

Holger Preuss
Karsten Liese (Eds.)

Internationalism in the Olympic Movement

Idea and Reality between Nations,
Cultures, and People

VS RESEARCH

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With a foreword by
Sam Ramsamy, IOC Executive Board Member

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Foreword

Sam Ramsamy

“Healthy democracy, wise and peaceful internationalism, will penetrate the new stadium and preserve within it the cult of honour and disinterestedness which will enable athletics to help in the task of moral education and social peace as well as of muscular development.”

Pierre de Coubertin

Olympism and internationalism was undoubtedly the philosophy of Baron Pierre de Coubertin, founder of the Modern Olympic Games. The recent terminology for internationalism within the Olympic Movement has tended to be defined as “universality”.

Although participants in the early Olympic Games were almost exclusively from European and North American countries, Coubertin emphasised the athleticism that will emerge from developing countries when he condemned the organisation of the so-called “Anthropology Days” during the 1904 St Louis Olympic Games for the separate participation of some Africans, Japanese, American Indians and Patagonians; and predicted that black men, red men and yellow men would soon leave the white men behind them. The Games of today sees equality for all participants, irrespective of the origin of the athletes.

The IOC’s principle of internationalism was finally entrenched when Coubertin designed the Olympic symbol which is constituted by the five interlocking rings representing the five continents with one or more of its five colours – blue, yellow, black, green, red – encompassing those of the flags of all nations of the world.

Every country and or territory in the world now participates in the Olympiad (Summer Olympic Games). Through this participation the Olympic Movement has been able to permeate every facet of life in most parts of the world.

The Olympic Games has assisted the world into developing a single and unified language understood by the entire world – the non-verbal language. The various sports which are presently part of the Olympic Programme are practised in nearly every country and the relevant sports federations encourage this participation, thus

bringing a meaning of unity and strength to the term “global village”. The IOC, by means of its “Olympic Truce” programme, is involved in an intensive campaign to ensure there prevails a period of peace during the Olympic Games, which hopefully will lead to a peaceful world in perpetuity. A global village enjoyed in equal measure by every citizen of the world.

Sam Ramsamy

IOC Executive Board Member

Chairman – IOC Sport for All Commission

Member – IOC Commission for Culture and Olympic Education

Contents

Holger Preuss

Internationalism in the Olympic Movement – A Symposium	9
--	---

Karl-Heinz Schneider

European Sport Policy in the Field of Tension between Internationalism and Globalization	15
--	----

Lamartine DaCosta and Ana Miragaya

Construction of Internationalism in Latin America: Results of the Multicultural Research Program “Olympic Studies Reader” led by China and Brazil	19
---	----

Shin-pyo Kang

Interpretation of Internationalism in the Korean Philosophy and Life World with Special Emphasis on the Olympic Movements	27
---	----

Mahfoud Amara

Olympic Sport and Internationalism Debates in the Arab-Muslim World.....	37
--	----

Benoit Séguin

Olympic Rings as a Brand and Symbol for Internationalism – A North American Perspective.....	53
--	----

Roland Naul

Internationalism in Olympic Education? A European Comparison	63
--	----

Karsten Liese

The Social Construction of the International Olympic Academy as a Model of Cosmopolis?.....	75
---	----

Roy Panagiotopoulou

Olympic Youth and New Media: the Global Olympic Village.....	99
--	----

Martin Schnitzer

Challenge vs. Internationalism? Intercultural Meeting at the Winter Youth Olympic Games 2012	113
--	-----

Ted Fay

Internationalism as a Pattern of Value in Disability Sport: Idea and Reality
between States, Cultures, and People..... 127

Norbert Fleischmann

(International) Paralympic Youth Camps - The Realisation of an Idea of the
German Handicapped Sports Youth Association (Deutsche
Behindertensportjugend DBSJ) 145

Authors 159

Internationalism in the Olympic Movement – A Symposium

Holger Preuss

The Olympic Movement is well known in connection with its credo “All games, all nations”, which has become a synonym for intercultural contact and international relations. Historically, Pierre de Coubertin defined the term “Internationalism” and other fundamental norms (principle of equal opportunities, Fair-Play, Peace) as part of the Olympic Idea. Today the idea of “Internationalism” has been manifested in the intercultural dialogue within the Olympic Movement, not only at the Olympic Games as the sportive, cultural, and media peak of the four-year-circle. The aspect of Internationalism also plays an important role in many national and international Olympic programs as well. For example, it is institutionalized in the International Olympic Academy (IOA), situated next to the historical site of the ancient Olympic Games, where a continuous cultural dialogue of more than 100 nations is organized in different sessions each year.

However, the term “Internationalism” is interpreted and used in many specific contexts. It has gained importance in political, social, or philosophical scopes and scientific disciplines with diverse reference groups (societies, states, cultures, organizations, athletes, spectators). Today, “Internationalism” generally has gained a positive connotation, especially in the form of intercultural dialogue. And like “Internationalism”, “Interculturalism” has become a very popular concept concerning the interaction of people from different (cultural) backgrounds. “Interculturalism” also stresses acceptance of others and their way of thinking, feeling, and doing things as a basis for a peaceful coexistence rooted in the understanding of the similarities and differences of people. As one can see, both expressions imply common ideas, principles, and overlapping ideals. For this reason, both terms were analyzed and discussed during a symposium regarding the many cultural and institutional perspectives at the Johannes Gutenberg-University in Mainz on May 22, 2009.

The symposium, as well as this corresponding publication, addresses the phenomenon of “Internationalism in the Olympic Movement: Idea and Reality between Nations, Cultures, and People”. The initiative for organizing such a symposium stemmed from the importance of “Internationalism” as an apparent connecting, cross-border power that could enable mankind to overcome international conflicts and give us a chance to find solutions to global challenges. These international challenges include

questions of integration and migration, whereas “Internationalism” advocates a peaceful interaction in opposition to a theory of “the clash of civilizations/cultures” (Huntington, 1998) in general.

Due to the multi-dimensional topic of the symposium, academics, officials, and practitioners from a wide range of areas and nations were invited to participate. As a result, we gladly welcomed participants from the scientific community, sport politics, and the media from over 20 nations and five continents to listen to the speakers and discuss their own ideas during our symposium in Mainz, Germany. The multi-dimensional approach to Internationalism also gained recognition in the organization of the event. To organize the symposium the Johannes Gutenberg-University of Mainz’ Department of Sport Economics and Sport Sociology of the Institute of Sport Science closely cooperated with the Federal Ministry of the Interior of Germany (BMI), the Centre for Intercultural Studies (ZIS) of the Johannes Gutenberg-University of Mainz, and the National Olympic Academy of Germany (DOA). Furthermore, we were very happy to find an international cast of speakers who addressed a wide scope of aspects concerning our topic. I want to again express great gratitude to our speakers for coming to Mainz and sharing their ideas with us, thus providing the cornerstone for our discussions and thoughts throughout the day: Prof. Kang (South Korea), Prof. DaCosta (Brazil), Prof. Séguin (Canada), Dr. Amara (Algeria), Prof. Fay (USA), Prof. Lentell (UK), Prof. Naul (Germany), Prof. Panagiotopoulou (Greece), MinR. Schneider (Germany), Dr. h.c. Schormann (Germany), Norbert Fleischmann (Germany) and Mag. Schnitzer (Austria).

One aim of the symposium, and this report, was to analyze and discuss Internationalism in different professional perspectives, within different cultural backgrounds, as well as in connection with diverse reference groups to widen the understanding of Internationalism as a social interaction in the Olympic Movement. But it was also a goal to get an outcome about the intersection and equal normative principles of “Internationalism” within the different cultural and institutional scopes. These common grounds may be useful for practical implementation and realization of “Internationalism” through Olympic sports and at Olympic Youth Camps.

Both the symposium and corresponding publication are integrated in a wide empirical research program, whose cognitive interests do not so much concentrate on historical or pedagogical aspects but primarily on “Internationalism” as a theory of social interaction. Therefore, a study is conducted at the International Olympic Academy (IOA) on the preconditions and the process of “Internationalism” on an individual and social-group level. The main aim of this research project is to determine the intercultural exchange in different situations and on different levels of interaction. In

the context of multidisciplinary and theoretical pluralism, one economic (rational-choice-theory) and one sociological theory (social constructivism) shall therefore be integrated into one new paradigm to offer different deductions concerning international interaction and intercultural exchange at the IOA. After the completion of the project, which is closely accompanied by Karsten Liese, who is the co-organiser of this symposium, its results shall be used for further research programs.

Beside the mentioned aims, this publication shall give an interdisciplinary and international overview of the diverse concepts of Internationalism. Thus, I am very happy that authors from different national and cultural backgrounds have accepted our invitation to contribute to this publication. These contributions and their wide range of topics, views, and perspectives are of inestimable value to this project, which is why I want to take the time to very briefly introduce the authors and their contributions:

Lamartine DaCosta is professor emeritus at Gama Filho University, Rio de Janeiro, Brazil. He is an outstanding and very productive Olympic scholar representing on many occasions South America. For many years DaCosta was member of the Council of Research at the IOC as well at Education and Ethics Commission of the World Anti-Doping Agency. Recently he founded the Olympic Studies Centre in Rio de Janeiro together with his colleague Dr. Ana Maria Miragaya. Their contribution to this book is: “Construction of Internationalism in Latin America: Results of the multicultural research program ‘Olympic studies reader’ led by China and Brazil”.

