “without the ceremonies, a mere series of world championships” – as an admonishment and a call to action, the Olympics as we’ve known them will lose their distinction and tumble into further decline as a force for Olympism, becoming just another, if more spectacular (!) production of the international sports industry.

## **Olympic Ritual under Spectacular Assault**

Little is more revealing of how the more-is-always-better logic of the spectacle is being allowed to increasingly dominate Olympism’s most precious symbolic resources than recent Olympic flame relays. (Most people today, even at the IOC, refer to the performance as “the torch relay”, despite the fact that the flame is what is relayed, not the torch; but then torches are bought and sold, the flame is not. Commodification is everywhere the handmaid of spectacularization). Over the past 30 years, successive OCOGs with IOC blessing have been obsessed with producing the longest ever relay with the greatest number of torchbearers lasting the largest number of days and bringing the flame to the most spectacular destinations with the biggest hype and densest, most hyperbolic media coverage. The Sochi relay simply had to beat all the records set for Beijing and then Vancouver, with 40,000 kilometers covered by 14,000 torchbearers. BOCOG took the flame to

the top of Everest? Sochi will outdo them by taking it into space. Let's see you top that Rio and Pyeongchang!

Now the OCOG's justify this by and the IOC goes along with the claim that bringing the Olympic flame close to millions more citizens of the host country – and of the whole world on the global relays for Athens 2004 and Beijing 2008 – is an inherently good thing, and that a wider-ranging flame relay helps to mobilize truly national interest in an Olympic Games. (After the political struggles and counter-demonstrations generated in many cities around the world by the Beijing relay, the IOC has banned global relays for the foreseeable future). Though there have been no precise studies to back up these claims, it is nevertheless true that more persons by a factor of at least five for the Summer Games and at least ten for the Winter Games witness the Olympic flame relay face-to-face than ever see an Olympic sports event in person. By this measure of ritual demography, the flame relay has indeed become the Olympic Movement's most powerful symbolic capital. Moreover, the relay is free to watch, and therefore is in ever sharper contrast to the growing expense of attending the Games and the increasing difficulties for ordinary people of getting access to tickets at any price.

So what is the problem with the spectacularization of this ritual performance? I have recently published *Bearing Light*, an entire monograph providing the answers in minute detail. The book is based upon decades of flame relay ethnography, thousands of kilometers of travel with the Olympic Flame in seven countries, interviews with the principal authorities and ritual actors, and exposure of the backstage struggles and machinations that are hidden behind the slick public relations campaigns and highly produced internet "coverage." Spatial constraints do not allow me to reproduce these findings here, and I must apologetically request that the interested reader consult the book to understand what is actually going on. Suffice it to point out a few things.

Which stakeholders are chiefly driving the move toward gigantic relays? The answer is the commercial sponsors. Such relays are very expensive, hence they generate huge leverage over the OCOG and the IOC for the "presenting partners" Coca-Cola and Samsung, but also for the banks, insurance, automobile, and oil companies who present



themselves as national sponsors. Longer relays mean more sponsor offices and dealerships and client establishments to which to bring the Olympic flame. Above all, they mean more torchbearer slots for the sponsors to deliver as very treasured gifts to their clients, business targets in government, employees, executives, and favored celebrities. (On the Greek portion of the Athens 2004 relay, fully 70% of the torchbearers were either sponsor or ATHOC selected “friends”). And longer relays mean more advertising. The IOC prides itself on its “clean venue” policy. In the flame relay, that clean area has shrunk to the 40 sq. meters immediately around the torchbearer; the rest of the long caravan is full not only of signage but of sponsor floats and blaring trucks and armies of uniformed operatives passing out sponsor flags, logos, and trinkets. At celebration venues along the way, sponsor teams have already been working the crowds for hours before the flame even gets there, and when it arrives sponsor representatives now join Olympic and local officials in making the ceremonial speeches. And back out on the road, for those ordinary citizens who have endured the commercial rah-rah and waited patiently to see the Olympic flame, their view of it will be obscured until the very last seconds by a looming media truck just in front of the torchbearer.

In the book, I document how key ritual supervisors and authorities from the OCOG and some (but not all) of the transnational operations companies now struggle heroically against the sponsors and even their own bosses to help the Olympic flame maintain its ritual dignity against these pressures to turn it all into a big show. I stress that a truly ritual experience still seems to be preserved for the torchbearers and for many, if not most in the crowds. But a tipping point has clearly been reached, even if one sets aside terrible sacrileges marked by insiders’ doubts that the flame that arrived in the Torino stadium was really the flame from Olympia and the scandalously fake (but spectacularly showy) linkage between the final torchbearer in the Torino stadium and the illumination of the cauldron outside. As for China, after the global demonstrations and given the Chinese state’s absolute fears of similar actions by minorities among its own citizens, the relay was thoroughly turned into a performance of the security state. Everyday the relay’s official website promoted to the world and to the IOC (which was in any case powerless to intervene) a simulacrum, something that in fact didn’t happen.

I cannot repeat here my argument that the historical power of Olympic ritual depends on its conformity with the sequence of rites of separation (flame relay, opening ceremonies), liminality (victory ceremonies) and reaggregation to the normative order (closing ceremonies). Moreover, Olympism confronts the core dilemmas of contemporary existence with a performative argument that the three great and universal identities of modern global life – Individuality, Nationality, Humanity – need not be in contradiction but can be harmonized with the right understandings (e.g. compassion and solidarity versus egoism, patriotism versus nationalism, a humanity of human differences not imperialist hegemonies). These identities are condensed, materialized, and embodied in dominant symbols – Individuality (the athlete's body, the oath, sports contest results); Nationality (national flags, anthems, uniforms, head-of-state proclamation); Humanity (the Olympic emblem, flag, anthem, medals, the IOC) – as differentially deployed across the various phases of the global *rite de passage*. In the opening ceremonies the relationship between Nationality and Olympic Humanity is stressed, while Individuality goes largely unmarked. Individuality comes the fore in the sports contests, and the victory ceremony works on the relationships between a National Individual and a triumphant Individual representative of common Humanity. In the closing ceremony, the National symbols are formally separated from the athletes and deemphasized in favor of joyous Individuality and the Olympic symbols of common Humanity. Anything that disturbs this highly evolved ritual calculus, laboriously arrived at over so many decades, is a threat to the very reality of Olympism itself.

The closing ceremonies have been under such pressures of disturbance for quite some time, and in my own judgment as well as that of other Olympic ceremonies producers an absolute nadir was reached in London. Olympic ceremonies are not pop concerts. Insiders know the internal pressures pushing the closing ceremonies in this direction. Ceremonies budgets are front-loaded for the opening ceremonies, especially under today's pressure from the IOC, insisting to OCOGs that much of the fate of their Games will depend on the worldwide – that is to say, the mass-mediated – impression of the opening. So, typically, little money remains for the closing, and rehearsal time in the main stadium is severely limited once Athletics takes possession. So technological gee-gaws from the opening ceremonies are recycled (the

computerized lighting systems and cityscape tower constructions in London), together with some of the costumed characters that drew attention in the opening. But otherwise, it's easier to put on a pop concert, moreover cheaper, since many of the performers are happy to work for free and concert production in a stadium setting is old hat today.

When challenged on this practice, ceremonies producers in my experience offer the rationalization that the closing ceremonies are supposed to be about the enjoyment of the athletes, and what could be more obvious than "the kind of entertainment young people like." First of all, it is at best ignorant and at worst chauvinist to assert that Western or cosmopolitan pop music appeals to young people from all the cultures represented on the field. Second of all, producers' selections of music genres and artists often appeal more to their own or to an exaggeratedly national heritage sense of taste. Third, who says that festival joy in Olympic experience and achievement is the same as attendance at an entertaining pop concert. Seriously? Who is trivializing Olympism here? Finally, where the athletes have been strictly marshaled into tight and crowded spaces and are prevented from moving or racing freely about, they are quickly reduced to mostly passive and noise-overwhelmed spectators at their own ceremonies, as act follows act at senseless pace. Observe carefully and you will see how many athletes after a short time register boredom rather than sheer joy. The test is watching how many try to leave the ceremonies well before they are concluded. In London, this included scores of athletes crowding around the Olympic flag and trying to exit with it. Here was the real scandal of London, the sacred moments of Olympic protocol were treated almost as off-hand sideshows to the music concert. The Olympic flag was made to almost slink out a back door as the audience was returned to the rock music and light show. Even the most sacred moment, the extinction of the Olympic flame was radically compromised by the immediate appearance of another flaming figure descending from the heights of the stadium to no apparent purpose beyond mindless hype.

As to the opening ceremonies, I shall not offer examples, since there is a widespread discourse throughout the Olympic Family already questioning whether the "cultural performance" part has grown so

grandiose, spectacular, and hyperbolic that it now overshadows the Olympic protocol. One famous ceremonies producer has even said to me that he is glad the Parade of Nations is so long, because otherwise the Olympic ritual would be reduced but a few brief moments and lost amidst the “big show.” And the commercial sponsors and their OCOG and IOC allies have been successfully nibbling away at the “clean venue” status of the opening ceremonies stadium. To subvert the IOC’s proud policy, the organizers have introduced the “pre-show” where TOP and national sponsor acknowledgements and emblems are now all over the electronic boards, printed programs, spectator kits, and emcee pronouncements. No one questions the performative wonders that have been produced in recent opening ceremonies or the artistic talent of the artists, producers, and technicians who have created them. The question remains, however, as to what percentage of them have ritually invoked and reproduced the key aspects of Olympism, or had anything to do the Olympic Games at all. Instead, we see too often little more than film and television directors attempting to outdo all their predecessors in the spectacular awesomeness of the production.

The victory (or medal) ceremonies have perhaps suffered the least, probably because of their focused and clear functional purpose and the power of the national symbols to command *dignité protocolaire*. That is, in the Summer Games; in the Winter Games the forces of spectacle have strongly asserted themselves since Calgary 1988, where the victory ceremonies for many events were separated from the competition venues and temporal spaces and moved downtown to a central “medals plaza,” where larger crowds could assemble later at night to watch the ceremonies. This practice, of course, created another space of spectacle for which tickets could be sold or provided as special perks to sponsors and VIPs sitting in their own special boxes. And to keep these crowds entertained, of course, it was not long before pop music acts were added, so that today at these events the stars of pop culture are juxtaposed and placed into competition with the victorious athletes for the crowd’s attention. Indeed, actual victory ceremonies are today a smaller and smaller part of actual “medals plaza” programs.

## **A Coubertinian Future for Olympic Ritual?**

In stressing disturbing developments and dubious choices with respect to the Olympic ceremonies, I want to reiterate that the sign of my utmost respect for OCOGs and Olympic ceremonies designers and managers has been the years I have spent studying and analyzing their creations. But I am also acutely aware that the few examples of profanations and sacrileges I have had space to mention here may not suffice to signal the depth of trouble being brought on by the spectacularization of Olympic ritual. I also know first-hand that a handful of IOC members and certain key leaders in the IOC's Olympic Games Department have over the years been keenly aware of the need to protect the integrity of the ceremonies. Yet has also been my experience that these persons have typically been too overwhelmed by their responsibilities in managing the sports events, the multinational entanglements, the media, and the vastly greater and more ramified apparatus of the international sports industrial complex to always be effective guardians of Olympic ritual tradition. Nearly everything is left to the OCOGs and their partners, with IOC oversight that comes either too late or too infrequently. Investigate Coordination Commission reports and talk to veteran Commission members and you will immediately realize how relatively little attention is paid, up until the last minute, to the ceremonies. No Evaluation or Coordination Commission has ever to my knowledge included anyone who could claim honestly to be a professional ceremonies expert. I also am compelled to acknowledge that as the IOC itself and the leaderships of the wider Olympic Family have become increasingly populated by professional sport, business, and media managers (a happy development in other respects), there are now not a few people in positions of authority who may not see anything at all wrong with the Olympic Games becoming just a "series of world championships." We have seen during the Rogge administration the political difficulties the IOC has had with containing the dimensions of just the sports program. President Bach has been forced to focus his first months in office in trying to counter the fiscal gigantism and public rejection of grandiose Olympic hyperbole on all fronts (including the IOC's projected image) that in fact have threatened to make certain areas of the world Olympic Games no-go zones. Unfortunately, the otherwise laudable interventions of the Agenda 2020 reforms take no direct

account of the essential importance and the dangerous erosions of the Olympic ritual program (other than providing a victory ceremony for those who medal after doping disqualifications). Where is the dedicated initiative and leadership to preserve the integrity of that ritual program going to come from?

In 1990, Professor Fernand LANDRY and his colleagues brought together the Olympic scholarly world and the IOC leadership at an important conference in Quebec City, marking another Coubertin centenary.<sup>28</sup> It was the first time President Juan Antonio Samaranch had spent such extended time at a high-level academic meeting actually listening to the research presentations. It was an eye-opening experience for him, as he said when he brought a small group of the scholars together in private to ask them what further they wished him to do. When we requested establishment of a new IOC commission or high-level consulting group on Olympic ceremonies, the president waved his hand dismissively: “That’s not important enough for you.” Pierre de Coubertin would vehemently disagree. His voice comes to us across a century, insisting that the questions of the ceremonies are the most important to solve, unless we wish to see the Olympic Games decline into just another, if more spectacular sports event. The new IOC president Thomas Bach has in the past shown himself very sensitive to Olympic ceremonies issues. But given all the other pressures on his administration, protagonists for the defense of the Olympic ritual system will have to organize to have any hope of protecting this absolutely fundamental aspect of Pierre de Coubertin’s creation. If the CIPC and other relevant bodies would lend their weight, concerted initiatives might yet bear fruit. The Committee would in any case be acting strongly in and honoring the core spirit of its namesake whose anniversary we have been summoned to celebrate.

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# **Olympic Education: Between Origin and Future**

**Eckhard Meinberg**

## **Introduction**

Last year: During hotly-contested competition, saw the selection of the venue of the 2020 Olympic Games and the election of the Emperor (President) of the Olympic Rings, and along with these elections the discussion about the incomparable Olympic values could be heard again, and again both publicly and behind closed doors. Also the 2020 candidate cities administration departments, filled with hope, attempted to outbid each other, lobbying for votes, as they vied to become the future guardians and high priests of the Olympic ideals.

Hymnic praise to tolerance, anti-discrimination, respect, consideration, humanity, peace, freedom and fairness are tenets of the standard repertoire of each of these ideals.

The Olympic Games were once again ennobled as a location and treasurer of the “Good” in an otherwise harsh and degenerate world. Despite obvious economic and other challenges, the candidates presented themselves as the trustees of the high moral values inherent in the Olympic Movement. Indeed, an outstanding global spectacle, during which, of course, deadly serious oaths to educational core values were indispensable. As everybody knows, in the annals of the Modern Olympic Games it is laid down, that education, training and everything connected thereto are the true elixirs of this Movement, a legacy for which we are gathered here today.

Now at last, I have arrived at the nub of my theme. Needless to say, Coubertin’s name was on the lips of all candidates. Coubertin is also the prime motivator of my lecture, as he never tired of finding various ways to link the past and the old, with the future, the new and the unknown. Or, in other words, the ways forward into the future can be easily missed without bearing in mind what the past held behind us.

For Coubertin, a future without reconstruction of the past was unthinkable. This precisely justifies my approach and compels me to explain two interrelated temporal points of view; on the one hand, in the past and on the other in the future, based on the present when events are yet to take place, whilst drawing my thoughts primarily from German-speaking and historical perspectives with their peculiarities.

## **The Retrospective View**

Coubertin was a self-proclaimed educational reformer. That he has not found a place in any representative encyclopaedia or manual in the German-speaking region is an important fact. One can only speculate about the reasons that Coubertin has been overlooked. Perhaps, his pamphlets, programmes, essays and other works were unknown in Germany, so he was unable to exert any influence, or perhaps his thoughts were not profound enough for the educators of the day. (At that time, a rather idealistic, philosophic pedagogical mood prevailed, to which even John Dewey fell victim).

Whatever the reasons for Coubertin's apparent lack of attention within the German-speaking educational reform era may have been, the unavoidable question springs to mind as to the genuine pedagogical reform motives for the Olympia inaugurator's education. However, to answer this question superficially, two facts need to be clarified: There are at least two different ways to interpret the concept of educational reform proposed by Coubertin. On the one hand, an historical understanding, i.e. a definition of the epoch, covering the period of approximately 1890 to 1950, the beginning or end of which cannot be clearly defined. However, as far as Germany is concerned, the end can be defined with the beginning of the disastrous Nazi regime and its ideology in 1938, when all well-intentioned reform proposals were stopped by violence and were partly reversed.

On the other hand, one can distinguish a systematic concept of educational reform, which always becomes effective when and wherever something has to be changed to improve a situation. According to certain ideas, norms and values, reform is used as an argument with which abuse can be diagnosed and improved. Thus, educational reform is as such a normatively charged category, which is

inspired by an optimistic, sometimes unbridled will to improve. Colloquially and in the vernacular, reforms to education, training, teaching and schools, which are sought, are well known in the educational environment. The systematic reform concept is, unlike the historical era definition, a central concept and key motivator that intends to achieve something new, something innovative, or pretends to do so, without ever concluding and without being limited to specific educational fields of action. Since every social subsystem makes unrestricted use of the reform concept in the systematic sense, which one can also characterise as an emphatic concept.

Another fact: The education reform, again viewed from the historical perspective, was pluralistically structured, both internationally and nationally. Therefore, it is not appropriate to speak simply of “the educational reform” and to act as if there had always been a homogeneous, uniform educational reform movement. There was diversity, not monotony. For example, the German author SCHEIBE identified in his bestseller on educational reform among other things fourteen sub-movements, which, with respect to Coubertin, does not make it simple to classify him or his theory.<sup>1</sup> However, and this can also be noticed, despite the diversity of educational reform in the last millennium: The higher one generalises this, the more likely obvious thematic similarities can be identified; a hard core of questions emerges, which occupied reformists worldwide.

If one seriously begins, and one should certainly try, to assess Coubertin’s standpoint on Olympic education in the middle of the educational reform decade, one would of course find it time-consuming. However, it is also rewarding and a prerequisite for comparing and associating one’s own approach to others more widely held approaches to identify links to and differences between him and the others. This much is certain: Coubertin is indisputably a member of the internationally widespread education reform movement, one of its contemporary witnesses, and at the same time, he adapts ideas of reformers, whose productive period lies before the so-called era of educational reform in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. In other words, as an active reformer of the 20<sup>th</sup> century, he was only too happy

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<sup>1</sup> SCHEIBE, Wolfgang: *Die Reformpädagogische Bewegung 1900-1932. Eine einführende Darstellung* (10th edition). Weinheim/Basel 1994.

to be influenced by reformist ideas that had been conceived in previous centuries. Thus, one can differentiate between an implicit and explicit reception, experienced by him: explicitly, for example, with respect to Arnold and implicitly with respect to GUTSMUTHS as one of the philanthropist trailblazers.<sup>2</sup>

But what does Coubertin's reform concept look like? To this end, here roughly are some outstanding features:

1. He reforms by following previous reformist practices (Arnold), which he uses as examples, against which he compares contemporary social conditions, hoping for a revival of society and culture. This means, that from the very beginning Coubertin goes far beyond sport. He strives to achieve a comprehensive, complete life-embracing reform. He shares this vision with many other reformers of his day, especially educational reformers. His objective is not a piecemeal reform, which applies only to individual selected areas, but an all-embracing reform, which encompasses the "overall picture." Coubertin's unique characteristic, however, is that in sport he sees a great opportunity for revitalisation and gives sport a very special framework with the Olympic Movement.
2. At the end of the 19<sup>th</sup> century, Coubertin and his friends even committed to the belief, that sporting activities could serve as a lever to "lift the world off its rusty hinges",<sup>3</sup> which he, however, significantly moderated four decades later and he even diagnosed a potentially lethal super-saturation of sports.
3. For the reforms to be affective a type of education has to be developed, which must be "powerful" and, this is no secret, physically sportive. In a January 1927 letter, he even calls for a complete

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2 GUTSMUTHS, Johann C. F.: *Gymnastik für die Jugend. Enthaltend eine Anweisung zu Leibesübungen: ein Beytrag zur nöthigsten Verbesserung der körperlichen Erziehung.* Schnepfenthal 1793.

3 COUBERTIN, Pierre de: "Rede zur Eröffnung des Olympischen Kongress in Prag, 29. Mai 1925", in: CARL-DIEM-INSTITUT (Ed.): *Der olympische Gedanke. Reden und Aufsätze.* Schorndorf 1966, 111.

“renewal”, an “entire restructuring of the very foundations of education.”<sup>4</sup>

If one examines this type of education a little closer, one can define it as a “principles education”,<sup>5</sup> which is bracketed by the following principles: a holistic form of education, that does not devalue the physical-sensual, the personality development with a moral core, characterised by a specific moral attitude, furthermore, the aesthetic sense and the principle of peace or the peace concept. According to exergeses of Coubertin’s writings, these “guidelines” form the basis of an Olympic education.

4. In Coubertin’s concept, a dedicated form of performance education can be identified, as it is the required vigorous education, an education demanding effort. Decisive of performance education is the idea of progress, characteristic of all forms of modern contemporary education and already to be found with all its finesse and subtleties in GUTSMUTHS works.<sup>6</sup>

5. Fundamental to all types of educational reform are visions not only of a new education, an *Éducation Nouvelle*, a Progressive Education, but also of a *New man*. Coubertin also shared this opinion with other educational reformers of his day, revealing a special triad: a new society, a new education, and a new man. For Coubertin, man is a “multipart” entity, strictly speaking, a three-part creature, consisting not just of “body and soul”, but rather “body, mind and character” (mind equates to soul), although Coubertin categorically asserts that the shaping of the character is determined to a lesser extent by the spirit but “primarily with the help of the body.”<sup>7</sup> (In this respect, he had no doubt some prominent personalities as examples, inter alia, Plato:

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4 COUBERTIN, Pierre de: “Die moderne Ritterlichkeit“, in: CARL-DIEM-INSTITUT (Ed.): *Der olympische Gedanke. Reden und Aufsätze*. Schorndorf 1966, 118.

5 GRUPE, Ommo: “Über den pädagogischen und kulturellen Sinn der Olympische Spiele. Gibt es ein Leitbild des olympischen Sports?“ in: DIGEL, Helmut (Ed.): *Nachdenken über Olympia. Über Sinn und Zukunft der Olympischen Spiele*. Tübingen 2004, 91-104.

MÜLLER, Norbert: “Olympische Erziehung“, in: GRUPE, Ommo & MIETH, Dietmar (Eds.): *Lexikon der Ethik im Sport*. Schorndorf 1998, 385-395.

6 GUTSMUTHS: *Gymnastik*.

7 COUBERTIN, Pierre de: “Kongress zu Paris 1894“, in: CARL-DIEM-INSTITUT (Ed.): *Der olympische Gedanke. Reden und Aufsätze*. Schorndorf 1966, 6f.

Desire, courage, reason, or in modern times in Pestalozzi: Head, heart, hand).

It is interesting that these “parts” are associated with specific areas and types of education. In short: Since the “physical part” of man is strongly emphasised, according to Coubertin, both an anthropology of man and an anthropology of the body are the essence of a new physique culture

6. Of course, Coubertin’s educational concept is torso-like, it does not fit into any developed theoretical basic structure. Coubertin also has this in common with many educators of his time. To their credit, their particular concern clearly was to change existing conditions. However, far too often this was bought at the expense of a weak theory. In the case of Coubertin's fragmentary Olympic education, things are quite similar. Maybe this is one of the reasons that Coubertin’s resonance, at least in the German educational and cultural science, is extremely low. This certainly has to be changed, and on this note, I start my short final section about the prospects for this particular educational configuration.

## **View into the Future**

Whoever pictures future prospects, always argues in the subjunctive, and whoever paints firm contours of the future, can easily run the same risk as the Prophet. To prevent this happening, it is advisable to stick to Coubertin’s ideas and conversation threads and to develop them further independently under in part completely changed circumstances, to reject what seems necessary, where the Olympian has been overtaken by new circumstances. However, that worthy of preservation should be retained in a modified form. This indeed took place, though often not mentioned, in previous Coubertin work and further treatment.

If one tries, according to Hegel - the “effort to define the concept”, both a contemporary and future-oriented theoretical architecture of the Coubertin initiated Olympic education should, from my point of view, expose and assemble, inter alia, these components.

1. As is well-known, certain specific principles, five in total, define Olympic education that is why one can classify it as a normative principles education – this is at least the opinion of prominent German-speaking Coubertin interpreters. The question is, whether this principle ensemble actually is viable for the future considering the social and cultural changes, or do we possibly have to expand this area? Or is it possible that in Coubertin's concepts, implicitly, other equally important principles are hidden?

2. At first glance: Certainly one, namely the principle of achievement, which is so dominant that it stylised Coubertin's concept for performance education.

Then, it would for example be unavoidable to compare such a form of education with other educational reform concepts with respect to performance criteria, which really is of utmost historical interest. On the other hand, it would also be necessary, to co-ordinate this Olympic performance education with other current variants provided that these do exist at all. It would be an essential thematic task, which Olympic education is facing and for which connection points and connection offers have to be found. (For example, anthropological access methods should be discussed).

3. The following principles should absolutely be taken into consideration: The principle of beauty, to which Coubertin, without really mentioning it, is indirectly and inexpressibly addicted (see the frequent speeches on "aesthetic sensitivities").

4. With the slogan "Sport for All", he pursues another principle, that of democracy. However, health also absolutely has its traditional place in Coubertin's principles. Not forgetting the gleaming principle of freedom, which he also fails to mention directly, as he is convinced that: "Sport needs Freedom." Elsewhere, he speaks of an "excess of freedom" where top athletic performances are concerned.

5. Coubertin's Olympic education certainly has anthropological aspects, as long as he, continuing a longstanding tradition, bases his concept on a multi-part man, in whom body, mind and character should work together. These parts correspond to various educational and

training areas: the physical, the rational-intellectual and the moral education/training. If one throws an occasional glance at the various educational reform drafts of his time, one must conclude that the educational reform has been anything but a “non-physical” or “physique-hostile” education. To take just one example: At that time in Germany, but also in other countries, there existed the concept and practice of “artistic body training.”<sup>8</sup> Here, a completely different approach to the body is revealed, which was almost diametrically opposed to sport that at the time was characterised by the “high-performance idea”, denounced by several individuals. It would be interesting to contrast these different body concepts from an educational standpoint with Coubertin, especially because in this way the independent profile of his Olympic education could be further sharpened.

However, it would also be extremely useful to link other educational areas, which to some extent Coubertin failed to mention, with his ideas.

These are for example: Aesthetic education, which for a time had a particularly good reputation within the entire education reform scene and was even described by RÖHRS as an “inspiring centre of the educational reform.”<sup>9</sup> Moreover, a dedicated health education can contribute to establishing connections with the Olympic education in the spirit and style of Coubertin. Furthermore, the democratic education, which always lay close to his heart and based on which he establishes a relationship with John Dewey, the champion of democratic education par excellence in his era.<sup>10</sup> The idea of peace is inseparably allied to democratic education, and the associated peace education is no stranger to the field of education reform. Thus, two areas of investigation appear automatically in the historical context: How can one position Coubertin's ideas about democratic education and peace education, and most important: How could these apparently future-oriented forms of education be systematically further developed?

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8 PALLAT, Ludwig & HILKER, Franz (Eds.): *Künstlerische Körperschulung*. Breslau 1926.

9 RÖHRS, Hermann: *Die Reformpädagogik. Ursprung und Verlauf unter internationalem Aspekt* (3rd edition). Weinheim 1991.

10 DEWEY, John: *Democracy and Education* (1<sup>st</sup> edition). New York, 1916.



6. What is the relationship between Coubertin's performance education and general education? If one analyses the potential meaning of general education, there are at least two inherent variants in Coubertin's Olympic education. The first is general education in terms of education/training for all and second is the opinion that possibly all facets of man should be educated and trained, as far as he propagates an integral education. To what extent is it possible to combine these versions of general education implicitly woven into Coubertin education with new approaches? (Klafki) Or is this perhaps a completely exaggerated idea? At least, it would be conceivable to reconcile Coubertin's concept with a special form of general education, a physical general education, as was extensively worked out and submitted by the referent in 2011, and for which traditionally there are some modern godfathers. One of them is Pestalozzi, whom Coubertin called the "honourable saviour of the body."

7. For almost all educational reformers in the world, the child, childish existence and childhood were the central targets of their reforming activities. Not so for Coubertin, who explicitly states that the "human spring" is not the child but a youthful adult, whom the Olympic Games should celebrate, and whom he compares with a "valuable machine."<sup>11</sup> He justifies the primacy of this age with the contention that "the near future and the harmonic linking of the past with the future depend on it."<sup>12</sup> However, in wide circles of the international education reform, also the age of youth is sometimes euphorically praised, so that even at that time one already used the critical term "Youth Mania". A hitherto unfinished task is to contrast Coubertin with such ideas and concepts of youth (a possibility would be to refer to the hikers' movement).

One thing is certain: The adolescent body is declared an irreplaceable and exemplary resource. Are there not major parallels with the present situation? Here, inevitably, the educational-anthropological processing of the Youth Olympic Games introduced by Rogge springs to mind – a very important challenge for a modern and modified Olympic

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11 COUBERTIN, Pierre de: "Die philosophischen Grundlagen des modernen Olympismus", in: CARL-DIEM-INSTITUT (Ed.): *Der olympische Gedanke. Reden und Aufsätze*. Schorndorf 1966, 150.

12 Ibid.

education.<sup>13</sup> Directly connected hereto is that the education reform was interested exclusively in a healthy child and youth. In the case of Montessori, for example, the central figure of the child was the “normal” or the “normalised”, i.e. the average child. In the case of Coubertin, it is the vigorous young adult committed to competitive and high-performance sport. But what of the handicapped child and the handicapped youth? Shouldn’t they have their place at the Youth Olympic Games in future? In any case, with the introduction of these games, an Olympic education received a new field of action, which needs to be investigated in more detail, both theoretically and practically, here, now and in the future and should be accompanied by the question, whether Coubertin may constitute an appropriate reference for these newly-created youth games.

8. As far as the formatting and content of the theory of contemporary Olympic education are concerned, without doubt the boundaries must be removed by establishing contacts with other special educators and educational theories. In short, it would be well advised not to stew in its own juice but should, where necessary, always put out its feelers in the direction of other educational theories (e.g. the study of different models of performance pedagogy or theories of aesthetic education etc.). This is the only way to be able to theoretically progress while simultaneously advertising in its own interest in the major theory concert.

This could be exemplarily demonstrated by a relationship between Olympic education and philosophy. In one of his most famous speeches, delivered in 1935, Coubertin has, as is well known, put the philosophical foundation of Olympism in perspective. Apart from very few exceptions, to date, this liaison between Olympic education and philosophy attracted little attention. (in this context see LENK, who has tried this before a general philosophical background without reference to pedagogy).<sup>14</sup> This is certainly true of Olympic education, since Coubertin’s reference to problems; it was nothing more, with this philosophical foundation is obviously pedagogically correct and, seen

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13 KRIEGER, Jörg: “Youth Olympic Games” in: WACKER, Christian, WASSONG, Stephan & AMENDT, Andreas (Eds.): *Olympics. Past & Present*. München 2013, 267-273.

14 LENK, Hans: *S.O.S. Save Olympic Spirit. Toward a Social Philosophy of the Olympics*. Kassel 2012.

in this light, to be allocated systematically to educational and cultural philosophy. In continuation of an Olympic education à la Coubertin, this must also logically take an educational-philosophic form.

That this within the reform educational era was in no way regarded as irrelevant was demonstrated by Dewey, who incorporated his theory of democratic education in a *Philosophy of Education*, on which is was based.<sup>15</sup> Coubertin was also a fervent admirer of this civic education. What could be more logical than to equip the Olympic pedagogy with specific educational-philosophic basic elements?

9. Coubertin had hardly missed an opportunity to assert that educational ambitions were the trigger and motor of the Olympic Games. However, today and for some time, the noble educational ideals and aims have long since been devalued in favour of economic ideals. Such values are only supported in unctuous speeches and incantations. Education in an Olympic form is little more than a relic.

10. Nevertheless, the Olympic Games raise educational explosive issues; they can and must be seen through pedagogical spectacles given their heritage. In my opinion, such an education must project its own image that can be termed reconstructive-constructive – critical, since, as exemplified by Coubertin, it contains the willingness to permanently reform and thus provides protection against inflexibility. Of course, in such a way that the conventional elements will not be completely eliminated. This would not do justice to the legacy of Coubertin. Tried and tested, the present and the anticipatory future need to coexist. (by the way, also method-technically: the hermeneutic and empirical).

Last but not least, one is certain: specific values are the enterprise of Coubertin's pedagogical concept, as for example LENK underlined many times: these values are originally European values: solidarity, equality, freedom, peace, justice, dignity of man –values which are necessary to enable a “good” style of living. And one mustn't be a prophet: these values will also play an unavoidable role in future. And it is no secret: these values have both, a past, full of traditions, and an

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15 DEWEY: *Democracy*.

open uncertain future; for education and self-cultivation are unthinkable without them. This brings me ‘nolens volens’ back to the starting point of my musing.

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The Renaissance style Rumine Palace hosted the 5th Olympic Congress 1913 and was the main building of the University of Lausanne for many years.

# Eurhythmics as a Key Concept of Coubertin's Olympism – a Systematic Approach

Manfred Messing / Norbert Müller

## Coubertin's Eurhythmics and the Deduction of Hierarchical Components

In his "Letters on the Olympic Idea" Coubertin describes "Olympism" as a "state of mind that derives from a twofold doctrine: that of effort, and that of eurhythmia."<sup>1</sup> These two elements would comply with the taste for excess respectively the taste for due measure. Out of the contradiction a unity develops, if a man's "intense zeal [is] crowned with joyful tranquility and self-control, surrounded by order, balance, and harmony."<sup>2</sup> Coubertin terms the antithesis of excess, which, as a premise for exceeding previous achievements, is after all a component of Olympic sport, as "eurhythmics".<sup>3</sup>

Although he evidently does not regard Olympism as a system but a state of mind,<sup>4</sup> his thoughts on eurhythmics expressed in numerous

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1 COUBERTIN, Pierre de: "Olympic letter IV. Olympism as a state of mind (Nov. 1918)", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 548.

2 Ibid.

3 Coubertin's "Olympic Idea" belongs to a concept of balance theory (s. also DACOSTA, Lamartine: "Olympism and the Equilibrium of Man", in: MÜLLER, Norbert (Ed.): *Coubertin et l'Olympisme. Questions pour l'avenir. Le Havre 1897-1997. Rapport du Congrès du 17 au 20 septembre 1997 à University of LeHavre. Niederhausen – Strasbourg – Sydney 1998, 188-199.*), which has a long philosophical tradition. Probably, Coubertin was inspired by Aristotle (ARISTOTELES: *Politik. Eingeleitet, übersetzt und kommentiert von Olof Gigon. Zweite, durchgesehene und um einen Kommentar erweiterte Auflage*. Zürich 1971, 1323a 38-b 6), who connected the dialectics of measure and excess with "Eudaimonie" (happiness). In Chinese thought the "unity of the opposites" exists in the form of two natural powers, the male *Yang*- and the female *Yin*-principle (cf. EBERHARD, Wolfram: *Lexikon chinesischer Symbole. Die Bildsprache der Chinesen*. München 1990/3, 307). Since the *Yang* was representing heat among other terms and the *Yin* rain as an opposite, cultic stones of *Yang* and *Yin* were whipped when too much dryness or too much rain occurred (Ibid., 308). This illustrates, that the Chinese concept of *Yang* and *Yin* – although it stems from a different cultural background – is not far in its meaning from Aristotle's "right proportion".

4 DACOSTA characterizes instead Coubertin's thinking as embedded into an eclectic tradition. (See DACOSTA: "Olympism").



works can be systematically arranged and amplified. To this end 4 components of eurhythmics will be distinguished following Parsons' classification<sup>5</sup> of society in a cultural, social, personal and organic system of action, which are embedded in a "physical environment" as a fifth component (see Figure 1).

## Cultural Values

Indeed, Coubertin rejects a "system of mandatory moderation" for the champion as an illusion, but at the same time he connects "freedom of excess" in the pursuit of excellence after all with the spirit of "chivalry" with the fair play.<sup>6</sup> Also the striving for a victor's position is seen as a relative aim: "What counts in life is not the victory, but the struggle; the essential thing is not to conquer, but to fight well."<sup>7</sup> A wish to win at every price harms thereby a central value of sport, the fairness, and consequently impairs the eurhythmics, too.

From the view of exchange theory fairness can be understood as strive for balanced interactions, which includes the conformity to the rules (formal fair play) and transcends the actual situation by informal fair play, which is guided by the "spirit of the game" and a generalized idea of reciprocity. Similar, NELSON and CODY describe fair play "as resulting from a balanced emphasis on competition and cooperation."<sup>8</sup>

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5 PARSONS, Talcott: "Der Begriff der Gesellschaft. Seine Elemente und ihre Verknüpfungen", in: PARSONS, Talcott: *Zur Theorie sozialer Systeme*. Opladen 1976, 135-155.

6 COUBERTIN, Pierre de: "The Philosophic Foundation of Modern Olympism", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 581.

7 COUBERTIN, Pierre de: "The trustees of the Olympic Idea", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 589.

8 NELSON, Katherine. & CODY, Carolyn: "Competition, Cooperation and Fair Play", in: *International Review of Sport Sociology* 14(1979)1, 97.



For HOMANS fair exchange or distributive justice “is realized when the profit or reward less cost, of each man is directly proportional to his investments [...]”.<sup>9</sup>

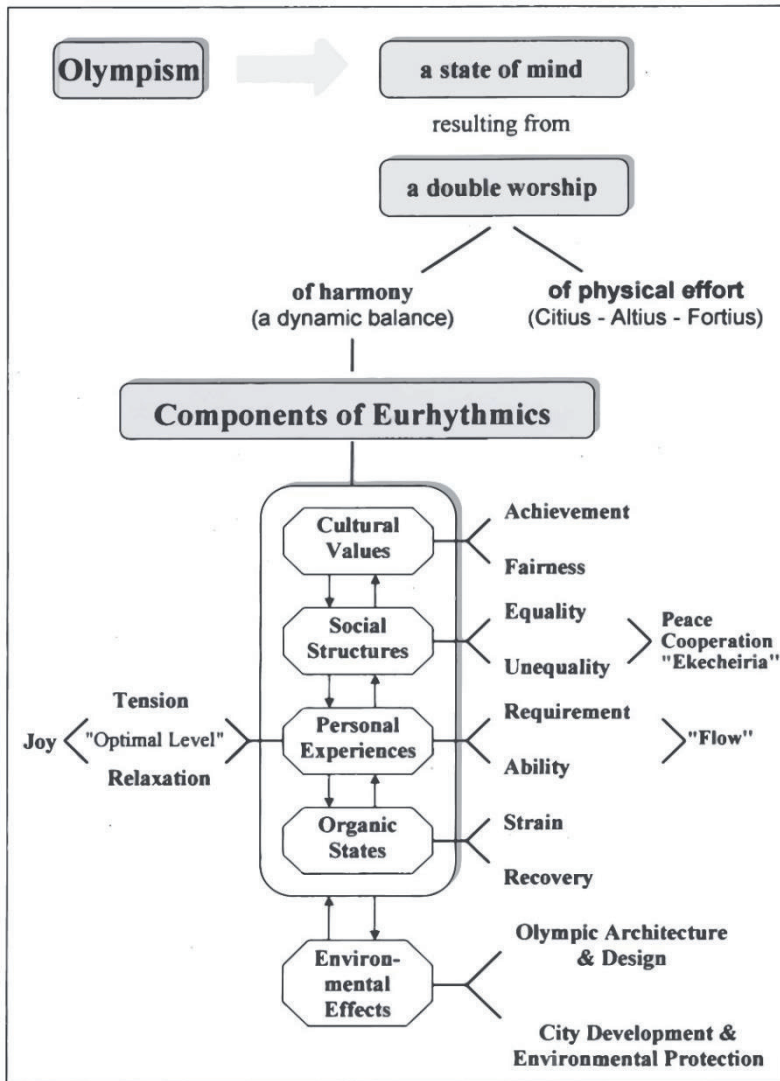


Figure 1: Hierarchical components of Eurhythmics (derived from Coubertin's Olympism; classification in five components modelled on Parsons (1976 [1966], 153-155). The components stand in a hierarchical order: with control relations from top to bottom and condition relations from bottom to top.

9 HOMANS, George C.: *Social behavior. Its Elementary Forms*. London 1961, 264.

According to an interpretation of Aristotle's *Nicomachean Ethics* by VLASTOS,<sup>10</sup> the word "just" (*dikaiosyne*) "could carry a sense broad to cover all virtuous conduct towards others, though for the most part it was used in a more specific sense to mean refraining from *pleonexia*, [...] i.e. from gaining some advantage for oneself by grabbing what belongs to another – his property, his wife, his office, and the like – or by denying him what is (morally or legally) due to him – fulfilment of promises made to him, repayment of monies owed to him, respect for his good name and reputation, and so forth. What holds these two senses together is that *dikaiosyne* is the pre-eminently *social* virtue: [...] it stands for right dealings between persons."<sup>11</sup>

Aristotle writes: "[...] the term 'unjust' is held to apply to the man who breaks the law and the man who takes more than his due, the unfair man."<sup>12</sup>

The attachment of fairness to justice in the sense Aristotle would allow to define fairness as a universal principle, which can be experienced in sport education in a special way by physical practice instead of mere theorizing, but needs to be adapted in all fields of society as a counterweight to the achievement value.

## Social Structures

As a social variation of eurhythmics Coubertin's idea can be interpreted,

"that the best foundation for social peace within a democratic society would be the establishment of a happy equilibrium between the inequality introduced by nature among men, and the equality which legislation seeks to impose."<sup>13</sup>

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10 VLASTOS, Gregory: "Justice and Happiness in the Republic", in: VLASTOS, Gregory (Ed.): *A Collection of Critical Essays. Ethics, Politics and Philosophy of Art and Religion*. Garden City, NY. 1971, 66-95.

11 ARISTOTELES: *The Nicomachean Ethics. With an English Translation by H. Rackham*. London 1947, 1129b-1130b5.

12 Ibid., 1129 a 32.

13 COUBERTIN, Pierre de: "What we can now ask of sport ... Address given to the Greek Liberal Club of Lausanne, February 24, 1918", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 273.

## Against inequality people rebel

“[...] because it usually has the twofold characteristic of being permanent and unjustified. If it were transient and justified it would no longer arouse enmity. Now we may note that while in other fields it is almost impossible to create such conditions, in the republic of sport they arise of themselves.”<sup>14</sup>

Hence sport is consequently an area of eurhythmics, because equality of chances and a transparent rank differentiation according to achievement from here a “happy equilibrium”.

ELIAS and DUNNING see in a soccer game not only the fight of two teams, “but the fluid pattern, formed by both. This *is* the pattern of the game – the dynamics of a group in tension.”<sup>15</sup>

This model would have far reaching theoretical implications for other conflictous relationships. Tensions in marriage or between unions and management would be nothing strange, but belonged – like in sport – significantly to the configuration itself; “there too, they are to some extent controlled.”<sup>16</sup>

Interstate relations would be another example for configuration with built-in tensions. “Among the factors which prevent the achievement of better control is certainly the widespread inability to perceive and to investigate two states in tension or a multi-polar state system as a single configuration.”<sup>17</sup> In the opinion of the authors sport games therefore form a (simplified) model for the control of international conflicts, but merely their regulation in forms, which assure an international cooperation continuously.

Coubertin discusses a tension-balance of patriotism and “internationalism” if he assigns at one hand the role for the champion, to honor his country,<sup>18</sup> and on the other hand expects from the spectator, the he spends his applause “only in proportion to the feat

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14 Ibid.

15 ELIAS, Norbert /DUNNING, Eric: “Dynamics of Sport with Special Reference to Football”, in: DUNNING, Eric (Ed.): *The Sociology of Sport. A Selection of Readings. With a foreword by Professor Norbert Elias*. London 1976, 69.

16 Ibid.

17 Ibid.

18 COUBERTIN: “The Philosophic Foundation”, 580.

accomplished.” Furious nationalistic spectators disturb certainly the eurhythmics of the Olympic truce which requires that “nationalistic feelings [...] must be put ‘on temporary leave’.”<sup>19</sup>

## Personal Experiences

Within the personal experiences eurhythmics corresponds to a feeling of well-being resulting from an inner balance and harmony with the surrounding.

Coubertin emphasizes, that balance “is not achieved by taking every possible precaution, but by alternating one’s efforts.”<sup>20</sup>

Eurhythmics is wrongly narrowed to an aesthetic experience of harmony in a sense of “tranquil balance, of forces in perfect counterbalance, a scale in perfect equilibrium”,<sup>21</sup> but is to realize as a result of dynamic processes only in narrow temporary limits. “For humanity is like a pendulum which seeks equilibrium but achieves it only transiently on its ineluctable flight from one excess to another.”<sup>22</sup> It would be wrong, too, to associate competitive sport one-sided with performance excess and art with measure and a feeling of harmony, “for eurhythmics is not applicable merely in the field of art. There is also eurhythmics of life.”<sup>23</sup>

Result of psychological and social psychological research show, that between Coubertin’s concept of “eurhythmics” and the term “flow experience”,<sup>24</sup> a feeling of happiness based on a requirement adapted to a level of ability, and the “optimal level theory” (with regard to exiting and relaxing stimuli; cf. comprehensive CARRON, Albert V.:

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19 Ibid., 581.

20 COUBERTIN, Pierre de: “Olympic letter VII. The recipe for ‘Becoming Olympic’ (Dec. 1918)”, in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 549

21 Ibid.

22 COUBERTIN: “What we can”, 271; cf. COUBERTIN, Pierre de: “Olympia. Lecture given in Paris, in the Festival Hall of the 16th Arrondissement Town Hall”, in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 566.

23 Coubertin: “Olympia”, 567

24 CSIKSZENTMIHALYI, Mihaly: *Beyond Boredom and Anxiety*. San Francisco 1975.

*Social Psychology of Sport*. Ithaca, NY. 1980.) thoroughly parallels exist.

Specialities of eurhythmics in sport lie in the possibility, that under certain conditions the unity of body and mind, which has become impaired by an increasing socially differentiated, technical world, can be revived in a person. First of all sport activity itself is never only physical action, but contains cognitive, emotional and volitional components. Eurhythmics can here be expressed as a “delicate balance of mind and body, the joy of a fresher and more intense life”,<sup>25</sup> because joy appears as the right measure between cool equanimity and fanatic enthusiasm. Similar, MALTER defines eurhythmics as a physical joyful experience of harmony of body and mind.<sup>26</sup>

## **Organic States**

At the physical level itself (organic system) the process of coaching has to be directed to dynamic balances. To influence achievement by drugs contradicts not only the fair play principle but also to eurhythmics, if on this way disproportions develop (e.g. between muscle growth and strain of ligaments), which can lead to heavy injuries.

## **Environmental Effects**

With space-aesthetic aspects of the environment of a modern Olympia Coubertin has been engaged already in 1910, not seeing in antiquity a model for the right balance of built-up and free spaces:

“The Altis at Olympia was chaotic, as well, and it is difficult for us to believe that eurhythmia would not have been greatly enhanced if

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25 COUBERTIN, Pierre de: “The Neo-Olympism. Appeal to the people of Athens (November 16, 1894). Lecture given to the Parnassus Literary Society at Athens”, in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 534.

26 MALTER, Rudolf: “‘Eurhythmie des Lebens’ als Ideal menschlicher Existenz. Bemerkungen zu Coubertins geschichtsphilosophischer Anthropologie”, in: MÜLLER, Norbert & MESSING, Manfred (Eds.): *Auf der Suche nach der Olympischen Idee. Facetten der Forschung von Athen bis Atlanta*. Kassel 1996, 11. Translated from German by MÜLLER, Norbert & MESSING, Manfred.

a little 'air' had been given to so many disparate monuments jammed together so strangely."<sup>27</sup>

Coubertin discusses several inappropriate concepts for the design of an Olympic area, among it the type of a casino-park opposed to a French garden. Between both extremes there would be "room for harmonious versatility."<sup>28</sup>

In this way Coubertin sees eurhythmics guaranteed, if the realization of an extreme ideal type is consciously abandoned. On the contrary only single elements in a fitting size are taken out of the ideal type and combined "eclectically" with elements of other ideal types to correspond to the special demands of the Olympic festival. (Probably it is not a coincidence, if Coubertin anticipates here a structural principle of societies in the post-modern epoch). The eurhythmics achieves here an objective quality as a well ordered proportion, if for instance the Olympic architecture integrates itself aesthetically in the natural setting of the elected city, "because the close cooperation of man and nature is one of the essential elements of eurhythmia in such matters."<sup>29</sup>

## **Central and Peripheral Areas of Eurhythmics**

The examination of components of eurhythmics can be supplemented by an analysis of its closeness respectively distance toward the center of sport activity. In Figure 2 five rings are distinguished, which together contribute to the harmony of Olympic Games, so that the neglect of any ring or any segment in a ring would cause disbalances. For instance a World Championship of Soccer might be possible without a festive frame, but for Olympic Games it is a necessary part. It will be shown later, that each segment of each ring can be divided farther into elements, which need to be combined in certain proportions to function as a harmonious unit.

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27 COUBERTIN, Pierre de: "A modern Olympia. I. The Setting", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 257.

28 Ibid.

29 Ibid.

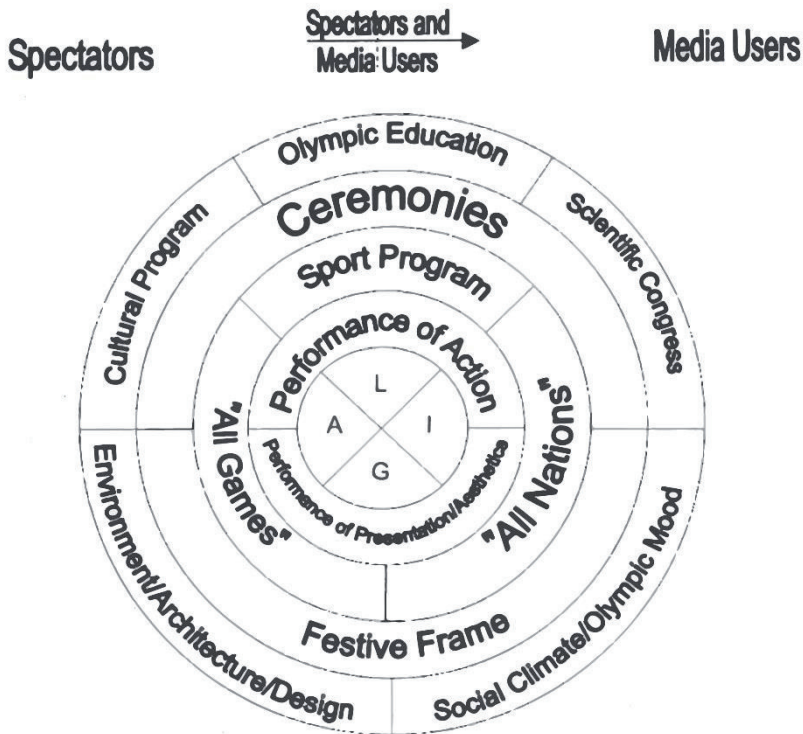


Figure 2: Central and peripheral areas of Eurhythmics at Olympic Games  
(Computerdesign: M. Westerberg)

## The Central “LIGA”-Ring

The central ring is subdivided according to PARSONS' functional requirements of a social system:<sup>30</sup> *L* stands for “Latent pattern maintenance” in the sense of the stabilization of the system (if conflicts occur) by social values. At the athlete the spiritual attitude of Olympism as superior value orientation appears in the “double worship of measure and excess”, which can be interpreted as the strife for fairness and athletic records. *I* means the integration of any subsystems.

30 PARSONS, Talcott: “Grundzüge des Sozialsystems”, in: PARSONS, Talcott: *Zur Theorie sozialer Systeme*. Opladen 1976, 161ff.

In the case of an Olympic athlete, the sport role has to be integrated with other role obligations, for instance that one of a student, the service in the army or a profession. Besides inter role conflicts, intra role conflicts have to be managed. Top level athletes are not only expected to train and perform, but to communicate for fulfilling media, fans' and sponsors' needs. The *G* reads as "Goal achievement" which is connected with the effort of an athlete, according to Coubertin an indispensable factor for success.<sup>31</sup> Without will, which is understood as a balance state of psychic activation, even talent, which can be looked at as a resource for the athlete's adaptation (= *A*) to the demands of the competition, does not lead to success alone. Talent appears in the presence of optimal fitting components of achievement (related to a kind of sport).

### **The Second Ring: Performance of Action and Performance of Presentation**

The second ring consists of two elements: the performance of action and the performance of presentation (terms according to GEBAUER, Gunter: "Leistung als Aktion und Präsentation", in: *Sportwissenschaft* 2(1972)2, 182-203.). Muhammed Ali was an outstanding boxer and showman as well. Today it seems that the balance of sport performance and the self-presentation of the athlete in the public to increase his or her "awareness" respectively "market value" is disturbed to the favor of the latter.

However, the performance of presentation is not limited to the publicity before and after the game but is included in the sport action itself as performance aesthetics, which is especially important in kinds of sports like gymnastics or figure skating.

### **The Third Ring: Proportions of the Sport Program**

The third ring contains the sport program of the Olympic Games, which is formulated in Coubertin's motto "all Games, all Nations".

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31 COUBERTIN, Pierre de: "Sport and the Social Issue" in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin 1863 – 1937*. Lausanne 2000, 215.



Meanwhile, the growing number of different sports has caused the danger of “gigantism”, which is counteracted by the rule, that Olympic sports must be qualified by a certain level of representation throughout the world.

The principle of “all Nations” is negated, if a boycott occurs, which considerably hurts the harmony of Olympic Games, as we know from Montreal 1976, Moscow 1980 and Los Angeles 1984. But even if all countries would participate, the medal chances are often concentrated within the group of nations enjoying sophisticated sport promotion systems and extraordinary financial support for top level sport. Insofar the competitions are not open at the beginning because of inequalities in the sport infrastructure<sup>32</sup> eurhythmics in this matter is hardly being realized.

### **The Fourth Ring Between Ceremonial Seriosity and Joyful Festive Mood**

Ceremonies and a festive frame form the fourth area of harmony. Rituals, like the igniting of the Olympic Flame, offer almost no surprise because of their fixed structure and by this do not match the principle of an economy of awareness. In Barcelona 1992, this ritual was embedded into an exiting action never seen before: “the flame in the cauldron was ignited [...] by a burning arrow, shot by the Paralympics archer Antonio Rebollo from a distance of 65 meters.”<sup>33</sup>

Besides of the ceremonies, Olympic Games as a whole are festivals, which are expressions of joy and happiness.<sup>34</sup> However, the maxim “more is better” would have the tendency to destroy symmetries of balance, harmony and continuity, which mark traditional festivals. While we would look forward to festivities with joy, spectacles

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32 See HEINILÄ, Kalevi: “The Totalization Process in International Sport. Toward a Theory of the Totalization of Competition in Top-Level Sport”, in: *Sportwissenschaft* 12(1982)2, 235-254.

33 BORGER, Walter: *Olympic Torch Relays 1936-1994*. Kassel 1996, 145f.

34 Cf. MACALOON, John J.: “Olympic Games and the Theory of Spectacle in Modern Societies”, in: MACALOON, John J. (Ed.): *Rite, Drama, Festival, Spectacle. Rehearsals Toward a Theory of Cultural Performance*. Philadelphia 1984, 262.

appeared to us suspicious, because we associate them with possible tastelessness and moral dissonances.<sup>35</sup>

For the sake of eurhythmics the Organizing Committees have to take care that the festive parts of the Opening and Closing Ceremonies of Olympic Games are not becoming pure spectacles emptied of their spiritual foundation.

### **The Fifth Ring: Olympic Scientific Congresses, Education, Harmonizing Ecological and Social Surroundings, Cultural Program**

The segments of the fifth ring – like the promotion of a spiritual attitude, based on Olympism, scientific and artistic interpretations of the Olympic process in its different ways as well as the harmonious construction and influence on the ecological and social surroundings of the “Olympic system” – should play an important part during the core time of Olympic Games, but have developed in general an autonomous life besides time and location of the Olympic sports competitions. This is true also for the continuous task of an ethnically based Olympic education as for a rational or expressive-artistic work at the Olympic topic. In the ecological area the principle of sustainable development leads to the obligation, to consider the long-term ecological consequences for the Olympic world events. A friendly social climate and a joyful festivity mood sometimes facilitate impacts for a deconstruction of ethnic prejudices and the de-escalation of international tensions. Even if the function of international understanding, which is often associated with the Olympic Games in public opinion polls, is mostly limited to symbolic forms communicated by the mass media, an enduring international cooperation takes place in the international sport federations between functionaries, which sometimes oversteps political or religious lines of tension.

How is eurhythmics connected to the above mentioned segments? The Olympic Scientific Congresses can serve as an example of the importance of “right” proportions. These congresses take a *rational*

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35 Ibid. 246

look at sport in general and especially at Olympic Games. If Olympic topics are only marginal – like it was at “The 1996 International Pre-Olympic Scientific Congress” in Dallas/Texas under the headline “Physical Activity, Sport and health” – the program is not well balanced. As in the athletes participation a broad range of researchers from abroad should characterize an Olympic Scientific Congress which can encourage international project cooperation. Sometime it will be difficult to combine broad international participation with outstanding scientific quality – both aims can be related to Olympic values – but to follow only one single principle would not meet the sense of eurhythmics.

A similar argument is true for the *ethic-educative segment* of the exterior ring: Much too often the promotion of the Olympic idea is limited to the times of Olympic Summer- and Winter Games, where the Host City is characterized by a special high engagement, while the international level differs considerably. A systematic documentation of Olympic education programs at a central place could give orientation at best practice and reduce dissonance between high aims (i.e. in the IOC-Charter) and reality.

The teaching of the spiritual foundations of Olympism should not be only the matter of schools in general, but must be included in the program of special schools for young athletes and promotion centers for the high achievers in sport. The cooperation of Pierre de Coubertin-Schools in different countries demonstrates how the abstract idea of Eurhythmie can be put into practice. The regular international meetings of delegates of that schools offer not only sport activities but encourage at the same time the engagement in art to approximate the aim of Coubertin of a “marriage” of muscles and spirit.

In the case of the *artistic-expressive interpretation* of Olympism a limitation to the topic “Sport in Art” respectively Olympic Architecture and Design would be a perspective too narrow. On the other hand such a focus should be not missing, since Olympic spectators seem to be motivated more by a sport content to look at the Arts Festival. No wonder, that in Atlanta 1996 the exhibition “An Olympic Portfolio. Photographs by Annie Leibovitz” attracted 700.000 visitors, much more than the top exhibition of 125 international paintings and

sculptures “Rings. Five Passions in World Art” with over 200.000.<sup>36</sup> Leibovitz was commissioned “to photograph aspiring [American!] Olympic athletes throughout the year leading up to the Games and to photograph Olympians throughout the Games, updating her exhibition as it evolved on a daily basis.”<sup>37</sup> The time coordination of sport and cultural events is certainly important for Olympic tourists, because their high expenditures are connected with the attractivity of sport competitions firstly. Besides of that a concentration of cultural events near the sport venues can bring better public resonance. It makes sense to present parts of the cultural program some weeks before the opening of the Olympic Games and between their closing and the start of the Paralympics.

The four-year time of a “Cultural Olympiad” can also be used to increase the awareness for the Olympic Host City and its cultural highlights by organizing cultural events in foreign countries long before the Games begin.

The question is often debated what proportion international arts should take within an Olympic Arts Festival. On the one hand it is in the sense of Olympism to expose the local art of the Host City, its region and nation to a world public and – by this – increase the understanding of that specific culture. On the other one it is also legitimate to invite outstanding foreign artists and art work to the host city to follow the motto of the Olympic Games “Citius. Altius. Fortius.” Not only in the matter of sport competitions. However, it should be considered that the subject of art fits to the Olympic event. A good example is the exhibition “Inuit and People from the Ice” in Toronto 2006, which matched very well with other exhibitions on topics like ice, snow, winter in the alps and winter sports.

The question, in which ratio local/regional, national and foreign contributions of an Olympic arts program should be combined and what is the best proportion of sport and Olympic Games related subjects against others to reach a harmonious balance, cannot be answered with a formula. This is true as well for the proportion of arts

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36 Data from BABCOCK, Jeffrey N.: “Towards a synergistic link between the Olympic Games and the Cultural Olympiad”, in: MÜLLER, Norbert & MESSING, Manfred (Eds.): *Auf der Suche nach der Olympischen Idee. Facetten der Forschung von Athen bis Atlanta*. Kassel 1996, 34.

37 Ibid., 42f.

from past epochs and contemporary arts or the mixture of different art forms like Visual Arts, theater, dance, music, cinema and literature. Eurhythmics as a basic principle can give only a general orientation. Avoid one-sidedness – unite contradictions!

Table 1 is an example for a three dimensional content analysis of the Salt Lake 2002 Olympic Arts Festival.<sup>38</sup>

Table 1: Connection of the Salt Lake 2002 Olympic Arts Festival in 7 program sections with political/geographical regions, sport and the Olympic Idea.<sup>39</sup>

Program Section	No. of Days		Regional Relations			Relations to		
	abs.	%	Utah abs.	USA abs.	Foreign Countries abs.	Sport in general	Olympic Idea/Topic	
						No abs.	Yes abs.	abs.
Exhibitions	1313	95,7	6	5	6	11	3	3
Music	17	1,2	4	2	1	6	-	1
Dance	16	1,2	-	11	-	9	-	2
Special Events <sup>40</sup>	17	1,2	-	1	2	3	-	-
Film <sup>41</sup>	4	0,3	-	2	-	1	-	1
Rodeo	3	0,2	-	1	-	-	1	-
Words (Poetry)	2	0,2	-	2	-	2	-	-
<b>Total</b>	<b>1372</b>	<b>100,0</b>	<b>10</b>	<b>24</b>	<b>9</b>	<b>32</b>	<b>4</b>	<b>7</b>

38 For details see MESSING, Manfred: "Staging the Olympic Arts Festival Salt Lake 2002. An Interview with Raymond T. Grant, Artistic Director", in: MÜLLER, Norbert, MESSING, Manfred & PREUSS, Holger (Eds.): *Von Chamonix bis Turin. Die Winterspiele im Blickfeld der Olympiaforschung. From Chamonix to Turin. The Winter Games in the Scope of Olympic Research*. Kassel 2006, 297ff.

39 Cumulation based on data from SALT LAKE ORGANIZING COMMITTEE: "Olympic Arts Festival Performance Schedule 2002", in: SALT LAKE ORGANIZING COMMITTEE (2001): *Cultural Olympiad. Salt Lake 2002*, (brochure "Olympic Arts Festival" with cover foreground: Pilobolus Dance Theatre photo). 2001, 43f.

40 Special events were: "The Art of the Table", "International Ice Carving Competition" and "Reebok Human Rights Award".

41 The film "The Extra Terrestrial" was not connected with the Olympic Spirit in this counting, although the SLOC (2001, 12) did so in its brochure, saying it "exemplifies the Olympic Spirit by promoting friendship and compassion."

All exhibition days were added up to a total of 1313 days with the longest exhibition about “Utah’s First Nations” (193 days) to the shortest one “Salt Lake Gallery Stroll” (7 days). The origin of the exhibitions was about 35% from Utah, 30% from U.S.A. and 35% from foreign countries. 65% of the exhibitions had no relation to sport. The other six program sections were related about 15% to Utah, 73% to U.S.A. and 12% to foreign countries. 81% had no sport subjects.

A program analysis according to the criterion of well-balancedness has to be anchored at a specific leading idea (e.g. “Olympic Homecoming” in Athens 2004), a claimed identity (e.g. Greece as the origin country of Olympic Games) or Olympic values, which should be communicated via arts.

In Salt Lake 2002, the Artistic Director formulated as aims of the Cultural Program “first and foremost the highlights in America’s contribution to the arts and humanities [...] Secondly and perhaps more important was to use the arts to embrace the West and its cultures among others, but we wanted to do it in a way that was credible and authentic.”<sup>42</sup>

Related to such leading ideas artistic works can fit together and form the desired general image more or less perfect. However, a well-balanced cultural message with local, national and international contributions, with a sufficient consideration of sport and Olympic subjects, with an integrated mixture of art forms does not guarantee a large public interest. The investigations of the Research team Olympia at the University of Mainz among Olympic spectators after (Barcelona 1992, Atlanta 1996) or during the Games (Sydney 2000, Salt Lake 2002 and Athens 2004) have shown that there is a continuing disparity between the quantity and quality of Olympic Arts Festivals programs and the limited resonance in the public (Table 2).

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42 GRANT, Raymond T. cit. in MESSING: “Staging the Olympic Arts Festival”, 289f.

Table 2: Percentage of visitors of the Cultural Programs during five Olympic Games.<sup>43</sup>

Olympic Games	Respondents	Method	Ratio of visitors of Cultural Program %
Barcelona 1992	German Tourists	Prepaid mailed questionnaires to home address	36,5% (n = 579)
Atlanta 1996	German Tourists	Prepaid questionnaires distributed in selected Atlanta hotels	34,4% (n = 212)
Sydney2000	Modern Pentathlon spectators	On site poll	29,0% (n = 1677)
Salt Lake 2002	Biathlon spectators	On site poll	45,4% (n = 1092)
Athens 2004	Modern Pentathlon spectators	On site poll	38,4% (n = 1519)

If throughout 3 Olympiads only about one third of tourists/spectators attended the cultural program of Summer Olympic Games, it does not necessary result from the unbalanced proportions of such a program

43 Data gathered from MESSING, Manfred, MÜLLER, Norbert & SCHORMANN, Klaus: "Ortsansässige Besucher und Touristen beim Modern Pentathlon in Sydney 2000. Ein Beitrag zur Binnendifferenzierung des Olympiazuschauers", in: GÜLDENPFENNIG, Sven & KRICKOW, Dieter: *Deutsches Olympisches Institut. Jahrbuch 2001*. Berlin 2002; BUCHWALDER, Marc-André: *Olympiabezogene Einstellungen und Sozialstruktur von Biathlon-Zuschauern bei den Olympischen Winterspielen in Salt Lake 2002 – im Vergleich mit Pentathlon-Zuschauern in Sydney 2000 – Ergebnisse standardisierter Befragungen. Diplomarbeit am Fachbereich Sport der Universität Mainz*. Mainz 2004, 155; EISELE, Stefanie: *Olympiazuschauer beim modernen Pentathlon in Athen 2004 – Eine schriftliche Befragung in zwei Wettkampfstätten zu olympischen Werten, Veranstaltungsorganisation, Interesse am sportlichen und kulturellen Gesamtprogramm und olympiabezogenen Konsumangaben*. Unpub. Examensarbeit am Fachbereich Sport der Universität Mainz 2005.

itself. There might be other imbalances within the system, e.g. insufficient advertising of cultural events, missing engagement of travel offices in this area of the Olympic Games, low media coverage and sponsorship, distant location of an exhibition, lack of coordination between the sport and the arts schedule. To solve such problems, BABCOCK asks for “a synergistic link between Olympic Games and the Cultural Olympiad.”

## **The Measurement of Eurhythmics – a Methodological Outlook**

To give Eurhythmics the same weight within Olympism as the achievement value already has, two steps have to be undertaken: The first one is empirical research on the real proportions of Olympic Games in different levels and areas (see Figure 1 and 2). Difficulties arise here from the operationalization of complex constructs, the availability of data and the scientific management of a huge amount of independent input factors of eurhythmics. Besides the *factual* proportions (e.g. the distribution of medals to countries, the relation of sport art and other subjects) *evaluations* on such proportions can be systematically collected – both existing ones, which are dominantly produced by the mass media, or generated by opinion surveys and expert interviews.

However, this information forms only a shaky platform for the second step: a normative concept of how optimal proportions should be. What reasons could anyone give, that a change of certain proportions would result in a higher degree of eurhythmics? Many of the relations are a unique formation at specific Olympic Games and not open to experiments nor transferable to the next Games.

Also, judgements and opinions may not be a valid measure of eurhythmics. If German spectators at the Barcelona Olympic Games criticize, the Opening Ceremony would contain too much opera instead of sport subjects, perhaps less opera would have increased *their* eurhythmics, but not that of the Spanish spectators. In some cases it would be certainly better not to follow the taste of the masses but to educate them to be able to enjoy a higher level of eurhythmics.



In Olympic research one runs unavoidably into the difficulties of cross-national research, especially of imposing the own cultural bias on the subject being investigated. Therefore DA COSTA's statement "[...] the right measure is the local measure" can be read as a warning not to fall into the traps of ethnocentrism by judging the eurhythmics of a specific Olympic Games.<sup>44</sup> On the other side, this statement has its limitations if we think for instance at the Nazi Olympics 1936, where the local measure, namely the exclusion of Jewish athletes, was not the right measure. In fact, it was a massive threat to Olympic eurhythmics, as it stood in sharp contrast to Coubertin's Olympic Idea.

Since a normative set of proportions seems not possible in the more complex areas of eurhythmics, but a general orientation on the unification of contradicting elements is too far from practice and staging Olympic Games, preliminary steps are recommended, to consider eurhythmics in a concrete way. These steps are related to dimensions, where extremes have to be avoided and aims can be derived accordingly.

To illustrate this proposal, three examples are given:

- Olympic Games lack eurhythmics, if a few nations – and always the same ones – gain a very high percentage of medals and a huge amount of countries do win nothing. The aim must be to increase the percentage of countries, which participate in winning medals and to increase the openness of the competition.
- Opening Ceremonies are often impressive by masses of actors who form colorful images of culture and of the Olympic Idea. As a counterpoint the choreographer should not forget the focus on the single person (like realized in Sydney).
- Today, many cities compete against each other to host Olympic Games, often motivated primarily by economic benefits and possibilities of presentation of national identity. These should not be the only aims. Perhaps these aims would be researched better if the candidate city would not ask firstly,

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<sup>44</sup> DACOSTA: "Olympism", 198.

what the Olympic Games can do for that city, but what the city could do for the Olympic Games and the Olympic Idea.

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# **L'Olympisme de Pierre de Coubertin appliqué au XXIème siècle: Bilan historique et perspective d'avenir du Japon**

**Koichi Wada**

## **Introduction**

La ville de Tokyo a été choisie pour organiser les Jeux Olympiques de 2020. Cette nomination est la quatrième pour le Japon qui a déjà accueilli les Jeux Olympiques de 1964 à Tokyo, 1970 à Sapporo et de 1998 à Nagano. En plus des organisations officielles, les villes de Nagoya, en 1988, Osaka, en 2008 et Tokyo, en 2016, ont été également autrefois officiellement candidates en vue de l'organisation des Jeux. Nous pouvons donc considérer le Japon comme un pays qui entretient des liens étroits avec les Jeux Olympiques. Cela dit, au moment de la fondation du système des Jeux Olympiques modernes par Pierre de Coubertin, le Japon était, géographiquement et culturellement parlant, une destination encore très lointaine pour l'univers de l'Olympisme.

En 1909, Jigoro KANO (1860-1938), fondateur du judo et directeur de l'Ecole Normale Supérieure de Tokyo, fut le premier membre du Comité International Olympique (CIO) à avoir été nommé en Asie. Il se souvient de la situation du Japon à l'époque comme étant la suivante:

私がオリンピック委員に推薦された頃は、世間一般にオリンピックの何ん〔ママ〕であるかを知っているものは極めて少なかった。……それからオリンピック大会に参加するかどうかを討議したが、オリンピックに対しては〔大日本体育協会結成のために集まった〕みんなが余り良く知らない<sup>1</sup>。

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1 « Lorsque je suis devenu membre du CIO, il n'était pas facile de promouvoir le mouvement olympique au Japon et la plupart des Japonais ne connaissait pas les Jeux Olympiques... D'ailleurs, même les membres qui se sont joints à la réunion de juillet 1911 dans le but de fonder l'Association Athlétique Japonaise des Amateurs en tant que Comité National Olympique, avaient peu de connaissances sur les Jeux Olympiques. » KANO, Jigoro: "Les épisodes inconnus

Cela signifie donc qu'à son entrée dans le mouvement olympique, le Japon connaissait encore très peu le terrain dans lequel il s'était engagé. Trois ans après, en 1912, le Japon a fait sa première apparition aux Jeux Olympiques de Stockholm et les derniers Jeux organisés à Londres ont été l'occasion de célébrer son 100ème anniversaire de participation. Je voudrais donc souligner la chose suivante: les Jeux Olympiques modernes rassemblent de nombreux pays qui n'avaient pas de liens autrefois avec ce mouvement, tout comme le Japon. Aujourd'hui, plus de 170 pays et régions ont rejoint le mouvement olympique à la suite du Japon.

Il y a près de 100 ans, le 22 Novembre 1918, environ 10 jours après la signature de l'accord de cessez-le-feu de la Première Guerre mondiale, Coubertin expliquait l'Olympisme dans *La Gazette de Lausanne*.

L'olympisme n'est point un système, c'est un état d'esprit. Les formules les plus diverses peuvent s'en pénétrer et il n'appartient ni à une race ni à une époque de s'en attribuer le monopole exclusif.

Nous parlerons maintenant de l'avenir de l'Olympisme selon ce que les mots de Coubertin visaient à décrire, d'un point de vue japonais, pour qui l'histoire des Jeux Olympiques est différente de celle de l'Europe. Deux points sont à débattre. Le premier est une perspective historique qui nous raconte la manière dont l'Olympisme de Coubertin était perçu par KANO, devenu le premier membre du CIO en Asie. Le second point est la perspective de l'avenir, qui consiste à savoir ce que nous avons à apprendre de Coubertin afin de pouvoir nous diriger vers l'organisation des Jeux Olympiques de Tokyo en 2020.

## **L'Olympisme vu de Kano**

C'est Auguste Gérard (1852-1922), l'ambassadeur français au Japon à cette époque, qui recommanda KANO à Coubertin afin qu'il puisse représenter le Japon au CIO. Gérard était un des collaborateurs du

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de l'Olympisme", in: *Transformation* 20(1938)7, 269 -272. (嘉納治五郎「わがオリンピック秘録」『改造』)

Congrès Olympique tenu à Bruxelles en 1905 et il était également une connaissance de Coubertin. A cette époque, Coubertin était en pleine reconstruction du CIO qui avait perdu son unité depuis les Jeux intermédiaires d'Athènes de 1906. La nouvelle recrue que Coubertin recherchait à cette période était avant tout une personne capable de bien comprendre les valeurs de l'Olympisme.<sup>2</sup> Il s'est avéré par la suite que KANO qui fut découvert par l'ambassadeur Gérard, était justement la personne idéale, partageant une expérience et une idée de l'éducation commune à Coubertin. Nous allons dresser cinq points communs entre ces deux personnages.

Le premier point est la pensée utilitariste. KANO a étudié auprès du philosophe Ernest Fenollosa (1853-1908) à l'Université de Tokyo et a été fortement influencé par l'utilitarisme d'Herbert Spencer (1820-1903). Le concept du judo qui est de « permettre l'utilisation de la puissance de l'esprit et du corps de la manière la plus efficace » est la réponse apportée par KANO et porte aussi bien l'influence de la pensée utilitariste britannique que les aspects techniques du judo.<sup>3</sup> De son côté, Coubertin était conscient que le courant de pensée dominant de l'époque, qui est celui de la société compétitive, relevait de l'utilitarisme.<sup>4</sup> Coubertin fut un fervent admirateur tout au long de sa vie de la pensée de William James (1842-1910), le père du pragmatisme américain.<sup>5</sup> Le développement de la gymnastique utilitaire mise en œuvre par Coubertin en 1902, visait à répondre aux demandes d'une société compétitive à partir d'un point de vue pragmatique.

Le deuxième point est une étude comparative du système éducatif. En commençant par une visite successive des pays européens en 1889, KANO a réalisé au cours de sa vie 13 voyages à l'étranger dont le but principal était l'observation des méthodes d'éducation. À travers ses visites, KANO s'assurait de la conformité directionnelle du système

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2 WADA, Koichi: *L'origine du mouvement olympique au Japon: développement de l'olympisme en Asie* par Pierre de Coubertin. Mémoire du DEA des STAPS à l'Université de Strasbourg II, 2005, 51-52.

3 TODO, Yoshiaki: *Histoire et culture du Judo*. Fumaido, 2007, 151-154. (藤堂良明『柔道の歴史と文化』、不昧堂)

4 COUBERTIN, Pierre de: "Une nouvelle formule d'éducation physique", in: *Revue Mensuelle du Touring-Club de France* (1902), 149.

5 SCHANTZ, Otto & MÜLLER, Norbert: "Préface", in: COMITÉ INTERNATIONAL OLYMPIQUE (Ed.): *Pierre de Coubertin. Textes Choisis*. tome III, Weidmann 1986, 7.