Professor Emeritus Shin-pyo Kang, who held chairs for anthropology, sociology and international studies and has been working in many countries as a researcher, lecturer and visiting professor, can unquestionably be considered the most renowned Korean Olympic researcher. He has worked on international and intercultural topics for several decades and gives an insight into the meaning of Internationalism in Korea with his article “Interpretation of Internationalism in Korean Philosophy and Life World”. The symposium was dedicated to him for his lifelong Olympic research.

After graduation from the University of Algiers, Dr. Mahfoud Amara continued his studies in Great Britain, where he obtained a Master’s Degree and his PhD. Since 2004 he has been working as a lecturer in Sport and Leisure Policy and Management at Loughborough University. His contribution focuses on the Arab-Muslim perspectives on Olympism and Internationalism and is titled “Olympic Sport and Internationalism Debates in the Arab-Muslim World: between ‘Modernity’ and ‘Authenticity’, ‘Globalisation’ and ‘Localisation’”. Dr. Amara is also an Olympic scholar for many years.

Benoit Seguin is an Associate Professor in sport management, specializing in sport marketing at the University of Ottawa. He has extensive international experience as a researcher and as an athlete and official. He was president of Diving Canada, a member of the Canadian Olympic Committee and Vice-President of the Aquatic Federation of Canada. In 2003 he was Assistant Chef de Mission for the Canadian team competing at the Pan American Games in Santo Domingo. He obtained his doctorate in 2003 from the University of Strasbourg in France. His research was funded by the International Olympic Committee and examined the issue of ambush marketing and its impact on the Olympic brand. His contribution to this book is about “Olympic Rings as a Brand and Symbol for Internationalism - A North American Perspective”.

Roland Naul is a professor for sport science and sport pedagogy at the University of Duisburg-Essen. He has a long track-record of Olympic teaching and research activities having worked for the German Olympic Committee and at the International Olympic Academy in Olympia (Greece). He founded and chairs until today the Wilibald Gebhardt Institute (Gebhardt was the 1st German IOC member). Due to his extensive academic experience in Europe and particular research on interculturalism through sports, Prof. Naul contributed the article, “Internationalism in Olympic Education – an European Comparison”, to this book.

My partner of this symposium, Karsten Liese wrote about “The Social Construction of the International Olympic Academy as a Model of Cosmopolis? Olympic Idea and Rational Calculus in Perspective of Relational Constructivism” which is a topic related to his PhD-thesis. Despite his young age, Karsten has been an Olympic scholar for many years and has been a participant of the Post-Graduate Seminar at the International Olympic Academy in Olympia, Greece as well as he attended various international (academic) Youth Camps.

Roy Panagiotopoulou is a professor of sociology of the Faculty of Communication and Media Studies at the University of Athens, Greece. After obtaining her PhD in Heidelberg, Germany, she has been working as a research fellow in Europe and the USA. Her research interests on the Olympics focus on media planning of the Games and on content analyses concerning Olympic topics. For many years she is an Olympic scholar and is currently teaching at the IOA. Her article is titled “Olympic Youth and New Media: The Global Olympic Village”.

The former chief executive officer of the 1st Winter Youth Olympic Games in Innsbruck in 2012, Mag. Martin Schnitzer, contributes an article on the role of Internationalism in this intercultural event. His topic is “Challenge vs. Internationalism? Intercultural Meeting at the Winter Youth Olympic Games 2012”. Currently, Martin is largely committed to his scientific work at the Institute of Sport Science at the University

of Innsbruck, where he is working as a lecturer. However, he also is actively involved in bidding processes for major sporting events.

Dr. Fay is a Professor developed the Sport Management Department at the State University of New York (SUNY) at Cortland. He holds a Ph.D. in Sport Management from the University of Massachusetts. Ted has focused much of his research in the area of policy development, governance and strategic management from a perspective of advocacy and activism related to issues surrounding diversity and social justice within sport organizations. He has an extensive background in international sport and the Olympic/Paralympic Movement. His contribution to this book is: “Internationalism as a Pattern of Value in Disability Sport: Idea and Reality between States, Cultures, and People”.

Norbert Fleischmann was for many years high school teacher and is the chairman of the “Deutsche Behindertensportjugend” (DBSJ), which is the youth organization of the National Paralympic Committee in Germany. In his article “(International) Paralympic Youth Camps”, he describes the success story of bringing international Youth Camps alive at Paralympic Games, which originate from his idea.

On behalf of the Institute of Sport Science at the Johannes Gutenberg-University Mainz, I want to thank all authors for their support and the commitment and work they have put into their articles. Without their effort, this publication would not have been possible.

European Sport Policy in the Field of Tension between Internationalism and Globalization

Karl-Heinz Schneider

Foreword

When Holger Preuss told me about this symposium and its objectives, I immediately declared my preparedness to contribute a short presentation which is, naturally, related to my work in the field of European sport policy at the Federal Ministry of the Interior.

I was fascinated in particular by the aims which this symposium strives to pursue and by the central research objective of the planned studies in comprehending and explaining “internationalism” in terms of human action in the field of tension between normative idea and rational interest. How do individuals – and thus maybe also institutions – of different cultures and with a different socialization practice “internationalism”? “Internationalism” – just as “social constructivism” – is a concept that lends itself to various interpretations and I should like to see the concept of “internationalism” understood in the sense that Pierre de Coubertin used and introduced it with regard to the Olympic Movement, which means that I understand it primarily as an intercultural exchange and as an opposite to nationalism. Thus, “internationalism” becomes a force that unites people across national borders and offers a chance for tackling global challenges. At the same time, however, internationalism is confronted with an increasingly globalised world. Highly developed international mobility, the internet and an extremely interdependent economic system are the key factors to be mentioned in this context.

Globalisation in the field of sport is progressing rapidly. Ways and means of implementing a harmonized international sport law system need to be identified as soon as possible.

To the present day, international sport remains characterized by legal uncertainty (inter alia at the EU level) and legal fragmentation. We need to be aware of the fact that sport organizations are private law associations that are established on the basis of the law of individual states and thus to a certain extent anchored at the national level (the World Anti-Doping Agency for example is a foundation under Swiss private law and the

arbitral awards of the Court of Arbitration for Sport (CAS) are subject to a review by the supreme Swiss court. FIFA, too, has its headquarters in Switzerland (Schleiter, 2009, p.19).

So, where exactly do the tensions between European sport policy and internationalism and globalization arise? And would they be measurable and could they be scientifically investigated also in terms of rational and value-based interactions? The latter question is a scientific one that I cannot answer. However, I do presume that it would be possible to scientifically investigate this question.

Let me give you two simple examples of existing “tensions” between the so-called “European sport policy” and “internationalism” and “globalization”: Just a few years ago there was no World Anti-Doping Code under the auspices of UNESCO which partly falls short of the provisions contained in the 1996 Council of Europe Anti-Doping Convention. And there was no dispute between the Member States of the European Union, the Council of Europe and the World Anti-Doping Agency on the data privacy regulations that are applicable in Europe.

A few years ago there was a committee specifically dedicated to sport at the Council of Europe. It was abolished and instead a so-called “Enlarged Partial Agreement on Sport” was opened for signature, an agreement which Germany can accede to against payment of an annual contribution of EUR 160,000. As homage to globalization, this agreement is open for accession to all states in the world.

In my view these developments show that the existing co-operation at the European and also at the international level has to put up with certain concessions in favour of an ever increasing globalization. Furthermore there is the risk that “nationalism” as a seemingly uniting force might regain importance in response to “internationalism”. This field of tensions, which exists in my view, should be considered and discussed in all its manifestations – of which I mentioned just two by way of example – by taking into account the cultural and institutional background and in an international dialogue between researchers and practitioners.

Social constructivist thinking always starts with the question whether knowledge of a fact is more related to the fact as such or to the significance which this fact has for the people who know about it. This brings us back to the central figure of the “observer” who plays a central role also in “Radical Constructivism”.

But before I briefly turn to so-called “Radical Constructivism”, let me add a few words concerning the definition of “Social Constructivism”.

Unfortunately, the term “Social Constructivism” is not used consistently. I would suggest using it as a generic term to describe the different approaches in English usage.

The English term “Social Constructionism” corresponds to the German term “Sozialkonstruktivismus”. In line with the English term “Social Constructionism” the term “Sozialer Konstruktivismus” is often used in German. All these terms are largely synonymous.

Meanwhile, “Radical Constructivism” has become a philosophy that is very much en vogue (Schmidt in: von Glasersfeld, 1997, p.11).

Ernst von Glasersfeld, the “father” of Radical Constructivism once said: „What we make of experience constitutes the only world we consciously live in.”