éducatif qu'il était en train de mettre en place. Pour en donner un exemple, KANO se rend aux États-Unis après les Jeux Olympiques de Stockholm en 1912, où il rencontre Thomas Wood (1865 – 1951) qui écrira plus tard en 1927, un ouvrage intitulé *New Physical Education*. Cette rencontre confirmera l'importance du sport vis-à-vis de la gymnastique.<sup>6</sup>

Pour Coubertin, l'étude comparative du système éducatif constitue le fondement de sa pédagogie. Il est convaincu que le sport joue un rôle fondamental dans l'éducation des jeunes après la visite des « Public Schools » en Angleterre et des universités aux États-Unis. Ses quatre premiers ouvrages sont le résultat d'une étude comparative des systèmes éducatifs: *L'Éducation en Angleterre* (1888), *L'Éducation anglaise en France* (1889), *Universités transatlantiques* (1890), et *Notes sur l'éducation publique* (1901). Notamment, son dernier ouvrage constitue l'un des plus importants travaux de Coubertin où il relève les problèmes du système éducatif français en se basant sur « le résultat d'observations recueillies, à plusieurs reprises depuis dix ans, dans les divers États d'Europe et d'Amérique du Nord. »<sup>7</sup>

Le troisième point est le fait que Coubertin comme KANO ont manifestement été influencés par l'ouvrage de Spencer, *Education: Intellectual, Moral, and Physical*, publié en 1860.<sup>8</sup>

KANO tient le propos suivant: « En principe, c'est en faisant progresser en même temps le corps, la morale et la puissance intellectuelle que les êtres humains deviennent solides. »<sup>9</sup> Après la remise de son diplôme universitaire en 1882, KANO commence trois activités liées à l'éducation sur la base de cette pensée: une école

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6 ABE, Ikuo: "Kano Jigoro et Pierre de Coubertin: 'Seiryoku-zenyou, Jita-kyoei' et Olympisme", in: *Bulletin of Institute of Health and Sports Sciences, University of Tsukuba* 32(2009), 4-5.

(阿部生雄「嘉納治五郎とピエール・ド・クーベルタン：『精力善用・自他共栄』とオリンピックズム」『筑波大学体育科学系紀要』)

7 COUBERTIN, Pierre de: *Notes sur l'éducation publique*. Hachette 1901, 2.

8 Ce livre traduit en japonais par Shinpachi SEKI (1839-1886) en 1880 influença la pédagogie sous l'ère Meiji. NIWANO, Yoshihiro: *Introduction à l'histoire sur l'étude de l'anglais au Japon*. Kenkyusya 2008, 237. (庭野吉弘『日本英学史序説』、研究社)

9 KANO, Jigoro: "L'éducation physique du peuple japonais", in: *La revue éducative d'Aichi*. 356(1917), (Kodokan [sous la direction de]: *Bibliothèque complète de Kano Jigoro*. tome 8, 1988, 24). (嘉納治五郎「国民の体育について」『愛知教育雑誌』(講道館監修『嘉納治五郎大系』)



d'anglais (pour l'éducation intellectuelle), une école de la morale (pour l'éducation morale) ainsi qu'une école de judo (pour l'éducation physique). La philosophie de KANO a servi d'exemple pour la politique éducative de l'École Normale Supérieure de Tokyo, dont il sera par la suite le directeur, et sera également transmise à ses élèves diplômés.<sup>10</sup>

Quant à Coubertin, dans sa publication *Notes sur l'éducation publique* datant de 1901, il consacre cinq chapitres à l'éducation intellectuelle (chap. 4-8), quatre à l'éducation physique (chap. 9-12) et un à l'éducation morale (chap. 14). Par la suite, les propositions de réforme spécifiques au problème du système éducatif français souligné dans ce livre paraissent dans une trilogie: *L'Éducation des adolescents au XXème siècle*. Ces trois ouvrages sont intitulés: *Éducation physique: La gymnastique utilitaire* (1905), *Éducation intellectuelle: L'analyse universel* (1912) et *Éducation morale: Le respect mutuel* (1915).

Le quatrième point est la recommandation de l'éducation physique et sportive. KANO a pris l'initiative d'introduire à l'École Normale Supérieure de Tokyo non seulement des activités physiques japonaises comme le kendo ou le judo, mais aussi des activités sportives originaires du continent européen.<sup>11</sup> Coubertin a mis en place en 1888 le Comité pour la propagation des exercices physiques dans l'éducation afin d'inciter la formation de clubs de sport dans les établissements d'enseignement secondaires.<sup>12</sup>

Le fait de ne pas uniquement considérer le sport comme une activité réservée aux étudiants, mais au contraire, de le rendre plus populaire et accessible à tous, constitue aussi un point commun entre ces deux penseurs. « Tous les sports pour tous » est un principe exprimé par

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10 NIWANO: *Introduction*, 145-146.

11 SANADA, Hisashi: "Kano Jigoro, directeur de l'Ecole Normale Supérieure de Tokyo, et développement des clubs de sport (Koyukai)", in: *Rapport de recherche sur les valeurs du sport dans la société*. Jigoro Kano Memorial International Sport Institute, 2010, 13-14. (真田久「東京高等師範学校校長嘉納治五郎と校友会運動部の発展」『社会の中におけるスポーツの価値に関する調査報告書』、嘉納治五郎記念国際スポーツ研究・交流センター)

12 SHIMIZU, Shigeo: *La sportivité et la pédagogie contemporaine: histoire de théories de l'éducation physique et sportive en France*. tome 2, Shiho Tosyo, 1999, 554-555. (清水重勇『スポーツと近代体育 (下)』、紫峰図書)

Coubertin en 1919<sup>13</sup> mais que nous retrouvons également dans le passé, en 1903 lors de la fondation du « Comité de la gymnastique utilitaire » et de l' « Association sportive popul-aire » plus tardivement.<sup>14</sup> Celui-ci fait la déclaration suivante en 1907, lors de la cérémonie de la création de cette association: « La débrouillardise ne doit pas se limiter au domaine physique, mais imprégner la vie courante. »<sup>15</sup> Le terme « débrouillardise » est un objectif éducatif fixé par Coubertin, signifiant la capacité à répondre de manière flexible à divers changements de la société moderne.<sup>16</sup> La philosophie éducative de Coubertin, qui a comme but d'appliquer les expériences sportives à la vie quotidienne, rejoint la pensée de KANO visant à l'application sociale du judo: « Si vous appliquez le judo à divers aspects de la société, cela deviendra une méthode de vie sociale. »<sup>17</sup>

Le cinquième point commun est la perspective internationale. En 1896, à la suite de la guerre sino-japonaise, KANO commence à accepter des étudiants venus de Chine et fonde en 1902, une école pour les étudiants étrangers. Cette décision est fondée sur l'idée suivante: « C'est en suivant de manière dévouée le chemin conciliant avec les pays voisins que les résultats de cette éducation sont reflétés dans les bénéfices du pays pour la première fois. »<sup>18</sup> Au final, cette admission organisée des étudiants étrangers établie pour la première fois au Japon par KANO prendra une proportion gigantesque de plus de 7000 élèves jusqu'en 1909.<sup>19</sup> Cette action était à l'origine de son principe du judo annoncé en 1922 qui est celui de la « prospérité mutuelle (自他共栄). » En 1910, dans *The English Teachers' Magazine*, KANO fait la déclaration suivante en anglais:

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13 COUBERTIN, Pierre de: "Lettre à Messieurs les membres du Comité International Olympique", janvier 1919, in: CARL-DIEM-INSTITUT (Ed.): *Pierre de Coubertin: L'Idée Olympique, discours et essais*. Schorndorf, 1967, 71.

14 SHIMIZU: *La sportivité*, 691-692, 708.

15 COUBERTIN, Pierre de: *Une campagne de vingt-et-un ans (1887-1908)*. Librairie de l'Education physique 1909, 218.

16 COUBERTIN, Pierre de: *Éducation physique: La gymnastique utilitaire*. Alcan 1905, vi.

17 KANO, Jigoro: *Méthode du Judo*. Sanseido, 1931. (嘉納治五郎『柔道教本』三省堂) in: Kodokan: *Bibliothèque*, tome 3, 1988, 297.

18 KANO, Jigoro: "La Chine", in: *Ces patriotes qui servent leur pays* 44(1902) (嘉納治五郎「清国」『国土』) in: Kodokan, *Bibliothèque*. tome 6, 1988, 212.

19 SANADA, Hisashi: "A l'origine de ce que doit être la société et le sport au Japon", in: *Rapport*, 18. (真田久「我が国における社会とスポーツの在り方の源流を探る」)

« The highest good to all will be realised when an intimate understanding of each other's differences and peculiarities has been created [...] mutual understanding which is the foundation of a close union, lasting friendship, and the peace and happiness of the whole world. »<sup>20</sup>

Cela signifie qu'au moment même de son accession au poste comme membre du CIO, KANO était déjà doté d'une pensée en accord avec les Jeux Olympiques, considérant que la compréhension mutuelle entre les pays est le seul moyen permettant d'établir une base qui conduira à la paix dans le monde. Cette perspective internationale de KANO était commune à l'idée de Coubertin, qui mit en place au moment de la création des Jeux Olympiques modernes un système où « les Jeux Olympiques parcourent les villes du monde entier. »<sup>21</sup>

Nous avons décrit jusqu'ici la proximité de la philosophie éducative et l'expérience de Coubertin et de KANO. Cependant mon rôle n'est pas de revendiquer l'excellence des idées de KANO pour l'éducation, mais plutôt d'assurer que le public saisisse la valeur ainsi que la signification qu'apporte celle-ci, tout en la comparant à l'Olympisme de Coubertin.

Le mouvement olympique, qui répand dans le monde entier la réforme de l'éducation alliant la culture et le sport, doit transmettre dans les lieux où il se rendra, un modèle éducatif qui puisse montrer le sens de l'Olympisme de la manière la plus juste. Coubertin quant à lui, était doué pour dénicher à travers le monde, des activités éducatives particulières encore méconnues de tous.

D'autre part, si la réflexion concernant les éducateurs de chaque pays et leurs idées n'existait pas, les habitants d'un pays comme le Japon qui ne connaissaient pas les Jeux Olympiques, parviendraient difficilement à évaluer les valeurs ainsi que la signification actuelle et pour l'avenir que Coubertin souhaitait transmettre. Par conséquent, dans les activités du Comité International Pierre de Coubertin, nous observons deux vecteurs, celui allant de KANO à Coubertin et l'autre allant de Coubertin à KANO.

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20 KANO, Jigoro: "To the Japanese Teachers of English", in: *The English Teachers' Magazine* 3(1910)2, 6, 9.

21 COUBERTIN, Pierre de: "To the Editor of the Times", in: *The Times* (1896), 30<sup>th</sup> April, 12.

## La préparation des Jeux Olympiques de Tokyo de 2020

Le moment est venu de parler de Coubertin d'un point de vue futur, anticipant l'organisation des Jeux Olympiques de Tokyo en 2020.

Actuellement, le CIO oblige les villes candidates à présenter un Plan d'Héritage.<sup>22</sup> Cela signifie qu'il est désormais exigé une « conversion qualitative » pour les Jeux Olympiques, qui puisse transmettre un héritage aux générations futures par le biais d'une politique durable. C'est une évolution par rapport aux politiques sportives traditionnelles, qui peuvent être aussi éphémères que les feux d'artifices pour la cérémonie d'ouverture.

À l'approche des Jeux Olympiques de 2020, le Japon souhaite adopter de nouveaux principes pour les Jeux Olympiques visant cette « conversion qualitative », pour obtenir une politique sportive à moyen et long terme. Afin de me faire une idée de ce principe, je me suis alors intéressé à l'Union Pédagogique Universelle fondée par Coubertin en 1925, peu de temps après sa démission du siège de président du CIO, tout en considérant cela comme un moyen de réaliser son idéal qu'il ne put atteindre durant son mandat au CIO.

En effet, peu de temps après la naissance des Jeux Olympiques modernes, ceux-ci se sont développés en prenant un parcours différent de la pensée de son fondateur. Dans ses *Mémoires olympiques* (1931), Coubertin souligne que ses amis avaient fait une mauvaise interprétation de l'esprit de l'Olympisme depuis le début.<sup>23</sup> Il annonça en 1929: « Si la métempsychose existe et que, par elle, je me trouve ramené dans cent ans à l'existence. » Il ajouta par ailleurs qu'il serait peut-être amené à dissoudre les Jeux Olympiques.<sup>24</sup> Puis, dans son mémoire inédit écrit en 1936, « La symphonie inachevée », il précise également de la manière suivante: « On l'avait accueilli [le Néo-Olympisme] d'abord avec des sourires, puis de l'ironie, puis du mécontentement et de l'hostilité. »<sup>25</sup>

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22 INTERNATIONAL OLYMPIC COMMITTEE: *2020 Candidate Acceptance Procedure*. Lausanne, 2011, 14, 54-56.

23 COUBERTIN: *Mémoires*, 9-10.

24 COUBERTIN, Pierre de: *Olympie*. Buri 1929, 6.

25 COUBERTIN, Pierre de: "La symphonie inachevée (1936)", in: BOULONGNE, Yves-Pierre: *La vie et l'œuvre pédagogique de Pierre de Coubertin 1863-1937*. Leméac 1975, 462.

Par conséquent, je pense que le contenu de la réforme de l'éducation présenté à l'Union Pédagogique Universelle, établie immédiatement après que Coubertin se soit retiré du CIO, nous donnera des suggestions utiles sur ce que doivent être les principes servant de fondement pour les Jeux Olympiques de Tokyo en 2020.

Le premier numéro du bulletin de l'Union Pédagogique Universelle comporte trois articles écrits par Coubertin: « Message par radio transmis à l'occasion de l'inauguration des travaux de l'Union Pédagogique Universelle », « Charte de la réforme pédagogique » et « Le flambeau à dix branches. »<sup>26</sup> Dans ces articles, Coubertin soulève la question sur la façon de prendre conscience des montagnes de connaissance accumulées par le développement de diverses sciences depuis la fin du XIXème au début du XXème siècle. Coubertin pense que les connaissances fragmentaires qui sont morcelées et spécialisées enferment l'être humain dans sa coquille, ainsi l'incompréhension mutuelle engendrée entre les hommes sera alors une des causes de la guerre. Par exemple, même en possédant une large connaissance des noms de rues, nous risquons toujours de nous perdre si nous n'avons pas en tête l'image de la carte des lieux. Selon Coubertin, l'éducation qui est nécessaire au XXème siècle, où la Terre s'est brusquement rétrécie au sens métaphorique, demande non pas une connaissance fragmentaire mais une compétence à saisir le sens dans son ensemble à l'intérieur d'un système relationnel diversifié. Autrement dit, une capacité à avoir une vue aérienne précise de l'ensemble du monde.

La solution apportée à ce problème éducatif est la méthode de l'« aviation intellectuelle. »<sup>27</sup> Au lieu de grimper lentement une montée raide à l'aide d'un piolet, il suffit de survoler en une seule fois la montagne de connaissances et assurer la compréhension de l'image complète en un court laps de temps, de l'ensemble des connaissances aussi bien complexe que colossale.<sup>28</sup> Les dix domaines de connaissances indiquées dans « Le flambeau à dix branches » représentent un avion qui tourne en rond dans le ciel au-dessus de la montagne où une grande variété de connaissances pousse avec abondance. L'éducation que l'on peut acquérir à bord de cet avion est

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26 *Union Pédagogique Universelle I. année 1925-1926*. [1926], 5-7, 9.

27 COUBERTIN, Pierre de: *Les assises de la cité prochaine (Conférence donnée à Berne, le 19 avril 1932)*. Burgi, 1932, 7.

28 *Union*, 5.

celle directement liée à la capacité à prendre conscience du monde chez les jeunes, qui ouvriront la voie de la nouvelle ère. Coubertin imaginait alors qu'à travers cela « la paix sociale pouvait être garantie. »<sup>29</sup>

Peu après les premiers Jeux Olympiques d'Athènes, Coubertin constate: 1) Les graines de conflits apparaissent à partir de l'ignorance, de l'incompréhension et de préjudice des pays étrangers. 2) De ce fait, il s'avère crucial d'approfondir la compréhension mutuelle entre les peuples du monde. 3) Les Jeux Olympiques modernes représentent une institution efficace pour faire avancer la compréhension internationale.<sup>30</sup>

L'« ignorance » n'est pas seulement un manque de connaissances. Elle représente l'état d'esprit d'une personne qui ne reconnaît pas l'existence d'un monde extérieur à son cadre de vie. Coubertin ressent un réel danger dans cette « ignorance » qui pourrait conduire à une guerre. C'est pourquoi il crée le système des Jeux Olympiques moderne afin d'apporter aux jeunes des occasions régulières de se rassembler dans les stades et de constater ensemble l'existence d'un monde aussi bien infini que diversifié en dehors de leur cadre de vie.

Ceci s'est déroulé bien entendu à l'époque où il n'y avait pas d'organisation internationale pour maintenir la paix dans le monde, ni d'avions qui permettent la circulation des personnes et la transmission des idées à travers le monde. Un temps où les appels internationaux, la télévision et Internet n'existaient pas, où les compétitions sportives internationales étaient organisées de façon très occasionnelle. A cette époque où il était encore difficile de relier les différents peuples de la terre, Coubertin était un éducateur exceptionnel qui voulait réformer la façon de voir le monde en passant par de nouveaux moyens tels que le sport et l'« aviation intellectuelle. »

Je dois ici vous annoncer une chose regrettable. Actuellement, le milieu de l'éducation physique et sportive japonais est écrasé par un poids colossal qui est celui des problèmes sociaux. Cela concerne des décès d'élèves dans les classes de judo,<sup>31</sup> l'affaire d'agression sexuelle

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29 *Union*, 9.

30 COUBERTIN, Pierre de: "The Olympic Games of 1896", in: *The Century Illustrated Monthly Magazine* 53 (New Series, 31.) (1896)1, 53.

31 UCHIDA, Ryo: *Accident du judo*. Kawade Shobo Shinsya, 2013.

commise par un judoka médaillé d'or aux Jeux Olympiques,<sup>32</sup> des violences contre les athlètes féminines infligées par l'entraîneur et le sélectionneur de l'équipe japonaise de judo,<sup>33</sup> le suicide d'un lycéen membre de club de sport de son établissement,<sup>34</sup> l'agression mortelle de jeunes lutteurs de sumo<sup>35</sup> ou encore la réception illégale de subventions par des fédérations sportives<sup>36</sup> ... Il est difficile de les compter tellement ces problèmes sont récurrents.

Aujourd'hui, les milieux de l'éducation physique et du sport japonais voient leurs membres se recroqueviller dans leur monde étroit, au point de ne plus voir l'immensité du monde extérieur de leur cadre de vie et ainsi sombrer dans un état d'« ignorance. » A l'intérieur de leur monde restreint, cette « ignorance » vient à transformer leurs habitudes et leurs connaissances en des valeurs absolues. Autrement dit, cette « ignorance » prive les Japonais impliqués dans le milieu sportif, de l'occasion d'observer les autres peuples du monde goûtant au plaisir de pratiquer une grande variété de sports. Comme Coubertin a pu le remarquer, le manque de compréhension, l'indifférence, l'incompréhension et les préjugés réciproques nés de cette « ignorance » deviennent des éléments déclencheurs de guerre, ces éléments nocifs contribuent à la corruption du milieu de l'éducation physique et du sport au Japon.

L'éducation physique et le sport en soi, peuvent être interprétés de manières très diverses. Alors que certains vont essayer de parler de sa

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(内田良『柔道事故』、河出書房新社); YAMAMOTO, Tokuro: Comprendre les décès survenus à la suite d'accidents de judo dans les lieux d'enseignement. Kamogawa Syuppan, 2013. (山本徳郎『教育現場での柔道死を考える』、かもがわ出版)

32 *Asahi Shimbun* (*Journal Asahi*), (2014), le 25 avril, édition du matin, 37. (『朝日新聞』)

33 MATSUBARA, Ryuichiro: *Les arts martiaux peuvent-ils être une éducation?* East Press, 2013, 177-184. (松原隆一郎『武道は教育でありうるか』、イースト・プレス) ;

MIZOGUCHI, Noriko: *Sexe et Yawara: Questions posées avec un retour sur l'histoire du judo féminin*. Kawade Shobo Shinsya, 2013, 177-184.

(溝口紀子『性と柔：女子柔道史から問う』、河出書房新社)

34 *Asahi Shimbun*, (2013), le 26 septembre, édition du soir, 1 et 11.

35 *Asahi Shimbun*, (2011), le 31 août, édition du matin, 39.

36 JAPAN SPORT COUNCIL: La sous-traitance « en cascade » et le remboursement de ses frais, le 20 décembre 2013.

(日本スポーツ振興センター「再委託事業における再委託費の返還について」) ; *Asahi Shimbun*, (2013), le 10 août, édition du matin, 23. ; Ministère de l'Éducation, de la Culture, des Sports, de la Recherche et de la Technologie: Procès-verbal de la 66ème réunion du Comité des sports et de la jeunesse du 27 mars

2012. (文部科学省「第66回スポーツ・青少年分科会〔2012年3月27日〕議事録」)

valeur positive, d'autres n'y verront que des valeurs négatives. Coubertin considère l'éducation physique et le sport aussi bien comme pouvant être « avant tout un moyen d'éducation du corps, de la volonté et de l'esprit », que des éléments « bienfaisants ou nuisibles » capables de préparer la paix ou la guerre.<sup>37</sup> En pensant ainsi, pour nous qui essayons d'incarner un idéal d'éducation physique et du sport aux Jeux Olympiques de Tokyo de 2020, nous avons un aperçu de la nécessité d'un mécanisme qui permet de voir constamment les deux facettes que comportent l'éducation physique et le sport.

L'« aviation intellectuelle » que Coubertin présente après sa démission du poste de président du CIO, est pour nous qui vivons dans le présent et verrons venir l'avenir, un mécanisme très efficace, d'une part pour établir la paix dans le monde en combattant l'« ignorance » et d'autre part servira à nous donner constamment conscience des deux facettes d'éducation physique et du sport.

## Conclusion

Il n'est pas utile de préciser que l'Olympisme de Coubertin est un concept qui prend ses racines dans la civilisation européenne. Le Dr. Boulongne décrit l'Olympisme comme « un syncrétisme, qui se veut en harmonie entre la philosophie grecque ancienne, le christianisme occidental et le cosmopolitisme démocratique. »<sup>38</sup> Ceci peut être interprété aussi comme une rétroprojection idéalisée de l'image de soi réalisée par des intellectuels européens après la Renaissance, prenant comme étai moral les valeurs de l'Antiquité et du christianisme.<sup>39</sup>

J'ai étudié cet Olympisme aux teintes européennes en adoptant un point de vue japonais à la fois historique et porté sur l'avenir, avant de formuler les deux points suivants. Dans le premier point, alors que l'Olympisme de Coubertin permet de dénicher à travers le monde toute sorte d'activités éducatives, l'aboutissement à une compréhension réelle de l'Olympisme ne pourra pas se faire sans passer par une

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37 SCHANTZ, Otto: "Avons-nous besoin d'une éducation olympique?", in: MONNIN, Éric, LOUDCHER, Jean-François & FERRÉOL, Gilles (Eds.): *Éducation et Olympisme en Europe*. Université de Technologies de Belfort-Montbéliard, 2012, 117-118.

38 BOULONGNE: *La vie*, 337.

39 SAKURAI, Mariko & HASHIBA, Yuzuru (Eds.): *Jeux olympiques anciens*. Iwanami Shoten 2004, 214-215. (桜井万里子・橋場弦編『古代オリンピック』、岩波書店)



réflexion sur le sens et les valeurs de l'éducation, spécifiques à chaque pays et à sa culture.

Dans le second point, l'« aviation intellectuelle » est un mécanisme olympique qui recèle en lui un très grand potentiel pour notre avenir, c'est-à-dire qu'il est possible d'établir la paix dans le monde, tout en nous permettant de prendre conscience de deux facettes de l'éducation physique et du sport.

Revenons encore une fois sur les propos de Coubertin: « L'olympisme n'est point un système, c'est un état d'esprit. Les formules les plus diverses peuvent s'en pénétrer et il n'appartient ni à une race ni à une époque de s'en attribuer le monopole exclusif. »

Il y a 96 ans, ces mots prononcés par Coubertin devant les Lausannois, nous transmettent que déjà à son époque ce dernier avait conscience de l'existence d'un univers de l'Olympisme qui transcende son imaginaire dans l'espace et dans le temps. De la même façon dont je vous ai fait part de l'Olympisme selon la perspective portée sur le passé et l'avenir du Japon, il me semble qu'il est important que des personnes issues de la sphère culturelle, en particulier celles n'ayant aucun lien avec les Jeux Olympiques, puissent débattre selon leur position au sujet de Coubertin et de l'Olympisme et transmettre leurs résultats à travers le monde. Cela contribuera à la création d'un nouvel Olympisme du XXI<sup>ème</sup> siècle, situé aux antipodes du monde de l'« ignorance. »

Pour explorer le monde sportif inconnu qui va au-delà du cadre de connaissance des gens de l'époque, et pour discuter des différentes perspectives de l'éducation physique, y compris ses deux facettes, Coubertin organisa des Congrès Olympiques en tant que président du CIO.

Je me permets de soumettre à la fin de ma conférence le souhait que le livre du président du CIPC, du Dr. MÜLLER, avec ses réflexions sur les Congrès Olympiques, soit présenté à Thomas Bach, le nouveau président du CIO. Mesdames et messieurs, je vous remercie beaucoup de votre attention.

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# What might Coubertin Say to Brazilian Youth in Preparation for the 2016 Olympic Games?

Nelson Schneider Todt

## Introduction

Since 2007 when Brazil hosted the Pan American Games, major international sporting events have been held in Brazil such as the World Military Games (2011), FIFA Confederations Cup (2013), FIFA World Cup (2014), and now the Olympic Games (2016). Thus, Brazil is experiencing the period known as the “Sports Decade.” However, the 2016 Olympic Games are just one part of this historic sporting period for Brazil.

Although Brazil has always had a passion for sport, consistently throughout history the nation’s complex sporting structures have experienced difficulties in political and administrative aspects and historically had been far from developing the semblance of an Olympic culture. How did this culture develop?

In 1894 the International Olympic Committee (IOC) and the Olympic movement were founded at the Sorbonne in Paris. Indeed, Brazil did not participate in the launch of the Modern Olympic Games as it was going through a period of political upheaval. At the same time as the IOC inauguration, Brazil had just removed the monarchy and also was the last country in the Americas to abolish slavery (1888).<sup>1</sup>

However, Adolpho Christiano Klingelhofer was the first Brazilian athlete to participate in the Olympic Games, competing as an amateur in several athletic disciplines at the Paris 1900 World Exposition.<sup>2</sup>

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1 NETO-WACKER, Márcia & WACKER, Christian: *Brazil goes Olympic. Historical Fragments from Brazil and the Olympic Movement until 1936*. Kassel 2010, 63.

2 NETO-WACKER: *Brazil*, 70.

To be more precise, the first Brazilian Olympic landmark happened in 1905 when de Coubertin founded the Olympic Diploma, which was awarded to the aviation pioneer Alberto Santos Dumont. Following that, de Coubertin accomplished three things to ensure Brazil's participation in the Olympic Games:

“In 1913 Coubertin appointed Raul do Rio Branco to the IOC. As his first official act, in 1914, he sent a circular letter to the various responsible sports officials in Brazil, to encourage them to promote the Olympic idea.

One year later he supported the foundation of a Brazilian Olympic Committee (COB) to take Brazil to the 1916 Olympic Games in Berlin. However, there is no documentary evidence of the COB existence until 1920. In fact, it was officially re-launched in 1935 with the format that is still valid today.

As he wrote in his ‘Olympic Memoirs’, in line with his idea of an “Olympic Kindergarten”, the 1922 Regional Games in Rio de Janeiro were granted Olympic honours.”<sup>3</sup>

Utilizing the Olympic Movement, Brazil, which had sought international recognition for 300 years, had discovered an opportunity to get closer to achieving its objectives, projecting a country with a harmonious society, opportunities, and a unique cosmopolitan culture.

Nos anos 30, o Brasil manifestou o desejo de sediar os Jogos de 1936. Mas a postulação não foi formalizada. Para o Comitê Olímpico Internacional, apenas Barcelona e Berlim disputaram a indicação [...].

A primeira proposta oficial brasileira ocorreu em 1992, quando o governo Collor decidiu investir em um projeto para que Brasília recebesse as Olimpíadas de 2000. Um dos motives era que os Jogos celebrariam os 500 anos do descobrimento do país. [...] Uma das falhas básicas era a falta de apoio formal do próprio Comitê Olímpico Brasileiro. Os adversários eram Pequim, Berlim, Istambul, Manchester, Milão e Sydney. Sem grande apoio e com falhas graves (o projeto teria sido entregue com rasuras ao COI), os líderes do projeto Brasília-2000

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3 LENNARTZ, Karl: “Preface”, in: NETO-WACKER, Márcia & WACKER, Christian: *Brazil goes Olympic. Historical Fragments from Brazil and the Olympic Movement until 1936*. Kassel 2010, 11.

desistiram da candidatura antes mesmo do encerramento da seleção.

Quatro anos depois, pela primeira vez o Rio se apresentou como candidato. O projeto, que baseava as competições na Ilha do Fundão, recebeu críticas socioambientais e nem passou da fase preliminar. Pior: ficou atrás de Buenos Aires, que passou para a fase decisiva ao lado de Roma, Cidade do Cabo, Estocolmo e Atenas [...].

Para os Jogos de 2012, o Comitê Olímpico Brasileiro retomou o sonho de trazer a chama olímpica para o país. Diante do grande número de candidaturas (nove), o Comitê Olímpico Internacional decidiu fazer uma pré-seleção. Os pesos-pesados Londres, Paris, Madri, Nova York e Moscou chegaram à final.

Para 2016, o projeto brasileiro apresentou uma evolução, pois pela primeira vez a proposta nacional chegou à fase final.<sup>4 I</sup>

[...] Dois anos depois, em meio a prós e contras, controvérsias, dúvidas, interesses político-econômicos e, ainda, muito ceticismo em razão do fracasso dos chamados legados do Pan”, o Rio de Janeiro ganhava o direito de realizar os Jogos Olímpicos em 2016.<sup>II</sup>

Na mídia de massa nacional, a escolha do Brasil como sede dos Jogos Olímpicos de 2016 foi recebida num misto de clima celebração, festa, espetáculo, otimismo, emoção. Mas o fato que chamou a atenção foi o uso político deste megaevento [...]; foi a emoção da comitiva Rio 2016, recheada de políticos, atletas, artistas e cartolas e do próprio presidente (Lula), durante a votação do COI (Comitê Olímpico Internacional) para a escolha do país sede em Copenhagen.<sup>5 III</sup>

In order to discuss this subject, it's important to ask why Rio de Janeiro was chosen as the host city for the 2016 Olympic Games?

Here are some possible reasons:

- Firstly, the Olympic Games have never been held in South America and the Brazilian people are well known for their

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4 <http://globoesporte.globo.com/platb/memoriaec/2009/09/30/pela-quarta-vez-brasil-tenta-receber-os-jogos-olimpicos/>

5 SILVA, Maurício & PIRES, Giovani: “Os ‘Negócios Olímpicos’ de 2016 no Brasil – o esporte pode tudo?”, in: *Motrivivência* 32/33(2009), 12.

special way of celebrating sport. In addition, the International Olympic Committee understood what the transformative power of these Games would mean to, Brazil and South America.

- As for the Olympic and Paralympic Movements, this decision represented the opening of a new and promising frontier, with the possibility of inspiring 65 million under 18s in Brazil and 180 million in the whole continent.

Now that we understand some of the basic reasons, let's talk about what has occurred following the result of the 'Bid' in 2009.

In line with the notion of positive legacies, when Rio de Janeiro was selected as the host city of the 2016 Olympic Games, considerable discussion has led us to the question: what are the benefits of this mega event for the Brazilian society?

This discussion takes us to the 'Social paradoxes in Brazil', our next section of this chapter.

## **The Social Paradoxes in Brazil**

The economic growth of Brazil has resulted in an overall increase in living standards. Its large geographical size, population and economy endow it with an enormous potential to capitalize on this achievement.

However, this potential is limited by persistent inequality and discrimination.<sup>6</sup>

De fato, apenas 1% dos proprietários controla a metade das terras; a concentração da propriedade das fábricas e comércio nas cidades; a concentração da riqueza ao longo de décadas é produzida pela força humana de trabalhadores explorados, mas é apropriada por uma minoria de 10%.<sup>7 IV</sup>

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6 POIRIER, Marie-Pierre: "Apresentação", in: UNICEF: *Fundo das Nações Unidas para a Infância Esporte e Cidadania: guia de orientação para os municípios do semiárido*. Brasília 2011, 5-6.

7 SILVA & PIRES: *Os "Negócios Olímpicos"*, 11.



Despite Brazil's stimulated economic growth and income transfer over the last two decades, according to the data of the last census and considering a total population of 191 million people: 29.3% were living in poverty (around 56 million inhabitants and 16 million in extreme poverty) including 25 million under 18s with approximately 45.6% of Brazilian youths currently living in social vulnerability.<sup>8</sup>

This has generated an intermediate zone between integration and social exclusion for the young, making them more vulnerable. According to Fundación Luis Vives, a vulnerable person is one whose personal environment is in a dangerous condition that could trigger a process of social exclusion.<sup>9</sup>

Social exclusion is defined by the Social Exclusion Unit as:

“A shorthand label for what can happen when individuals or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown.”<sup>10</sup>

Exclusion, according to this concept, can take different forms, such as lack of access to power, knowledge, services, facilities, choice and opportunity.<sup>11</sup>

Consequently, the number of social programs have multiplied across Brazil and many have seen sport as an important ally in the fight against risk, social vulnerability and exclusion.

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8 INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA: “Uma análise das condições de vida da população brasileira 2010 – síntese de indicadores sociais”. 2010.

[http://www.ibge.gov.br/home/estatistica/populacao/condicaodevida/indicadoresminimos/sinteseindicadores2010/SIS\\_2010.pdf](http://www.ibge.gov.br/home/estatistica/populacao/condicaodevida/indicadoresminimos/sinteseindicadores2010/SIS_2010.pdf).

9 FUNDACIÓN LUIS VIVES: *Claves sobre la pobreza y la exclusión social en España*. Madrid 2010.

10 SOCIAL EXCLUSION UNIT: *Social Exclusion Unit: Purpose, work priorities and working methods*, London 1997.

11 BAILEY, Richard: “Evaluating the relationship between physical education, sport and social inclusion”, in: *Educational Review*, 57(2005)1, 71.

The literature highlights a series of connected dimensions of social inclusion/exclusion, namely:<sup>12</sup>

- *Spatial*: social inclusion relates to proximity and the closing of social and economic distances;
- *Relational*: social inclusion is defined in terms of a sense of belonging and acceptance;
- *Functional*: social inclusion relates to the enhancement of knowledge, skills and understanding; and
- *Power*: social inclusion assumes a change in the locus of control.

These kinds of programs, known as ‘social investment’, typically supported by the first and second sector, are concerned with local communities. These initiatives gain space in private and non-profit institutions, and their performance is directed to public or collective purposes, termed the third sector.<sup>13</sup>

The next section will demonstrate that within this context, it is possible to say that Coubertin’s Brazilian dreams can become reality.

## **De Coubertin’s Dreams for Brazil**

Reflecting on the potentials of sport, SALDANHA summarises these ideas, stating that social sport in contrast to competitive sport among other objectives seeks to bring “new values” through actions based on character formation: development of autonomy, social inclusion, and the respect for differences.<sup>14</sup>

“Claims made on behalf of participation in sporting activities suggest that it has the potential to, at least, contribute to the process of inclusion by: bringing individuals from a variety of

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12 DONNELLY, Peter: “Approaches to social inequality in the sociology of sport”, in: *Quest*, 48(1996), 221.

13 FISCHER, Rosa: *O desafio da colaboração — práticas de responsabilidade social entre empresas e terceiro setor*. São Paulo 2002.

14 SALDANHA, Ricardo: “Valores e atitudes de jovens praticantes de esporte em Projetos sociais: um modelo teórico-explicativo.” PhD diss., Universidade Federal do Rio Grande do Sul, 2012. <http://hdl.handle.net/10183/61131>.

social and economic backgrounds together in a shared interest in activities that are inherently valuable (spatial); offering a sense of belonging, to a team, a club, a program (relational); providing opportunities for the development of valued capabilities and competencies (functional); and increasing ‘community capital’, by extending social networks, increased community cohesion and civic pride (power). Claims of this sort, hypothetical or not, are mediated by children and young people’s access and opportunity to participate in sporting activities.”<sup>15</sup>

More importantly, it is possible to use sport to change lives. Often these objectives are strategies to reduce problems, such as failing in, or dropping out of school, crime in the community, promoting the sport, and initiating new ‘values’, and / or to increase the spreading of social inclusion and the participant’s self-esteem.

It is important to emphasise that: The United Nations recognises sport, as a tool for education, development and peace.<sup>16</sup>

Em junho de 2010, representantes de mais de 3 mil municípios brasileiros participaram da 3ª Conferência Nacional do Esporte. Ali, debateram um plano de dez anos para o desenvolvimento de práticas esportivas. Como resultado, a Carta de Brasília é o documento que propõe a inclusão social e o desenvolvimento humano por meio de programas socioesportivos, além da institucionalização do esporte educacional.<sup>17 v</sup>

Clearly, as a human development project, sport itself means nothing if it is not connected with educational teaching and learning. In other words, it is not enough to gather a group of children and youths in a court and get them to “play ball.” This would not be sufficient for a process of personal transformation nor social transformation.<sup>18</sup>

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15 BAILEY: “Evaluating”, 76.

16 UNITED NATIONS: Item 67, 2010.

17 POIRIER: “Apresentação”, 6.

18 LENK, Hans: “An Anthropology of the Olympic Athlete – Towards a Modernised Philosophy of the Olympic Games and Athletes”, in: MESSING, Manfred & MÜLLER, Norbert (Eds.): *S.O.S. Save Olympic Spirit – Toward a Social Philosophy of the Olympics. Selected Writings by Hans Lenk*. Kassel 2012.

Another point of view, according to PARLEBÁS “sport has no magic virtue. It is in itself neither socialising, nor anti-socialising. It is what you make of it.”<sup>19</sup>

Regarding social sports programs conducted in Brazil, there is a lack of conceptual consistency and planning.<sup>20</sup> Adding to this quote, there is a general consensus that Brazilian society is experiencing a “crisis of values”. Human values such as brotherhood, cooperation, community, union, and division of property and information sound strange, outdated or without a utilitarian sense. They are far from the market-based values which drive today’s competitive society.

Connecting with these ideas, the recommended values of Olympism may represent an important pedagogical alternative for social inclusion through sport. However, the principles put forth by Coubertin, prevailing in the “Olympic History” for over 3000 years, need to be adapted and ‘fine-tuned’ to the different features in Brazil today.

It is critical to provide a pathway leading to harmonious and authentic human development, looking for a reduction in social exclusion, misunderstanding and oppression. Olympic Education could be this essential pathway.

Coubertin had envisioned in the Olympic ideals a dialectical form of education, emphasising questions related to the elimination of social injustice. This is particularly important when he tried to probe issues directed to the process of social relations, recognising contradictions and inequalities in society between the bourgeois and working classes.<sup>21</sup>

As asserted by ZHENLIANG, Coubertin:

“By incorporating the Olympic values into their way of life, young people will learn that it is much easier to fit into society. What is more, these values are experienced in real life with very

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19 PARLEBÁS, Pierre: *Contribution a un lexique commenté en science de l’action motrice*. Paris 1981.

20 SPOSITO, Maria & CARRANO, Paulo: “Juventude e políticas públicas no Brasil”, in: *Revista Brasileira de Educação* 24(2003), 7-12, 16.

21 MÜLLER, Norbert: “Olympic education - University lecture on the Olympics.” *International Chair in Olympism (IOC-UAB)* June 19, 2004.

<http://olympicstudies.uab.es/lectures/web/pdf/muller.pdf>.

precise points of reference, which counterbalance the virtual world that many young people inhabit today.”<sup>22</sup>

On the other hand, there are critics who claim that the Olympics are at heart, a sporting event and not a social welfare program.<sup>23</sup>

However, unlike this assertion, this presentation aims to give arguments demonstrating that in Brazil the use of Olympic education represents a significant pedagogical alternative in social sports' programs.

Would it mean a “changing nature of Olympism”, as suggested by Dikaia CHATZIETSFATHIOU in her doctoral thesis?<sup>24</sup> Why not? Who knows? The timing for the development of these ideas could not be better. Allied with the Olympic Games in Brazil, various elements of these programs are also in line with the United Nations Millennium Development Goals (MDGs). The aim of the MDGs is to encourage development by improving social and economic conditions in the world's poorest countries.

Consequently, many countries have been developing educational programs considering Olympism as a tool that combines social and cultural values, beliefs, morals and virtues. This knowledge derived from international programs can help Brazil to mobilise the creation and improvement of social programs based on sport. The Olympic Games to be held in Rio de Janeiro in 2016 present a unique opportunity to promote such programs.

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22 ZHENLIANG, He: “What is special about the Olympic values?” *Focus on OVEP (IOC)*, September, 2008, 2.

23 MINNAERT, Lynn: “An Olympic legacy for all? The non-infrastructure outcomes of the Olympic Games for socially excluded groups (Atlanta 1996-Beijing 2008)”, in: *Tourism Management* 33(2012)4, 370.

24 CHATZIETSFATHIOU, Dikaia: “The Changing Nature of the Ideology of Olympism in the Modern Olympic Era.” PhD diss., Loughborough University, 2005.  
[https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/2820/1/THESIS\\_FINAL%20090605\\_sb.pdf](https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/2820/1/THESIS_FINAL%20090605_sb.pdf)

## Education Programs

Whilst Olympic Education Programs are being developed, unfortunately, when taking into consideration the high level of youth social vulnerability in Brazil, there is not enough being done.

The problem is even greater when it is verified that:

Na faixa etária onde ocorre a formação esportiva, já temos no Brasil mais de 35 milhões de adolescentes. O surpreendente é o número de jovens federados, que participam de esportes de modo oficial. Um país que pretende ser olímpico não pode ter apenas 10% de sua juventude praticando esportes de maneira regular.<sup>25 VI</sup>

The development of these programs occurs within schools, disadvantaged communities, and especially in Higher Institutes of Physical Education.

I consider this one essential because it promotes the *Training of Teachers and other facilitators* for the effective use of the Olympic values education. As suggested by GIROUX <sup>26</sup> and BEHRENS<sup>27</sup>, for an educational process to foster more complete human beings it is urgent and necessary to rethink the training of teachers, so they can become true transformers.

The Rio 2016 Organising Committee, the Brazilian Sports Ministry, and the Brazilian Pierre de Coubertin Committee are responsible for promoting some of these initiatives.

The aforementioned social programs have multiplied in Brazil, and it is important to know that there are two Social Programs focused in poor communities – the Fundação Tênis (in São Paulo and Rio Grande do

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25 BARBANTI, Valdir: “Esporte como construção da cidadania”, in: *Texto educativo* 2011. <https://periodicos.ufsc.br/index.php/motrivivencia/article/view/2175-8042.2009n32-33p332>

26 GIROUX, Henry: *Os professores como intelectuais: rumo a uma pedagogia crítica da aprendizagem*. Porto Alegre 1997.

27 BEHRENS, Maria: “A prática pedagógica e o desafio do paradigma emergente”, in: *Revista Brasileira de Estudos Pedagógicos*, 196(1999)9, 383.

Sul)<sup>28</sup> and Estação Conhecimento (in Espírito Santo).<sup>29</sup> Both Institutions are acknowledged by the Brazilian Pierre de Coubertin Committee.

Indeed, there are interesting concepts supported by the Ministry of Sport in Brazil:

“The Second Half Program (SHP) is an educational sports program running in Brazil. It began in 2003 and was one of the Olympic educational proposals described in the Rio 2016 Olympics bid. Using sport as a tool, the SHP aims to deliver moral education and to promote citizenship in order to counteract “social exclusion” and “social vulnerability.”<sup>30</sup>

In the same direction the PUCRS<sup>31</sup> Olympic Studies Research Group in partnership with the Olympic Studies Centre of Barcelona are developing observers who will identify which elements of these educational programs are common among the different worldwide contexts of Latin America. We believe these shared elements can generate a “Social Technology” which could be applied in Brazil, considering its cultural diversity.

“Social Technology is a set of technical, transformative methodologies, developed and / or implemented in the interaction with the public, that represent solutions for social inclusion and improvement of living conditions.”<sup>32</sup>

Another institution acknowledged by the Pierre de Coubertin Committee in Brazil is a Coubertin School in Rio Grande do Sul named URI Escola Básica.<sup>33</sup>

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28 <http://www.fundacaotenis.org.br>

29 <http://www.fundacaovale.org/pt-br/desenvolvimento-humano-e-economico/estacao-conhecimento>

30 KNIJNIK, Jorge & TAVARES, Otávio: “Educating Copacabana: a critical analysis of the “Second Half”, an Olympic education program of Rio 2016”, in: *Educational Review*, 64(2012)3, 353.

31 Pontifícia Universidade Católica do Rio Grande do Sul – Brazil - <http://www.pucrs.br/portal/?p=en>

32 INSTITUTO DE TECNOLOGIA SOCIAL: “Reflexões sobre a construção do conceito de tecnologia social”, in: LASSANCE JR., Antonio et al. (Eds.): *Tecnologia social: uma estratégia para o desenvolvimento*. Rio de Janeiro 2004, 11.

33 [http://www.uricer.edu.br/new/site/informacao.php?id\\_sec=1](http://www.uricer.edu.br/new/site/informacao.php?id_sec=1)

Within the school setting, it is important to mention the Rio 2016 educational program named “Transforma”.<sup>34</sup> With the addition of 116 new schools in the second semester of 2014, the program reached 168 public schools in the state of Rio. In this new phase, the Rio 2016 Games crossed the limits of the host city and for the first time arrived in other municipalities throughout the state of Rio. From July to September, the program held 22 training courses for pedagogical coordinators, physical education instructors, student leader mentors and student leaders.

This positive legacy springs from intangible factors, such as the ability to obtain continual improvements in governmental structures, community engagement and the development of ‘social capital’ (Bourdieu) which foments public support for continuing innovation after the end of the Games.

## **Final Considerations**

What ideas might Pierre de Coubertin have held for the future? What action would he take if he was the IOC President in 2016? According to Norbert MÜLLER, in the interview he gave to Olympic Studies Centre of Barcelona, he would say that “[...] if we wanted to survive, we should put values in the first place again.”<sup>35</sup>

Finally, I would like to go back to the question: ‘What can Coubertin’s writings say to the Brazilian youth in preparation for the 2016 Olympic Games?’ particularly at a time of unrest and mobilization of the Brazilian youth.

I believe his answer would have been somewhat similar to the former IOC President Jacques Rogge who commented: “Sport cannot solve all of the world’s ills, but I am convinced it can contribute to meaningful solutions.”

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<sup>34</sup> <http://www.rio2016.com/educacao/transforma>

<sup>35</sup> MÜLLER, Norbert: “Olympic education - University lecture on the Olympics”, in: *International Chair in Olympism (IOC-UAB)* June 19, 2004. <http://olympicstudies.uab.es/lectures/web/pdf/muller.pdf>.



It is important to remember that according to a growing number of scholars (e.g., MINNAERT<sup>36</sup>; POYNTER<sup>37</sup>; LEME<sup>38</sup>) one of the great virtues of a mega event is its ability to create a conducive political, economic and social environment, whereby it can accelerate programs for social development and urban regeneration within host cities.

Mega events like the Olympic Games, despite strong identification with ‘economic capital’, are also catalysts for socio-cultural changes.

Um aspecto não pode ser esquecido [...], trata-se do fato de que os megaeventos esportivos têm a capacidade de mobilizar milhões de pessoas em todos os países, independentemente de cultura, idade, ideologia ou nível social. Esta imensa potencialidade mobilizadora se deve a dois fatores. Primeiro, porque o esporte é visto como um fator positivo de sociabilidade, de saúde e de proteção a desvios de conduta, como a drogadição [...]. Segundo, porque há a possibilidade de participação universal segundo as condições pessoais: participante, torcedor, telespectador.<sup>39 VII</sup>

The scenario, to reflect upon the presence of sport, could not be more conducive in the life and imagination of children and adolescents.

## Translations

I In the 30s, Brazil expressed its will to host the 1936 Games, but the nomination request was not formally presented. To the International Olympic Committee, only Barcelona and Berlin ran as candidate host cities.

The first Brazilian official bid was submitted in 1992, when the government Collor decided to invest in a project to make Brasília a

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36 MINNAERT: “An Olympic legacy for all?”, 361.

37 POYNTER, Gavin: “Regeneração Urbana e Legado Olímpico de Londres 2012”, in: DACOSTA, Lamartine et al. (Eds.): *Legados de Megaeventos Esportivos*. Brasília 2008, 121.

38 LEME, Ana: “Revisão Descritiva do Modelo East London para Legados de Jogos Olímpicos e Paraolímpicos”, in: DACOSTA, Lamartine et al. (Eds.): *Legados de Megaeventos Esportivos*. Brasília 2008, 212.

39 SANTIN, Silvino: “Megaeventos esportivos no Brasil: benefícios – contradições”, in: *Motrivivência*, 32/33(2009), 332.

<https://periodicos.ufsc.br/index.php/motrivivencia/article/view/2175-8042.2009n32-33p332>

host city for the 2000 Olympic Games. One of the slogans of the event was that the Games would celebrate the 500th anniversary of the discovery of the country. [...] One of the basic faults was the lack of formal support of the Brazilian Olympic Committee itself. The opponent candidate cities were Beijing, Berlin, Istanbul, Manchester, Milan and Sydney. Without strong support and serious flaws (the project would have been delivered with erasures to the IOC), Brasilia-2000 project's leaders gave up the city's candidacy even before the closing of the selection process.

Four years later, Rio ran its candidacy for the first time. The project, which had the competitions based on Fundão Island, received environmental and social criticism and, hence, it did not pass the preliminary phase. Even worse, Rio stood behind Buenos Aires, which moved forward onto the decisive phase together with Rome, Cape Town, Stockholm and Athens.

For the 2012 Games, the Brazilian Olympic Committee resumed the dream of bringing the Olympic torch to the country. With the large number of applicants (nine), the International Olympic Committee decided to make a pre-selection. The heavyweights: London, Paris, Madrid, New York and Moscow reached the final.

For 2016, the Brazilian project showed an evolution, since the national bid reached the final phase for the first time.

- II Two years later, in the middle of pros and cons, controversies, questions, political and economic interests and also a lot of skepticism because of the failure of the Pan 2007 legacies, Rio de Janeiro won the right to host the Olympic Games in 2016.
- III However, in the national mass media, the choice of Brazil to host the 2016 Olympic Games was received with a mixture of celebration, party, show, optimism, excitement. But the fact that drew attention was the political use of this mega event [...]; was the excitement of the Rio 2016 delegation, filled with politicians, athletes, artists and “hats” and the president himself (Lula), during the vote of the IOC (International Olympic Committee) for the choice of the host country in Copenhagen.

- IV In fact, only 1% of landowners control half of the land; the concentration of ownership of factories and trade in the cities; the concentration of wealth over decades is produced by the human power of exploited workers, but is suitable for a minority of 10%.
- V In June 2010, representatives of more than 3000 municipalities participated in the third National Sports Conference. There, they discussed a ten-year plan for the development of sports practices. As a result, “Carta de Brasília” is the document that proposes social inclusion and human development through Social and Sporting programs, and the institutionalization of educational sports.
- VI In the age group where there is sports training, we have already had in Brazil more than 35 million adolescents. What is surprising is the number of registered youth who participate officially in sports. A country that claims to be Olympic cannot have just 10% of his youth practicing sports on a regular basis.
- VII One aspect cannot be forgotten, it is the fact that the sports mega events have the ability to mobilize millions of people in different countries, regardless of culture, age, ideology or social level. This immense mobilizing potential is due to two factors. First, the sport is seen as a positive factor of sociability, health and protection of misconduct, such as drug addiction. Second, there is the possibility of universal participation according to personal conditions: participant, fan and viewer.

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The Casino of Montbenon, place of many IOC Executive Board Meetings and of the 7<sup>th</sup> Olympic Congress 1921. Today, the Casino houses a Swiss film library.

## II. Panel Papers





Coubertin often did rowing on the Lake near the Château d'Ouchy which is located at the harbour of Lausanne. Coubertin organized at the Castle of Ouchy the first conference on the pedagogical role of the modern Society in 1926.



# Pierre de Coubertin's Role Model in Transition

Stephan Wassong

## Introduction

At the 1896 Athens Olympic Games, 262 athletes competed, representing 13 nations. These numbers constantly increased after this first modern Olympics. When the Olympic Games were celebrated in London in 1908, there were 2,047 athletes from 22 participating countries.<sup>1</sup> In 1948, 4,109 athletes from 49 countries participated in the second Olympic Games held in London.<sup>2</sup> They returned to the same city for the third time in 2012 and 10,500 athletes from 204 countries competed at the Games of the XXX Olympiad.<sup>3</sup> Without doubt, the increase of these numbers are evidence enough that the athletes should be at the heart of the Olympic Games and even in the Olympic Movement. Although this statement appears to be trivial, the role of the athlete has to be emphasized. A possible reason for this is the fact that the public might think of it in another way, by pointing at the strong influence of politics, commercialization and the inexorable growth of the media's influence in the Olympic Games. The modern reality/raison d'être of the Olympic Games, in fact it was IOC president Thomas Bach, who reinforced the role of athletes as main actors. Most of all, he did so in the Olympic Agenda 2020 document, which he incorporated with five main topics. Next to dealing in detail with "The Uniqueness of the Olympic Games", "IOC's Role: Unity in Diversity", "IOC Structure and Organization", "Olympism in Action: Keep Olympism alive 365 days a Year", the topic "Athletes at the Heart of

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1 KLUGE, Volker: *Olympische Sommerspiele. Die Chronik I. Athen 1896 – Berlin 1936*. Berlin 1997, 22.

2 KLUGE, Volker: *Olympische Sommerspiele. Die Chronik II. London 1948 – Tokyo 1964*. Berlin 1998, 35.

3 WASSONG, Stephan: "The Gold: The Olympics in the Modern Age", in: COOMBS, Danielle S. & BATCHELOR, Bob (Eds.): *American History through American Sports. From Colonial Lacrosse to Extreme Sports Volume Two*. Santa Barbara 2013, 238.

the Olympic Movement” has become a key issue of the Olympic Agenda 2020.

The concept of athletes as main actors of the Olympic Games goes along with a central expectation from the athlete; namely, that he or she accepts the responsibility to serve as a role model. This embraces not only the display of athletic excellence but also the incorporation of values, which could underline the educational impact of sport on society. This vision is not new as it was already a central idea in the thinking of Pierre de Coubertin. This will be explained within the article and will demonstrate how Coubertin’s vision of the athlete as an Olympic role model has been challenged and adjusted to the world of sport in the 21<sup>st</sup> Century. One can probably regard recent attempts of the IOC to emphasize the idea of the Olympic role model as a shot at stimulating a modern reading of Coubertin’s vision. Former IOC president Jacques Rogge addressed this subject at the XII<sup>th</sup> Olympic Congress held in Copenhagen in October 2009. He gained the attention of the audience by mentioning that Coubertin developed his ideas in the late 19<sup>th</sup> Century. In raising this, Rogge made the point that Coubertin must still be regarded as the founding father of the Olympic Movement, which were centered on his interpretation of sport, having to be critically transferred to the demands and nature of today’s sporting world and society in general.

### **Pierre de Coubertin’s Vision of an Olympic Role Model**

Without doubt, Pierre de Coubertin would have appreciated the increase in numbers of athletes participating at the Olympic Games. But he would have probably reminded us to bear in mind that he did not just invent the Olympic Games merely as an international gathering of athletes organized every four years. According to him, the Olympic Games are just the institutional framework for what he initially called the “Olympic Idea” and to what he referred to as “Olympism” proceeding 1910.<sup>4</sup>

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4 MÜLLER, Norbert: *International Olympic Academy. Thirty-eight years of lectures 1961 – 1998*. Lausanne 1998, 11.

Coubertin never tired of explaining this concept in numerous articles and speeches.<sup>5</sup> Regarding the latter, the radio message *The Philosophic Foundations of Modern Olympism* which Coubertin delivered for the Swiss radio station Suisse Romande on 4<sup>th</sup> August, 1935, is a well-known example. Three days later, a printed version of this speech appeared in *Le Sport Suisse*.<sup>6</sup> A careful reading of this article reveals that it is the athlete who is at the center of Coubertin's Olympic idea and the focus for most of his educational thinking. According to him, Olympic athletes should be young adults who had just finished their vocational training or were about to graduate and who were ready to commence their professional life. The Olympic Games were to offer representatives of this age group – which Coubertin referred to as “human springtime” – some kind of final education, stressing the development of highly moral and social character traits, and also an understanding of international respect:

“The human springtime is expressed in the young adult male, who can be compared to a superb machine in which all the gears have been set in place, ready for full operation. That is the person in whose honor the Olympic Games must be celebrated and their rhythm organized and maintained, because it is on him that the near future depends, as well as the harmonious passage from the past to the future.”<sup>7</sup>

Participation in the Olympic Games was to be reserved only for the “aristocracy” of athletes. Their selection was to be predominantly based on individual achievement and not social origin. Coubertin was clear that not all sportsmen have the capability and muscular superiority to become an Olympic athlete. In his Olympic pyramid, however, Coubertin states that an Olympic athlete has a moral and social responsibility to act as a role model, at the same time stimulating an interest in sport for the masses:

“For every hundred who engage in physical culture, fifty must engage in sports. For every fifty who engage in sports, twenty must

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5 See Part II Olympic Dimensions in: MÜLLER (Ed.): *Pierre de Coubertin 1863 – 1937. Olympism. Selected Writings*. Lausanne 2000.

6 COUBERTIN, Pierre de: “The Philosophic Foundations of Modern Olympism,” in *Olympism*: 580-583.

7 *Ibid.*, 582.

specialize. For every twenty who specialize, five must be capable of astonishing feats.”<sup>8</sup>

At this point, it is necessary to briefly mention, Coubertin knew that a precondition for realizing the concept of the Olympic pyramid was the provision of proper, public sport facilities. In this context, the revival of the ancient gymnasium was one of his favorite topics, which he already introduced at the end of World War I. Other initiatives, which Coubertin developed to bring sport to the masses, were the idea of a sport badge for the public and the foundation of the *Société des Sport populaires*.<sup>9</sup> End of the excurses.

According to Coubertin, Olympic athletes should set an example that competitive sport contributes to the education of a modern citizen, who has the character traits to deal with the challenges of modern life, including democratic behavior and transcultural tolerance. Contextually, Coubertin never stopped stressing that Olympic role models are worthless when their athletic achievements are not based on the rules of fair play and respect for the ‘equality of opportunity’. According to him, the exceptional character of the Olympic athlete and his worship of sport as an educational tool are under constant threat of destruction by professionalism. According to Coubertin, the value of Olympic sport as an ennobling, uplifting and educational activity could only be guaranteed by the strict application of amateurism, which was regarded as a central precondition for securing the rules of fair play and regulated achievement orientation.<sup>10</sup>

## **Disguised Professionalism and Doping: Former and Contemporary Challenges**

The adherence to the concept of amateurism until the 1980s became a problem for the integrity of the Olympic role model. This is particularly true for the decades after World War II. Athletes put themselves under immense pressure to succeed, fuelled by the expansion of lucrative

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<sup>8</sup> Ibid., 581.

<sup>9</sup> WASSONG, Stephan: “The First International Recreation Congress in Los Angeles 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(2015)2, 219 – 222.

<sup>10</sup> COUBERTIN, Pierre de: “The Re-Establishment of the Olympic Games”, in: *The Chautauquan* 19. September (1894), 699.

financial incentives given by federations, sponsors and the media. In return, these stakeholders of the modern Olympic Movement requested top level performances from the athletes.<sup>11</sup> Other expectations were raised by politics, as with the emergence of the two new super powers in Olympic Sport, namely the USA and the former Soviet Union, whereby Olympic medals were utilised as a means of demonstrating strength and power.<sup>12</sup>

In the modern world of Olympic Sport the old amateur rules were out of touch with reality. The logical consequence of this was the development of a disguised professionalism to secure eligibility for participation at the Olympic Games. The amateur athlete, who was supposed to be a role model for honourable behaviour and fair play, was “seduced” to become a “cheat” by outdated amateur rules.<sup>13</sup> The IOC solved this problem under the presidency of Juan Antonio Samaranch, by allowing professional athletes to participate in the Olympic Games. The first “open” Olympic Games were celebrated in 1988 in Seoul. Since then, the professional athlete has no longer been branded as someone guilty of undermining the integrity of an Olympic role model - at least with respect to eligibility.<sup>14</sup> However, the guiding principle of the Olympic athlete, namely to be a role model who displays an ethical approach to achieving success, has been severely challenged by the issue of doping.

Doping did not suddenly appear as a problem for the Olympic Movement because of the acceptance of professional athletes in the 1980s. Research indicates doping has been officially on the agenda of the IOC since its 37<sup>th</sup> Session in Warsaw in 1937.<sup>15</sup> Undoubtedly, it was not a topic of priority in those days. This changed with the growing

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11 WASSONG, Stephan: “Citius – Altius – Fortius: The Challenging Motto of the Olympic Games,” in: CHATZIEFSTATHIOU, Dikaia & MÜLLER, Norbert (Eds.): *Olympism, Olympic Education and Learning Legacies*. Newcastle upon Tyne 2014, 156-158.

12 SENN, Alfred E.: *Power, Politics, and the Olympic Games. A History of the Power Brokers, Events, and Controversies that Shaped the Games*. Champaign 1999, 65-155.

13 WASSONG: “Citius – Altius – Fortius”, 156-158.

14 WASSONG, Stephan: “Clean Sport: A Twofold Challenge in the Contemporary History of the Modern Olympic Games,” in: BARNEY, Robert K., HEINE, Michael K., WAMSLEY, Kevin B. & MACDONALD, Gordon H. (Eds.): *Pathways: Critique and Discourse in Olympic Research. Ninth International Symposium for Olympic Research*. London 2008, 85-88.

15 KRIEGER, Jörg & WASSONG, Stephan: “Munich 1972 – Turning Point in the Olympic Doping Control System”, in: FORSYTH, Janice & HEINE, Michael K. (Eds.): *Problems, Possibilities, Promising Practices: Critical Dialogues on the Olympic and Paralympic Games. Eleventh International Symposium for Olympic Research*. London 2012, 62-63.

influences of commerce, media and politics in Olympic sport after World War II. From Avery Brundage to Thomas Bach, doping was and is regarded as a fundamental violation of fair play and hence undermining the integrity of the Olympic athlete as a role model. Probably the most important excuses for doping are the following:

1. Athletes use it as a strategy to increase their physical capabilities and compensate for their limitations.
2. Doping is clearly still the first choice for an increasing number of athletes to cope psychologically with the challenges of elite sport.
3. Athletes dope when they want to avoid the risk of losing financial support, which is often limited by various institutions.
4. Doping takes place to create or keep alive a sporting identity based on performance individualism.<sup>16</sup>

These reasons are almost all athlete centered. Of course, the modern structure of top level sport with its growing influences of commerce, media and politics also contribute a lot to the issue of doping. In the fight against this problem the IOC introduced intervention strategies at scientific,<sup>17</sup> legal<sup>18</sup> and educational levels. Probably the latter is most important in firmly establishing attitudes against doping in the athletes' character. The value of education in the anti-doping fight was already mentioned by IOC member Sir Arthur Porrit who was the chairman of the IOC's Medical Subcommission, established in 1961.<sup>19</sup> By 1964, Porrit was claiming that "only a long term education policy stressing the physical and moral aspects of the doping problem could be successful in preventing athletes from taking drugs."<sup>20</sup> Although, Porrit's advice was not really followed through until the Olympic

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16 BETTE, Karl H.: "In the Claws of the System. Why Athletes dope?", in: HÖFER, Andreas & LÄMMER, Manfred (Eds.): *The Olympic Values and the Future of Sport. 13<sup>th</sup> European Fair Play*. Frankfurt 2009, 117-129.

17 THEVIS, Mario: *Mass Spectrometry in Sports Drug Testing. Characterization of Prohibited Substances and Doping Control Analytical Assays*. Hoboken 2010. KRIEGER & WASSONG, "Munich 1972", 62-67.

18 HAUG, Tanja: *Doping Dilemma des Leistungssports*. Hamburg 2006.

19 The IOC's Medical Commission was founded in 1967.

20 Porrit quoted in TODD, Jan & TODD, Terry: "Significant Events in the History of Drug Testing and the Olympic Movement: 1960 – 1999", in: WILSON, Wayne & DERSE, Edward (Eds.): *Doping in Elite Sport. The Politics of Drugs in the Olympic Movement*. Champaign 2001, 68.

Congress 1981 in Baden-Baden with the foundation of the Athlete's Commission of the IOC.<sup>21</sup> Its members, including Peter Tallberg (Finland), Thomas Bach (West Germany), Sebastian Coe (Great Britain), Ivar Formo (Norway), Kipchoge Keino (Kenya), Edwin Moses (United States), Svetla Otzetova (Bulgaria) and Vladislav Tretyak (USSR) further emphasized the importance of an educational campaign in the fight against doping.<sup>22</sup> A result of this demand was a gradual beginning of a campaign to provide information. At conferences, workshops and in brochures, athletes were informed about the health risks of doping along with moral statements that doping violated the idealism of fair play.<sup>23</sup> Since 2000, the number of these information campaigns have increased, following the foundation of the World Anti-Doping Agency (WADA) and its establishment as the new, key player in the fight against doping.

## The Profiling of a New Role Model

The ethical imbalance between disguised professionalism and fair play was resolved by opening up the Olympic Games to professionals. The violation of fair play and hence the undermining of the athlete's responsibility as a role model by doping, is a problem which has not been and cannot be solved by the same strategy, applied to the issue of amateurism: namely the liberalisation of rules which led to their disintegration.<sup>24</sup> This is simply against the codex to safeguard the ethical responsibilities within sport. In all probability, the presence of the threat of doping will prevail. At best, the danger of doping for the integrity of sport can be limited. This objective constantly requires the

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21 MÜLLER, Norbert: *One Hundred Years of Olympic Congresses 1894 – 1994. Special Edition for Participants in the Centennial Olympic Congress Paris 1994*. Lausanne 1994, 185.

22 Press Release, "IOC Athletes' Commission", October 7, 1985, in: *Archive Collection, Athletes' Commission, Folder: Athletes' Commission: Reports, Statements, Seminars, Press Releases, Press Cuttings and Leaflets of the Commission*, IOC Archive Lausanne. Press Release, "Seoul Declaration", 1988, in: *Archive Collection, Athletes' Commission, Folder: Athletes' Commission: Reports, Statements, Seminars, Press Releases, Press Cuttings and Leaflets of the Commission*, IOC Archive Lausanne.

23 Minutes, "IOC Athletes' Commission", November 26, 1982, in: *Archive Collection, Athletes' Commission, Folder: Athletes' Commission, Meeting in Lausanne November 26, 1982*, IOC Archive Lausanne. In a research project carried out by Jörg KRIEGER and Stephan Wassong from the Olympic Studies Center of the German Sport University Cologne the early educational initiatives of the IOC Medical Commission are analysed in detail.

24 WASSONG, "Clean Sport", 85-88. MEINBERG, Eckhard: *Dopingsport im Brennpunkt der Ethik*. Hamburg 2006.

new implementation or modification of initiatives at scientific, legal and educational levels. Once again, attention will now be given to the latter.

In 2002 the IOC, through its Athletes' Commission "identified that one of the key issues facing athletes is the successful transition to another career after sport."<sup>25</sup> In fact, the discussion surrounding this topic took place at the first IOC International Athletes' Forum. A program was to be developed supporting athletes to follow an educational training process during their active career, in order to assist in finding their role in the professional world after their athletic career has ended. Actually, this educational initiative could not be regarded as new, for many National Governing Bodies of Sport such as the United States Olympic Committee (USOC) and the German Olympic Sport Association (DOSB) had already implemented athletic career programs.<sup>26</sup> The IOC regards these programs as important at the national level. However, as the world governing body of international sport the IOC also felt the responsibility to introduce an international educational program, accessible to all Olympic athletes.

In 2005, the first edition of the IOC's Athlete Career Program (ACP) was launched in cooperation with Adecco, a company regarded as "one of the world's leading providers of human resources solutions."<sup>27</sup> The collaboration between the IOC and Adecco was renewed in 2007 for a further six years. The IOC website outlines the ACP mission:

"[...] to assist athletes with their career development, career support and job placement. The role of the ACP is to look after the athletes at the conclusion, but also during their athletic careers through education, seminars and meetings with employers. The ACP has to

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25 INTERNATIONAL OLYMPIC COMMITTEE: *Athletes' Kit. The IOC Athletic Career Programme*. Lausanne 2014, 6.

26 STAMBULOVA, Natalia B. & RYBA, Tatiana V. (Eds.): , *Athletes' Careers Across Cultures*. Hove 2013.

27 INTERNATIONAL OLYMPIC COMMITTEE: "Press Release: IOC announces extension of IOC Athlete Career Programme agreement", July 5, 2012, accessed June 16, 2014, <http://www.olympic.org/news/press-release-ioc-announces-extension-of-ioc-athlete-career-programme-agreement/167869>.



be flexible to the career needs of athletes with a wide range of career requirements and desires”.<sup>28</sup>

Without doubt, the program was not explicitly implemented as an educational tool to tackle doping but implicitly it can be seen as such. Nevertheless, we must consider why this is significant? Many athletes define themselves and are defined by external reference groups, including sponsors, journalists, coaches and officials, and solely by their sporting success. Against the background of this narrow focus, lack of athletic success in competitions has become the athlete's greatest risk towards damaging both their self-worth and their relationships to the external reference groups. In order to avoid this dangerous situation, which can be caused by various factors, including injuries, overloaded competition schedules, and an overly challenging field of competitors, the use of doping to emerge victorious from competitions is a likely strategy.<sup>29</sup> The unilateral orientation of athletic success for the determination of one's identity and for securing one's living, even after their athletic careers, can be attenuated by giving athletes a perspective for a career after top level sport. Providing athletes with such a perspective for a profession after top level sport is an educational strategy which might lead to reduce the temptation of taking performance enhancing drugs. It must be some form of an optimistic education that the reasons for doping are multi-layered. This assumes that it is due to the athletes having narrowed their focus to obtain self-fulfilment, but only through sporting success. At least, it is an initiative, which has made its way to a prominent place in the agenda of the IOC.

At the XIII<sup>th</sup> Olympic Congress in Copenhagen in 2009, a whole session was devoted to the athlete's role and situation. During this session, IOC member and former athlete Frank Fredericks highlighted the importance of this strategy. Fredericks stressed the importance for active athletes to build up a feasible plan before commencing their

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28 INTERNATIONAL OLYMPIC COMMITTEE: “IOC Latest News: Assisting athletes in their career development during and after competition”, December 12, 2006, accessed June 16, 2014, <http://www.olympic.org/content/news/media-resources/manual-news/1999-2009/2006/12/12/assisting-athletes-in-their-career-development-during-and-after-competition/>.

“By the end of 2013, the programme had already supported more than 15,000 athletes in over 100 countries and five continents with training opportunities and job placements”, quoted from <http://www.olympic.org/ioc-athlete-career-programme>, accessed June 18, 2014.

29 BETTE, “In the Claws”, 117-129.

professional lives. It was probably no coincidence that Fredericks was selected to be this topic's keynote speaker. Jacques Rogge, then president of the IOC, pointed out that Fredericks was not only an outstanding athlete but had also been successful in his non-sporting career, built upon his academic studies which included a Master of Business Administration Degree (MBA). Actually, Fredericks was the ideal advocate for demonstrating that whilst being active as an athlete it is also possible to follow a dual career path.<sup>30</sup> Fredericks is not an exception, as one can find numerous other athletes who have followed a dual career path successfully. Of course, most of whom have been supported by the ACP which counts this as a success.<sup>31</sup>

The value of this program has also been supported in the discussions of the work set up by the IOC president, critically evaluating the Olympic Agenda 2020 topic "Athletes at the Heart of the Olympic Movement." The members of this working group, chaired by Claudia Bokel, clearly recommended the support of athletes "on and off the field of play" and "to work with all relevant stakeholders (NOCs, IFs, Athletes' Commission, Entourage Commission, commercial partners etc.) in developing athlete career programs."<sup>32</sup> This is a complex challenge, as the success of an athlete's participation in a career program does not merely depend on the active collaboration of all people, partners and institutions constituting the athlete's entourage. It also requires the appreciation of the fact that the victory and defeat code that is ruling high performance sport must not be viewed as the only guiding principle of Olympic sport.<sup>33</sup>

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30 WASSONG, Stephan: "Challenges and opportunities for the Olympic Movement in future decades: an educational and historical-educational perspective", in: International Olympic Committee *RERO DOC*, <http://doc.rero.ch/record/17373> (2009).

31 <http://athlete.adecco.com/athlete-stories/default.aspx>, accessed September 22, 2014.

32 [http://www.olympic.org/documents/olympic\\_agenda\\_2020/olympic\\_agenda\\_2020-context\\_and\\_background-eng.pdf](http://www.olympic.org/documents/olympic_agenda_2020/olympic_agenda_2020-context_and_background-eng.pdf) Olympic Agenda, accessed June 23, 2015.

33 The article is a revised and updated version of a paper previously published as: WASSONG, Stephan: "The Olympic Athlete as a Role Model: And Old and New Educational Idea", in: FORSYTH, Janice, O'BONSAWIN, Christine & HEINE, Michael (Eds.): *Intersections and Intersectionalities in Olympic and Paralympic Studies. Twelfth International Symposium for Olympic Research*. London ON 2014.

## Conclusion

The profiling of an Olympic role model was already firmly rooted in Coubertin's Olympic idea, to stress the educational impact of sport on society. According to Coubertin, the adherence to amateur rules was a *conditio sine qua non* for the integrity of the Olympic role model. However, the application of amateurism was a challenge against the background of the continually growing modernization of sport. As outlined in the text the IOC reacted to this in the 1980s and opened up the Olympic Games to professionals in order to abolish the strategy of a disguised professionalism. This was required to restore the essential honesty of athletes, who should serve as role models. However, the liberalization of the eligibility did not safeguard the integrity of the Olympic role model entirely, as doping has developed into a huge challenge for promoting the desired moral profile of an athlete. As only the clean athlete could fulfil the expectations of a role model, so the IOC has not only supported the implementation of anti-doping policies and the development of highly sophisticated analytical testing methods, but also campaigns to foster the athletes' understanding and appreciation of a dual career. This effectively means that the unilateral direction for athletic success could be an enticement for athletes to reject doping. Since the implementation of the ACP in 2002, a vision of a new role model has been established for an athletically trained and educated athlete. Actually, one may consider this as a revised vision of Coubertin's idea of the athlete as an Olympic role model. The difference to Coubertin's concept is that the trained and educated athlete no longer has to be an amateur. This eligibility policy is in accordance with the modern development of sport. Maybe a consideration that Coubertin probably would have made himself had he have developed his vision of the Olympic role model in today's more contemporary times and not that of the fading 19th Century. This is not too speculative as Coubertin is to some extent regarded as a progressive thinker, who in his era fought for the safeguarding of the potential power of sport as an educational tool.

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# **The Prolegomena to Pierre de Coubertin's Olympic Anthropology on the Nature of Man and the Sleeping Beauty**

**Wieslaw Firek**

## **Introduction**

The eclectic structure of Coubertin's Olympic anthropology was inspired by the works of many philosophers throughout the centuries: from his infatuation with ancient Greek philosophy, through negative inspiration from medieval anthropology, and Renaissance references to the classical era of the Hellenic world, to the Enlightenment and its aftermath in the forms of mechanism, technocracy, materialism, and humanistic modernism. However, philosophical anthropology is the key term that helps identify Coubertin's inspiration. The flagship humanism, expressed by the philosophy of Olympism, demands an inquiry into those historical periods when people mused on the meaning of man, his existence, destiny, and the role that he was to play in the world. That is why the process of reconstructing Coubertin's reasoning requires an exploration of a significant stretch into mankind's history.

## **Naturalism**

It may be possible to categorize Pierre de Coubertin's philosophy by tracing which thinkers and works he cited in his writings. In this respect, the following names are predominant: M. MONTAIGNE, J. J. ROUSSEAU, H. SPENCER, and H. TAINÉ. One commonality between them (individual differences granted, of course) is naturalism – a view which gives the status of independent reality solely to material phenomena. Naturalism explains reality referring exclusively to the laws of nature, and in doing so it directs our attention to nature, as well as man and his works, drawing it closer to humanism. As a postulate, naturalism accepts no other reasons for all phenomena than material causes.