In all his writings, Ernst von Glasersfeld radically insisted on the idea that all experience and all knowledge are subjective. To him, Radical Constructivism is largely identical with the presumption “...that all knowledge, no matter how it be defined, is in the heads of persons, and that the thinking subject has no alternative but to construct what he or she knows on the basis of his or her own experience.” (ibid. p.11).

But von Glasersfeld always vehemently insisted that this accentuation, this emphasis which he put on subjectivism was by no means identical with any form of Solipsism. Why is that so? Von Glasersfeld’s Cognitive Subjectivism is about “making experiences” and not about “producing reality” or generating “reality” (ibid. p.12). That is a big difference.

I am sure that this excellently organized symposium will provide us with some important answers and ideas relating to “Idea and Reality” of internationalism in the Olympic Movement. Ultimately, these are the methodological core questions of modern science: “How” do we make our experiences, “how” do we gain our knowledge and “how” do we construct our concepts that we deal with also at this expert congress.

Events such as this one are extremely important for exploring the interplay between politics, society and the Olympic Movement. The organizers and the participating experts have indeed made an important contribution to this end and thus deserve our credit. This is something that I should like to stress also on behalf of the Federal Minister of the Interior.

My special thanks go to Prof. Holger Preuss and to Mr. Karsten Liese for the excellent preparation of this event.

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Construction of Internationalism in Latin America

Results of the Multicultural Research Program “Olympic Studies Reader” led by China and Brazil

Lamartine DaCosta & Ana Miragaya

1 Introduction

Latin America has been analyzed from a historical viewpoint as a patchwork of cultures and ethnic groups and Brazil has been considered a true melting pot that puts together not only Native Brazilian groups but also immigrants of various nationalities. The South and Southeast of Brazil represent a continuity of neighboring countries such as Argentina, Uruguay and Chile with population and customs that expose European roots (Spanish, Portuguese, Italian, German, etc.) of former colonizers. Important ethnic groups of African origin live in Eastern Brazil. In the northern and northeastern regions there is predominance of communities of Native Brazilians and peoples of European influence as it is seen in the northern part of Latin America. Brazil has also welcomed immigrants of various ethnic minorities, in particular Jewish, Arabic, and Japanese, since the 17th century. The so many different groups of individuals of so many national and international origins living together in peace and understanding makes Brazil a typical multinational country today.

This multicultural Latin American context fosters the development of groups of scientists and scholars who have devoted their academic life to studying the integration of so many cultures and nations from different perspectives especially in the area of physical education and, in particular, Olympic Studies, which has a long tradition in Brazil. Several Brazilian universities and scholars have sought contact with international universities and institutions so that collaborative networks can be created in order to expand knowledge, construct partnerships and encourage the development of new and young minds.

Conducted in a multicultural context, this study offers a discussion about the theme Internationalism in the Olympic Movement taking into account some Brazilian experiences in the Olympic Studies area. The objective of this contribution is then to identify new foundations for Internationalism (similarities and differences between

nations as a basis for understanding as an overlapping concept) in relation to Multiculturalism (cultures) and Multilateralism (politics) from which Pluralism (values) may stand as an area of commonality (i.e. sharing common attributes, solidarity), providing long-term intercultural exchange at different levels of practical values-led interactions.

The discussion about internationalism based on Latin American experiences and, in particular, based on Brazilian experiences, shows that the meanings of internationalism, multilateralism, and multiculturalism surely overlap. They are not mutually exclusive, and they generate a common overlapping area: pluralism, which concerns values. In other words, the meanings of the above expressions share concepts and features that enable each one to be equivalent. In this text we argue for the creation of a commonality of meanings, transferring then Internationalism to the area of Olympic Studies, which is regarded here as point of application.

The first methodological procedure followed in this paper is based on Edmonds (1998), who establishes that the interplay between the search for knowledge and the due inferences – here understood by Internationalism in view of Olympic Studies – has the following construction:

If one only studies *either* the learning of context-dependent knowledge *or* context-dependence inference then one may well be missing the essence of context. I suggest that context only makes complete sense when considering the *transference* of knowledge from point of learning to point of application. Identifiable contexts arise from *our modeling* of those features that allow the recognition of a situation in which an inferential model can be applied.

Once Pluralism is adopted as an overlapping concept to represent the point of application of knowledge derived from Internationalism, the focus would then be on values, as an adequate enough basis for approaches in the Olympic Studies area. As this thematic context and methodology is taken into account, it is therefore possible to extend them to the International Olympic Academy (IOA) procedures from the viewpoint of Internationalism-Pluralism, reaching an objective proposed by the Symposium “Internationalism in the Olympic Movement - Idea and Reality between States, Cultures and People”, which gave origin to the present contribution.

The second methodological option of this study deals with the transference of knowledge from point of learning to point of application: Knowledge Management, which is here basically understood as a process of creation, dissemination and utilization of knowledge. Theoretically, this tool can also be efficient to treat again Internationalism – especially through national differences – and its connotations of Multilateralism, Multiculturalism and Pluralism.

2 Modeling: a Values-led Pluralism for IOA

The search for foundations related to values-led Pluralism for IOA concerns may be set in an experimental background that includes three steps and six sport research collections in book format with multiple connotations from Internationalism to Pluralism. It is important to point out that all of them are related to the construction of Internationalism from multicultural research programs.

The three steps are: (i) new foundations of values-led Pluralism for IOA concerns; (ii) Knowledge Management as an adequate methodology for Pluralism and (iii) practical experiences—projects of common knowledge construction.

The following six practical experiences in book format, which resulted from international collaborative initiatives, represent projects of common knowledge construction having Brazilian-based experiences: (i) ‘Worldwide Trends of Sport for All’ (1999–2002) –Internationalism, Multiculturalism and Multilateralism; (ii) ‘Atlas of Sport in Brazil’ (2003–2005) – Multiculturalism and Pluralism; (iii) ‘Spain and Brazil Olympic Seminars’ (2006–2007) –Internationalism; (iv) ‘Sport and Environment in Brazil’ (2007) – Pluralism & Knowledge Management; (v) ‘Legacies of Sports Mega-events’ (2008–2009) - Knowledge Management, Internationalism and Pluralism; and (vi) ‘Olympic Studies Reader’ (2008–2010) – Multiculturalism & Pluralism.

Such commonality of meanings constructed from multicultural contexts located originally in Brazil has been developed since 1999 by the authors of this paper. The multicultural networks of scholars developed along the years involving Knowledge Management studies and international projects include hundreds of authors from many countries of the five continents. The construction of Internationalism from a multicultural research program can be appreciated by the following rationales and ongoing projects:

1. The identification of new foundations of Internationalism (nations’ differences and similarities) as an overlapping concept in relation to Multiculturalism (cultures) and Multilateralism (politics) from which Pluralism (values) may stand out as an area of commonality (i.e. sharing of common attributes, solidarity) may provide long-term intercultural exchange at different levels of practical values-led interactions.
2. The three-volume book ‘Olympic Studies Reader’ (OSR) is an ongoing project developed together by Beijing Sport University and Universidade de Gama Filho – Rio de Janeiro, with support of the International Olympic Committee (IOC), may provide multicultural interactions by means of common knowledge construction, joining authors from different continents and multicultural experience backgrounds.

3. Five other empirical and theoretical projects similar to the OSR have been developed since 1999, suggesting that a shared-values initiative and methods that encourages plural construction of knowledge may help build up international networks with participants from different cultural and educational backgrounds.
4. The IOA situation may fit Canclini's thesis (Canclini, 2004 apud DaCosta & Miragaya, 2008), which basically refers to Latin America's experiences and which focuses on a specific location that initially provides and later promotes shared-values. This understanding encompasses plural construction of knowledge, therefore creating decentralized and favorable environments to make cultural interchange. In other words, his thesis applied to the IOA refers to one place that can initially provide and then later promote shared values (Olympic & multicultural) and plural construction of knowledge; therefore, creating decentralized and favorable environments to make cultural interchange with multiple local contributions.

3 Approaching Pluralism through Knowledge Management

The former reference to Canclini, an Argentine anthropologist and researcher, was made in order to approach the interrelationship between commonality of meanings and Knowledge Management. As such, here follows a more precise explanation from that Latin American author dedicated to Cultural Studies:

Today's problem in an intercultural and globalized world is not related to the differences but to the inequalities. These can be reduced when either common sense or symbolic values of understanding or connection between culturally differentiated groups are adopted. In other words, the intercultural option implies that one can clearly spot what stands out or what is different in relationships of conflict whereas the multicultural option accepts heterogeneity. Therefore, the epistemological problem of the interchange between cultures does not lie only in the definitions but, above all, in the environment and context where relationships take place (Canclini, 2004 apud DaCosta & Miragaya, 2009).

Knowledge Management is the creation of decentralized and favorable environments to make cultural interchange with multiple local contributions (tacit knowledge) in combination with traditional, empirical and academic knowledge (explicit knowledge). This social construction is heavily dependent on people's participation and access to sources, as depicted in models proposed by Nonaka and Takeuchi (2000s).

A practical demonstration of Knowledge Management as a methodology for plural and Olympic values-led social construction can be examined in the short descriptions of the six collective books which have been elaborated since 1999, in part or entirely related to Olympic Studies.