In some of its variations it may lead to the rejection of spirituality in man, as well as of all transcendence. This current reaches as far back as Stoicism in Ancient Greece. Stoics believed that the world is a whole, its nature is eternal, infinite, singular and that there is nothing beyond it. Thus, man should live in harmony with this pantheistic reality and adhere to its laws. The Middle Ages did not succumb to these views until M. Montaigne further developed the stance of naturalistic humanism. He saw man as part of the environment that cannot elevate itself above other beings. In the following centuries various forms of naturalism abounded, and during the Enlightenment it occupied an almost central position. In the 19<sup>th</sup> century it was visible through the works of the aforementioned writers, and survived until the twentieth century works of existentialists.

In one of his articles, Pierre de Coubertin wrote that Athenians had found the perfect formula for sport as a means to achieve the eurhythmics of mind and body.<sup>1</sup> He meant this as a critique against the culture of his time. Great achievements of mankind – namely the progression of science and the division of man into separate elements (such as the mind, soul, and body) – were in Coubertin's opinion what posed the greatest danger and would become the greatest problem for mankind. He fondly recalled the equilibrium of Greece:

“The life of the (Greek) gymnasium was an admirable compromise between the two types of strength over which men fight, and that it is so difficult to bring back into balances once the equilibrium has been upset. Muscles and ideas rubbed shoulders congenially in this system. it seems that this harmony was perfect, to the point of uniting youth and old age, as well. As a rule, young ancestors were unfamiliar with the extravagances of the adolescent and the gloominess of the old man. The science of living was at its height then, and the sciences of dying derived from it quite naturally. People knew how to live without regret for an immutable city and an undisputed religion – something, alas, that we no longer know how to do.”<sup>2</sup>

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1 COUBERTIN, Pierre de: “The neo-olympism. Appeal to the people of Athens (November 16, 1894). Lecture given to the Panassus literary at Athens”, in: MÜLLER, Norbert: *Pierre de Coubertin. Olympism. Selected writings*. Lausanne 2000.

2 COUBERTIN: “The neo-olympism”, 534.



This bucolic depiction of Antiquity cannot, of course, be taken as historically accurate. Rather it is Coubertin's conscious effort to sharpen the contrast between the ancient way of life and that of his contemporaries. Later observing the problem from a more moral perspective, he proclaimed:

"Even a most cursory study of the history of this century is surprising for the kind of moral disorder that the discoveries of industrial science seem to cause. Life has been turned upside down. People feel the earth on which they stand trembling at regular intervals beneath their feet. They no longer know what to hold on to, because everything around them is moving and changing. In their disarray, as though attempting to create a counterweight to the material forces that are piling up into cyclopean walls, they look for all the bits of moral force scattered throughout the world."<sup>3</sup>

Coubertin's call for a return to the natural state once lost, is merely an echo of M. MONTAIGNE's writings, who was one of the first to attack the civilization that disorganized other people's lives. In view of that, MONTAIGNE wrote:

"If you want man to be robust, rational, with both feet firmly on the ground – throw him into the abyss of sloth and dumbness. We need to be made dumber before we can get wiser."<sup>4</sup>

This is how MONTAIGNE comments on mankind's faith, in the abilities of the human mind, with which it treads throughout history. Meanwhile, as B. SUCHODOLSKI writes:

"for men, real happiness, one that is at once peaceful and safe can only be achieved by living a simple life, detached from the commotion of the regular world, just the way MONTAIGNE lived – in physical and mental health, which is so much easier to preserve if you are devoid of violent passions and fanaticism triggered by mental delusions."<sup>5</sup>

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3 COUBERTIN: "The neo-olympism", 535.

4 MONTAIGNE, Michał: *Pisma, t. III*. Warszawa 1917, 88-89.

5 SUCHODOLSKI, Bogdan: *Narodziny nowożytnej filozofii człowieka*. Warszawa 1963, 448.

## Rousseau's Influence

Such opinions gained even more resonance during the Enlightenment due to J. J. Rousseau. In times of adoration for intellectual progress, he drew the conclusion that sciences, arts, and civilization are on the whole worthless. Furthermore, they are not only worthless, but especially harmful, because they stand in the way of morality. As Rousseau would say: "they were created out of evil, are sustained by evil, and spawn more evil." This condemnation of civilization led to adoration for nature (understood as the primary state).<sup>6</sup> It is worthwhile to take a closer look at J. J. Rousseau's views, for there is a clear correspondence between them and those of the French magnate. Since Coubertin did not try to explain the human condition with anything outside the realm of natural phenomena, he only drew upon what was available to our experience, the natural world. According to the premises of naturalism, all that is relevant to us is subject to the laws of nature, man himself included. Henceforth, whatever he is, is due to nature. Thus, the experience of inequality in terms of talents and giftedness, whether they are spiritual or physical in character, amounts merely to the conclusion that inequality is innate. That is why looking for its source is pointless, since as the very name suggests, it is a quality born of nature.<sup>7</sup> At this point it is possible to come to believe that the emerging vision of human existence is gloomy and fatalistic. Although, let us not forget that this uncompromising determinism is characteristic of the primary state. This premise was Coubertin's starting point in constructing a list of goals and tasks that should fill the life of man. Every individual is born with a unique set of capabilities, as well as with natural traits and tendencies. These elements allowed him and him alone, to fill in the blank pages of his life according to individual preferences. How is it then possible to reconcile the notion that man is diverse in form and able to create himself with the notion of innate instincts? The answer is very simple, and can be found in an ontological differentiation Coubertin made, regarding the multidimensional aspects of being a man. In accordance, whatever is natural and immutable applies only to what connects man with

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6 TATARKIEWICZ, Władysław: *Historia filozofii*, T. II. Warszawa 2007, 171.

7 COPLESTON, Frederick: *Historia filozofii*, t. VI. Warszawa 2005, 66.

nature – namely, the body. The immaterial aspect may be developed individually, and is not bound by the same rules. However, both aspects require being nurtured and shaped, with the reservation that, to naturalists, the direction of the development must be consistent with the natural tendencies of the individual.

“For nature is a precise accountant. If we demand more of it than it can give, it will compensate by subtracting from a different place. If we allow it to progress at its own course, remembering only to deliver requisite amounts of high-quality raw materials that are necessary to physical and mental development at a given age, it will eventually result in creating a specimen more or less appropriately developed.”<sup>8</sup>

Whilst this is a quote from H. SPENCER, Coubertin would certainly concur – his motto was very similar. He too, promoted the idea that it is necessary to respect children's mental and physical needs, visible in their instincts, drives and tendencies. Those, in turn, clearly indicated the need for spontaneous and unconstrained movement. In this situation, according to Coubertin, the only obligation of adults is to stay out of nature's way.

## **Influence of Science**

On the one hand, man has accepted that nature dispenses predispositions and skills without any clear rules, but on the other he has developed a tool that allows him to break free of this primordial, uncompromising natural determinism. It was science that precisely gave him the ability to correct and control his own nature.<sup>9</sup> In the book *Pedagogie sportive*, Coubertin argues that:

“even if we disregard differences established by men themselves, sport teams still exhibit variations imposed by implacable nature. Doubtless it is (and therein lies the high moral value of physical exercise), that will, persistence, and energetic, thoughtful effort can partly close the gap that nature opened, and maybe even reverse its rule. Nevertheless, the clear

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8 SPENCER, Herbert: *O wychowaniu umysłowym, moralnym i fizycznym*. Wrocław 1960, 189.

9 COUBERTIN, Pierre de: “The philosophic foundation of modern olympism (1935)”, in: MÜLLER, Norbert: *Pierre de Coubertin. Olympism. Selected writings*. Lausanne 2000, 580-583.

advantage and head-start that nature bestows on certain people is a testament to its stark injustice towards man. Nothing else except sport cooperation juxtaposes so closely the two elements – inequality on natural grounds against equality on social grounds. This is a lesson worth thinking over.”<sup>10</sup>

Coubertin perceived sport as something more, setting it apart from reality. In the real world, equality depends on the conflict between classes and one's struggle to exist. In sport, it is achieved naturally and without bloodshed. The game's world is specific in that without exception its players are socially equal. Coubertin understood however, that there are uncompromising differences due to nature itself. The body's qualities are inconsistently dispersed among people and unfortunately not everything can be offset by training and hard work. In this context, it sounds like Coubertin speaks of mankind's manifestation of its own creative power. He proclaimed that nature's decrees can be partially overruled, and in the same light, fate can rest in the hands of man. He is not universally determined by nature and through his own work and commitment is able to change the course of events. With this, we have moved away from naturalism and closer to what sounds like – and actually is – existentialism. Coubertin's work contains a lot of opposing romantic references that transcend postulates of the Renaissance. A reading of *Mutual respect* may give the impression that man is a measure of the world, a *specimen* that is placed in the center his own existence, mode of experience, and being.

Pierre de Coubertin portrays mankind as united in spite of everyone's individuality. Believing that if he only succeeded in accounting for all social and political discord, then the world could be given an axiological (or moral) alternative, and the idea of universalism would have a chance to flourish. The key requirement was to find a value, man's essential quality, which could serve as a basis for a new world order.

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10 COUBERTIN, Pierre de: *Moralna i społeczna rola ćwiczeń sportowych (Pedagogie Sportive, 1919)*, „Kultura Fizyczna”, 1989, no. 1-2, 30.

One does not need to be particularly observant to see that some invisible force has for centuries compelled men to play games and crowd in stadiums. This led Coubertin to the simple conclusion: Sporting performance is the first spectacle that stirs the imagination of a child and the last that claims the attention of an old man. The former sees in it a promise for the future, the latter – proof of the species' continuity. Genius in its various forms, the cult and the celebrations – all merely contribute to the spectacle's glory.<sup>11</sup> Unlike the past, to Coubertin sport became a value in itself, with its beautiful and majestic design being just a supplement. The wonder of sport does not result from its fantastic scenery. On the contrary, sport is the centerpiece, while celebration should fall into second place. What was sport then to the Ancient Greeks – a way to worship gods, or rather a pretext to celebrate the virtue of its own inherent beauty? Herein lies the wonder of sport – in sport itself. If it dies, it is only due to external circumstances or satiety. The restorer of the Olympic Games asked: “How is it possible that with such scenery and care the instinct for sport did not develop in a unique and spontaneous way?”<sup>12</sup> He answered himself:

“If it dies, it is not of exhaustion, but of satiety. Eventually, enthusiasm of the crowd gave birth to the professional – a man who devotes his entire existence to an instinctive pursuit of sport, if necessary sacrificing his health in the process. In return, he receives wealth and questionable fame. With time, he becomes a gladiator, a ruined athlete bequeathed to victorious Rome by defeated Greece.”<sup>13</sup>

This quote features the notion of instinct, a recurring theme in Coubertin's writings. Here is another quote exploring the theme:

“There is a certain instinct instrumental to sport that I would call the instinct for sport. [...] It is noticeable in the Iliad, in the description of games played by Hellenic warriors at the walls of Troy. It is also clearly visible and preserved in the arrangement of the Greek gymnasium: in its harmonious layout; its porticoes for strollers and spectators; its baths; its training areas and its

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11 COUBERTIN, Pierre de: *Sport na przestrzeni wieków (Notes sur l'Education Publique 1901)*, „Kultura Fizyczna”, 1989, no. 3-4, 26.

12 Ibid., 26.

13 Ibid., 26.

halls – both the ones for teaching philosophy and rhetorics, and those for playing sports.”<sup>14</sup>

Let us take a moment to consider whether this means that the inclination to sport is inherent in human nature, the way other instincts are? That man cannot break free of it? Or maybe that the inclination is only a derivative of an innate need for competition, which may be equally satisfied through other means? Or is it that the drive for competition and instinct for sport are one and the same thing? An affirmative answer would be very satisfactory, because it would enable Coubertin to gain both an Archimedes-like foothold and a starting point for Olympic anthropology.

## The Greek Influence

In order to corroborate this hypothesis, Coubertin resorts to analyzing the forms of physical activity characteristic with people from previous ages. His first analysis is naturally about antiquity. At this point Coubertin reveals himself not only to be an expert on the history of sport in Greece, but in general. Besides, he actually admitted that sport did not originate in Greece. Whilst presenting exercises from India and elaborating on those from Egypt, he concluded that over there,

“physical exercise was treated with utilitarianism and inconsistency. It was undertaken only to help achieve certain goals, not to find a source of everyday satisfaction and personal fulfillment.”<sup>15</sup>

Coubertin knew and supported Ancient Greece’s motives for sport. There, performing physical exercises was dictated by reasons far nobler than what was necessary at a given moment. Accompanied by Greek contemporaries of Pericles, Coubertin went even further, and saw in the everyday practice of sport a possibility for auto-creation. Later Coubertin went on to remark that the military

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14 ZUCHORA, Krzysztof & DASZKIEWICZ, Tadeusz: *Pierre de Coubertin. Etiudy olimpijskie o nadziei i pięknie*. Warszawa 2001, 21.

15 Ibid., 25.

rationale behind practicing sport was obvious to all civilizations, although he was not satisfied with this statement, adding:

“This rationale is not enough to account for a phenomenon which has existed since the times of Greek athletics; which exerted significant influence on thought, art, and politics; and which largely helped unite Hellenism and facilitated its expansion. Neither passion for war nor love for beauty alone (even though the former dominated Sparta and the latter was so deeply ingrained in Athenian land) would be able to elevate sport to a comparable position and keep it there.”<sup>16</sup>

Coubertin assumed that all of the above are merely various, isolated motives for sports participation, which together are good reasons that weigh in its favor. He believed that the core foundation of sport was what he called the instinct. Greeks were the ones who lived closest to this ideal, which was alien to Ancient Rome and to other civilizations of the era. To them, the main purpose of sport was military training, so when they tried to transplant Hellenic combat into their culture, oblivious to “the instinct”, sport games started to resemble a circus:

“with all its savagery: the throng craved for blood, injury, and agony [...]. There was no collective instinct for sport any more, but throughout the ages of Roman decadence, and Byzantine decadence especially, isolated individuals exhibited ever weaker traces of the instinct. Perhaps some of its followers will succeed in triggering a temporary reaction [...].”<sup>17</sup>

Another manifestation of the instinct, according to Coubertin, were knight's tournaments. Whilst their sole purpose was for military training, they proved man's innate inclination for rivalry. Generally speaking, man may even be a creature permanently participating in competition. Requiring *agon* in every aspect of life, rivalry is a way to consecrate and validate his mere existence. From this point of view, competition is a primary motive, with external manifestation being only secondary. The instinct is extremely useful, except when employed for military reasons, but even then usually an additional factor comes into play (a religious,

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<sup>16</sup> Ibid., 25.

<sup>17</sup> Ibid., 25.

economical, or personal one). At any rate, the instinct for sport is not a fad. It is because:

“the impulsive force of ideas or emotions rarely survives to another generation. Instinct, on the other hand, if only sufficiently aroused and popularized, becomes invincible and resistant to all pressures.”<sup>18</sup>

## Conclusive Statements on the Sporting Instinct

Every man is equipped with this internal instinct, however only Greeks discovered and practiced it. Other civilizations failed to find it within themselves. Since, as Plato posits, everybody possesses an innate idea of sport, all it takes, is to discover it. The task that Coubertin undertook was not, as he saw it, to present sport as a new type of activity, but to awaken a dormant instinct. Coubertin decided to restore:

“an idea that dates back some two thousand years, an idea that stirs men’s hearts today as in days past, an idea that satisfies one of the most vital instincts and, regardless of what some may have said, one of the most noble.”<sup>19</sup>

Coubertin personally saw direct and tangible proof of its existence in the overwhelming worldwide response to his idea. Instinct for sport and the act of succumbing to it are one of the strongest and healthiest pleasures available to man, and although:

“it can and does exist by itself, it is highly reminiscent of the Sleeping Beauty. It falls asleep very easily, and once it does, slowed blood flow locks it within impenetrable walls. The thing is to break through the barrier of apathy and wake the Sleeping Beauty up.”<sup>20</sup>

Once awoken, it is invincible, as evidenced by numerous manifestations in all cultures, periods, and variations. Coubertin

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18 Ibid., 25.

19 COUBERTIN, Pierre de: “Speech at the closing banquet of the congress of Paris (1935)”, in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin. Olympism. Selected writings*. Lausanne 2000, 531.

20 COUBERTIN, Pierre de: *Krucjata zwolenników* (La croisade des partageux 1910), „Kultura Fizyczna”, 1991, no. 3-4, 29.



appears to be an heir to Socrates, when he says that the truth lies within ourselves, just waiting to be found. Insofar that if we accomplish this goal, we will adhere to it. Unfortunately, the Western culture underwent periods of the instinct's dormancy. As Coubertin remarks:

“the spirit of sport would have easily developed in Medieval Europe, had the spirit of feudalism not stood in its way. Moreover, halfway through the Middle Ages, the instinct for sport encountered another foe, no less frightening than the other – the Church.”<sup>21</sup>

On the pages of his article *Sport throughout centuries*, Coubertin gives countless examples of substituting the instinct, saying that in one way or another, the drive must be satisfied. Sport makes this possible for humans to accomplish, whilst the rest, were a form of primal relief. For this reason, each of us is *in sensu largo* a sportsman (active or passive). In writing about sport, Coubertin calls it the joy of life, the addictive drug. Sport cultivates strength, lends man dynamism and opposes passiveness. People enter stadiums:

“to look for the joy of life, for this intoxication akin to the one experienced by opium smokers, but unlike theirs, one that is healthy, a combination of energy, swiftness, agility, balance, and the feeling of having experienced power.”<sup>22</sup>

The program of awakening to natural tendencies seems easy. It is sufficient to come back to ancient ideas, to this primal harmony which has been disrupted by achievements of culture and civilization. The thing we call success, on the grounds of science and culture, has become the ruin of an individual. At some point in history the individual lost his primal eurhythmics' and sedated his innate instincts. To do whatever we can to restore this harmony of mind and body – was what Coubertin proclaimed.

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21 COUBERTIN: “Sport na przestrzeni”, 26.

22 Ibid., 26.

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# L'Institut olympique de Lausanne de Pierre de Coubertin à une éducation olympique contemporaine

Éric Monnin

La ville de Lausanne est clairement identifiée comme la « capitale » olympique grâce à la présence du siège du Comité international olympique (CIO)<sup>1</sup> et du Musée olympique ouvert le 23 juin 1993. On oublie souvent qu'elle fut un temps destinée par Pierre de Coubertin à devenir le siège permanent des Jeux olympiques à l'image de ce que fut Olympie dans l'Antiquité. Parallèlement et en convergence avec cette intention, elle fut le cadre de la réalisation d'un Institut olympique qui déploya ses activités pendant la Grande Guerre avant de disparaître à son issue, peu avant que le projet de fixer les Jeux sur les bords du Léman ne fasse à son tour long feu.

Pour Pierre de Coubertin, l'Olympisme peut apparaître comme la voie privilégiée pour une éducation basée sur le développement harmonieux du corps et de l'esprit. Cette éducation est rendue concrète par de multiples initiatives et notamment celle de l'Institut olympique de Lausanne (IOL).

Concernant ce modèle éducatif, Pierre de Coubertin n'a jamais utilisé le concept d'éducation olympique<sup>2</sup> mais celui d'« éducation sportive » que l'on retrouve notamment dans son ouvrage *pédagogie sportive*.<sup>3</sup>

Il convient désormais de s'interroger sur les deux points suivants : est-ce que l'Olympisme voulu par Pierre de Coubertin doit demeurer, à l'aube du XXI<sup>e</sup> siècle, un modèle éducatif ? Peut-on imaginer proposer

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1 MONNIN, Eric: "International Olympic Committee", in: NAURIGHT, John & PARRISH, Charles (Eds.): *Sports around the World: History, Culture, and Practice*. Santa Barbara 2012, 23-26.

2 MÜLLER, Norbert: <http://thesportjournal.org/article/olympic-education/>, [en ligne], page consultée le 29 juillet 2014.

3 COUBERTIN, Pierre de: *Pédagogie sportive*. Lausanne 1934.

et dispenser une « éducation olympique » dans le système scolaire, universitaire ou chez les sportifs ?

Ma présentation tentera, dans un premier temps, d'apporter de nouveaux éclairages sur l'IOL, ses origines, son but et son fonctionnement<sup>4</sup> et dans un second temps de s'interroger sur le concept d'éducation olympique à travers de multiples exemples.

## **Lausanne : « capital olympique »**

La Grande Guerre s'ouvre, déchire le continent européen. L'institution tanguée, menace d'implorer. Coubertin opère alors le transfert du siège du CIO, jusqu'alors à son domicile personnel à Lausanne.

En Suisse, le CIO sera « *au-dessus de la mêlée* », protégé par la neutralité inviolée de la Confédération. Ainsi, soustrait aux passions qui se déchaînent dans le cénacle olympique, ce transfert du siège olympique s'insère parfaitement dans la stratégie conduisant à la réalisation du projet d'*Olympie moderne*. L'affaire est réglée lors d'une brève cérémonie, le 10 avril 1915.

Le syndic de la municipalité de Lausanne, Paul Maillefer, éducateur et historien, accueille pour sa part le CIO avec bien plus d'enthousiasme que l'on a coutume de le dire. Évoquant tout d'abord les « *inoubliables journées de 1913* »<sup>5</sup>, il poursuit en remerciant le CIO d'avoir choisi Lausanne comme siège, « *un honneur* » pour la Cité. Le syndic assure en outre du soutien total de la municipalité pour les projets futurs envisagés pour l'après-guerre :

L'accent est principalement mis sur la dimension éducative.

Fort de cet accueil, Pierre de Coubertin réactive sans attendre le projet de restauration du gymnase antique ambitionné lors du Congrès de Lausanne, un projet qu'il présentait plus tôt en novembre 1912 comme

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4 Cette partie de cette présentation a déjà fait l'objet d'une publication sous la référence: MONNIN, Eric & RENAUD, David: "Institut Olympique de Lausanne, concrétisation éphémère d'une éducation olympique (1915-1919)", in: MONNIN, Eric, LOUDCHER, Jean-François & FERRÉOL, Gilles (Eds.): *Éducation et olympisme en Europe*, Pôle éditorial multimédia de l'Université de Technologie de Belfort Montbéliard, préfacé par le Président du CIO, 2012, 73 - 89.

5 Archives de la Municipalité de Lausanne (1915-1925), cote B1 225.3.5, "Olympisme", allocution du syndic Maillefer, 10 avril 1915.

le fondement de toute son action : « *La rénovation que je poursuis depuis un quart de siècle [est] la restauration du gymnase antique.* »<sup>6</sup>

Moins d'un mois après la cérémonie de transfert du siège du CIO, la municipalité reçoit, le 7 mai 1915, un « *projet de création d'un institut olympique à Lausanne.* »<sup>7</sup> Le document de six pages manuscrites, signé Pierre de Coubertin et adressé au syndic Paul Maillefer, porte en page de garde la mention suivante : « *Le Comité international olympique désire installer au Casino de Montbenon un musée olympique et une école d'athlétisme.* »<sup>8</sup>

Paul Maillefer s'est engagé verbalement à ce que la municipalité mette à disposition les locaux pour y installer « *non seulement l'Institut définitif mais le musée et la bibliothèque projetés.* »<sup>9</sup>

Coubertin situe le projet comme la première étape d'un vaste mouvement à l'échelle européenne :

« Cette création [...] n'intéresse pas seulement la Suisse, mais toute l'Europe et répond à des besoins désormais évidents. » [L'Institut] « fonctionnerait dès l'année 1916 à deux reprises : trois semaines au printemps et trois semaines à l'automne. »<sup>10</sup>

L'enseignement associerait exercices physiques et cours sur l'histoire ou l'art, pour des élèves qui poursuivront deux objectifs :

- devenir instructeurs de culture physique ;
- maîtres de gymnastiques ;
- ou simplement faire « *une cure d'exercices physiques.* »<sup>11</sup>

L'ambition est clairement issue des préoccupations de longue date de Coubertin : « *J'ai assez laissé mûrir [cette idée] pour savoir que*

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6 COUBERTIN, Pierre de: "Vers le gymnase antique", in: *Revue olympique* 84(1912)12, 184.

7 Archives de la Municipalité de Lausanne (1915-1925), cote B1 225.3.5, "Olympisme", lettre du syndic à Coubertin, 14 mai 1915.

8 Archives de la Municipalité de Lausanne (1915-1925), cote B1 225.3.5, "Olympisme", Lettre de Coubertin au syndic, 7 mai 1915.

9 Ibid., 3.

10 Ibid., 3.

11 Ibid., 5.

*l'heure de sa réalisation a sonné.* »<sup>12</sup> Selon lui, l'olympisme est en danger et l'Institut constitue une réponse parfaitement adaptée.

Un courrier du 18 mai 1915 confirme les promesses verbales du syndic Paul Maillefer approuvant les conditions de la création de l'Institut olympique de Lausanne qui sont validées en séance par la municipalité. Celle-ci « *salue cette création avec joie et [...] fera son possible pour en favoriser le développement.* »<sup>13</sup>

L'Institut doit commencer de fonctionner au printemps 1916. Avec la guerre et les activités de Coubertin aucune activité ne s'y déroule.

Paul Maillefer s'est avéré ici l'un acteur particulièrement déterminant pour sa réalisation.

En décembre 1916, Coubertin de retour à Lausanne relance immédiatement le projet d'Institut, à la demande des autorités précise-t-il.

« *Un nouveau plan a surgi* », explique-t-il à Godefroy de Blonay.<sup>14</sup>

La nouveauté tient au public visé. Faute de clients potentiels dans ces temps troublés, la première session de l'Institut débute en mars 1917 et accueille des soldats français et belges prisonniers et placés en internement en Suisse :

Cette session, qui se déroule en deux parties entre mars et juillet, est un succès.

La journée des élèves est partagée entre cours théoriques et pratique des exercices physiques tandis que quelques soirées voient se tenir des conférences ouvertes aux Lausannois qui permettent d'améliorer l'image et l'ancrage local de l'Institut. En parallèle, Coubertin prépare la session suivante prévue pour le début 1918 en obtenant, dès le mois

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12 COUBERTIN, Pierre de: "Le collège d'athlètes de Reims", in: *Revue olympique* 100(1914)4, 52-54.

13 Archives de la Municipalité de Lausanne (1915-1925), cote B1 225.3.5, "Olympisme", lettre du syndic à Coubertin, 18 mai 1915.

14 GILLIÉRON, Christian: *Les Relations de Lausanne et du mouvement olympique à l'époque de Pierre de Coubertin 1894-1939*. Lausanne 1992, 64.

d'avril, la participation de l'armée suisse qui prévoit d'y placer une trentaine d'officiers.<sup>15</sup>

Fort des premiers succès de l'Institut olympique, Pierre de Coubertin va tenter de faire avancer ses projets. Pour ce faire, il suscite, avec les membres du Comité directeur de l'Institut, la création d'une Société lausannoise des Amis de l'Olympisme (SLAO) qui naît le 6 juillet 1917.

Les objectifs de la SLAO définis par ses statuts sont les suivants :

- favoriser le développement de l'Institut olympique ;
- effectuer une propagande locale en faveur de la pratique des exercices physiques ;
- préparer la réalisation de l'Olympie moderne.

Dès la mi-juillet, les adhérents de la nouvelle association sont au nombre de 130.

La session proprement dite tourne quasiment au fiasco. L'armée suisse se décommande au dernier moment. Au pied levé, une session réduite se déroule du 18 mars au 12 avril 1918 pour des étudiants lausannois dans l'ensemble peu concernés. Malgré les nombreuses initiatives prises par Coubertin, l'intérêt pour l'IOL ne cesse de décroître. Une nouvelle session devant initialement débiter à l'automne 1918 voit son déroulement ajourné en raison de l'épidémie de grippe espagnole. Il faut attendre le printemps 1919 pour qu'une nouvelle session, encore plus minimaliste que la précédente, ait lieu. La guerre est finie, l'environnement apparaît *a priori* plus propice. Pourtant, ce sera la dernière.

L'Institut olympique apparaît, de plus en plus, comme une coquille vide. Le président du CIO organise une conférence consultative, dite « des municipalités », les 10 et 11 juin 1921, et qui vise à étendre le principe du gymnase antique, mais en une version très allégée. L'Institut apparaît une dernière fois au cours de la session du CIO tenue à Lausanne dans la foulée. Deux conférences sont organisées sous son égide. Cependant, un échange entre Pierre de Coubertin et la

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<sup>15</sup> Archives de la Municipalité de Lausanne (1915-1925), cote B1 225.3.5, "Olympisme", lettres de Coubertin au syndicat des 22 avril et 2 mai 1917.

municipalité de Lausanne, échange qui a pour objet essentiel la négociation d'une nouvelle convention liant le CIO à la ville, nous apprend, par la plume de l'auteur, que l'Institut est définitivement enterré.

La SLAO disparaît pour sa part sans laisser de trace et paraît remplacée par une *Commission lausannoise de propagande olympique et sportive* fondée par Francis-Marius Messerli dans le but de soutenir le CIO et les actions de Pierre de Coubertin à Lausanne.

Pierre de Coubertin est toujours convaincu que l'Olympisme apparaît comme la voie privilégiée pour une éducation basée sur le développement harmonieux du corps et de l'esprit.

Concernant ce modèle éducatif, Pierre de Coubertin n'a jamais utilisé le concept d'éducation olympique mais celui d'« éducation sportive » que l'on retrouve notamment dans son ouvrage *pédagogie sportive*.

## **L'éducation olympique contemporaine**

C'est à Pierre de Coubertin que nous devons ce néologisme « *Olympisme*. »

À la question, « *Qu'est-ce donc que l'Olympisme ?* » Pierre de Coubertin répond par la définition suivante : « *C'est la religion de l'énergie, le culte de la volonté intensive développée par les pratiques des sports virils s'appuyant sur l'hygiène et le civisme et s'entourant d'art et de pensée.* »<sup>16</sup>

Pour Pierre de Coubertin, l'Olympisme est un outil qui doit servir à éduquer la jeunesse en s'appuyant sur une double pratique : sportive et intellectuelle.

Au fil des années, le CIO définit l'Olympisme de manière officielle, dans son principe n° 2 de sa *Charte*.<sup>17</sup>

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16 MÜLLER, Norbert & SCHANTZ, Otto: *Pierre de Coubertin. Textes choisis*, Tome III : Pratique sportive, Zurich 1986, 446.

17 COMITÉ INTERNATIONAL OLYMPIQUE: *Charte olympique*, Lausanne, Comité International Olympique, état en vigueur au 09 septembre 2013.



L'Olympisme pourrait se définir également comme un *objet-frontière* selon l'acception utilisée par Susan Star et James Griesemer. Cet *objet-frontière*<sup>18</sup> réussirait à faire en sorte que des acteurs très disparates acceptent de coopérer aux buts de l'Olympisme.

Ce concept est apparu dans la recherche olympique à partir des années 1970 notamment grâce aux travaux menés par le professeur Norbert Müller.

En 2000, lors de la 5<sup>e</sup> session de l'AIO pour directeurs et présidents d'Académies nationales olympiques (ANO), les débats ont permis de donner une définition, que nous retiendrons, du concept d'éducation olympique :

« L'éducation olympique [porte] sur le développement social, mental, culturel, éthique et physique. Le sport est au cœur de cette éducation visant à élever les jeunes de façon à ce qu'ils deviennent des citoyens équilibrés mentalement et physiquement, coopératifs, tolérants et respectueux de la paix [...]. L'éducation olympique doit permettre aux individus d'acquérir une philosophie de vie grâce à laquelle ils apportent une contribution positive à leur famille, à leur communauté, à leur pays et au monde. »<sup>19</sup>

En comparant cette définition aux rôles et aux missions de l'école, l'éducation olympique ne présente pas de réelle originalité.

Quant au professeur Otto Schantz, il s'interroge sur le bien fondé d'une telle démarche :

« Avons-nous besoin d'une éducation olympique pour transmettre des valeurs aux jeunes, pour promouvoir une éthique sportive ? Avons-nous besoin d'une éducation olympique qui porte en elle le danger de devenir une doctrine, une religion profane ? Ne suffit-il

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18 STAR, Susan & GRIESEMER, James: "Institutional ecology, 'translations', and boundary objects: amateurs and professionals in Berkeley's Museum of Vertebrate Zoology, 1907-39", in: *Social Studies of Science*, 19(1989)3, 387-420.

19 GEORGIADIS, Konstantinos: "Définition de l'éducation olympique", in: *Le sport et un monde en harmonie: le rôle de la culture et de l'éducation olympique*, 5<sup>e</sup> Forum mondial sur le sport, l'éducation et la culture, 22-24 octobre 2006 Pékin. Lausanne, 2007, 217.

pas d'essayer de transmettre une éthique sportive, sans se soucier du Mouvement olympique et de ses symboles ? »<sup>20</sup>

Sur le plan international, avec la création, en 1961, de l'AIO et la mise en place chaque année de sessions, de congrès et de séminaires d'études et de recherches sur l'Olympisme, une véritable sensibilisation du phénomène olympique est impulsée.

Quant aux ANO, elles ont pour tâche essentielle de promouvoir l'éducation olympique dans les écoles et dans les universités ainsi que chez les athlètes.

En 2006 au forum de Pékin, Reele Remmelkoor recentre le débat sur les deux orientations possibles de l'éducation par l'Olympisme :

- la première doit laisser la place à une recherche académique et universitaire ;
- quant à la seconde, elle s'organise, durant le temps scolaire, autour des enseignements transmis aux élèves et aux étudiants à partir de programmes scolaire et universitaires.

C'est dans cet esprit, que le CIO décide en 2005 d'élaborer un programme international intitulé *Programme d'éducation aux valeurs olympiques* (PEVO).

Actuellement en France, les quelques initiatives menées sur l'Olympisme sont réalisées, principalement durant les Jeux olympiques, à l'école primaire et avec le soutien de Fédérations, Comités olympiques...

Prenons l'exemple des programmes d'éducation olympique réalisés pour les JO d'Albertville en 1992, et la candidature d'Annecy pour l'organisation des JO d'hiver de 2018.

Pour les Jeux olympiques d'Albertville en 1992 un projet assez original a été réalisé en France : la création d'une mallette olympique appelée

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20 SCHANTZ, Otto: "Education sportive et 'éducation olympique' de 1897 à 1997. Réflexions axiologiques", in: *Coubertin et l'Olympisme. Questions pour l'avenir*. Rapport du congrès du 17 au 20 septembre 1997 à l'université du Havre, 1998, 230.

*Écolympique, Albertville 1992*.<sup>21</sup> La mallette est destinée à toutes les classes du primaire afin de les associer au déroulement des XVI<sup>e</sup> Jeux olympiques d'hiver d'Albertville et de la Savoie.

Dans le cadre de la candidature pour l'organisation des Jeux olympiques d'hiver de 2018, la ville d'Annecy a multiplié les initiatives pour promouvoir l'éducation olympique au sein des écoles et répondre aux exigences du cahier des charges du Mouvement olympique. Exemples d'initiatives :

- semaine olympique ;
- animations artistiques, culturelles et sportives ;
- publication de l'ouvrage intitulé « *Éducation et olympisme : d'un pôle à l'autre* »<sup>22</sup>...

D'autres initiatives (colloques, journées d'études...) abordent ce thème de l'éducation olympique auprès des corps enseignants dans le cadre de la formation continue. Pour autant ce type de travail reste très marginal. À titre d'exemple, en décembre 2009, s'est tenue la journée d'étude européenne intitulée « *Place et rôle de l'Olympisme dans l'éducation en Europe* », destinée principalement aux enseignants d'éducation physique et aux entraîneurs.

Malgré ces quelques initiatives, il n'existe pas, en France de réelle formation sur ce type d'éducation.

## Conclusion

Quelques semaines avant sa disparition, Pierre de Coubertin, dans une lettre manuscrite, datée du 16 mars 1937, évoque ses dernières volontés et notamment celle (la plus importante) concernant la création d'un centre de recherche sur l'Olympisme par son collaborateur allemand Carl Diem.

« Ce qui me serait de beaucoup le plus précieux ce serait qu'on veuille bien en Allemagne [...] créer un très modeste petit institut

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21 MINISTÈRE DE L'ÉDUCATION NATIONALE, DE LA JEUNESSE ET DES SPORTS: *Écolympique, Albertville 1992*, Éditions Nathan, 1991.

22 GOURSOLAS, Jean-Marc & VILLERMET, Jean-Marc (Eds.): *Éducation et olympisme : d'un pôle à l'autre*. Grenoble 2010.

auquel je pourrais léguer l'ensemble de mes papiers, documents projets inachevés concernant l'ensemble de l'olympisme rénovés. [...] Je crois qu'un centre d'études olympiques aiderait plus que n'importe quoi au maintien et au progrès de mon œuvre et la préserverait des déviations que je redoute pour elle. »<sup>23</sup>

Le 9 février 1938, sous la direction de Carl Diem est créé l'Institut olympique international (IOI) que devient en 1949 l'AIO. Dès le début, cette nouvelle structure a une triple mission :

- permettre les échanges entre chercheurs et les jeunes (sessions) ;
- présenter les travaux de recherches et de réflexions sur l'Olympisme ;
- centraliser l'ensemble des archives.

Pour le Mouvement olympique l'essentiel de l'œuvre de Pierre de Coubertin est basé sur le travail du corps et de la jeunesse.

Pour arriver à ses fins, le Mouvement olympique, par l'intermédiaire de la *Charte*, revendique, notamment à travers ses six principes fondamentaux, le droit à l'éducation, à la culture et aux sports.

En cela, « *c'est l'effort le plus utile et le plus précieux fourni par le Mouvement olympique dans le cadre de l'idéal olympique.* »<sup>24</sup>

- Malgré son universalisme à travers les Jeux olympiques ou sa reconnaissance auprès des États, le Mouvement olympique peut-il se prévaloir d'être ou de devenir un modèle éducatif universel ?
- L'école doit-elle accepter ou se soumettre à la volonté des acteurs olympiques ?

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23 LANDRY, Fernand & YERLÉ, Magdeleine: "Les présidences de Lord Killanin (1972-1980) et de Juan Antonio Samaranch (1980-)", in: GAFNER, Raymond (Ed.): *1894-1994, Un siècle du Comité International Olympique: L'idée, les présidents, l'œuvre.* Comité international olympique 1996, 318.

24 REMMELKOOR, Reeke: "Application de l'éducation olympique par les académies nationales olympiques", in: *Le sport et un monde en harmonie: le rôle de la culture et de l'éducation olympique*, 5<sup>e</sup> Forum mondial sur le sport, l'éducation et la culture, 22-24 octobre 2006 Pékin. Lausanne 2007.

- N'existe-t-il pas une ressemblance entre les propositions olympiques et les enseignements réalisés au sein de l'institution scolaire ?

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# Pierre de Coubertin's Olympic Idea in Schools<sup>1</sup>

Ines Nikolaus

## Introduction

Honoring Pierre de Coubertin's (1863-1937) works as founder of the modern Olympic Movement, and himself as pedagogue, who was convinced of the importance of sport in youth development, and as an enthusiastic promoter of the Olympic values, the IOC officially declared 2013 as *Pierre de Coubertin Year*.

It was Pierre de Coubertin, whose 150th anniversary we are celebrating this year, who demanded in 1934: « Olympisme à l'école. Il faut l'encourager. »<sup>2</sup>

Although, how are the Olympic ideals and values, introduced by Coubertin more than 100 years ago, presently implemented into everyday school life?

Whilst currently a wide range of school materials and various interpretation models for Olympic education already exist internationally, to date very few approaches have been explored in analyzing their objectives and didactic-methodical implementation on the basis of communicating Olympic values.

The aim of this study is to systematically examine the Olympic educational models and programs in schools during the period 1976 – 2010. Since Montreal 1976, the educational mission of Olympism (as

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1 Based on the author's contribution "Pierre de Coubertin's Olympic idea as an educational challenge for the worldwide Olympic movement" for the Report Book of the 8<sup>th</sup> IOC World Conference on Sport, Culture and Education, Amsterdam 2012; updated and completed by further examples.

2 COUBERTIN, Pierre de: "L'Olympisme à l'école. Il faut l'encourager", in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin. Textes choisis. Tome II: Olympisme*. New York 1986, 679-680.

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a collective term for “Olympic ideals/values/principles”, and in recent times “Olympic Movement”) has been largely implemented as follows:

1. Through increasingly complex Olympic educational programs of the Olympic Games’ host cities/ countries
2. Comprehensive international Olympic educational programs
3. National Olympic educational programs, elaborated on and supported by National Olympic Committees and Academies
4. Models for sport specific values education, usually conceived as long-term projects.

## Olympism and Olympic Education

The terms “Olympism” and “Olympic education” are defined on the basis of the educational works of Pierre de Coubertin and the valuable interpretations derived from these. It would be too much of a digression to give a complete chronological presentation of the pioneering models of Olympic education here. The views of the main representatives, apart from a few minor deviations, coincide with the central ideas (Lenk 1964<sup>3</sup>, Andrecs 1973<sup>4</sup>, Grupe 1988<sup>5</sup>, Müller 1991<sup>6</sup>, Geßmann 1992<sup>7</sup>, Schantz 1996<sup>8</sup>, Binder 2000<sup>9</sup>, Naul 2002<sup>10</sup>).

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3 LENK, Hans: *Werte, Ziele Wirklichkeit der modernen Olympischen Spiele*. Schorndorf 1964, 16.

4 ANDRECS, Hermann: “The Olympic Idea and its Realization in Schools”, in: INTERNATIONAL OLYMPIC ACADEMY (Ed.): *International Olympic Academy. Thirteenth Session 1973*. Ancient Olympia 1973, 180-189.

5 GRUPE, Ommo: “Die Olympische Idee ist pädagogisch. Zum Problem einer olympischen Erziehung”, in: MÜLLER, Norbert & MESSING, Manfred (Eds.): *Auf der Suche nach der Olympischen Idee*. Kassel 1996, 23-38.

6 MÜLLER, Norbert: “Olympismus als Gegenstand schulischer Erziehung”, in: DEUTSCHE OLYMPISCHE GESELLSCHAFT (Ed.): *Olympisches Feuer*, 1991, 49-53.

7 GEBMANN, Rolf: “Olympische Erziehung in der Schule: Zentrales und Peripheres”, in: *sportunterricht* 51(2002)1, 16-20.

8 SCHANTZ, Otto: “Werte des Olympismus für die Sporterziehung?”, in: MÜLLER, Norbert & MESSING, Manfred (Eds.): *Auf der Suche nach der Olympischen Idee*. Kassel 1996, 75-92.

9 BINDER, Deanna (Ed.): *Be a Champion in Life!! A Book of Activities for Young People Based on the Joy of Participation and on the Important Messages on the Olympic Idea. An International Teacher’s Resource Book for Schools*. Athens 2000, 36.

10 NAUL, Roland: “Olympische Erziehung – Ein integriertes Konzept für Schule und Verein”, in: DÜSSELDORF RHEIN-RUHR 2012 GMBH (Ed.): *Olympische Dekade 2002-2012. Weißbuch Olympische Erziehung. Bewerbung für die Olympischen Sommerspiele 2012 in Düsseldorf Rhein-Ruhr*. Düsseldorf 2002, B2-29.



The theoretical basis for the present quantitative analysis is formed from the seven individual values of Olympic education according to Grupe & Müller (2003<sup>7</sup>):

1. “self-awareness through sport;
2. holistic, harmonious education;
3. the idea of human perfection through sports performance;
4. conscious commitment to and respect for ethical principles in the practice of sport/respect for and tolerance of others, e.g. in the ideal of fair play;
5. social encounters and understanding in sport;
6. the concept of peace and international understanding;
7. promotion of emancipatory developments in and through sport (e.g. involvement of athletes, emancipation of women, protection of nature, etc.).”<sup>11</sup>

## **Host Cities’ Olympic Educational Programs**

The largest section of the author’s study (see chapter 3 of the author’s dissertation<sup>12</sup>), presents an analysis of 18 Olympic educational programs of twelve Olympic cities since Montreal 1976.

## **Methodology**

Utilizing both qualitative and quantitative methods while covering approximately 5,500 pages, the analysis evaluates a wide range of materials, mostly in English and French.

**Key issues** identified within this study:

- a) What are the objectives formulated by the program’s publishers?
- b) Who are the intended target groups of the program?
- c) How is the program’s content structured?

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11 MÜLLER, Norbert: “Olympismus”, in: Röthig, Peter & Prohl, Robert et al (Eds.): *Sportwissenschaftliches Lexikon*. Schorndorf 20037, 414-416.

12 NIKOLAUS, Ines: *Die Olympische Idee Pierre de Coubertins als erzieherische Herausforderung für die weltweite Olympische Bewegung. Eine historische Aufarbeitung, Analyse und Fortschreibung nationaler und internationaler olympischer Erziehungsprogramme für Schulen*. Dissertation, Johannes Gutenberg-Universität Mainz 2011.

- d) How do the publishers intend to communicate the program's message through its methodology?
- e) What comprehensive Olympic values are addressed through the program?

A closing commentary seeks to highlight the program's special features and in particular its successful aspects, although, these have also been critically scrutinized.

## Research Results

While in many respects the programs were found to be similar, such as in terms of objectives, target groups, content and methodical implementation, with regards to communicating Olympic values a very different picture emerged. For instance, in the majority of Olympic educational programs run by Olympic Games hosts, the communication of knowledge prevails over the imparting of Olympic values. More than two thirds of all programs in this category offer texts, exercises and activities that address all seven individual values in various ways. Shortfalls were only identified in the representation of individual values, in five of the programs. It was notable that, in most educational programs, more is written concerning sport than the provision to *experience sport for oneself*. Often, these even come last in the frequency scale of Olympic individual values. To date, school sports, proclaimed as the “core subject of Olympic education”, have only had a limited impact on the effective implementation of these values.

Table 1 (see page 200) illustrates the frequency of Olympic values in 12 of the analyzed programs.<sup>13</sup>

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<sup>13</sup> The programs presented in table 1:

AOC (Ed.): *aspire. 2000 Olympic Games Resource for Australian Schools. Interactive CD-ROM*. Carlton South 1999;

LOOC (Ed.): *OL på hjemmebane. bakgrunn, fakta, oppgraver. Barnetrinnet*, Lillehammer 1993a.

LOOC (Ed.): *OL på hjemmebane. bakgrunn, fakta, oppgraver. Ungdomssteget*. Lillehammer 1993b.

LOOC (Ed.): *OL på hjemmebane. bakgrunn, fakta, oppgraver. Undervisningsopplegg for videregående skoler*. Lillehammer 1993c. (A partial translation into German was used for analysis).

## Discussion

The research hypothesis formulated at the beginning, “school programs developed by host nations of Olympic Games are distinguished by their advanced development for the purposes of fulfilling their Olympic educational mission”, can only be partly affirmed. This is largely due to the setting of objectives. Progress can also have been perceived to have been made in terms of primary target groups and methodical approaches, although this has not always been consistent. Multiple setbacks have been experienced, due to capacity.

A detailed comparison of 18 analyzed programs seeks to surface the critical as well as potential issues and thresholds in addition to commonalities and differences.

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NSW DEPARTMENT OF EDUCATION AND TRAINING (Ed.): *The Aussie Frog Challenge*. Bankstown 1999.

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Torch Relay Vancouver 2010/RBC (s.a.). 2010 Olympic Torch Relay School Kit. Language Arts. <http://www.olympicschool.ca/default.aspx?PageID=1059&LangID=en> (COSP\_RBCtrchrelay\_LArts.pdf). (16.05.09)

Torch Relay Vancouver 2010/RBC (s.a.). 2010 Olympic Torch Relay School Kit. Maths and Science.

<http://www.olympicschool.ca/default.aspx?PageID=1059&LangID=en> (COSP\_RBCtrchrelay\_MthScne.pdf). (16.05.09)

Torch Relay Vancouver 2010/RBC (s.a.). 2010 Olympic Torch Relay School Kit. Physical Activity. <http://www.olympicschool.ca/default.aspx?PageID=1059&LangID=en> (COSP\_RBCtrchrelay\_PhysActv.pdf). (16.05.09)

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<http://www.vancouver2010.com/dl/00/65/10/-/65106/prop=data/b441vy/65106.pdf> (26.05.09)

## **International Olympic Educational Programs**

Applying the same methodology used for the study ‘of Olympic educational programs of host cities of the Olympic Games’ (see Figure 1 page 201), three exemplarily international programs have been analyzed.

### **Research Results/ Discussion**

At a first glance, international program materials are designed as more compact (i.e. only one volume, containing 70-200 pages) in contrast to a large number of host city Olympic educational programs, containing up to three folders and 700-1,400 pages (Calgary 1988, Lillehammer 1994), 13 books (Athens 2004), and 10 books (Beijing 2008).

International Olympic educational programs focus on teaching the main aspects of the Olympic Movement. Consequently, the authors prefer a neutral presentation of all topics without moving one or another nation into the limelight. With regards to “Teaching Olympic Values” the authors even to link the values of different religions and cultures. By setting the teaching of Olympic values in a context related to society as a whole, it is possible to draw parallels to the Human Rights and educational objectives of huge international organizations such as UNESCO or the WHO.

Altogether, this suggests favoring the use of international programs in different types of schools, educational systems and cultural areas throughout the world.

Nr.	Olympic Values	Keep the Spirit Alive (1995) <sup>14</sup>		Coubertin Academy (2007) <sup>15</sup>		OVEP (2007) <sup>16</sup>	
		Intermediate/Secondary		Secondary		Intermediate/Secondary	
		abs.	N=49 %	abs.	N=141 %	abs.	N=162 %
1	self-awareness through sport	11	22	9	6	20	12
2	holistic, harmonious education	9	18	22	16	34	21
3	the idea of human perfection through sports performance	11	22	32	23	32	20
4	conscious commitment to and respect for ethical principles in the practice of sport/ respect for and tolerance of others, e.g. in the ideal of fair play	16	33	19	13	36	22

14 BINDER, Deanne (Ed.): *Keep the Spirit Alive. You and the Olympic Games. A Handbook for Educators. A publication of the IOC Commission for the International Olympic Academy and Olympic Education.* Lausanne 1995.

15 COUBERTIN-GYMNASIUM-ERFURT (Ed.): *Coubertin Academy. A Handbook for Education in Secondary Schools. Product of a Joint Sokrates Comenius I Project on School Development.* Erfurt 2007.

16 BINDER, Deanna (Ed.): *Teaching Values. An Olympic Education Toolkit. A Programme of the International Olympic Committee.* Lausanne 2007.

5	social encounters and understanding in sport	9	18	18	13	33	20
6	the concept of peace and international understanding	8	16	11	8	27	17
7	promotion of emancipatory developments in and through sport (e.g. involvement of athletes, emancipation of women, protection of nature, etc.)	5	10	20	14	22	14

Tab. 2: Results of the empirical investigation on the frequency of individual Olympic values in International Olympic educational programs

One important advantage of international Olympic educational programs in contrast to those elaborated by host cities of Olympic Games is that they are not related to one single Olympic Games and therefore may be used for a much longer period.

The most important development in international programs during the last two decades may be stated concerning the formation of “Olympic educators”, which envisages not only special workshops for teachers, but also the inclusion of coaches, instructors, leaders of sports clubs and associations etc.

### **A Model for Sports-Specific Values Education – The International Coubertin Schools’ Network**

The author led a multi-year evaluation study, belonging to a worldwide association (see chapter 5 of the author’s dissertation), on Olympic education throughout more than 20 schools named after Coubertin.

## Methodology

The objective of the first empirical study in 2005 (survey of all participants and accompanying teachers) was to record the current status of Olympic education at each of the network's schools. Thus, developing an understanding of their ties with Coubertin and consequentially determining the significance of both their partnership within the CIPC's youth forums and their membership of the international network of Coubertin schools.

The second study conducted in 2007 (survey of all participants and accompanying teachers) sought to review any previously documented results, and trace emerging development trends present within the two-year comparison period, i.e. two youth meetings of Coubertin schools. The study also aimed to evaluate the effectiveness of the measures introduced by the CIPC with the intention of strengthening cooperation and improving the international network's Olympic education. These investigations presented two dimensions in relation to the study of Olympic education:

a) A content-specific dimension according to the standards and values of Olympism:

- Sporting efforts
- Social conduct
- Moral behavior
- Olympic knowledge
- Artistic creativity

b) An organizational dimension:

- Institutionalization – the network as a “learning organization”<sup>17</sup>
- Internationality and multiculturalism
- Event character
- Competitor character
- Long-term perspective.

The theoretical basis of these empirical studies is twofold. On the one hand, there is evidence supporting the aforementioned interpretation model for Olympic education of GRUPE & MÜLLER, and on the other, the didactic matrix for integrated Olympic education of NAUL. In order

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17 EMRICH, Eike: “Der mündige Athlet und die lernende Organisation – institutionelle Sportförderung in Deutschland am Beispiel der Olympiastützpunkte”, in: MÜLLER Norbert & MESSING, Manfred (Eds.): *Auf der Suche nach der Olympischen Idee*, 251-269.

to cover the entire spectrum of Olympic education, the author expanded the model to include a fifth area of learning – artistic creativity:

<b>OLYMPISM</b> <b>Norms and Values in between Legacy and Reality</b>				
<b>E D U C A T I O N</b>		<b>Disposals</b>	<b>Actions</b>	<b>Orientations</b>
	<b>Sporting Efforts</b>	to exercise in effort	to share competition	to behave fairly
	<b>Social Conduct</b>	to aspire self-perfection	to seek for good examples	to act in solidarity
	<b>Moral Behaviour</b>	to adhere rules	to accept values	to respect different cultures
	<b>Olympic Knowledge</b>	to acquire knowledge	to understand Olympic values	to compare vision and reality of Olympic ideals
	<b>Artistic Creativity</b>	to be active in the fields of music and arts	to combine arts and sport in a creative way	to develop an artistic and aesthetic understanding/feeling

Fig. 2: The expanded didactic matrix for integrated Olympic education (NIKOLAUS 2011, 295)<sup>18</sup>

The research hypothesis on which the study is based is as follows: “Institutionalization promotes the implementation of Olympic education in the five areas of learning, and facilitates long-term success.”

<sup>18</sup> Following NAUL, Roland: *Olympic Education*. Oxford, 126.



## Research Results

In due consideration of all aspects of the issue, in terms of both its content-specific and its organizational dimensions, the research hypothesis formulated at the outset can be partly affirmed upon evaluating the results of the study.

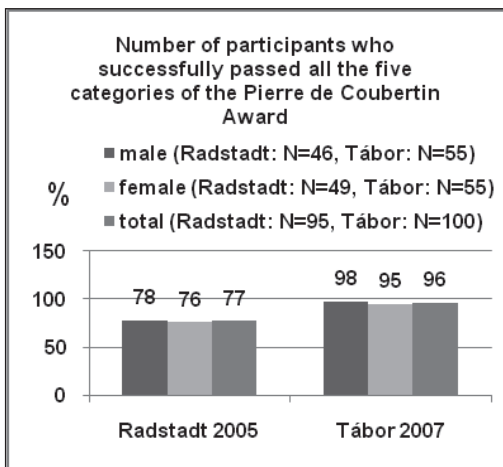


Fig. 3: Increase of participants who successfully passed the competitions for the Coubertin Award (Nikolaus 2001, 320)

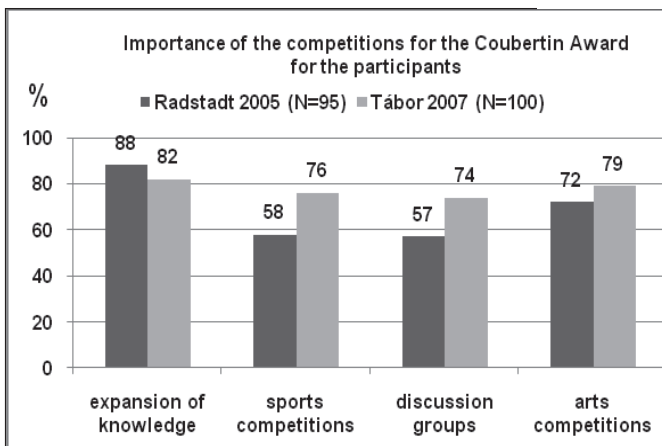


Fig. 4: The importance of the various competitions for the Coubertin Award for the participants (Nikolaus 2001, 325)

## Discussion

Comparing the results of the two youth forums, substantiate that the “learning organization” within the network of Coubertin schools contributed significantly, to supporting the content-specific aspects of Olympic education in all five areas of learning. This was present both in the course of the youth forum and at the individual schools themselves. Quantitative and qualitative progress has been acknowledged in Olympic educational work. Regarding the organizational dimension of the study, institutionnalization, the international and multicultural character, and the event character and competitor character aspects helped to increase the effectiveness of its implementation. Reflecting on the long-term perspectives, the effects can certainly be verified as more sustainable compared with previous models, although whilst all cases were not measurable. However, it is also clear that any further expansion of the network, despite the many positive trends experienced, is at present pitted against a range of limitations, first and foremost of a financial and personnel-related nature.

## Conclusion

Undoubtedly, all of the three presented paths for Olympic education may make a considerable contribution to the education of the younger generation and the development of their personality. They can function as the “door opener” for an intercultural and global learning and help to improve the understanding of different cultures.<sup>19</sup>

For the effective implementation of different Olympic educational models, the author, based on her own 27 years of experience as a teacher, offers ten basic recommendations, which may also be helpful for future hosts of Olympic Games:

1. Only use sound or authentic materials, collected in careful research.
2. Use an interdisciplinary approach to benefit from all five learning areas of Olympic education.

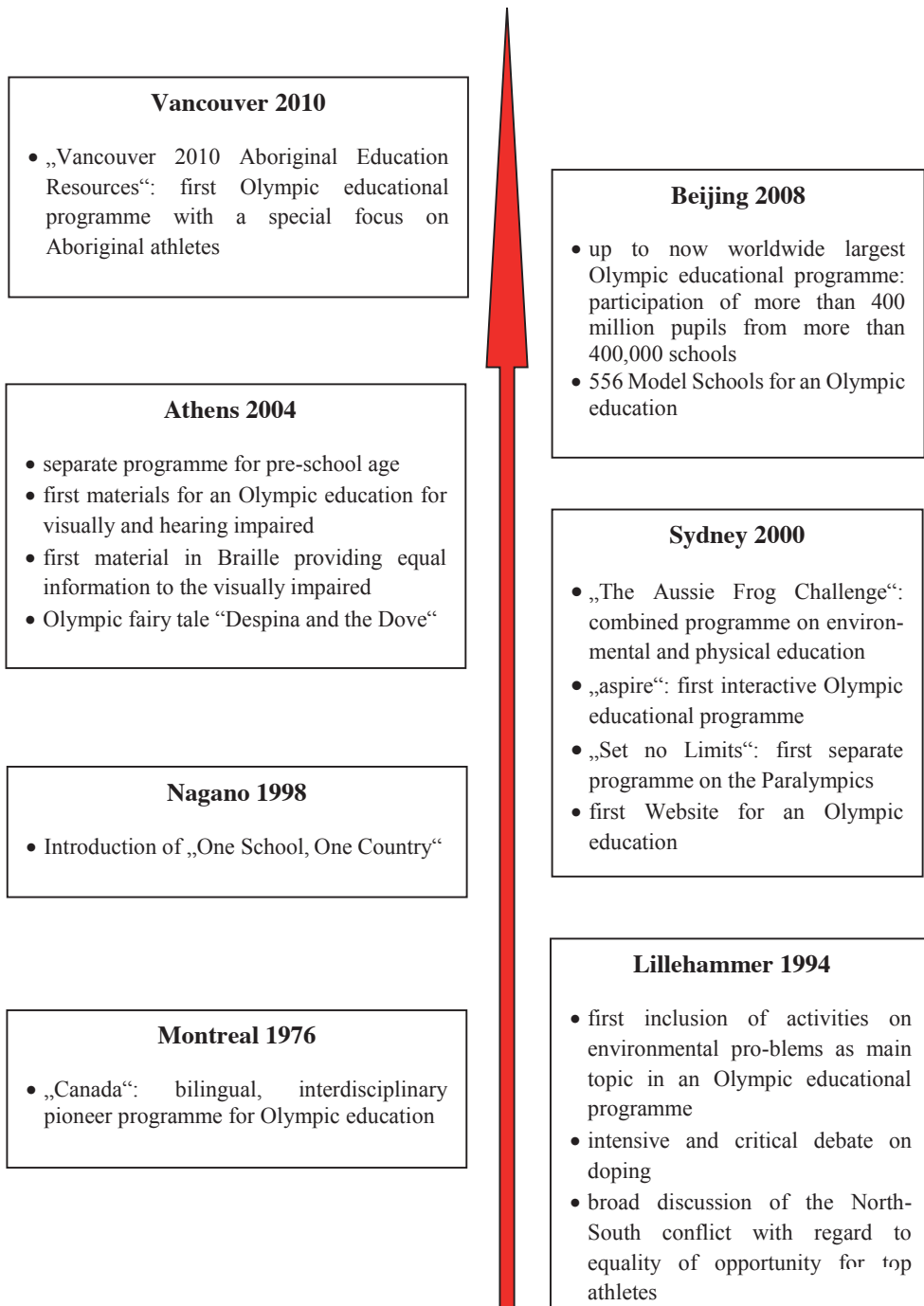
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19 GALL, Hans: “Olympism and Global Learning”, in: *Sportonomics* 5(1999)2, 55-61.

3. Concentrate on the main contents of the history of the Olympic and Paralympic Games and phenomena of the Olympic Movement. Design compact materials (Less is sometimes more!).
4. Use problem-oriented and pupil-centred exercises and activities. Youth must be actors in the action!
5. Use the potentials of an event character to reach a higher emotionality of the learning process (Olympic Day/Week, Meeting with Olympians/Paralympians of your country/region etc.).
6. Organise Olympic educational activities as competitions: Olympic values have to be experienced, practised, “lived” by the youths themselves.
7. No excessive desire for action, but well-planned and long-term implementation.
8. A comprehensive, professional and regular training of “Olympic educators” (teachers, coaches, leaders of sports and youth clubs etc.) is indispensable.
9. A continuous evaluation of / an empirical research on the effectiveness of Olympic educational projects supports a successful learning/teaching process.
10. Guarantee the support by school authorities, school departments and the Ministry of Education from the very beginning of your projects/events on Olympic education.



*Fig. 1: Important stages in the development of Olympic educational programs of host cities of Olympic Games (NIKOLAUS 2011, 246)*



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*BOCOG/Beijing Municipal Education Commission (2006). Olympic Reader on the Beijing Olympic Games for Elementary School Students, Grade 1-3. Beijing. 小学生读本 (1-3)*. Mainz 2009.

*BOCOG/Beijing Municipal Education Commission(2006). Olympic Reader on the Beijing Olympic Games for Elementary School Students, Grade 4-6. Beijing. 小学生读本 (4-6)*. Mainz 2009.

<http://www.vancouver2010.com/dl/00/65/10/-/65106/prop=data/b441vy/65106.pdf> (26.05.09)





Coubertin envisaged that a permanent venue for the Olympic Games (Modern Olympia) be build where the University of Lausanne main buildings are now located.



# **Problems and Possibilities for Olympic Education in Korea**

**Eunkyung Hong**

## **Introduction**

The Republic of Korea (in the following only referred to as “Korea”) has shown its sporting success in the *2012 London Olympic and Paralympic Games*. It was one of the most successful Olympic sporting nations in the world finishing in a remarkable 5<sup>th</sup> position in the medal table. Certainly, this success did not come as a surprise to many as it is well known that Korea is today one of the “big players” on the global sporting arena. The decision of the IOC to award the City of Pyeongchang the 23<sup>rd</sup> Olympic Winter Games certainly outlines this fact.

Yet, besides the sporting success, it is difficult to estimate what kind of long-term legacy the Olympic Games and especially the Olympic philosophy “Olympism” had and has in Korea. In fact, the Olympic Games are predominantly considered a mega sport event by Koreans, in which only sporting success counts. Very few Koreans are aware of the deeper understanding of the Olympic Movement. This is not to say that there have not been any Olympic Education initiatives in Korea at all. As will be outlined in this paper, initiatives by sports organisations as well as theoretical concepts have been developed in order to implement the Olympic Idea into Korean society. It is these already existing structures and theories, which will be taken as a starting point in order to investigate what problems and possibilities the upcoming Winter Olympic Games in Pyeongchang offer for an enhanced focus on Olympic Education.

## **The Current Situation of Olympic Education in Korea**

The Olympic Movement in general and Olympic Education in particular have been first properly recognized within Korean society

with the organisation and preparation of the 1988 Seoul Olympic Games. Ahead of the Games, educational Olympic projects were conducted. For example, from October 1987 to September 1988, the Organising Committee (SLOOC) operated and organised Olympic education classes for the volunteers and staff members that were to work before, during and after the Olympic Games.<sup>1</sup> The most distinctive feature of these initiatives was that Olympic education dealt with the values of the human rights for the disabled people. In fact, within the education book “Educational Manual for 1988 Seoul Paralympic Games” of the Seoul Games it states that through the Olympic and most importantly also the Paralympic Games, the values of “peace”, “human rights for the disabled” and “the social etiquette” should be taught.<sup>2</sup> A legacy of this integration is the Paralympic symbol which developed out of the Tae-geuk, the logo of the Seoul Olympic Games.<sup>3</sup> Moreover, there had also been attempts to integrate the Olympic values and the Olympic movement into the actual school curriculum. This took place, for example, in the Ethics, Literature, Society, Arts, Physical Education and also the English classes.<sup>4</sup>

Taking the experience from the Seoul Olympic Games as a starting point, a few Korean scholars have developed the Olympic Education concepts and have tried to implement it further into the school curriculum. The leading organization for Olympic movement is the *Korean Olympic Academy* (KOA). The KOA was officially established on June 23, 1977, the Olympic Day.<sup>5</sup> Already ahead of the Seoul Olympic Games, nine symposiums and lectures of the KOA were held between 1982 and 1988 with the themes reaching from “Olympic Movement and Social Development” and “People’s Olympic through Olympic Education”, to “Tasks and Realization of the ideology of Seoul Olympic Games” and “Role of the IOA for Global Harmonization and Peace.”<sup>6</sup> However, the first regular education processes of the KOA started during the days of September 20, 1989 up to September 22, 1989 and it was attempted to lead Olympic movement. Since then, the KOA has focused on the (1) development

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1 SEOUL OLYMPIC MUSEUM: *The History of the 1988 Seoul Olympic Games*. Seoul 2012.

2 KWON, Jae-Jung: *Educational Manual for the 1988 Seoul Olympic Games*. Seoul 1987, 67-84.

3 INTERNATIONAL PARALYMPIC COMMITTEE (IPC): *Paralympic Symbol & Motto*. Bonn 2014.

4 KWON: *Educational Manual*.

5 CHANG, Ju Ho: *Pedagogy of Olympism*. Seoul 2005.

6 Ibid.

of Olympic educational programmes for school (2) extension of 1988 Seoul Olympics' mind (3) practice for Fair play movement with Korean Fair Play Committee (4) interchange activity with foreign Olympic academy (5) holding of Korean Olympic congress (6) unfolding of public relations for Olympic Games.<sup>7</sup>

Building on the initiatives triggered by the 1988 Seoul Olympic Games, KIM has recently developed an Olympic Education curriculum model for the Korean school system.<sup>8</sup> It is targeting three levels: elementary education, secondary education and higher education level and it is suggested that three aspects of Olympic Education should be implemented into the school curriculum.<sup>9</sup> The first aim is to spread Olympism. This is very curious as in other implementations of Olympic Education this is not necessarily the first aim.<sup>10</sup> However, for Korea one has to say that cultivating senses of values and of morality to the Korean youth are important education purposes that Korean modern education seeks. Korean society has lacked process of cultivating sense of morality while rapid industrialization took place. That is it has been tried to implement Olympism into Korean schools and also tried to get it into the school curriculum. Secondly, it is to educate the youth with fair play in mind. There was no adequate curriculum to introduce a sense of fair play before the 1988 Seoul Olympic Games. Fair play was established as cardinal virtues in Korean society after Seoul Olympic Games and ever since it was emphasized to the youth as increasing their emotional sense.<sup>11</sup> Finally, the third aim was planned in order to enable a balanced development between mind and body. A balanced development between body and mind through movement education should be gained by all youth. Korean youth accomplishes intelligent development well, but is not accomplishing enough physical development due to the excessive pressure on the college entrance examination.<sup>12</sup> KIM's model focuses

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7 KIM, Dong-Hwan: "The Introduction of an Olympic Education Programme in Korean Schools", in: *7th World Conference of Olympic Education*. Busan 2008.

8 Ibid.

9 Ibid.

10 NIKOLAUS, Ines: *Die Olympische Idee Pierre de Coubertin's als erzieherische Herausforderung für die weltweite Olympische Bewegung*. Kassel, 2014.

11 CHANG: *Pedagogy*.

12 WANG, Chang-soo: "An Analysis of Teachers' Cognition on Creative Experiential Learning Activities in National Level Curriculum," Doctoral thesis submitted at the Gyeongsang National University, Gyeongsang, 2012.

on the main facts about the Olympic Movement and its most important history. It is based on the Olympic host cities' programmes. However, it is very important to note that this model has been tried in several schools but then has been put aside. This means that despite developing a complete concept as outlined above, KIM's model is not in the schools these days. Consequently, CHO has developed a next model on the basis of KIM's thoughts, thereby incorporating latest Korean educational policy.<sup>13</sup> His model was only aimed at the secondary school and labelled an "inter-subjects model". Importantly though, and yet another reason for discussing KIM model in detail, CHO has also used his concept and combined it with the model developed by WANG & MASUMOTO.<sup>14</sup> There was a positive response from student's group that were using these Olympic Education contents in the school curricula. However, similar to the other model, despite of several efforts for the implementation of Olympic Education into school curriculum, they were also not successful and it has also to be concluded that there is insufficient research and studies in Korea on the matter.

### **Specific Features of Korean Society**

It appears surprising that despite the above mentioned initiatives, Olympic Education is still struggling to find its way into Korean society. However, one has to take into consideration the origins and roots of Olympic Education before simply transferring them into another culture that is based and built upon totally different values and a tradition that has to be considerably distinguished from a Westernized culture. Educational ideas of the Olympic Movement are grounded originally in European philosophy and educational traditions.<sup>15</sup> The Olympic idea goes back to its founder Pierre de Coubertin and the IOC, the Olympic Games and the Olympic Movement have been dominated by European people throughout the 20<sup>th</sup> century. A solution for this

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13 CHO, Ki-bum: "A Study on the Application of Olympic Education to Physical Education Classes of Secondary Schools", M.A. thesis submitted at the Graduate School Hanyang University, 2011.

14 CHO: "A Study", 28.

15 BINDER, Deanna: *Teaching Values: An Olympic Education Toolkit. A Project of the International Olympic Committee*. Lausanne 2007, 16.

philosophical conflict has been presented by MÜLLER,<sup>16</sup> who argues that despite the European roots of the Olympic Movement, the main ideas and concepts of a modern theory of sport education are built upon an anthropological basic. Olympism is the entire collection of values which, over and above physical strength, are developed when we participate in sport. Therefore it can be answered that the Olympic Education is an anthropological mission which is an ethical aspect of pedagogy. Consequently, the values of Olympic Education have to be addressed from their human perspective rather than their European characteristics.

Consequently, one has to consider that Korean culture is based on values of Confucianism. Korea is a multi-religious society: a third of the population is Buddhist and around a quarter is Christian. Shamanism and Confucianism also figure, although they are difficult to quantify as there is no exclusive worship as a means to measure adherents.<sup>17</sup> In fact, the values of all the religions that have influenced Korea exist within the Korean mind and each has deposited its sediment. Despite this, Confucianism is probably the most substantial influence in Korean. It was an educational system for centuries which ruled the social harmony and moral precepts permeated the intellectual life of Korea. The most important virtue of Confucianism in Korea are 'Humanism (仁)', 'Justice (義)', 'Respect (禮)', 'Wisdom (智)' and 'Faith (信)'. Very importantly, fundamental ideas about morality and human relationships are closely related with Olympism. The virtue of Confucianism draws up an ethical framework which puts social ethics on broader term and sports ethics on narrower term. There is a close connection between sportsmanship and ethics of Confucianism with harmony. They are in a relationship ethics with people, sharing purity, and spontaneity and maintains formal standard. They stand for justice in western culture and 'righteousness' (正義) in eastern culture. It can be identified by the so-called 'sportsmanship'. This close connection between Olympism and Confucianism has also been realized by

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16 MÜLLER, Norbert: "Olympic Education", available at:

<http://olympicstudies.uab.es/lec/pdf/muller.pdf> [Accessed 2 January 2013]. Bellaterra 2004.

17 BREEN, Michael: *The Koreans. Who They Are, What They Want, Where Their Future Lies*. New York 2004.

MESSING & MÜLLER,<sup>18</sup> who conducted a study to compare the values between Olympism and Confucianism as one of the important philosophies from western and eastern world. It was characterized that the “Harmony” was pursued in both philosophies. It shows the compromising point that there are many valuable philosophies in the world. However, in the Olympic Education systems that have been created previously, it seems that there was no attention paid to the similarities between Confucianism and Olympism. This could be due to the fact that the researchers are living within the Korean society and therefore consider the Confucian values as normal.

Besides the specific features of Korean society, one has to take into consideration that Korea has an extremely performance-focused sport system, too. From the establishment of the Korean Government in 1948 until the 1980s, the former *Ministry of Education* was in charge of the sports policy to support the government’s policy of raising national physical standards. As a consequence, Korean sport was only focused on the elite sports and neither on sports research nor education.<sup>19</sup> After the 80s, through several governmental changes, sport policy has become a very unsustainable aspect in Korean politics.<sup>20</sup> It was not possible to install a long-lasting educational system through sport. None of the national presidents or the ministers has shown sensibility to use sport as an educational tool. So sport has remained a political tool only to demonstrate national power. Everything that has to do with sport in Korea seems to be targeted towards success. This has also been pointed out by the 2011 *Sport White Paper*, which shows the lack of study and research on sport in Korea and its causes.

## **CCE - A Possibility to Integrate Olympic Education**

So where are current possibilities to establish long-term Olympic Education initiatives in Korea? A point of departure could be the online-based education programme, *Creativity and Character Education* (CCE), which provides extracurricular information which

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18 MESSING, Manfred & MÜLLER, Norbert: “Comparison of Confucianism with Coubertin’s Olympism in selected Dimensions”, in: CHATZIEFSTATHIOU, Dikaia & MÜLLER, Norbert (Eds.): *Olympism, Learning Legacies and Olympic Education*. Cambridge, 2014, 124-133.

19 MINISTRY OF CULTURE, SPORTS AND TOURISM (MCST): *2011 Sport White Paper*. Seoul 2012, 64-68.

20 Ibid.

any can opt into the school curricular. It aims to strengthen the school education by enhancing students' character. Together with the Confucianism influence and the awareness of the performance-focused sports system in Korea, this needs to be taken into consideration discussing Olympic Education in Korea. In fact, London's "Get Set" programme hints that an online concept to develop the Olympic Education in Korea could be a golden opportunity. This can be seen at the success of "Get Set" with high number of positive feedback from people. It is also important when wanting to transfer to Korea that a key element of their success was that the UK is a small country so that it was easier to spread the movement across the nation. Secondly, it is absolutely necessary to have a well-developed IT infrastructure in order to implement such an online system and also the autonomy of school teachers allowed opting Olympic Education materials into the school curricular. As all this preconditions are given for Korea as well as the UK, "Get Set" can definitely be regarded as a good example how Korea can develop the Olympic Education programme. Certainly, the issues regarding the Westernized values have to be adjusted; however, the "Get Set" model can be used as a basis to build upon.

The infrastructure of the school in Korea is favourable to customize an online Olympic Education Programme as well. This has to do with its autonomy. First of all, Korea systematically supports increased autonomy of all schools, public and private, urban and rural, allowing them to run curricula according to their educational environments.<sup>21</sup> With increased autonomy, schools are revising curriculums to reduce study loads while developing practical skills and enhancing students' competencies. Among all elementary, middle, and high schools, 25% are participating in the "creative management school" programme to provide creativity and character education. It is an effort to enhance students' academic skills, reduce spending on private education. In CCE programme, the main values have something in common with the principles of Olympic education as outlined above. For example, the Olympic Charter encourages the "Friendship, Excellence and Respect" and CCE promotes especially "Responsibility, Balance of Body and Mind, Cooperation and Sportsmanship."<sup>22</sup> This is a big similarity,

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<sup>21</sup> Ibid.

<sup>22</sup> INTERNATIONAL OLYMPIC COMMITTEE (IOC): *Olympic Charter* (2011 edition). Lausanne 2011.

which shows the possibilities that are already on offer within the Korean school system. It can be linked with Olympism and educational aims. Figure 1 shows the similarities between the Olympic values, the IOC's toolkit *Olympic Values and Education Programme* (OVEP) and the CCE. It can be considered very closely linked to each other and should be used as the basis of the Olympic Education implementation of Korea. The first clause of "Fundamental Principles of Olympism", "harmonious balance of Body, will and Mind have a good understanding with Korean educational philosophy, '智-德-體 (Knowledge-Virtue-Physical Fitness).'"



Figure 1: Comparison of Olympic Values between Olympic Charter, OVEP and CCE's Teaching Values (developed by the author)

Secondly, Korea is seeking a major shift in school education from rote-based learning and teaching-centred instruction towards practice-based learning and student-centred instruction. To this end, the government is expanding the departmentalized classroom system, in which students move to different classrooms for different subjects. The system boosts students' interest in learning as it provides tailored environment for each course. This could be vital for the significance of the Olympic Education programme as students can chose by them what they wish to learn in addition to the standardized curriculum.