4 Constructing Pluralism through Collective Work

1. DaCosta, L. & Miragaya, A. (Eds.) (2002). *Worldwide Experiences and Trends in Sport for All*. Oxford: Meyer & Meyer Sport.

In this book Sport for All campaign leaders shared their experiences with sport researchers in equal conditions.

- Commercial book (792 pages) including 36 countries (five continents) and 87 authors, who followed a standard model of survey in order to construct each chapter (one country = one chapter);
- Comparative method was used to extract from standard collection of information, common similar occurrences among countries respecting regional and national values;
- Final meta-analyses was made in order to identify major trends of the area under investigation, reviewing frequency of similar occurrences by continent in timeline perspective;
- Authors' profile: 52,8% - PhD; 18,3% - Ms; 28,7% leaders and managers, blending explicit with tacit knowledge;
- Texts edited in International English for cultural neutrality aiming at more interaction and worldwide understanding; support from IOC, UNESCO and TAFISA.

2. DaCosta, L. (Org.) (2005). *Atlas of Sports in Brazil*. Rio de Janeiro: Shape.

This book maps sports practice and production of knowledge in Brazil in terms of geographic and cultural approaches with 300 chapters.

- 410 authors from different professional and educational backgrounds participated as volunteers adapting tacit to explicit knowledge as well as local sport development and values to a national and plural aggregation of meanings;
- 17 editors supervised the elaboration of the texts; non-academic authors were mostly sport local leaders or managers of clubs and federations; P.E. undergraduate students worked in field surveys;

- knowledge and information of all chapters were analyzed through scenario methodology at the end of this hardcover book (920 double pages), today available and constantly updated at the website: www.atlasesportebrasil.org.br;
 - a post-investigation focusing on the volunteers who collaborated with the project suggested that they had a sense of belonging as they reported connection to their own production, confirming the adaptation of local to plural concerns;
 - both the paper edition and the website free access book were produced in Portuguese with long summaries in International English.
3. Moragas, M. & DaCosta, L. (Eds.) (2007). *University and Olympic Studies*. Barcelona: UAB.
 - Collective book on Olympic Studies joining 103 Brazilian and Spanish authors from 18 universities coordinated by Universidad Autònoma de Barcelona and Universidade Gama Filho - Rio de Janeiro.
 - Texts in Spanish and Portuguese with short summaries and abstracts produced in International English for more effective global communication.
 - The project aimed to find common points of collaboration among researchers and students from both countries for future initiatives (Internationalism);
 - E-book format, not commercial with free access at:
<http://olympicstudies.uab.es/brasil/eng/home.asp>
 4. Almeida, A. & DaCosta, L. (Eds.) (2007). *Sport and Environment in Brazil*. Rio de Janeiro: UGF Editora.
 - Texts in Portuguese with a special chapter in English written by Miragaya, A., describing the meta-analyses construction proposed by the project's leaders;
 - Typical Knowledge Management project joining 86 authors in 103 chapters in order to identify the state of the art of sport & environment investigations in Brazil through meta-analysis focusing on regional and scientific approaches (leisure and tourism included) from timeline perspectives;
 - Non-commercial e-book with free access at:
<http://www.ufpa.br/numa/meio%20ambiente%20esporte.htm>
 5. DaCosta et al. (Eds.) (2009). *Legados de Megaeventos Esportivos – Legacies of Sports Mega-events*. Brasília: Ministerio do Esporte.
 - Non-commercial book issued by Ministry of Sport in Brazil with the participation of 75 authors (six from UK, Germany and Spain) from 35 universities explicitly organized as an 'epistemic community', that is, groups of authors with previously chosen topics related to the central theme of the book, supervised

by editors and referred to subjects reviewed by selected international specialists.

- The project started with a seminar joining authors to discuss convergences of knowledge in the various areas related to legacies of sports mega-events. The objective of the project was to assimilate and associate international knowledge on mega-events and legacies to Brazilian research on these topics.
- Authors with different levels of experience with central theme were accepted; the paper version of the book is published in Portuguese with some texts and summaries produced in International English for easier communication purposes. PDF version is available free at: www.confef.org.br
- Final results of this collective project suggested that sport mega-events are typical examples of Pluralism as the core of Internationalism in sport activities.

6. DaCosta, L., Ren, H., Miragaya, A. & Niu, J. (Eds.) (2009). *Olympic Studies Reader*. Beijing: Beijing Sport University Press.

- Project of Sport University of Beijing and Universidade Gama Filho – Rio de Janeiro (non-commercial), supported by the IOC, with contributions from 86 authors from the five continents in three volumes dated 2009, 2011 and 2013. The paper edition, first volume (2009) was distributed by IOC.
- Olympic values-led texts focusing on either Multiculturalism or multidisciplinary approaches, innovative trends or traditions in terms of Olympic Studies, edited by two Brazilian and two Chinese scholars.
- Plurality in this book is mostly referred to multicultural interaction by means of common knowledge construction, as seen in the elaboration of texts by groups of authors with multiple national roots; work experience with Chinese-Brazilian editors suggested that the diversity of values in Olympic grounds demands plural approaches not selection of approaches;
- The OSR project enhances and puts to work characteristics and experiences of previous similar collective productions in book format managed by DaCosta & Miragaya as a multicultural research program that started in 1999.
- Texts produced in International English, a global and neutral means of communication, product of an emerging world culture, and translated into Chinese.

5 Conclusions – Towards a Common Construction of Knowledge

The same way the multicultural Latin American context encourages the collaborative construction of knowledge and fosters the creation and development of academic networks, the previous theoretical and practical approaches found in this text related to Brazilian initiatives may concern the International Olympic Academy and other initiatives of similar scope. The following items can be considered as results of collective and shared-values knowledge construction:

1. The continuation of the IOA short-term commitments with participants of its events may be based on decentralized projects of shared-values and plural construction of knowledge, keeping the traditional spirit of belonging usually promoted in Ancient Olympia, Greece.
2. Common construction of knowledge may take place using Pluralism as a platform for Internationalism, Multiculturalism and Multilateralism, creating connections between nations, cultures and people.
3. Individuals, groups and scholars may stand as epistemic communities as a result of shared-values working environment successfully implemented in different regions of the world.
4. Pluralism and a common construction of knowledge can be reached through the use of a global language tool that can bind all, International English, which can also act for the success of the construction of world networks and epistemic communities.

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Interpretation of Internationalism in the Korean Philosophy and Life World with Special Emphasis on the Olympic Movements

Shin-pyo Kang

1 Introduction

As a host of the 1986 Asian Games and the 1988 Seoul Olympic Games, Seoul and the rest of Korea have experienced an almost total social and cultural mobilization. This took place in a critical moment of Korean history. The economic miracle has placed Korea on the threshold of joining the advanced industrial nations.

At the same time the processes of political democratization and domestication of Western technology and the values within a 5,000-year-old civilization of great richness are working themselves out. The resurgence of Asia in world affairs and the struggles to develop a “fourth path” to become an advanced industrial society are events of world historical significance. They permeate the Seoul Asia 1986 and the Olympics 1988 and, in return, are brought to global attention by these huge cultural events.

Multicultural performances, of which the Olympic Games serve as global exemplar, appear to offer particularly significant loci of research and interpretation. In the midst of its national mobilization to stage these mammoth international events, and thereby, to attempt to communicate itself to the world, Korean mobilized all their efforts to define what is their cultural traditions and how to redefine them in terms of universal languages.

A century ago Koreans lived in a traditional East Asian cultural milieu. Their society was autonomous and agrarian. Outside observers referred to Korea as the “Hermit Kingdom”. As Korea opened its society to outside influences, on the losing end of an unequal relationship, Koreans were often obliged to accept and adjust to a new world order. The process of understanding is still going on today. It is not easy for Koreans to understand this new social order based on West-centrism.

The variation between the East and West is so big that the management of differences is quite difficult for Korea, but it must undertake the hard task of transforming itself. The more Koreans understand the Western order, the more come to understand the unique aspects of their own traditions. In retrospect, it seems to have taken 100 years to understand the new social order based on Western traditions.

The Asian Games and the Olympics offer Korea an opportunity to reflect and recognize its position in the world system. In a sense, hosting the Seoul Olympics allows Koreans to experience face to face what the world's communities really are. It was a great step to become an active member of the modern world system. The Seoul Olympics gave an important opportunity for Koreans to review their cultural traditions and revitalize them in new forms.

2 Korea Today Due to the Olympics

Another social aspect that calls for attention is the changed perception of Korea by the outside world as the result of hosting the Olympic Games, while providing the Korean public the opportunity to experience the so called "globalization" at first hand. When the torch was passing through cities for the torch relay, cultural performances from various foreign countries accompanied the torch, bringing media and journalists from around the world with them. As overseas traveling was not easy for the general public before 1987, it was the first time for most Koreans to see so many foreign nations after the Korean War in 1950. It was a great opportunity to experience the various ethnic groups, cultures and traditions that were non-Korean first hand. They also came to realize that sport was a great communication medium for the different races and cultures to come together as oneness.