Thirdly, the digital-based education system helps to utilize the future model of Olympic Education. Digital textbooks-equipped with interactive multimedia functions intended to enhance customized education for individual learners- are currently being developed and expected to provide customized education for individual learners in Korea. In order to assess the effectiveness of this advanced device and to fully integrate the feedback from teachers and students, MEST has designated pilot schools to test the usage of digital textbooks. As an example, the *Cyber Home Learning System* (CHLS) which is an on-line learning service is successfully support students for self-study through the internet.

## **Final Considerations**

It is nothing new to research to state that in order to implement Olympism into respective countries, it is important to understand the cultural background. Olympism is a cosmopolitan philosophy and it requires the acceptance of multicultural differences. As addressed, Korea is prepared to sow the seeds of Olympism and first initiatives have been taken to do so. Even though at the moment there is less attention on Olympism in Korea, it can slowly make a progress in school curricular with highly developed IT infrastructures. In addition to that, with its own historical educational philosophy of Confucianism and the many linkages that exists between this philosophy and Olympism, there is a philosophical basis already existent in Korea. Therefore it should be even easier to implement Olympic Education, if the differences are also taken into consideration. This means that one needs to be aware of the high-performance orientated sport system on the one hand but also be careful with only imposing Western values on Korean culture on the other hand.

It is clear that the world cannot be changed through Olympism in a very short time. But with patience and the right focus, it can indeed change many things. There is a Korean saying that “Education is a long range plan for a hundred years (百年之大計)” and this needs to be done for Olympic Value Education in Korea. This chapter has tried to cover some groundwork so that in the future, a sufficient long-term concept can be established and carried out until the goal is finally attained.

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# **Pierre de Coubertin and Nelson Mandela – Olympic Truce and Sport for Peace**

**Marion Keim**

## **Introduction**

I consider this presentation a great honor, to talk about two visionaries Pierre de Coubertin and Nelson Mandela. One I studied, the other I experienced having lived in South Africa since 1990 where sport played a greater role than in any other country in promoting peace, social transformation and democracy.

Coubertin had believed in the impact sport can have when he revived the Olympic Games and with them the idea of Olympic Truce and “world peace.” This vision of an Olympic Truce and world peace has often been seen as a utopian hyperbole, however, his intention was to set an example for international unity. Years later South Africa and Nelson Mandela showed the world what indeed is possible.

In the year of Coubertin’s 150 birthday, 2013 the world lost Nelson Mandela. Tata Madiba as he is affectionately known in South Africa had been an inspiration in his life time and even through his passing made people want to strive for what he has been passionate about and stood for - to contribute to his legacy for peaceful communities, a better society and a more caring and humane world.

A year later South Africa as the only country from the global South was elected International Chair for Sport and Peace of the United Nation’s International Working Group for Sport, Development and Peace.

This chapter will look at the two men and their respective backgrounds, it will consider whether Pierre de Coubertin’s and Nelson Mandela’s vision of better societies, of a more peaceful world with sport as a vehicle for peace building is achievable and how we are doing as a society generally and in South Africa in particular. It will end with

some recommendations on how to work together to promote Coubertin's and Mandela's vision and on North-South partnerships to do so.

## **Visionaries - Pierre de Coubertin and Nelson Mandela**

Progress and development are achieved by visionaries. Visionaries are leaders who do have unusual powers of foresight but also who inspire others to take their vision forward and who develop structures so that they make themselves redundant. There are few visionaries in today's age and time that leave a true legacy in their own countries but also beyond, who are admired and respected globally for who they are, what they stand for and for their positive impact.

In our field, the "sports field" many sports legends and stars enjoy universal popularity, however, few will be remembered for something bigger than a career in sports, and even fewer leave a true legacy by using sport as a tool for more than a medal, more than entertainment, but rather for development, education, peace and unity which last over decades and even centuries.

Pierre de Coubertin and Nelson Mandela were such visionaries, the one considered the Father of the Modern Olympic Games, the other the Father of the Nation in South Africa. Two men from the most different circumstances and upbringing one can imagine, raised on the opposite side of the globe, but yet there were similarities.

Both Coubertin and Mandela were born into aristocratic families. Coubertin was the fourth child of Baron Charles Louis Frédy de Coubertin, and Marie-Marcelle Gigault de Crisen.<sup>1</sup> Mandela was born to the Thembu royal family, as the son of a local chief and royal councilor, Gadla Henry Mphakanyiswa and Nonqaphi Nosekeni.<sup>2</sup> Both left their homes when they were very young, Coubertin attended boarding school when he was eleven and Mandela had to leave his mother and home when he was nine after his father died to live under the guardianship of his uncle, the regent Jongintaba, he attended

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1 RIOUX, Georges: "Pierre de Coubertin's Revelation", in MÜLLER, Norbert: *Olympism selected writings*. Lausanne 2000, 23.

2 Nelson Mandela Foundation, Biography of Nelson Mandela, <https://www.nelsonmandela.org/content/page/biography>.

boarding school from there. Both Coubertin and Mandela were said to be rebellious in their youth and both were excellent students. Mandela was prefect in his second year at Clarkebury Boarding Institute and Coubertin was among the top three students in his class and an officer of the school's elite academy.

Both had a passion for sport, and both were interested in boxing. While active sportsmen in their teens, both saw the enormous value sport can have for young people's education and holistic development and both respected and valued the rich history and the ideals of the Ancient Olympic Games, among them the Olympic Truce. Later in their lives Coubertin and Mandela both worked passionately for education and youth development, their respective countries both recognizing the power of sport and promoting their vision for peaceful communities, a peaceful society and a peaceful world. Let's look at both visionaries and examine their relationship to sport and their ideal of the Olympic Truce and Sport for Peace.

## **Pierre de Coubertin and the Olympic Truce**

I believe, only people who have actively practiced sport at some stage as sportsmen and sportswomen can fully understand the passion that sports holds for people intrinsically and extrinsically.

Pierre de Coubertin was a sportsman, since he was young he was not only exposed to sport but also actively practiced it with boxing, fencing, rowing, tennis and horse-riding as his main sporting interests. However, he had a particular interest in Rugby, Football Rugby, as it was called then. He was the referee of the first ever French championship rugby union final in 1892 and over the years became one of France's leading promoters of sport in general and Rugby in particular, playing a significant role in the formation of the Union des Sociétés Françaises de Sports Athlétiques (USFSA) and the development of Rugby in France. He was elected to the IRB Hall of Fame in 2007.<sup>3</sup>

Whereas in his youth Coubertin had supported school sport and promoted the creation of free sport organizations, his true passion in his thirties was the resurrection of the Olympic Games. He did not want

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3 <http://www.rugbyfootballhistory.com/olympics.htm> retrieved 5 January 2014.

to create a historical copy of the ancient Olympic Games, on the contrary, he wanted to create something new, something unique which would only follow in structure the Ancient Games but would allow the modern sport to find its realization in Modern Olympic Games. One of his aims was “to unite the youth of the world at a big sport festival which would happen every four years in order to create mutual respect and benevolence between peoples for each other and amongst each other and thus to contribute to the creation of a better and more peaceful world.”<sup>4</sup>

### **Respect: The Tradition of the Olympic Truce**

The tradition of Olympic Truce was adopted by Pierre de Coubertin from the Ancient Greek concept of Ekecheiria, the Ancient Olympic Truce which lies within the tradition of the founding of the Olympic Games in 776 BC where from the seventh day prior to the opening of the Games until the seventh day after the closing of the Games the Olympic Truce was respected and observed by Greek city-states. Fighting and conflicts were stalled, permitting athletes and supporters to safely travel to and from Olympia to participate in the Olympic Games.

Pierre de Coubertin fascinated by the concept adopted and incorporated it in 1894 into his ideals of the modern Olympic Games which include amongst others also the ideals of equality, fairness, mutual respect, international tolerance and understanding.<sup>5</sup> He stated:

“Wars happen because there are misunderstandings between peoples. They will not achieve peace until their prejudice that separates the different races are overcome. What better means is there to achieve this goal than regular friendly encounters of the youth of all countries to compare their strength and motor talents.”<sup>6</sup>

Especially the Olympic Village which Coubertin made plans for in 1913 was aimed to break down prejudices such as East-West encounters and racial barriers and to extend the knowledge of foreign

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4 RAUBALL, Reinhard: *Olympische Statuten*. Berlin 1972, 20.

5 BLÖDORN, Manfred: *Der Olympische Meineid*. Hamburg 1980, 149.

6 BLÖDORN: *Meineid*, 80.

nations, cultures, social classes and to overcome social barriers and foster understanding and bridges.<sup>7</sup>

This was Coubertin's goal, the Olympic Games as a place of encounter and understanding between representatives of different nations, different races, different cultures or religions, different social classes as well as different generations. Therefore, all nations had to be equally admitted: "All games, all nations," he demanded in 1912.<sup>8</sup>

Incidentally it was the same year when on the other side of the globe, in South Africa, the African National Congress was established with the aim to bring all Africans together equally as one people to defend their rights and freedoms, later led by Nelson Mandela.

### **Nelson Mandela and the power of sport**

Nelson Mandela was a visionary of the global South believing in sport and its power for peace and reconciliation. His interest for sport started in his youth. Spending much of his spare time long-distance running and boxing, as a student Nelson Mandela, experienced and understood the role sport plays in character building and in the formation of a multi-racial and democratic society. Later, while imprisoned on Robben Island although very much restricted to few indoor games such as chess he developed a deep understanding of the important and powerful role of sport in the South African history and society and in the struggle against the apartheid system.

"No normal sport in an abnormal society" was the motto which SACOS, the South African Council on Sport used to fight the unjust system of Apartheid. It is the very unique story of sport, peace and development in a country which defeated Apartheid which Alison refers to when she writes:

"[...] in few countries could institutions of civil society (such as sport) outflank and manipulate what appears to be a powerful state in this manner; in no other country, perhaps, could sporting

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7 LENK, Hans: *Werte, Ziele, Wirklichkeit der modernen olympischen Spiele*. Schorndorf 1972, 282.

8 LENK: *Werte*, 120.

institutions have played so large a part in forming the direction that the state would take.”<sup>9</sup>

Mandela was very much aware of the international boycott happening outside prison but also his experience with sport and recreation in prisons perhaps shaped his understanding for sport on a much deeper level while he watched the birth of the Makana Football Federation and of the Robben Island Summer Games.

Recent digitalization of historical documents provide insight on the impact of sport in prison on the Island, which tributed to the human spirit of the prisoners who sought to keep their humanity alive using sport and recreation as a vehicle despite the harshness of their environment. Unknown to the majority of South Africans and the world, in the Robben Island Prison, during Apartheid, sport and recreation and the Summer Games were used by the prisoners in the later years of Mandela’s sentence as a vehicle to unite people and promote values of respect, integrity, dignity, team-work and fair play as an integral part of a holistic person. The rare leisure activities became a route to escape into normality and a place of triumph of the human spirit, body and soul.<sup>10</sup>

Nelson Mandela knew of the important role of sport in providing a platform to unite people of different cultural, political and religious backgrounds and thus for peace building and social transformation in South Africa when he was released. His vision had always been a peaceful and united South Africa:

“A united, non-racial, non-sexist and democratic South Africa is the best hope for handing over such a society to our children. It is a vision, which we promote vigorously. It is a vision which we invite you to examine, to refine and to enrich. It is, if necessary, a vision which we invite you all to surpass.”<sup>11</sup>

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9 ALLISON, Lincoln (Ed.): *Taking Sport Seriously*. Oxford 2000, 2<sup>nd</sup> edition, 69,200.

10 KEIM, Marion & BOUAH, Lyndon: “Sport and Recreation on Robben Island”, in: *The International Journal of the History of Sport 'Leisure, Sport and Consumption in Africa'* 2014, 1962-1975.

11 MANDELA, Nelson: “Vision for South Africa. Speech of ANC President Nelson Mandela at the Opening of the IDASA Conference. Johannesburg 21 November 1991”, in: *Der Ueberblick* 4(1991), 12-13.



When he became South Africa's first democratically elected president after three centuries of white domination on 10 May 1994, Nelson Mandela, aware of the political impact of sport in the country, intentionally and actively used sport as a tool to transform and unify a divided society. In fact Mandela may have been the first global leader who purposely employed sport as a vehicle to unite his people and to redefine South Africa's international image.

After his inauguration instead of joining his own inauguration party he was said to have attended a football match between Zambia and South Africa at Ellis Park Stadium in Johannesburg. When he was asked why he had chosen to watch soccer instead of attending the inauguration party Mandela replied:

"I wanted to make sure our people know how much I appreciated the sacrifices made by our athletes during the many years of the boycott. I have no doubt I became president today sooner than I would have had they not made those sacrifices."<sup>12</sup>

His biggest gesture for sport, reconciliation and peace was undoubtedly at the 1995 Rugby World Cup, where he wore the Captain's Springbok jersey No 6 when handing over the winning trophy to François Pinaar "at time when the green and gold shirt was still deeply associated with the racial struggle in South Africa", Mandela defied his advisers to wear it, knowing in an instant how the gesture could do more for harmony and equality than years of talks.<sup>13</sup> "Mandela won the hearts of millions of white rugby fans" as de Klerk later put it and took South Africans of all background by storm with this gesture of reconciliation.<sup>14</sup>

This historic event and the role for sport in conflict resolution, peace building has been documented in the film *Invictus* with director Clint Eastwood showing the world the power sport holds for peace and development. The picture of Mandela presenting the World Cup to

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12 [http://www.nytimes.com/2013/12/06/sports/nelson-mandela-resistance-and-healing-through-sports.html?\\_r=0](http://www.nytimes.com/2013/12/06/sports/nelson-mandela-resistance-and-healing-through-sports.html?_r=0) retrieved 5 January 2014.

13 <http://m.bbc.co.uk/sport/25262862.app> retrieved 5 January 2014.

14 [http://www.nytimes.com/2013/12/06/sports/nelson-mandela-resistance-and-healing-through-sports.html?\\_r=0](http://www.nytimes.com/2013/12/06/sports/nelson-mandela-resistance-and-healing-through-sports.html?_r=0) retrieved 5 January 2014.

Francois Pienaar, wearing the Springboks jersey, remains one of the most enduring images from his presidency.

On the international front Mandela was also a champion of sport diplomacy and a great supporter of the Olympic Movement and of the Olympic Truce. In 1992 he was present at the Olympic Games in Barcelona as South Africa returned to the Olympic Games after years of international boycott. In 1997 he received the Pierre de Coubertin International Fair Play Award by the International Olympic Committee. Norbert Müller said at that occasion:

“The Olympic ideal with its quest for peace became durably strengthened and made credible through your personal involvement. The International Committee for Fair Play thus honours today Mister Nelson Mandela as an exceptional example of a personality who has applied the principles of fair play to public life, principles which are the foundation not only of sport but also of all social engagements in which the dignity and worth of each and every person is respected.”<sup>15</sup>

On 15 June 2002 the Greek government invited Nelson Mandela to officiate at the Olympic Truce event in Athens where the former President, a Nobel Peace laureate and fighter against apartheid was honored for his contributions to world peace. Mandela joined the dignitaries with his signature to expand and promote the idea of an Olympic Truce during Olympic Winter and Summer Games.<sup>16</sup> It was on this occasion that Mandela made the following speech:

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

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<sup>15</sup> MÜLLER, Norbert: *Presentation of the Pierre de Coubertin International Fair Play Award to H.E. President Nelson Mandela*, Pretoria, 25 June, 1997.

<sup>16</sup> Mail and Guardian 15 June 2002

our differences peacefully and through negotiations. It is for that reason, believing in the rational capacity of human beings that we publicly reaffirm our support for the Olympic Truce Initiative. Thank you.”<sup>17</sup>

Over the years Mandela attended numerous sporting events and spoke on many occasions including Olympic events transforming South Africa’s image abroad. He recognized the popularity of sport for the public but also for the commercial sector and was instrumental in bringing sporting events to South Africa as the bids for 2004 Olympics and 2006 Soccer World Cup demonstrate attracting investors and cooperates to South Africa, and raising South Africa’s profile internationally.

On 12 June 2004 he supported Cape Town’s Olympic bid carrying the Olympic Flame outside his former prison cell on Robben Island as part of its relay across the globe. It was the first time that the Olympic Torch has been in South Africa on its ceremonial journey around the world to Athens.

He was instrumental in bringing the Football World Cup to South Africa in 2010 delivering a passionate speech as part of the South African delegation presenting the final bids to host the event in South Africa. It was at the World Cup 2010 where Mandela made his last public appearance.

Many prominent sports figures nationally and internationally sent their condolences and spoke out when he passed on 5 December 2013. Tributes were paid at international sports events such as the final draw for the World Cup in Brazil.

One of Mandela’s legacies is that he has always been a champion for peace and a strong supporter for sport and the Olympic movement and patron of the Olympic ideals including the Olympic Truce.

Significantly, the legacy of his country in this regard continues as South Africa has been elected the Chair for Sport and Peace for the UN International Working Group (IWG) in 2014 in Geneva. This is the

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17 MANDELA, Nelson: 15 June 2002, [http://www.olympictruce.org/html/mandela\\_honor.html](http://www.olympictruce.org/html/mandela_honor.html)

first time an Africa country heads an IWG in the field of Sport and Peace. South Africa has come a long way when one looks back in history.

## **Sport and Peace - The South African Situation**

South Africa 's history is very much linked with the history of Sport and Peace Already in the 1950's Black South African sport organizations were pointing out to the world that the racial exclusivity of White sport organizations violated the principle of equality as enshrined in the Olympic Charter. At the 1953 IOC conference in Baden-Baden South Africa was excluded from the Olympic Games due to its Apartheid policy which included by law the racial segregation of sport in South Africa. In the 1980's and 90's the opposition against Apartheid in sport in the country as well as the international sports boycott had gathered enough national and international momentum to gain a victory over segregation in sport. When South Africa returned to the Olympic Games in 1992, in Barcelona the Olympic Movement was the first to welcome a non-racial South Africa, under the leadership of Nelson Mandela.

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

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

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<sup>18</sup> KEIM, Marion: *Nation-Building at Play – Sport as a tool for Social Integration in Post-apartheid South Africa*. Oxford 2003, 171.

the communities to create peace and intercultural understanding, not only in South Africa, but also in Africa and globally.

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

“Sports activities promote interaction, tolerance and the spirit of fair play, and can help especially youngsters of developing countries in their daily lives, bringing them hope and educating them. If youngsters learn through sport to respect each other, they will be well equipped for their role in contributing to a better society.”<sup>19</sup>

## **Opportunities and Challenges of Olympic Truce and Sport and Peace Today**

There are realities that we cannot ignore if we are really striving for the promotion of Coubertin’s and Mandela’s vision. How can we build on the foundation they laid in the past 150 years? And more importantly, how can we work jointly on this vision?

There are opportunities and challenges for us. Opportunities include the recognition and celebration of many stakeholders coming on board to support the vision. Since the 90s there has been a new awareness, some may say parallel to the developments in South Africa, others due to the developments in South Africa and the effect of the international sports boycott, the world realized the power sport has for change, social transformation and for peace.

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19 <http://en.olympic.cn/news/world/2007-05-25/1152770.html> retrieved 5 January 2014.

Despite the critiques the idea of the Olympic Truce and the fundamental principle of Olympism survived in the modern Olympic movement and was eventually approved and endorsed by the United Nations through resolutions in the early 1990's as well as in 2003 and 2005.

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

"Should they (the modern Olympic Games ) grow, of which I am certain, if all cultures and peoples contribute, they could be a powerful even if an indirect factor of world peace", Coubertin said in 1895.<sup>20</sup>

In 2012 for the Olympic Games in London all 193 UN member states supported the traditional call for a truce.<sup>21</sup>

However, if we look at Olympic Truce and Peace in the 21st century globally our challenges are substantial. Reflecting on our global standing as a society, as human beings but also as members of the international sport family we have to ask how are we doing with regards to Sport and Peace in the 21st century and at the end of the MDGs and in the light of Agenda 2020? And how are we doing in terms of North-South partnership with mutually beneficial and sustainable outcomes to achieve the ideals of Coubertin and Mandela?

This section will look at the topic from a southern perspective. Fact is that worldwide we are faced with conflicts, poverty, social ills and environmental challenges more so in the global South than in the global North. Historically colonialism and in South Africa's case Apartheid contributed to this state of affairs.

Today we have a rising annual number of ongoing armed conflicts globally. In late 2011, there were 32 wars worldwide (up from 27 in 2002), 24 states directly affected by ongoing wars, 13 of which are

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20 COUBERTIN, Pierre de: „Der olympische Gedanke: Reden und Aufsätze“, in: CARL-DIEM-INSTITUT (Ed.): Schorndorf 1966.

21 <http://www.bbc.co.uk/news/uk-15345013> retrieved 5 January 2014.

protracted meaning, armed conflicts persisting for more than ten years.<sup>22</sup>

Due to this global situation of unrest and violent conflict, millions of lives have been lost and affected, and the economic, social and cultural development have stagnated not only of the African continent but also beyond.<sup>23</sup>

Estimated realities of the South are that from 2006-2050 the population of Africa will increase 113%, whereas the population of the developed countries will start declining in the late 2040s.<sup>24</sup>

Africa has challenges with regards to high HIV prevalence, TB, Malaria, infant mortality rates with high youth unemployment, and low education rates. In some African countries half or more of the population is under 27 years whereas secondary education, figures are below 50% such as 45% in Northern Africa, 25% in Southeastern Africa and 13% in Central Africa.<sup>25</sup> What is compulsory education in some countries is a rarity in others, a similar situation exist in terms of tertiary education, postgraduate degrees and research output.

South Africa has overtaken Brazil as “[...] the most consistently unequal country in the world” with a Gini coefficient index of 0.679. Other social indicators are similarly poor. Half of its population live below the poverty line, unemployment is estimated at 24.9% and 18% of adults are infected with HIV/AIDS (Sanders 2012)<sup>26</sup>

Although being equally passionate about sport, there is a deep and tremendous gap between the global North and the global South. The MDGs came and went but the challenges outlined in them are still present. In December 2014 Pope Francis in his Christmas address

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22 <http://www.systemicpeace.org/CTfig06.htm> retrieved 5 January 2014.

23 WUNSCH, James S.: “Reforming the African State and Local Self-governance: the neglected foundation”, in: *The Journal of Modern African Studies* (2000)38, 489.

24 ALEXANDRATOS, Nikos & BRUINSMA, Jelle: World agriculture towards 2030/2050: The 2012 revision ESA, ESA Working Paper No. 12-03, June 2012: 29, ([www.fao.org/economic/esa](http://www.fao.org/economic/esa) or [www.fao.org/docrep/016/ap106e/ap106e.pdf](http://www.fao.org/docrep/016/ap106e/ap106e.pdf)).

25 [www.worldmapper.org/posters/worldmapper\\_map200\\_ver5.pdf](http://www.worldmapper.org/posters/worldmapper_map200_ver5.pdf)

26 SANDERS, Ben et al: “Opportunities and challenges facing NGO’s using sport as a vehicle for development in post-apartheid South Africa”, in: *Sport, Education and Society* 2012, 1-17.

pointed out as did Rousseau in 1754, “Inequality between rich and poor threatens democracy and peace.”<sup>27</sup>

## **What Can We Do?**

The North and the South have to be more innovative in fulfilling both Coubertin’s and Mandela’s visions if we want to promote the use of sport as a tool for development and peace in research, training, teaching and community engagement with a vision for new relevant output and evidence to increase effectiveness of the use of sport for different objectives in the global South and North.

## **Resciple – prospice**

We perhaps can start by taking stock by assessing and evaluating what we have actually achieved, what impact we have made in terms of Olympic Truce and Sport and Peace and from there plan what we can do in the years to come in a coordinated fashion and in collaboration between the global North and global South.

Looking back, undoubtedly we have come a long way, numerous resolutions have been taken, international agreements have been reached and signed (such as UN resolution 59/1 and 60, and Mineps V) and many projects and programs have been developed. Luckily as part of the endeavors to bring peace to the African continent and beyond, there has been growing interest in the role sport can play as a tool for dealing with conflict and diversity issues.

South Africa for example has had a number of sport and peace developments over the last years to build on to mention few:

- South Africa has 4 Nobel Peace Prize winners and presently holds the International Chair for Sport and Peace for the UN International Working Group in Sport and Peace (2014).

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<sup>27</sup> <https://www.youtube.com/watch?v=lnW9Ugr-el0> retrieved 5 January 2014.



- South Africa has sport and peace as part of its national policies, for example its progressive National Sport and Development Plan (2012)<sup>28</sup> includes sport and peace as one of its focus areas.
- South Africa has a regional Network on community peace and development which was initiated in 2005 following a conference in cooperation with the Nelson Mandela Foundation, UWC and partners from civil society, city and local government
- An active NGO scene with many NGOS working in the field of sport, development and peace.
- An international Postgraduate Diploma for Sport, Development and Peace offered by the University of the Western Cape (UWC) since 2014.
- An annual Peace Conference started by the Foundation for Sport and Development and Peace and its partners in 2014
- Relevant multi-year research projects and publications such as *The Case for Sport* focusing on socio-economic development benefits in sport and development and the *African Sport and Development Policy Index* focusing on African policy mapping research in eleven African countries.

Both research projects give a perspective from the African continent on sport and development issues including emerging international policy and programme developments but also examples from the field. The focus of the research is on the increased attention that policy development is enjoying regarding sport and development in Africa and the emergence of results-based monitoring and evaluation. Local and provincial stakeholders, municipalities, civil society and research institutes are contributing to the vision of building a better society using sport as a mode.

I believe that with joint efforts, Pierre de Coubertin's and Nelson Mandela's vision of better societies, of a more peaceful world with sport as a vehicle for peace building is achievable in the South African and also African context provided the following recommendations are taken into consideration.

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28 NATIONAL DEPARTMENT OF SPORT AND RECREATION: *National Sport and Recreation Plan*. Pretoria 2013.

Recommendation 1:

Sport and Peace must be linked to development.

Recommendation 2:

Development of joint strategic plan which includes on more coordinated efforts and more exchange.

Recommendation 3:

Mapping for a global Sport, Development and Peace Policy Index.

Recommendation 4:

Active support sport for peace and development initiatives in training and capacity building including fields such as conflict transformation development management, policy analysis, information systems, in research, community engagement as well as policy development and implementation.

Recommendation 5:

Develop programmes and sport events as a platform for peace education.

Recommendation 6:

Community Engagement and Social Inclusion not only Elite Athleticism.

Recommendation 7:

Results-based Monitoring and Evaluation Systems (RBMES), and quality research.

Recommendation 8:

Re-examine the North – South relationships

If we want to promote research cooperation facilitating inter and cross-cultural exchanges in and through sport we also have find better ways to bring our young researchers together on an equal footing to work jointly, publish jointly and learn from each other in the process. Attention should also be given to South-North relationships in this respect as well as the role of universities and research institutes and centers in providing research support.

I believe huge opportunities exist to share sport research, sport policy and sport community engagement and training experiences across

continents, if we take both Coubertin's and Mandela's vision seriously and collaborate effectively.

## **Conclusion**

Today, as we celebrate the 150 birthday of Coubertin and mourn the passing of Nelson Mandela, the second fundamental principle of Olympism as articulated in the Olympic Charter of 7<sup>th</sup> July 2007 is still as timely and relevant as ever: "...to place sport at the service of harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity."

Finding peace in our world will take a true and joint Olympic effort. As sports fraternity we have a responsibility to live, show and teach the Olympic ideals in our private lives, work and in our sport wherever we are.

Let us use the inspiration of Mandela and Coubertin to enact the Olympic Truce in our communities and see if we just might be able to jointly fashion a way forward to a better more peaceful, more respectful and more caring world.

I suggest an international movement with the global North and the global South as equal partners jointly mobilizing troubled communities to take a stand for peace by taking the Olympic values and the ideal of Olympic Truce to the communities based on a jointly owned strategic plan for sport and peace initiatives.

Both Coubertin and Mandela made a difference too many, it is vital that the vision and the ideals of both men are upheld by us for our youth and many generations of sport leaders to come. Coubertin and Mandela laid the foundation, let's build on it in the years to come and let's actively join hands in the global North and the global South.

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<https://www.youtube.com/watch?v=lnW9Ugr-el0> retrieved 5 January 2014.



The Lausanne train station now welcomes visitors with the Olympic Rings (invented by Coubertin in 1914) on its main entrance.

# Le futur de l'Olympie moderne

Jean-Loup Chappelet

Pierre de Coubertin a le premier décrit, au début du 20<sup>e</sup> siècle, ce que pourrait être un site permanent des Jeux olympiques modernes qu'il appelle une « Olympie moderne » en référence au site historique des Jeux antiques, Olympie.

Cette idée serait-elle encore d'actualité et fournirait-elle une solution aux problèmes du début du 21<sup>e</sup> siècle pour désigner une ville hôte des Jeux, aussi bien d'été que d'hiver, vus leur taille et leur coût ?<sup>1</sup> Avant de tenter de répondre à cette question, il convient de retracer les origines de l'idée de Coubertin et de comprendre pourquoi elle ne fut pas réalisée jusqu'ici. Une conclusion souligne les risques et opportunités de mettre en œuvre une variation de cette féconde idée.

## L'idée de Coubertin

Au début du 20<sup>e</sup> siècle, le Comité international olympique (CIO) n'est pas l'important organisme qu'il est devenu aujourd'hui et les Jeux olympiques, qu'il attribue à de grandes villes depuis sa fondation en 1894, sont une manifestation relativement mineure, souvent associée à de grandes expositions qui les éclipsent comme à Paris, en 1900, avec l'Exposition universelle.<sup>2</sup> De plus, les villes pressenties par Coubertin et ses amis du CIO se désistent souvent quelques années avant les Jeux qu'elles étaient supposées organiser.

Ainsi Chicago, désignée pour 1904 à la suite de l'exposition « colombienne » de 1893, et Rome, désignée pour mettre sur pied les Jeux d'été de 1908, renoncèrent respectivement au profit de Saint-Louis (Missouri), qui organisait en 1904 une exposition pour célébrer le centenaire de l'achat de la Louisiane par les Etats-Unis à la France

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1 CHAPPELET, Jean-Loup: "Managing the size of the Olympic Games", in: *Sport in Society*, 16(2013)10, 581-592.

2 ROCHE, Maurice: *Megaevents and Modernity: Olympics and Expos in the Growth of Global Culture*. London 2000.

napoléonienne, et de Londres où se déroula en 1908 une exposition pour célébrer l'« entente cordiale », c'est-à-dire l'alliance entre le Royaume uni et la France.<sup>3</sup> Stockholm est élue pour 1912, mais le stade olympique n'existe pas encore quand Coubertin imagine l'Olympie moderne.

D'octobre 1909 à février 1910, Coubertin fait paraître cinq articles dans la Revue Olympique, organe officiel du CIO qu'il publiait alors et rédigeait presque entièrement, dans lesquels il présente le programme d'un concours d'architecture visant à élaborer les plans d'une « Olympie moderne. »<sup>4</sup> Il précise que ces éléments n'engagent en rien le CIO ou les architectes qui répondraient à ce qu'on appellerait aujourd'hui un concours d'idées :

« L'antique Olympie fut une cité d'athlétisme, d'art et de prière. [...] Il en sera de même de l'Olympie moderne. Sa raison d'être sera la célébration des Jeux et, dans l'intervalle des Jeux, s'y tiendront des concours d'ordre secondaire, local et spécial. Mais l'art y séjournera de façon continue et aussi la religion. »<sup>5</sup>

Les projets devaient comprendre :

- « 1) Les édifices, portiques, arènes, pistes, etc..., propres aux épreuves de sport et [dès 1912] d'art inscrites au programme des Jeux olympiques modernes ;
- 2) les aménagements servant aux spectateurs ;
- 3) Les édifices ou espaces nécessaires pour les cérémonies connexes aux Jeux ;
- 4) Les installations affectées à l'administration, aux athlètes, etc. »<sup>6</sup>

Coubertin indiquait que le directeur de l'Ecole spéciale d'architecture de Paris était le commissaire général du concours, sous le haut

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3 COUBERTIN, Pierre de: *Mémoires olympiques*, Paris: Editions EPS (1931 reprint 1996), 60 et sq.

4 COUBERTIN, Pierre de: "Une Olympie moderne", in: *Revue Olympique*, oct. 1909, 153-156 (re-imprimé in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin Textes choisis, tome II Olympisme*. Zürich 1986, 54-71.

5 COUBERTIN, Pierre de: "Une Olympie moderne", 153.

6 Programme du concours international d'architecture Olympie moderne, re-imprimé in: MÜLLER, Norbert (Ed.): *Pierre de Coubertin Textes choisis, tome II Olympisme*. Zürich 1986, 55.



patronage du président de la République française, et que le premier prix se verrait décerner une médaille d'or olympique en architecture attribuée pour la première fois aux Jeux de Stockholm en 1912. Il mentionne que les concurrents doivent préciser le lieu où serait édifiée cette Olympie moderne. Il pense toutefois très fortement aux alentours de Lausanne (Suisse) et en particulier à la petite ville lémanique de Morges (ouest de Lausanne) qu'il a visité avec un ami, un certain Dr. Jean Morax.<sup>7</sup>

Cette idée coubertinienne était en contradiction flagrante avec sa volonté originelle de faire circuler les Jeux parmi « les principales villes de l'univers. » Mais il y pense vu les désistements expérimentés pour 1904 et 1908 et le manque de candidatures pour organiser les Jeux, une situation que l'on retrouve à nouveau aujourd'hui. En 1906 déjà Coubertin écrit : « Ce n'est point un secret que l'essor des Jeux Olympiques modernes ait été, maintes fois depuis douze ans, contrarié par la politique, par des rivalités nationales ou municipales, par des ambitions électorales ou autre, les gouvernements s'en sont beaucoup trop mêlés. »<sup>8</sup>

Il n'est pas clair combien de projets furent présentés en novembre 2010 à ce concours d'idées, mais un projet, inspiré de celui intitulé « Olympie sur la rive droite du lac Léman », des architectes vaudois Eugène-Edouard Monod (de Morges) et Alphonse Laverrière (de Lausanne), reçut le premier prix, en 1912. Il est sans surprise situé à Morges sur de vastes terrains libres, de part et d'autre de la voie ferrée Lausanne-Genève, au bord du lac Léman à l'ouest de la ville qui accueillent aujourd'hui, entre autres, un parc sportif et des logements. Nous disposons de quelques esquisses du stade prévu avec une belle colonnade et d'un plan monumental peint en couleurs et exposé lors du congrès de psychologie et physiologie sportive organisé à Lausanne en 1913 par Coubertin,<sup>9</sup> le tout conservé aux Archives de la construction moderne à Lausanne.<sup>10</sup>

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7 GILLIERON, Christian: *Les relations de Lausanne et du mouvement olympique à l'époque de Pierre de Coubertin 1894-1939*, Lausanne 1993, 39.

8 COUBERTIN, Pierre de: "La Suisse, reine des sports", in: *Revue Olympique*, nov. 1906 (No 201) cité par in GILLIERON : "*Les relations de Lausanne*", 40.

9 CHAPPELET, Jean-Loup: *Dans les pas de Coubertin à Lausanne*, Lausanne 2013, 5.

10 Plans et esquisses publiés dans FREY, Pierre: "Brève chronique illustrée des velléités d'érection d'un monument aux muscles à Lausanne, 1911-1944", *Faces*, (1989)11, 56-61.

Après les Jeux de Stockholm 1912 et l'attribution de cette médaille d'or d'architecture, les Jeux suivants prévus à Berlin en 1916 sont annulés à cause de la Première Guerre Mondiale. Le siège du CIO est transféré par Coubertin à Lausanne en 1915, mais le projet de Monod et Laverrière ne se réalisera pas, notamment à cause d'un changement d'élus municipaux. En 1918, Alphonse Laverrière, qui deviendra par la suite un célèbre architecte lausannois (notamment de la tour Bel-air et du cimetière du Bois-de-Vaud où est enterré Coubertin), conçoit seul un deuxième projet qu'il situe plus proche de Lausanne, sur le domaine agricole de Dorigny à l'ouest de la ville où est, depuis 1970, implanté le campus universitaire et qui était alors réservé à la construction d'un aéroport.

Ce projet, estimé à 20 millions de francs suisses, fait l'objet d'un soutien local et d'une exposition dans une banque lausannoise. Une souscription publique est ouverte. La Belgique, la France et le Royaume uni parlent de financer un stade pour remercier la Suisse d'avoir facilité l'« internement » de ses soldats pendant la Grande Guerre. Mais ce projet ne se réalisera pas, notamment après la vague d'agitation sociale de novembre 1918 et malgré une « Société lausannoise des amis de l'Olympisme » fondée pour l'occasion. Seul un centre sportif sera construit au bord du lac pour les étudiants dans les années 1970 et un tramway dans les années 1990 pour relier le centre et le campus, comme prévu par Laverrière en 1918. Lausanne se consacrera désormais à plusieurs candidatures olympiques (1928, 1936, 1944, 1960...).

## **Le projet d'Olympie moderne en Grèce**

L'idée de disposer d'un site permanent pour les Jeux est régulièrement évoquée par les médias et même par le Conseil de l'Europe, notamment lors de difficultés rencontrées par le CIO. Ainsi, à fin 1980, suite aux boycotts des Jeux de Montréal 1976 et Moscou 1980, le Gouvernement grec adresse au CIO une proposition de site permanent sur trois emplacements possibles situés sur la mer Méditerranée en Péloponnèse (Grèce), près de l'ancienne Olympie. Il promet de donner un de ces terrains au CIO et de le rendre extraterritorial, lui permettant ainsi de devenir une sorte de Vatican du sport. Juan Antonio Samaranch, nouvellement élu président du CIO en juillet 1980, nomme une

commission pour étudier la question, présidée par Louis Guirandou-Ndiaye, membre du CIO en Côte d'Ivoire.

Le Gouvernement grec fait établir un projet architectural pour le site de Kaïafa. D'autres projets architecturaux sont élaborés notamment par des étudiants sous l'égide de l'architecte hollandais Jos Weber.<sup>11</sup> Comme raison de disposer d'un site permanent, ici à Katakolon, ils citent le coût élevé des constructions olympiques qui, selon eux, risquent de faire disparaître les Jeux. Leur solution propose d'ailleurs de fortement réduire le programme olympique à 12 sports et 61 épreuves (contre 21 sports et 203 épreuves à Moscou 1980), ainsi que la capacité des arènes olympiques à construire (40'000 places pour l'athlétisme contre 100'000 à Moscou 1980, etc.) et donc la taille du village olympique.