Korea ranked 4th overall at the Seoul Olympic Games, which provided pride and social unity among the people. Internationally, Korea went from being the "war-ridden country" to "host of the Seoul Olympics". The world was able to witness the economic miracle of South Korea, the capitalism of the half divided nation, and redefined it with a new image they were seeing through various media. The Korean people also experienced the different attitudes of the foreigners they encountered before and after the Olympics at first hand. The Seoul Olympics served as the driving force for Korea to open its doors and meet the world after being reclusive during the Cold War Era, and become an active player in the world economy.

3 Olympic Education in Korea and IOA

Here we come to the issue of internationalism of Olympic movements among Koreans, especially among young Koreans participating in the International Olympic Academy annually. Within the symposium “Internationalism in the Olympic Movement” it was stated that: [t]he importance of “Internationalism” is a cross-border power with the possibility to overcome international conflicts as well as the chance to find solutions to the global challenges. As organizer of this symposium clearly mentioned that:

“[t]he Olympic movement is well known in connection to the Olympic Games, which had become a synonym for intercultural contact and international relations. ...Historically Pierre de Coubertin defined the term “Internationalism” and other fundamental norms (principle of equal opportunities, Fair-Play, Peace) as part of the Olympic Idea. Today the idea of Internationalism had been manifested in the intercultural dialogue within the Olympic movement and not only at the Olympic Games as the sportive, cultural and media peak of the four-year-circle. The aspect of Internationalism plays an important role also in many national and international Olympic programs as well as institutionalized in the International Olympic Academy (IOA), where there is a continuous cultural dialogue of more than 100 nations organized in different sessions. But the term “Internationalism” is interpreted and used in many specific contexts, which had gain importance in political, social or philosophical scopes and scientific disciplines with diverse reference groups (societies, states, cultures, organizations, athletes, spectators).”

In the following text the current situation of Korean Olympic Education in connection with International Olympic Academy (IOA) will be examined. Several aspects such as selection of IOA participants, contribution of the past participants, Korean Olympic Academy, and IOA Network will be reviewed as follows.

3.1 *Selection of IOA Participants*

The Korean Olympic Committee (KOC) sends 2~3 participants per year to the IOA Young Participants Session in Olympia. One is always a KOC employee, another is from the Ministry of Culture/Sports and one is from the sports associations. It has been a tradition by the designated organizations to send one employee as an ‘incentive’ for their employees or senior employees. This way people are sent to the IOA not to broaden their knowledge and experience on and about the Olympism, the Olympic idea, and “internationalism” but rather as a ‘bonus’ for their good work.

Due to the unstructured selection process, Korea was sending unqualified participants to the IOA who had neither Olympic knowledge nor English skills. After complaints about the lack of communication and participation from the participants, the KOC started testing the potential participants in English with a special TOEIC session approximately 10 years ago. But it appears that it is just a façade, since the quality of the participants has not improved drastically. The selection of the participants of the graduate session and sports administrator are the same. Professors on the KOA committee within the KOC try to get their students selected and almost always students of the executive committee go. When professors become members of the KOA committee, they all have their eyes set on going the IOA on a ‘free vacation’, but when they find out that they have to make a presentation, they give up.

3.2 Contribution of the Past Participants

There is absolutely no contribution from the past participants of the Young Participants Sessions, even from the KOC employees. When the participants come back from the IOA, they are not required to submit any detailed report. Because of that they take it as a ‘paid vacation’ and go back to whatever they were doing before. Since there is no past participants network, the participants who prepare to go to the IOA have to start all over with what to take, what to expect etc. Sometimes, the person in charge of sending the participants to the IOA has not even been to the IOA. That causes problems, because they have no idea what to tell them.

3.3 Korean Olympic Academy

Olympic education is unfortunately not a priority of the KOC – it is only a small part of its’ KOC’s duties. The current KOA is being operated as a private organization, which was revived a few years back to serve as a political tool. The KOA sessions are held every year and organized by the KOA committee of the KOC, which is separate from the KOA. It can tell where the problems of the poor Olympic education are located. Due to its status within the KOC, the KOA is always struggling to find money. Because of the executive members’ lack of understanding of marketing and soliciting sponsors, every year is a struggle and it is operated by a few passionate people who

volunteer their time. In addition, the members of the KOA committee are mostly composed of sport professors with no knowledge of Olympism or the IOA, and they lecture on their limited knowledge.

3.4 *IOA Network*

There is nobody in Korea who is a member of the IOAPA (International Olympic Academy Participant Association) due to their limited language capabilities and lack of interest as a whole. However, there are a few students who keep in touch with other students and they meet at the Graduate programs.

It is surely a very sad story about the above here. However, such situations are not typically confined to the matter of Korean case. The idea of Olympism and Internationalism are growing issues in the age of globalization. Hosting the Olympic Games is only a beginning of international dialogues. As mentioned above, the Seoul Olympic Games had contributed to Koreans to experience “internationalism” as well as nationalism during the period of its preparation and implementation. Just after the Games, the fever, excitement and ideals were promptly gone due to political hearings of the ex-President at National Assembly which was postponed temporally for the Olympics.

4 **Korean Transformation and its Problems**

Korea, as the “Hermit Kingdom” in the last century has tried to transform itself into an active participant in the international community of 20th century. Its’ cultural traditions and life world could not be transformed appropriately as the outside world community required. They said that Korea has accomplished the experiences of developments, which took several hundred years in the West, within several decades. It left a various unexpected legacy of achievements, which could not have been imagined previously.

Now it faces a new necessity of restructuring the existing way of life based upon the traditional philosophy and world views. Accepting and adjusting to a new world order takes time toward its accommodation. The process of restructuring is still

going on these days. In fact, it is not easy for Koreans to understand this new social order based on internationalism – mostly Western in origin. The most crucial difficulty to overcome is directly related with the English language, a prerequisite for international communication.

5 Korean Philosophy and Cultural Grammar

Language is the medium used by people to communicate with one another and reconfirm their cultural traditions among them. Korean language is closely related to the Chinese ideographic writing system. Its cultural grammar goes with its language. Yin/Yang ideology and philosophy developed by Chinese several millennia ago is the fundamental structural principle of their world view, which also permeated later among East Asians. When the Seoul Olympic Organizing Committee drafted the scenario of the opening and closing ceremonies of the Games, they utilized the principle as the central backbone of the ceremonies (Kang, 1991). I define the principle as the *Dae-dae* cultural grammar.

The cultural grammar is historically accumulated by their philosophical systems and constitutes their world views. A distinctive characteristic of the grammar are manifested in the motto of scenario such as “Saegye nun Seoul ro, Seoul un Saegye ro”, (the World toward Seoul, Seoul toward the World). It was felt that the Olympic Games are less a national matter than an international event. It appeared that the main issue was how to synthesize a universalizing cultural code with particular cultural codes. “One World, One Dream” (同一個世界, 同一個夢想) was the theme of the 2008 Beijing Olympic Games.

We can notice a continuation of the two themes of the Seoul and the Beijing Olympics. In order to realize “One World, One Dream”, we must recognize the fact that in reality there are diverse Worlds and Dreams among different people. Only the Olympic Spirit provides us with the opportunity to overcome all the barriers between different ethnic, religious, political, and cultural backgrounds, and eventually we can realize the goal “One World, One Dream”.

The overall theme of the Seoul Olympic Games, the ideal to be accomplished, was “Beyond all Barriers, Harmony and Progress”. Here you can see a complementary pair. Harmony means “space,” the synchronic and paradigmatic dimension. Progress means “time”, the diachronic and syntagmatic dimension. This binary set is

composed according to Yin/Yang cultural grammar, setting the issue for Korea and the worlds of creating a balance and a synthesis between harmony and progress.

A second binary pair, Seoul/ World, forms the center of complex semantic relations in the official motto of the Olympic Games. “Seoul Toward World, World Toward Seoul”. From the point of view of Korean speakers, it could be translated into “Bring the World to Seoul, Send Seoul Out Into the World”. In Dae-dae grammar, going and coming, bringing and sending are not opposed but two aspects of the same dialectical process.

In the Olympic and historical context, the Seoul/World pair is associated with further oppositions seeking mediation in the new order of things.

Seoul	World
Particularity	Universality
National History and Culture	Global History and Culture
“The Third World”	“The Advanced World”
Reality (Within the Barrier)	Ideal (Beyond all Barriers)
Nationalism	Internationalism

“Beyond all Barriers” was the title and organizing theme of the Seoul Olympic Games Opening Ceremonies, whose scenario sought through *Dae-dae* cultural grammar to bring Olympic universality and Korean particularity into dynamic and dialectical reciprocity and emergent harmony. Yang and Yin stand to one another as template to transformation. In Figure 1, this process is illustrated visually in the form of Korean national flag, *taeguk* (*taichi* in Chinese) symbol, omnipresent in the ceremonies as a kind of code key reminding all of the logic organizing them.