Ces projets grecs sont refusés par le Congrès olympique de 1981 à Baden Baden, le CIO ne souhaitant pas limiter ses prérogatives de choisir le lieu des Jeux, ni être soumis à d'éventuelle difficultés politiques ou autres propres à la Grèce. Le boycott des Jeux de Los Angeles 1984 (seule candidate) par le bloc soviétique semble lui donner tort. Mais le grand succès de ces Jeux américains suscite de nombreuses candidatures tant pour les Jeux d'été (5 pour 1992) que d'hiver (6 pour 1992). Les Jeux d'été de 1988 ont déjà été attribués à Séoul (Corée) contre Nagoya (Japon) et ceux d'hiver à Calgary (Canada) contre Falun (Suède) et d'autres villes. Les candidatures sont désormais nombreuses et de qualité, au grand bénéfice de la présidence Samaranch.<sup>12</sup>

## **Les problèmes du début du 21<sup>e</sup> siècle**

A partir des Jeux de Londres 2012, le nombre de candidatures olympiques diminue fortement (3 pour les Jeux d'hiver 2018, 5 pour les Jeux d'été 2020, 2 pour les Jeux d'hiver 2022, aucune officielle en 2014 pour les Jeux d'été 2024) alors qu'elles avaient culminées à une

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11 DEKKER, Den, HENDRIKX, Ryan & PLUIJMERS, Ben: *The Olympic Games, Olympia-Athens-Katakolon*, Delft 1982.

12 CHAPPELET, Jean-Loup: "Une vie consacrée au sport: Juan Antonio Samaranch", in: BAYLE, Emmanuel (Ed.): *Les grands dirigeants du sport*. Bruxelles 2014.

dizaine dans les années 1990-2000. Une des raisons évoquées par les villes et pays intéressés est le coût et le gigantisme des Jeux.<sup>13</sup>

Depuis l'an 2000, les villes olympiques d'été ont en effet éprouvé le besoin de construire un « parc olympique » pour regrouper des installations nécessaires et non disponibles dans la ville candidate, notamment un grand stade d'athlétisme et une piscine de 50m. Ce fut le cas à Sydney (pour les Jeux de l'an 2000), Athènes (2004, une rénovation totale et une construction), Pékin (2008), Londres (2012) et Rio (2016). Ces villes disposent donc de sites avec quatre à huit installations sportives de grandes capacités, peu utilisées après les Jeux. Pour la première fois, les Jeux d'hiver de 2014 à Sotchi (Russie) ont construit un parc olympique hivernal avec cinq patinoires et un grand stade pour les cérémonies d'ouverture et de clôture. Pyongchang 2018 (Corée) a un projet similaire. Les parcs olympiques sont devenus la norme pour l'organisation des Jeux et ils regroupent les installations envisagées dans l'« Olympie moderne » de Coubertin.

L'Asie (Pékin), l'Amérique du sud (Rio), l'Europe (Athènes et Londres) et l'Océanie (Sydney) disposent donc de parcs olympiques estivaux qui ont déjà reçu les Jeux et donc d'une partie des installations nécessaires, en état de marche. Seules l'Afrique (qui n'a jamais accueilli les Jeux) et l'Amérique du nord n'en disposent pas. (Les parcs olympiques de Los Angeles 1984 (Etats-Unis) et Montréal 1976 (Canada) n'ont plus qu'une ou deux installations sportives performantes).

A une époque où le CIO prône pour les Jeux l'utilisation d'installations existantes,<sup>14</sup> il est envisageable de réaliser l'idée coubertinienne d'une Olympie moderne par continent pour autant que l'Afrique et l'Amérique du nord se dotent à terme d'un parc olympique. Ainsi le site des Jeux d'été passeraient d'un continent à l'autre tous les quatre ans, avec éventuellement un découpage plus subtil que les cinq (selon les Européens) ou sept continents (selon les Anglo-saxons). Ainsi le sud et le nord de l'Europe (Athènes et Londres) pourraient accueillir les Jeux d'été par rotation avec d'autres régions du monde à définir.

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13 CHAPPELET, Jean-Loup: "Managing the size of the Olympic Games", in: *Sport in Society* 16(2013)10, 581-592.

14 INTERNATIONAL OLYMPIC COMMITTEE: "Olympic Agenda 2020", *126th IOC Session in Sochi*, 5-6 February 2014, 12.

Les membres du CIO conserveraient leur droit de désigner les villes olympiques, mais seules celles dotées de parcs pourraient concourir.

Une telle solution résoudrait en partie les coûts de construction de nouvelles installations et les retards souvent associés. Les coûts se limiteraient à des rénovations nécessaires pour les installations les plus anciennes ou à quelques nouvelles constructions ciblées. La candidature de Los Angeles pour 2024 proposait d'ailleurs de rénover l'Exposition Parc qui accueillit les Jeux d'été de 1932 et 1984. On notera que les Jeux olympiques de la jeunesse d'hiver de 2012 et 2016 utilisent les installations respectivement des Jeux d'hiver 1976 et 1994. Les championnats du monde d'athlétisme ont été attribués à Moscou (2013), Pékin (2015) et Londres (2017), ces villes réutilisant leurs stades olympiques.

Bien entendu, de nombreuses voix s'élèveront contre cette rotation limitée au profit d'un choix plus ouvert. Il est toutefois aujourd'hui inexistant et ne garantit pas une organisation des Jeux dans les différentes parties du monde, alors que le mouvement olympique se veut universel. Ainsi les Jeux d'été ont eu lieu presque une fois sur deux en Europe et trois Jeux de suite auront lieu en Asie (2018, 2020, 2022). Le manque de créativité des villes candidates (disposant d'un parc en bon état) et l'influence de l'Etat hôte seraient limitées par la non automaticité de l'élection des villes/continents par les membres du CIO. Reste la question de l'avantage pour l'équipe locale qui existe aujourd'hui, mais qui se répèterait régulièrement au profit d'un même pays même si toutes les équipes pourraient s'entraîner à l'avance dans les installations existantes (ce qui n'est en général pas le cas aujourd'hui à cause des retards de construction)

Les candidatures aux Jeux d'hiver restent un problème dans la mesure où il n'existe qu'un seul parc olympique hivernal (à Sotchi) et où les montagnes enneigées ne doivent pas être trop éloignées de la ville olympique (selon le concept actuel), ce qui limite les candidatures à une quinzaine de villes/pays possibles. Là encore, l'utilisation d'installations existantes (notamment piste artificielle de bob/luge et tremplins de saut à ski, deux installations particulièrement difficiles à réutiliser) semble s'imposer pour autant qu'elles aient été maintenues en état de marche (comme à Innsbruck, Lillehammer et Albertville).

Il ne faut toutefois pas oublier que le choix des membres du CIO pour une candidature se fait en fonction des circonstances du moment et des villes sur les rangs. Il ne s'agit pas d'élire la « meilleure » candidature dans l'absolu, mais la meilleure parmi celles qui se présentent, une année donnée. La ville qui sera choisie pour 2024 ou 2028 pourrait donc être une ville possédant déjà un parc olympique ou bien une qui propose de le rénover ou d'en construire un autour d'installations existantes, dans une région du monde qui n'a encore jamais accueilli les Jeux.

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# Internationalism at the Youth Olympic Games

Jörg Krieger

## Introduction

The International Olympic Committee (IOC) introduced the Youth Olympic Games (YOG) at its 119<sup>th</sup> Session in Guatemala City in July 2007, making it the most significant event created within the Olympic Movement since the establishment of the Winter Olympic Games in 1924. Aimed at young elite athletes but also at the global youth, the IOC claims that the YOG are a “flagship event that illustrated the IOC determination to reach out to young people”.<sup>1</sup> Besides sporting competitions amongst the world’s best young athletes aged 14 to 18, the YOG also feature a Culture and Education Program (CEP) (now: Learn & Share, but will be referred to as CEP in this article) with the objective to share the Olympic values with the participants and the global youth. However, even before the first edition of the YOG, which took place in Singapore in 2010, the event had already been subject to considerable critique. In fact, during the IOC Session discussions, IOC member Richard Pound (Canada) had already voiced his concerns about the establishment of the YOG.<sup>2</sup> Consequently, he stayed away from the YOG in Singapore, arguing that the YOG were only aimed at athletes that were already within the sporting system and would not fulfill its many educational promises particularly targeted towards the global youth.<sup>3</sup> Academics have also investigated the YOG, arguing that its implementation has brought with it several flaws, particularly regarding the educational goals of the event due to a poorly

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1 INTERNATIONAL OLYMPIC COMMITTEE: *Progress Report - Sport, Education and Culture*. Lausanne 2010, 11.

2 Minutes, 119<sup>th</sup> IOC Session in Guatemala City, July 4-7, 2007, archive collection “IOC Sessions 1894-2009,” IOC Archive, Lausanne, 52f.

3 POUND, Richard: “The Future of the Olympic Movement: Promised Land or Train Wreck?”, in: BARNEY, Robert, HEINE, Michael, WAMSLEY, Kevin & MACDONALD, Gordon (Eds.): *Pathways: Critiques and Discourse in Olympic Research. Proceedings of the Ninth International Symposium for Olympic Research*. London, On. 2008, 9f.

implemented CEP and a lack of impact on the global youth.<sup>4</sup> However, despite this criticism LOLAND argues that when it comes to Olympism being mainly an educational philosophy targeted towards young elite athletes, “the YOG come closer to the Olympic ideals than the Olympic Games”.<sup>5</sup> With internationalism being a key aspect of the Olympic Movement, this article examines whether LOLAND’s remark applies specifically to the international understanding amongst the participating athletes. This was the main intention of Pierre de Coubertin, the founder of the modern Olympic Movement. His ideas will be introduced first.

## International Understanding as a Key Goal of Pierre de Coubertin

Frenchman Baron Pierre de Coubertin saw himself principally as an educator with the primary objective to trigger educational reform.<sup>6</sup> MÜLLER shows that his educational purposes had originally been restricted to France.<sup>7</sup> In fact, Coubertin attempted to rejuvenate the French youth by increasing physical activity and hoped that, as in the Anglo-Saxon sporting education, the self-responsibility found in sport would enable them to develop into democratically aware citizens.<sup>8</sup> However, the installation of the Olympic Games - born from his enthusiasm for the legacy of Greece, the German archaeological excavations in Olympia and the “Olympic Games” of Much Wenlock

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4 See for example: KRIEGER, Jörg: “Fastest, highest, youngest? Analysing the athlete’s experience of the Singapore Youth Olympic Games”, in: *International Review for the Sociology of Sport* 48(2013)6, 706-719. KRISTIANSEN, Elsa: “Competing for culture: Young Olympians’ narratives from the first winter Youth Olympic Games”, in: *International Journal of Sport and Exercise Psychology* doi: 10.1080/1612197X.2012.756259.

PARENT, Milena, KRISTIANSEN, Elsa & MACINTOSH, Eric: “Athletes’ experiences at the Youth Olympic Games: Perceptions, stressors and discourse paradox”, in: *Event Management* 18(2014)3, 303-324.

5 LOLAND, Sigmund: “The Youth Olympic Games and the Olympic Ideal”, in: HANSTAD, Dag V., PARENT, Milena & HOULIHAN, Barrie (Eds.): *The Youth Olympic Games*. Oxon 2014, 32.

6 MÜLLER, Norbert (Ed.): *Pierre de Coubertin: textes choisis. Volume I “Révélation”*. Zürich, 1-34.

7 MÜLLER, Norbert: “The Idea of Peace as Coubertin’s Vision for the Modern Olympic Movement: Development and Pedagogic Consequences”, in: *The Sports Journal* (Online Publication: 8 March 2008), available at: <<http://thesportjournal.org/article/the-idea-of-peace-as-coubertins-vision-for-the-modern-olympic-movement-development-and-pedagogic-consequences/>> [accessed 18 December 2014].

8 MÜLLER, Norbert: “Olympic Education”, in *Centre d’Estudis Olímpics* (Online Publication: 2004), available at: <<http://olympicstudies.uab.es/lec/pdf/muller.pdf>> [Accessed 2nd January 2015].



in England - were for Coubertin, the internationalization of his educational ideas with the priority to promote the idea of peace amongst nations.<sup>9</sup> He strongly believed that his sporting event would help to achieve a better transnational understanding by educating the youth of the world to think and act in an international way. In fact, QUANTZ argues that Coubertin's plan to revive the Olympic Games was partly motivated by the educational plan to encourage the exchange between young men from different nations in order to develop mutual respect for each other. He links this idea to the educational aims and objectives of the International Peace Movement with which Coubertin's Olympic internationalism shared its "basic characteristics and reformist ideas."<sup>10</sup> His main target group were the participating athletes, who should act as "ambassadors of peace" following the international experience at the Olympic Games. They should be educated to promote an improved transnational understanding and act as role models in this regard. In light of this, Coubertin regarded gatherings at international sport competitions as an effective and pragmatic measure to bring people into contact with one another.<sup>11</sup>

Without a doubt, the Olympic Games is indeed a success story in this regard with more than 10,000 athletes from over 200 nations competing at the events at its most recent Summer Olympic Games in London. However, Coubertin's educational intentions have been threatened considerably over the past decades. TOMLINSON argues that despite its continuous "deference to youth and internationalism", the IOC promoted high-performance sport rather than educational values and the cultural exchange between the youth of the world.<sup>12</sup> With the reentrance of the USSR, the Olympic Games' lent itself to the pursuit of records and the display of political power through sport. As a result of drug abuse, boycotts and over-trained athletes, so TOMLINSON argues, the Olympic Movement discarded its educational goals and turned into a system in which only the best performances were

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9 MÜLLER: "The Idea of Peace".

10 QUANTZ, Dietrich: "Civic Pacifism and Sports-based Internationalism: Framework for the Founding of the International Olympic Committee", in: *Olympika*, 2(1993), 17.

11 WASSONG, Stephan: "Intercultural Education for Student Youth: A Fundamental Idea of Pierre de Coubertin", in: *Nikephoros, Special Issue 2012: Youth-Sports-Olympic Games*, 199-212.

12 TOMLINSON, Alan: "Olympic Survivals: The Games as a Global Phenomena", in: ALLISON, Lincoln (Ed.): *The Global Politics of Sport*. London 2005, 61.

accepted without consideration for the personal development of the athlete for whom the Olympic Games were initially staged.

Notwithstanding these “numerous crises, real and imagined, over the past hundred years or more”,<sup>13</sup> there is no doubt that in recent years the IOC has increasingly focused on the education of the Olympic athlete once again. Today it again emphasizes the Olympic athlete’s moral and social responsibilities to act as a role model. This includes acting as ambassadors of a peaceful internationalism.<sup>14</sup> During the 2009 Olympic Congress in Copenhagen, a whole session was devoted to the role and situation of the Olympic athlete and additionally, the IOC showed concern for approaching the global youth. Finally, there are the YOG which directly address and aim to educate young elite athletes. The nature of the event as an international sporting competition for the youth indicates that the IOC has also created a possibility for the participants to engage in international exchanges beyond the context of the Olympic Games.

## **Internationalism at the Youth Olympic Games**

When analyzing the nature of the YOG, it becomes evident that the YOG *do* differ from the Olympic Games in several aspects, which are closely linked to the concept of internationalism as intended by Pierre de Coubertin. These are as follows:

### **Global distribution of hosts**

As the first editions of the YOG have shown, the smaller size of the event, with a maximum of 3,500 athletes and 1,100 team officials, enables the IOC to award the event to a wider range of countries than the Olympic Games. Cities such as Singapore (2010), Nanjing (2014) and Buenos Aires (2018), which are unlikely to be able to host the Olympic Games under current circumstances, provide evidence for

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13 WAMSLEY, Kevin: “Laying Olympic to Rest”, in: BALE, John & CHRISTENSEN, Mette Krogh (Eds.): *Post-Olympism?* Oxford 2004, 231.

14 WASSONG, Stephan: “The Olympic Athlete as a Role Model: An Old and New Educational Idea”, in: FORSYTH, Janice, HEINE, Michael & O’BONSAWIN, Christine (Eds.): *Intersections and Intersectionalities in Olympic and Paralympic Studies. Proceedings of the Twelfth International Symposium for Olympic Research*. London, On. 2014, 109f.

this. In fact, nine out of eleven bidding cities for the first edition of the YOG were unlikely bidders for the Olympic Games.<sup>15</sup> Clearly, this enables the IOC to promote its educational mission more intensively in regions where it has been absent so far, thereby attempting to overcome the criticism that the Olympic Movement is too Eurocentric.<sup>16</sup> As a result, the participating athletes are confronted with a variety of cultures and societies that they do not usually experience at such a young age. Clearly, this does not account for the Olympic Games, which due to their size, can currently only be staged in highly developed countries.

## **Interaction with Local Youth**

The effect of approaching alternative regions of the world becomes more obvious when considered in connection with the engagement of local communities. The “World Cultural Village” (Singapore 2010 & Nanjing 2014) and the “World Mile” (Innsbruck 2012), part of the CEP in which booths were prepared by local youth and teachers, enabled the young athletes to get in touch with local students. Whether the educational activities were fulfilled the widely proclaimed effect is subject to debate, however, the program certainly offered opportunities for an increased international exchange.<sup>17</sup> DOLL-TEPPER reports that school partnerships have also been triggered through the Youth Olympic Games and GÖTZEL recommends that such twinning initiatives should be established on a permanent basis.<sup>18</sup> However, participating athletes also described visiting local schools during the 2010 Singapore YOG as formative experiences.<sup>19</sup> Thus, the transnational exchange goes further beyond the level of the participants and is aimed to also have an effect on the local youth level.

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15 HOULIHAN, Barrie, HANSTAD, Dag V. & PARENT, Milena: “Introduction”, in: HANSTAD, Dag V., PARENT, Milena & HOULIHAN, Barrie (Eds.): *The Youth Olympic Games*. Oxon 2014, 9.

16 BROWNELL, Susan: “China and Olympism”, in: BALE, John & CHRISTENSEN, Mette Krogh (Eds.): *Post-Olympism?* Oxford 2004, 51ff.

17 DOLL-TEPPER, Gudrun: “The Culture and Education Programme”, in: HANSTAD, Dag V., PARENT, Milena & HOULIHAN, Barrie (Eds.): *The Youth Olympic Games*. Oxon 2014, 135.

18 GÖTZEL, Conrad: *Die Youth Olympic Games zwischen Anspruch und Realität*. Berlin 2014.

19 KRIEGER: “Fastest, highest, youngest?”

Simultaneously, the young athletes are able to experience the function of being a role model within an international setting.

## **Less Global Attention**

In contrast to the Olympic Games, the YOG receive considerably less media attention.<sup>20</sup> As LOLAND outlines correctly, the YOG are consequently much less of an arena for political and ideological manifestations.<sup>21</sup> This is despite the fact that the idea to exclude national anthems and flags from the medal events was eventually abandoned. Hence, the YOG offer a more unobserved international sporting experience for the participating athletes and also allow for more opportunities for transnational exchange due to fewer obligations with the media. Certainly, the example of the withdrawal of Iranian athlete Mohammad Soleimani from the Taekwondo final against Gili Haimovitz from Israel shows that the YOG cannot be entirely deprived from the political environment in which the Olympic Movement is situated.<sup>22</sup> Nevertheless, there is no doubt that Coubertin's intention to install the Olympic Movement as an opposing force against nationalism has been extremely endangered as a result of the politicization and 'mediatization' of the Olympic Games. However, this is yet to be the case at the YOG.

## **Mixed-Nations Events**

Beyond doubt, the mixed National Olympic Committee (NOC) teams, in which athletes from several NOCs competed together at events made up of only mixed teams and events with both mixed-NOC teams and non-mixed NOC teams, goes beyond the mere international exchange through competing in mixed teams. The mixed-NOC format also fosters the reduction of nationalistic symbols that have become such a familiar sight at the Olympic Games. When a mixed-NOC team appeared on the medal table, the Olympic flag is used and in the case

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20 JUDGE, Lawrence, PETERSEN, Jeffrey & LYDUM, Matt: "The Best Kept Secret in Sports: The 2010 Youth Olympic Games" in: *International Review for the Sociology of Sport* 44(2012)2, 173-191.

21 LOLAND: "The Youth Olympic Games", 30.

22 KRIEGER, Jörg: "Youth Olympic Games", in: WACKER, Christian, WASSONG, Stephan & AMENDT, Andreas (Eds.): *Olympics. Past & Present*. München 2013, 273.

of a mixed-NOC winning the gold medal, the Olympic anthem is played. Consequently, young athletes from other nations are not only perceived as rivals like in the majority of other international sporting events, but also as team members from which an international togetherness results. With mixed-gender events finding their way into the Olympic program in recent years and the terms for co-hosting Olympic Games between nations eased through the Olympic Agenda 2020, mixed-nation events might be the next step at the Olympic Games as well.

### **Compulsory Stay in the Youth Olympic Village**

As in the Olympic Games, the Youth Olympic Village (YOV) is the heart of the YOG. The difference is that the YOG participants have to stay in the YOYV for the entire duration of the YOG (usually around two weeks), whereas residing at the Olympic Village is optional for athletes. As argued elsewhere, the experience at the YOYV was highly valued by the participants, who strongly supported the idea of the enhanced stay and stated that the international exchange that occurred during the two weeks was an important outcome of the YOG.<sup>23</sup> Whilst taking into account the critical perspective of taking young athletes away from their familiar school and family setting for the time of the Games, the compulsory stay in the YOYV resulted in spontaneous interaction between the international participants, which went beyond the initiatives of the CEP. In light of the suggestion by Frankie Fredericks that all athletes should also stay in the Olympic Village at the Olympic Games,<sup>24</sup> the YOG experience certainly gives a foundation for his argument.

### **Universality Places**

In order to allow an optimal international field of participants, the qualification system at the YOG is based not only on performance but also on universality. For the 2014 Nanjing YOG, 496 universality places were available to all eligible NOCs. According to IOC regulations, these were NOCs that participated at the previous YOG in

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23 KRIEGER: "Fastest, highest, youngest?"

24 FREDERICKS, Frankie: "The Athletes - Presentation to the 2009 Congress", Lausanne 2009, 6.

Singapore with four or less athletes, or, less than one male/female athletes to allow gender equality, too.<sup>25</sup> Eventually, a Tripartite Commission, consisting of representatives of the NOCs, the IFs and the IOC decided which NOCs are awarded a universality place. Moreover, if a NOC after the allocation of universality places and the qualification period still did not have at least one male and one female athlete entered; the IOC offered them additional starting places. This complementary allocation ensured that all 205 NOCs nominated a minimum delegation size of at least two athletes (one from each gender) for the 2014 Nanjing YOG. Although the NOCs from Sierra Leone, Liberia and Nigeria withdrew because of the Ebola outbreak, this regulation certainly ensured that the participating athletes encountered participants from nations, which they had not competed against and possibly not met before. In combination with the compulsory stay at the YOV and the mixed-nations events, pre-conditions for an international exchange going beyond the continental context were certainly given.

## Concluding Remarks

The examples show that through the installation of the YOG, the IOC has made steps in the direction of its very own mission by targeting young people - although predominantly elite athletes - and enabling them to compete in as well as experience a highly international setting. As a result, the young athletes made international friendships which were, not only primarily triggered by the compulsory stay in the YOV but also through various initiatives on the sporting field, in addition to the CEP bringing young people in contact with each other. MÜLLER argues that internationalism is one of the most important aspects of Olympic Education that can help “to assist and promote internationally sporting contacts and personal contacts between individuals.”<sup>26</sup> In light of this, the YOG most certainly were an educational experience for the participants. Therefore the vision envisaged by Pierre de Coubertin of educating young athletes about “...that very internationalism which, these days, is the best, or rather the only guarantee of the survival of the movement for athletic renewal that is so necessary for the health of

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25 INTERNATIONAL OLYMPIC COMMITTEE: *2<sup>nd</sup> Summer Youth Olympic Games, Nanjing 2014, Universality Places Application Procedure*. Lausanne 2014, 2.

26 MÜLLER: “Olympic Education”.

modern societies”,<sup>27</sup> did take place at the YOG. In light of these arguments, one can only hope that the recent decision to move the organization of the YOG to a non-Olympic year (the 4<sup>th</sup> Summer YOG will be postponed from 2022 to 2023),<sup>28</sup> will not have a big impact on the commendable international experience that the young elite athletes currently make during the YOG. Beyond doubt, an even bigger adaptation to the Olympic Games would not be beneficial in this context. The uniqueness of the YOG with regards to its focus on triggering international exchange should be maintained, and further enhanced if possible. Indeed, to express it with the words of the symposium title: Pierre de Coubertin’s future in terms of achieving a transnational understanding amongst the youth of the world through the Olympic Movement also lies in the Youth Olympic Games.

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27 COUBERTIN, Pierre de: “Between Two Battles. From Olympism to the Popular University”, in MÜLLER, Norbert (Ed.): *Olympism. Selected Writings*. Lausanne 2000, 209.

28 INTERNATIONAL OLYMPIC COMMITTEE: *Olympic Agenda 2020. 20+20 Recommendations*. Lausanne 2014, 14.

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Pierre de Coubertin's grave is the Lausanne main cemetery at the Bois-de-Vaux near the current IOC headquarters in Vidy.  
(© CIO)

# **Hommage on the occasion of Pierre de Coubertin's 150th birthday by IOC President Jacques Rogge**

Like many people, I consider New Year's Day to be an opportune time to reflect on the past while looking to the future.

This is especially true today, as Jan. 1, 2013 marks the 150th anniversary of the birth of the founder of the modern Olympic Games, Pierre de Coubertin.

Coubertin's personal motto was "Look far, speak frankly, act firmly," but even he could not have foreseen how his vision for the Games would grow into one of the most significant cultural events in human history, affecting in one way or another billions of people around the world and touching almost every household on the planet.

He would, of course, be delighted to know that 118 years after establishing the International Olympic Committee (IOC), the Olympic Movement is stronger than ever. And it is safe to assume that he would have been astonished by what transpired in 2012.

Last year, London produced what will unquestionably be remembered as one of the greatest Olympic Games of all time. The Youth Olympic Games continued to take root and grow with the successful launch of the first winter edition, in Innsbruck, Austria. Important milestones were achieved in relation to the participation of women in sport and in legacy and environmental planning, among others. Initiatives to spread the Olympic values continued to develop and improve, in particular those undertaken in collaboration with the United Nations using sport as a tool for development. Our efforts to protect the integrity of sport were strengthened and expanded. And despite the worst global recession in the last 60 years, the IOC's financial situation is the healthiest it has ever been.

Still basking in the afterglow of such a remarkable Olympic year, it is easy to overlook what a Herculean task Coubertin faced when reviving,

almost single-handedly, the Olympic Games at the end of the 19th century.

He advocated that organized sport strengthened not only the body but also the will and mind, while at the same time promoting universality and fair play, ideas that are widely accepted today. But in his time, sport was considered by most to be a frivolous pursuit that was actually detrimental to learning and intellect. His calls for the restoration of the Games, therefore, were often met with indifference or outright resistance. Years later he admitted that many felt his idea was “a dream and a chimera.”

In the face of such obstacles, Coubertin remained resolute, selflessly donating his time, toil and personal fortune in an attempt to breathe new life into the Olympic Games of antiquity. He did so not for personal gain, but for the good of humanity, believing that sport bred values such as excellence, friendship and respect.

Armed with considerable intellect and moral certitude, and a great deal more of fortitude, he gradually gained the support and confidence of a small but growing group of like-minded individuals. In a surprisingly short period of time, these same individuals would become the founding members of the IOC in 1894. Two years later, Athens would host the first Olympic Games of the modern era.

Coubertin was the second president of the IOC and its longest-serving, with a 29-year term of office (1896-1925). He devoted much of the rest of his post-presidential life to ensuring the continuation of the Games and the purity of competition. The Olympic Movement faced a fair amount of turmoil during his lifetime, but it was thanks to Coubertin that it survived, leaving a legacy from which billions of people still benefit to this day.

In addition to the Olympic Games themselves, Coubertin gave us the Olympic rings – one of the most recognizable symbols in the world – the opening and closing ceremonies, the athletes’ oath and the Olympic Museum, among others. But it was the Coubertin-penned Olympic Charter containing the Olympic values that has had the most profound influence on the Olympic Movement.

It is the Olympic Charter that differentiates us from other sporting organizations. The IOC is not in existence merely to hold a sporting competition every two years. Our mandate is to place sport at the service of humanity, with competition harnessing that which is best in our society and countering that which is malign. The Olympic values continue to be the thread that runs through everything we do.

Would Coubertin be happy with everything that has transpired since his death in 1937? Of course not. We have had our fair share of hurdles to overcome as well, but it is precisely because of the moral and ethical compass that is the Olympic Charter that we have been able to navigate through these difficult periods.

One thing is certain: Coubertin would be delighted that his core ideals have lived on. Arguably, they are more relevant today than ever.

It is no understatement to say that all we admired about Olympism in 2012 would not have been possible without Pierre de Coubertin. It is up to us to ensure the Games remain relevant, viable and clean for another 118 years and beyond.

Coubertin gave all of himself to his cause. On this New Year's Day, the entire Olympic Movement tips its hat to the man who started it all.

Happy 150th!

**Jacques Rogge**

## *French version / Version Française*

Comme beaucoup d'entre vous, je considère le premier de l'An comme le moment idéal pour réfléchir au passé et regarder vers l'avenir.

Cela est d'autant plus vrai aujourd'hui qu'en ce 1er janvier 2013, nous fêtons le 150<sup>e</sup> anniversaire de la naissance du fondateur des Jeux olympiques modernes, le baron Pierre de Coubertin.

La devise personnelle de Coubertin était : « *Voir loin, parler franc, agir ferme* », mais même lui n'aurait pu prédire à quel point sa vision des Jeux allait transformer cette manifestation en l'un des événements culturels les plus importants de notre histoire, touchant des milliards de personnes sur terre et s'invitant dans presque chaque foyer de la planète.

Certes, Pierre de Coubertin aurait été ravi de savoir que 118 ans après la création du Comité international olympique (CIO), le Mouvement olympique est plus fort que jamais. Et l'on peut supposer, sans risque de se tromper, qu'il aurait été étonné par tout ce que l'année 2012 nous a réservé. L'année dernière, Londres nous a offert ce qui restera dans les mémoires comme l'une des plus grandes éditions des Jeux olympiques de tous les temps. Les Jeux olympiques de la jeunesse ont quant à eux poursuivi leur essor avec la tenue couronnée de succès de la première édition hivernale à Innsbruck, en Autriche. Des étapes importantes ont par ailleurs été franchies s'agissant notamment de la participation des femmes dans le sport, de l'héritage et de l'environnement.

Les initiatives visant à diffuser les valeurs olympiques se sont multipliées, en particulier celles lancées en coopération avec les Nations unies pour mettre le sport au service du développement. Nous avons également redoublé et intensifié nos efforts pour protéger l'intégrité du sport. Quant à la situation financière du CIO, elle est plus solide que jamais, et ce malgré la pire récession qu'ait connue le monde en soixante ans.



Alors que nous savourons les derniers instants d'une année olympique exceptionnelle, il serait aisé d'oublier la tâche herculéenne que Pierre de Coubertin a dû mener pour rétablir, à lui tout seul ou presque, les Jeux olympiques à la fin du XIX<sup>e</sup> siècle. Le baron de Coubertin a toujours affirmé que le sport organisé permettait de renforcer non seulement le corps, mais aussi la volonté et l'esprit, tout en encourageant l'universalité et le fair-play, des idées largement acceptées aujourd'hui. À son époque cependant, la plupart de ses concitoyens considéraient le sport comme une activité frivole, préjudiciable au savoir et à l'intellect. C'est donc souvent avec indifférence, voire avec une franche résistance, que son appel au rétablissement des Jeux fut reçu. Pierre de Coubertin reconnut des années plus tard que son projet était « *un rêve et une chimère* ».

Malgré tous ces obstacles, il continua d'œuvrer avec détermination, offrant de son temps et de sa fortune pour donner un nouveau souffle aux Jeux olympiques de l'Antiquité. Non à des fins personnelles mais pour le bien de l'humanité, car il était convaincu que le sport véhiculait des valeurs telles que l'excellence, l'amitié et le respect. Fort de sa remarquable intelligence, de son absolue certitude et de sa grande force de caractère, il gagna progressivement le soutien et la confiance de groupes d'individus partageant le même état d'esprit que lui. Dans un délai étonnamment court, ceux-ci allaient devenir les membres fondateurs du CIO en 1894. Deux ans plus tard, Athènes accueillait la première édition des Jeux olympiques de l'ère moderne.

Pierre de Coubertin fut le deuxième président du CIO et son mandat de vingt-neuf ans (1896-1925) le plus long de l'histoire olympique. Il consacra l'essentiel du reste de sa vie à veiller au maintien des Jeux et à la pureté de la compétition. Le Mouvement olympique a eu sa part de difficultés, mais grâce à Coubertin, il a survécu, laissant un héritage dont des milliards de personnes continuent de bénéficier. Outre les Jeux olympiques, il nous a donné les anneaux olympiques - l'un des symboles les plus facilement identifiables dans le monde - les cérémonies d'ouverture et de clôture, le serment des athlètes et le Musée olympique. Mais c'est sans conteste la Charte olympique rédigée par ses soins, laquelle énonce les valeurs olympiques, qui a eu la plus profonde influence sur notre Mouvement.

C'est en effet le texte qui nous distingue de toutes les autres organisations sportives. Le CIO n'existe pas uniquement pour organiser une grande manifestation sportive tous les deux ans. Notre mission consiste à mettre le sport au service de l'humanité, les compétitions nous aidant à tirer parti de ce qu'il y a de meilleur dans notre société et à lutter contre ses éléments pernicioeux. Les valeurs olympiques sont encore aujourd'hui le fil rouge qui guide tout ce que nous entreprenons.

Pierre de Coubertin serait-il heureux des développements qui ont eu lieu depuis sa mort en 1937 ? La réponse est évidemment non. Nous avons eu notre lot de turbulences, mais c'est parce que nous avons pu compter sur ce guide moral et éthique qu'est la Charte olympique que nous sommes parvenus à les traverser. Mais il serait ravi que ses valeurs fondamentales perdurent. Celles-ci sont même encore plus pertinentes de nos jours. Tout ce que nous avons admiré dans l'Olympisme en 2012 n'aurait pas été possible sans son œuvre. Il nous appartient à présent de veiller à ce que les Jeux conservent leur intérêt et leur intégrité pour 118 nouvelles années et plus.

Pierre de Coubertin s'est dévoué corps et âme à cette cause. En cette veille de 1er janvier, le Mouvement olympique salue l'homme par qui tout a commencé.

Joyeux 150e anniversaire !

**Jacques Rogge**





View from The Olympic Museum at Lake Geneva

# CIPC – Symposium 2014 Participants

## 1. Keynote Speakers, Panel Speakers & Round Table Participants

Keynote Speakers	Panel Speakers	Round Table Participants
Lenk, Hans Germany	Messing, Manfred Germany	Durry, Jean (Chair) France
Clastres, Patrick France	Hong, Eun Kyung Republic of Korea	Bohnstedt, Kristina Germany
Meinberg, Eckhard Germany	Chappelet, Jean-Loup Switzerland	Georgiadis, Kostas Greece
Parry, Jim Great Britain	Becker, Melanie Germany	Mestre, Alexandre Portugal
MacAloon, John USA	Wacker, Christian Germany	Zdebska-Biziewska, Halina Poland
Schneider Todt, Nelson Brazil	Hirthler, George USA	
Wada, Koichi Japan	Monnin, Eric France	
Keim, Marion South Africa	De La Cueva, Daniel Argentina	
	Nikolaus, Ines Germany	

## 2. Participants

Al Mohannadi, Hamda Qatar	Birkle, Wolfgang Germany
Alexandrakis, Vagelis Switzerland	Bogner, Maria Switzerland
Arai, Keiko Japan	Ceraj, Sasa Croatia
Austermann, Robin Germany	Chatziefstathiou, Dikaia Greece
Badinou, Panayota Switzerland	Chevalley, Anne Switzerland
Bjerke, Atte Norway	Corticelli, Eva Slovak Republic

Bojakowski, Marek Germany	De Navacelle, Antoine France
De Navacelle, Marie-Christine France	Kolář, František Czech Republic
De Navacelle, Yvan France	Krieger, Jörg Germany
Deberný, Katarzyna Poland	Kühn, Michael Germany
Dengler, Lars Germany	Kühn, Sebastian Norway / Germany
Dugan, Omur Turkey	Lacotte, Urs Switzerland
Durry, Madame France	Lalovic, Nenad Republic of Serbia
Duránte, Conrado Spain	Lenk, Mrs Germany
Eckert, Patricia Switzerland	Leyser, Sabine Germany
Friedrich, Claudia Germany	Luknár, Ivan Slovak Republic
Gabet, Francis France	Lyras, Alexis USA
Galuba, Katharina Germany	Mack, Bettina Germany
Glassco, Lindsay Canada	McIntosh, Martha Canada
Harth, Eric Germany	Maier, Bernhard Austria
Hay, Corinna Germany	Marselli, Marissa Guatemala
Hussein, Inas Egypt	Meier, Caroline Germany
Justiniano, Annibal Portugal	Mees, Moritz Germany
Kamhawi, Semir Germany	Meylan, Stéphane Switzerland
Kaspar, Lisa Germany	Miller, Mike Great Britain
Kecht, Markus Germany	Molzberger, Ansgar Germany
Kiuri, Miranda Spain	Müller, Norbert Germany

Knauth, Janosch Germany	Müller, Madame Germany
Perez de Camino, Santiago Vatican City State	Sibilski, Leszek USA
Poigné, Manfred Germany	Skoda, Zdenek Czech Republic
Poigné, Inge Germany	Sivertseva, Svetlana Russia
Ponceblanc Bernard France	Sluyter, Frederik Netherlands
Puig, Nuria Switzerland	Sluyter-Mathew, Elizabeth France
Rammorst, Dirk USA	Šmida, Jan Slovak Republic
Remmelkor, Reele Estonia	Stergidou, Marina Cyprus
Ramini, Elvira Switzerland	Thiem, Regina Germany
Reithmann, Lisa Germany	Thomas, Anna Germany
Rolland, Jean-Cristophe France	Tüscher, Mathias Switzerland
Sandvik, Erland Norway	Wachter, Michael Germany
Seman, František Slovak Republic	Wassong, Stephan Germany
Schantz, Otto Germany	Westrich, Carolin Germany
Schneider, Marie Germany	Yamaguchi, Junko Japan
Schuch, Kuno Germany	Yasu, Kinji Japan
Schumacher, Robert Germany	Zweifel, Françoise Switzerland
Senkel, Katja Germany	