Each template (Yang), for example in a particular ceremony scene, calls out and joins with its transformation (Yin), which in turn serves as the template for a subsequent scene which incorporates its own transformation, and so on, in an endless series of transformations which are nonetheless harmonically balanced at each moment. Thus is created the simultaneous impression of movement and non-movement, or better, movement in non-movement and non-movement in movement, which is an essential feature of Korean philosophy and their underlying world view, here especially Mahayana Buddhism. Also included in Figure 1 is a more complete structural

diagram of this East Asian cultural grammar, the full explication of which may be found in my book (Kang, 1978).

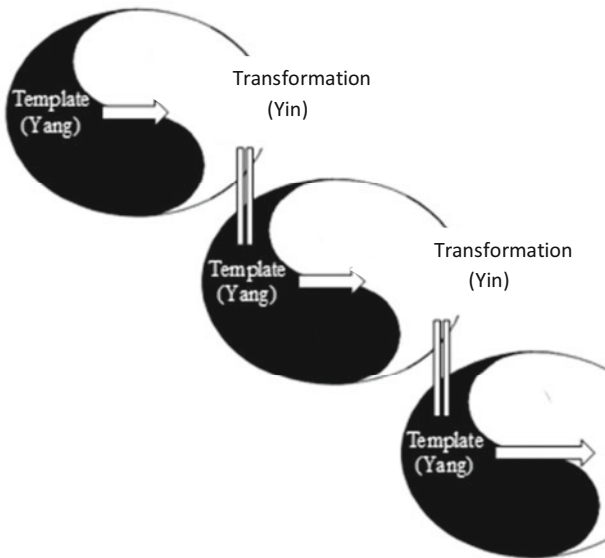


Figure 1: *Template and Transformation as Yin and Yang*

6 Dramatization, Mediator and Leadership

According to Korean philosophy and life-world, internationalism goes with nationalism as pair, the *Yin* and *Yang* code. The entities of both concepts are supposed to be ideal as well as reality. How to explain them is a matter of “dramatization” of certain directions by somebody. Olympic Games are carried out by sport athletics in reality. But the ideal behind the games must be instructed and dramatized by the IOC, NOC and IOA about ideals such as Olympism, fair play, and world peace.

To what extent could individual athletics have internalized the Olympic ideal? Various institutional devices in the Olympic movements are mobilized to dramatize the ideal. No one can deny that the spectacular event of the Olympic Games is an immense challenge to the world community to become a unity of all mankind in this global age.

However, the ideal of Olympism seems to still be far away from reality in many ways. How to realize it effectively is one of our dreams in the Olympic Movement.

Following the *Yin/Yang* code, template and its transformation is a continual process. We can assume a template of Olympic ideal and/or internationalism. But then how can its transformation into reality happen in a process? Here comes the central concept of traditional roles of leaders such as King, prince, teacher, scholar, father and elder in everyday living among people, subjects, students, children and younger generation at various levels of state, society, school and communal village.

Without proper exemplary role performances of leaders at a given social setting, any leadership is not acceptable and valued in their social life. “Inwardly Sacred, Outwardly King” is the basic credo of leadership in the East Asian cultural traditions. The pair of *yang/yin* reappear again in things such as Inwardly/Outwardly and Sacred/King. In other word, as far as self-cultivation of inner mind continued to be sacred enough, his leadership in real social situations could exert socio-political-religious powers as King and leaders. Such a leader is a transformer, mediator and dramatizer. The ideals of Olympism and internationalism should be accompanied by such an active transformer and dramatizer in order to realize it in reality.

7 Conclusion

In the Olympic education in Korea mentioned above, we can conclude that the key problem comes from the lack of leadership, which has strong institutional support as well as fundamental understanding of the ideals of Olympism and internationalism. Restructuring the relationship between the Korean Olympic Committee and Korean Olympic Academy is deeply involved in political power games. It has been like that for several decades. Once those traditions are established, they are likely going to reproduce themselves. In Korean there is a phrase “time solves all the problems” – However, we cannot wait until the “time” comes to us.

This kind of problem seems to go beyond the empirical research on intercultural dialogues and interactions among participants at the IOA annual session. However, we must remember the fact that there are many fruitful international dialogues and interactions contributing to creating a new kind of internationalism among new generations equipped with internet connections. Fluency of English among participants is getting better and better every year. The various subjects of discussions and new patterns of

interactions are accelerating renewal of the ideal of Olympism and internationalism among them.

The realization of "Internationalism" is taking place through Olympic sports and at Olympic Youth Camps. Because sport is the true universal language with which the young participants at the IOA Annual Session can easily reconstruct challenging internationalism in connection with Olympic movements. Now we have to reexamine what is really going on among participants at the IOA concerning Olympism and internationalism. Finally I would like to add one word more, the important role of "leadership" with different cultural backgrounds at various soci-political levels and dimensions toward the ideal.

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Olympic Sport and Internationalism Debates in the Arab-Muslim World

Between 'Modernity' and 'Authenticity', 'Globalisation' and 'Localisation'

Mahfoud Amara

1 Introduction

The aim of the chapter is to illustrate elements of internationalism and regionalism through sport in the Arab world. Firstly, in relation to internationalism debate, in the aftermath of independence, the appropriation of the dominant model of sport by newly independent countries was seen as inevitable, taking into account the multiple uses of sport as an element for political, social and cultural recognition. Sport played an important role in Arab states' policies in the formation of nation states and mobilization of the masses, as well as a measure of cooperation, integration and unification between Arab populations. As for today, in the alleged era of globalization, sport is an ingredient of the general strategy of transformation from socialism or controlled liberalism to the market economy. The strategy for staging international sport competitions has taken a significant dimension lately in the Arabian Gulf region. This has reached an unprecedented level with Qatar staging the Asian Games (second biggest international sport event after the Olympic Games)¹. Secondly, in relation to regionalism debate, the Pan Arab Games, as a forum to promote Arab unity (in crisis today) and the Pan Islamic Games, as an opportunity to rebuild a sense of Islamic unity and reinforce the universal values of Islam as the second largest religion in the world, are illustrative examples of regional (with a universalist dimension for the latter) engagement with Olympism and the Olympic Games. Finally, the last part of the chapter addresses zones of tensions and consensus or reconciliation between the Arab-Muslim world (history, culture and politics) and the Olympics (movement, philosophy and the Games).

1 With a budget of US\$2.8 billion, it is the biggest event after the Olympics in terms of the number of countries represented (45), sporting events (39), volunteers (45,000), viewers (cumulative audience of 1.5 billion), and broadcasting (2,000 hours of television coverage)

2 Sport, Nation-State Formation and International Relations in the Arab World

As a reaction to the Eurocentric and essentialist view of nationalism and also as a direct result of the history of colonialism, a new 'Third World' form of nationalism has emerged². The objective of this 'accepted' or 'necessary' nationalism, as described by Said, was to bring to light those long deferred and denied identities, and mobilize them around the nationalist cause for independence. As a result, 'black' and 'Arab' cultures previously viewed by the colonial intellectuals and politicians as features of a subordinate race³, fit only for colonial and subaltern status, became celebrated as the features of national and supra-national unity and resistance against imperialism (e.g.. pan-Arabism and pan-Africanism⁴). This call for self-determination expressed in political and intellectual terms, took the form — due to the scale of the revolutionary and counter-revolutionary violence — of an endeavored rupture with the colonial society (historically, geographically, and ideologically)⁵. It should be noted, however, that the political determination of separatism from the colonizer did not go as far as to completely refute the epistemological foundations of nationalism, and particularly its homogeneous (most of the time imposed) notion of national unity. The Western philosophy of identity and its definition of nationalism, or nationhood and nation-state (considered in the literature as an invention of modern and secular Europe), were completely assimilated by the newly independent states. The process of assimilation, which happened most of the time at the expense of regional and sub-national (ethnic, linguistic or religious) identities, was considered as the 'supreme' solution for the preservation of national sovereignty, interest, and security from external threats (such as neo-imperialism).

2 "Nation is here a form of public culture and political symbolism, and ultimately of politicised mass culture, one which seeks to mobilise the citizens to love their nations, observe its laws and defend their homeland" Smith (1992; pp.57-79).

3 'Even the distinguished and humanistic writer Albert Camus, who was a native member of the French settler population, embodied the Algerian in his fiction as an essentially nameless, threatening creature' (Edward Said, *Reflections on Exile*, p. 395).

4 *Ibid.*, p.395.

5 'After the liberation of Algeria in 1962 one of the principle tasks of the FLN was to re-establish the integrity, the centrality, and the sovereignty of the Muslim Algerian identity. With the creation of a new governmental structure of Algeria came an educational programme focused first on the teaching of Arabic and on Algerian history. Formally either banned or subordinated to programmes stressing the superiority of French civilisation' (See Edward Said, *Reflections on Exile*, p.365).

Today, the collapse of socialism and the absence of a convincing new secular ideology have played a role in the appearance of other forms of nationalism. As a result, national identities based on religious as well as regionalist solidarities are replacing 'secular' nationalism⁶. The Arab nations are hesitating between the options of becoming a political entity according to the Western model of the nation-state; of forging a cultural identity shared with the rest of the Arab nations that constitute the Arab world; or assuming a larger identity, that is as part of the Islamic (*Ummah*) community⁷. As an outcome of the (imposed) new world system, single national identities, political and economic interests, have taken the place of 'single all Arab nations' and considerations of unity and co-operation. Formerly constructed around the secular values of political and cultural regeneration, moral and political origins, and more importantly on 'historical legitimacy', the notion of national unity is itself being questioned today.

This is reflected too in the sporting domain. The process of the diffusion of western sport into Arab countries has taken different means and routes. One of the major influences was the presence of colonialism in its different forms, namely direct colonialism, annexation or protectorates. Sport was part of colonial strategies for integration with different intensities into the colonial order. It was alternatively used by nationalist movements as a tool for resistance against colonialism and struggle for independence. In the aftermath of independence, the appropriation of the dominant model of sport by newly independent countries was seen as inevitable, taking into account the multiple uses of sport as an element for political, social and cultural recognition. The adoption of this universal language (sport) was accomplished by the integration of newly independent countries, during the 1960s, into the homogeneous and pre-established sporting and administrative structure, rules and regulations of the international sports organisations (particularly FIFA and the IOC). Sport came to be regarded, as illustrated in table 1 and 2, an effective arena for future international relations between North and South, East and West.

6 Islam is a refuge for societies' identities and ethno-cultural groups, which were scratched out of their structures and traditional values by material modernity; it is also a reference for all social forces which are unable to express themselves politically elsewhere, outside their spaces protected by religious immunity; finally, it is a tool for those who want to take power. See Mouhamed Arkoun and Yves Goussault, *Religion, pouvoir et société dans le Tiers Monde ; entretien avec Mohammed Arkoun* (Paris: Presses Universitaires de France, 1990).

7 Mahmoud Hussein, 'L'individu postcolonial', in Luc Barbulesco and Abdelouaheb Meddeb (Eds.), *Postcolonialisme: décentrement déplacement, dissémination* (Paris: Débale, Maisonneuve and Larose, 1997, pp.164-174).

Table 1: Integration of the Arab World into the International Sport Community:
Example of the IOC and FIFA

International Olympic Committee	
Egypt	1910
Lebanon	1948
Syrian Arab Republic	1948
Iraq	1948
Tunisia	1957
Morocco	1959
Sudan	1959
Mauritania	1962
Libya	1962
Arab Jamahiriya	1963
Algeria	1963
Jordan	1963
Saudi Arabia	1965
Kuwait	1966
Somalia	1972
Bahrain	1979
UAE	1980
Yemen	1981
Oman	1982
Djibouti	1984
Comoros	1993
Palestine	1993
FIFA	
Egypt	1923
Lebanon	1936
Syria	1937
Iraq	1950
Jordan	1956
Saudi Arabia	1956
Tunisia	1960
Morocco	1960
Somalia	1962
Algeria	1964
Kuwait	1964
Libya	1964
Bahrain	1968
Mauritania	1970
Qatar	1972
UAE	1974
Djibouti	1994
Comoros	2005

Table 2: Example of major international sport events hosted in the Arab region

Major International Games	Arab Cities
African Games	1978 Algiers (ALG) 1991 Cairo (EGY) 2007 Algiers (ALG)
Mediterranean Games	1959 Beirut, Lebanon 1967 Tunis, Tunisia 1975 Algiers, Algeria 1983 Casablanca, Morocco 1987 Latakia, Syria 2001 Tunis, Tunisia
Pan Arab Games	1953 Alexandria, Egypt 1957 Beirut, Lebanon 1961 Casablanca, Morocco 1965 Cairo, Egypt 1976 Damascus, Syria 1985 Casablanca, Morocco 1992 Damascus, Syria 1997 Beirut, Lebanon 1999 Amman, Jordan 2004 Algiers, Algeria
Asian Games	1974 Tehran, Iran 2006 Doha, Qatar
Jeux de la Francophonie	1989 Rabat, Morocco
Football African Cup of Nations	1957 Sudan 1959 Egypt 1965 Tunisia 1970 Sudan 1982 Libya 1986Egypt 1988 Morocco 1990 Algeria 1992 Senegal 1994 Tunisia 2004 Tunisia 2006 Egypt
Football Asian Cup of Nations	Lebanon 2000 UAE 1996 Qatar 1988 Kuwait 1980

Hence, sport played an important role in Arab states' policies in the formation of nation states and mobilization of the masses, as well as a measure of cooperation, integration and unification between Arab populations, to become an important element in the

pan-Arab ideology (Henry, Amara and Al-Tauqi, 2003)⁸. That said, one can nevertheless suggest that the adhesion of formerly colonized nations to the international sporting community did not happen in a straightforward manner. The newly independent countries have also used international sporting events, and particularly the media coverage that such events attract, as a space to express their regional, political and ideological concerns (such as anti-imperialism and pan- Africanism), which has led sometimes to a real situation of crisis (for example; Arab Countries' 1956 Olympic Boycott Over The Suez Crisis; Black September at the Munich Olympics in 1972; and the boycott of the Olympic Games to denounce apartheid in South Africa in 1976). The use of sport to express the developing world's discontent reached its peak with the initiation of the Games of the New Emerging Forces (GANEFO). The GANEFO Games were initiated by Indonesia (the most populated Muslim country) under the leadership of Sukarno, the father of the Indonesian revolution and one of the principal leaders of the Non-Aligned Movement. The Games were held for the first (and the last) time in Jakarta in 1963. The idea behind the Games was to bring together nations from Africa, Asia, and Latin America with the aim to revive the spirit of the Bandung conference of 1955, whose stated goal was to promote economic and cultural cooperation among states in the developing world and oppose imperialistic forces. The Games also sought to promote a new world order of more equitable North-South relations. The Games died quietly in 1966 as a result of changes in the geopolitical condition (the end of Sukarno's era and the cultural revolution in China, the main financial supporter of the Games) and particularly as consequence of the pressure exercised by the International Olympic Committee and International Sports Federations. For them the GANEFO Games were a threat to their domination over the intentional sporting affair⁹.

Nowadays, in the alleged era of *globalization*, sport is an ingredient of the general strategy of transformation from socialism or controlled liberalism to the market economy and thus openness toward the 'liberal' world. This is clearly evident today in the Gulf region. Commercial sport previously prohibited and equated with neo-imperialism and (colonial) exploitation (at least in ex-socialists countries), is being accepted today as the norm in the transfer of Arab societies into market economies, in

8 Henry, I.P., Amara, M. & Al-Tauqi, M., "Sport, Arab nationalism and the Pan-Arab Games, International Review for the Sociology of Sport, 38(3), 2003, pp.295-310.

9 R. Luton, F. Hong, The Polarization of Sport: GANEFO-A Case Study, in Sport, Nationalism, and Orientalism, The Asian Games, ed. F. Hong (London: Routledge, 2007). The People's Republic of China paid US\$18 for the transportation costs of all delegations. More than 2,200 athletes and officials from 48 regions including France, Italy, the Netherlands, Belgium, Finland and the Soviet Union attended the Games (Luton and Hong, The Polarization of Sport, 31)

the injection of local capital into global market through the staging and sponsoring of mega sport events and global sport clubs, or in the marketing of the Arab region, particularly the Gulf region, as a tourist destination where ‘modernity’ and ‘authenticity’ can co-exist (Amara, 2005)¹⁰. Global sport arena is also used to serve regional political agenda (Arab unity). Islamic religious values in negotiating alternative (but not in total opposition to other “secular” International sport events) venues for Muslim women to compete in sport, and to present a modern vision of Islam, different from western media portrayal. The Pan-Arab Games initiated in 1953 by the Arab League (tolerated but not recognized as regional games by the IOC), the first Islamic Solidarity Games held in Saudi Arabia in 2005, and the Women Islamic Games initiated in 1993 and organized by the Islamic Federation of Women Sport (IFWS) are examples of these *glocal* dynamics.

The following section addresses the zone of tensions and consensus or reconciliation between the Arab world (history, culture and politics) and the Olympics (movement, philosophy and the Games).

3 The Arab-Muslim World and the Olympic Games - Revealing Zones of Tensions and Reconciliations

3.1 Zones of “Tensions”

Eurocentrism

The dominant line in Western scholarship argues that the emergence of modern sport in nineteenth century Europe was associated with the advent of capitalism, industrialization, urbanization, and the nation-state system. Hence, based on the ideas of regulation, disciplining the body, aestheticism, meritocracy, division of labour, bureaucratic organization, and rational measurement of performance, modern sport—particularly in its competitive form—constructed its meaning and value system in

10 Amara, M. (2005). “A Modernization ‘Project from Above’? Asian Games - Qatar 2006”, *Sport in Society*, 8 (3), pp.495-516.

opposition to traditional physical practices. Accordingly, the acceptance of modern sport practice by native or colonized populations—which happened most of the time to the disadvantage of traditional games—was explained as a sign of their assimilation of modernist values, and thus, of the Western civilization project. Yet this linking of modern sport to Western secular and rational modernity has pushed physical activities that are attached to religious belief to the domain of tradition. This dichotomy has created a crisis of meaning around the value of modern sport in different societies. The Muslim world is torn between its fascination with Western modernity—represented by the nation-state system, industrial advance, and information technology—and its struggle against Western colonial and neo-colonial dominance. The world of sport has this same conflict. The Muslim world has, on the one hand, accepted modern sport as a symbol of modernization in Muslim societies and as a privileged tool for nation-state building, but on the other hand, many Muslims—particularly representatives of Islamist movements—are wary of modern sport as a symbol of secularism and a deviation from the authentic societal concerns of the *Ummah* (the nation of Muslim believers).

Crisis of Meanings around the Secular Religion of Modern Sport

The discourse on the secular nature of modern sport is contradicted by another discourse that presents sport as a religion (i.e. a religion of the 21st century). Arguments around the deification of sport stars has transformed sport to a new (secular) religion with its own proclaimed ‘half-gods’, ‘temples’, and ‘prophets’ (Baker, 2001)¹¹. An eloquent example is Olympism as a philosophy and the Olympic Games as an arena. The discourse of ‘spirituality’ is strongly present in Olympism which seeks its inspiration from ancient Greek civilization and mythologies. It is also present in the Olympic Games, in the mobilization of masses, in the provision of emotions and the sacralization of (super) human athletes’ performances. The same could be said about the religious-like institutional role of the IOC as the sole guardian of Olympism “orthodoxy”. On the other hand, Olympism is also presented as a secular and universal philosophy beyond religious, nationalist and cultural divides. The IOC also acts as the guardian against any explicit religious symbolism by athletes, National Olympic

11 Baker, W.J. (2001). “If Christ Came to the Olympics: New College Lectures”. Australia: University of New South Wales Press.

Committee, or hosting nations during the Games. This dichotomous discourses on secularism and religion (or at least spirituality) around modern sport in general and Olympism in particular create a tension between the Olympic Movement and Orthodox religions, including Islamic religion.

One can argue that Islamic legal judgments on sports practices depend on several variables, such as the type of sporting activity, its purpose, its individual and societal benefits, and the socio-cultural context in which the sport takes place. There are universal principles or values in Islam which are unchangeable (*Thabit*) and not affected by time and space, and others that are subject to change (*Mutaghayir*), changing from one cultural setting or society to another. Put in other terms, in Islam everything is permitted except that which is explicitly forbidden by an undisputed text. There are matters where the margin of interpretation is virtually nil, for instance questions related to *Akida* (Islamic belief or creed in the Oneness of *Allah*, prophethood, angels, Hereafter, destiny), and other issues where the scope for the exercise of reason and creativity is huge (Oubrou, 2002; Ramadan, 2004)¹².

As a general rule, most scholars agree that Islam permits Muslim of both genders to practice sports and games as long as such sports are balanced and beneficial for the person's physical fitness and respectful of the principles of Islamic *Shari'a* or Islamic path. Some of the general principles include modesty in clothing, separation between sexes, favouring unity and cooperation, forbidding alcohol and gambling...etc. The argument usually put forward is that Islam encourages Muslims to be strong/ healthy and to seek the means of strength (Amara, 2008)¹³.

However, the margin for adapting modern sport—particularly at elite level—to Islamic moral foundations has been reduced by three factors¹⁴. These are: a) the hegemony of international sport institutions guards (secular) sports “orthodoxy” against any form of politico-ideological (sporting) dissidence (e.g. The Games of the New Emerging Forces); b) invasive corporate and scientific discourses linking excellence in sport to a specific technologically designed style of clothing, fashion, body shape,

12 Oubrou, T. (2002). “Shari’a de minorité: réflexions pour une intégration légale de l’Islam”, in F. Frégosi (Ed.), *Lectures Contemporaines du Droit Islamique: Europe et Monde Arabe*. Strasbourg: Presse Universitaire de Strasbourg ; Ramadan, T. (2004) *Western Muslims and the Future of Islam*. London: Oxford University Press.

13 Amara, M (2008). “An introduction to the study of sport in the Muslim world”, in *Sport and Society: A student introduction* (2nd edition), B. Houlihan (Ed.), Sage, London, pp.532-553.

14 The same could be said in relation to Christianity and Judaism.

and movement¹⁵; c) the prevailing commercial values of professional sport and the business management of global sports competitions (e.g., the Olympic Games and FIFA World Cup) diminishes the opportunities for alternative sport events.

There are also some questions which are yet to be examined (unthought, using the concept of Mohamed Arkoun¹⁶) by Arab and Muslim scholars so that the Muslim world can seriously engage in a dialogue with other cultures. To reach an agreement about the general principals which define modern sport. Some of these questions can be summarized as follows:

- Are the forms of sport practice existing today (defined as secular, based on the nation-state system), of context (e.g. Olympic Games) and governance of modern sport, compatible with the Islamic creed of *Tawhid* and principles of *Sharia* 'a? If the contemporary context of modern sport is not compatible with Islamic belief, the challenging question that we could ask is, "what is the (inclusive) alternative form of practice and context that Islam can provide to humanity?"
- Is there an Islamic method of/or for practicing sport? What impact can the definition of a human being, and his/her relation with the transcendent and the temporal, as formulated in the authentic (*Qura'an* and *Sunna*) texts, have on the objectives and forms of sports practices?
- Another concern is the concept of the body in Islam (and its link to concepts of mind and soul) and how this may influence the forms and values of sporting practices. We should mention here the importance of body culture in Islamic rituals such as daily prayers, the fasting of Ramadan, and Hajj (Muslim pilgrimage to Mecca). An interesting example is also the rich body culture in the *Sufi* traditions of *dhikr*, which involves rhythm, repetition and endurance combined with rituals of singing and dancing.
- A further theme worth investigating is the notion of time, and particularly the question of free time for recreation (and leisure) in the Islamic context.

15 As example of this dominant discourse which links performance/excellence to quality is highlighted in the following adverts: Adidas running Apparel Bottoms "Climacool fitted Capri tight with anatomically placed mesh insert and For Motion 3-D Engineered pattern for performance and comfort Features bonding and flat lock stitching for reduced chaffing". Nike footwear "Nike Mercurial Vapor III FG. With its anatomically contoured speed last and revolutionary new Teijin synthetic upper that adjusts to every curve and line in your foot, the Mercurial Vapor is built to accelerate". Speedo swimming suits " FS-PRO Legskin Based on physiological and biomechanical advantages of compression in the Fastskin FS-PRO, it provides 15% more power and compression than any lightweight suit on the market"

16 Arkoun, M. (2002). "The Unthought in Contemporary Islamic Thought", London: Saqi Books

(The) Gender Question

Turkey was the first Muslim country to send female athletes to the Olympic Games in 1936, followed by Iran in 1964. Algeria, Libya and Syria did so in 1980 and Egypt in 1984¹⁷. The first Muslim woman to win a gold medal, Nawel Moutawakel¹⁸ in the 1984 Los Angeles Olympic Games, announced the beginning of a new era in Muslim women's participation in international sporting events. For female athletes in Muslim countries, the international sports arena has become a privileged space where they can regain their status as full citizens and as role models. This is illustrated in the following statement by the Algerian gold Medallist Hassiba Boulmerka:

When I won in Tokyo, I wasn't comfortable with being the centre of attention (...) I like to keep things simple, not to be a star. But I've become a representative of all Algeria, and of young women in particular. I've gotten so many letters wishing me courage. In athletics, on the track, I learned to suffer, to love my country, to concentrate, to take responsibility. I believe you can express yourself in sport maybe better than in other field. All that, and it brings everyone together, too¹⁹

Other athletes who marked Arab women participation in the Olympic Games and world championships, to name few, are: Syrian Ghada Shuaa, Egyptian swimmer Rania Elwani²⁰, Algerian Judoka Salima Souakri, and Nouria Benida Merah from Algeria and Nezha Bidouane and Fatma Behassi from Morocco in Athletics. Other more recently emerging stars include: Bahraini Ruqaya Al Ghasara in athletics; Haya bint al Hussein (Princess) in Horse racing and Algerian Judoka Souraya Hadad.

17 Aldeeb, A.S.(2004) "Limites du Sport en Droit Musulmans et Arabe, Confluences Méditerranée", 50.

18 Member of the Executive board (2008); Chairperson of the Evaluation Commission for the Games of the XXX Olympiad in 2012 (2004-2005); Chairperson of the 2016 Evaluation Commission (2008-); member of the following Commissions: Women and Sport (1995-), Doping (working group, 1998), "IOC 2000" (1999), Marketing (2000-), Nominations (2000-), IOC 2000 Reform Follow-up (2002), Coordination for the Games of the XXX Olympiad in London in 2012 (2005-), International Relations (2008-) <http://www.olympic.org/en/content/The-IOC/Members/Ms-Nawal-EL-MOUTAWAKEL/>

19 Moore, K.E. (1992) "A Scream and Prayer: Politics and Religion are Inseparable from Sport in the Lives of Algeria's World Champion Runners" Nourdine Morceli and Hassiba Boulmerka, *Sport Illustrated* 77 (5), pp.58-61.

20 Egypt's greatest swimmer. She retired from international competition at the age of 23 after deciding to put on the Hijab (Islamic veil). She was selected by the International Olympic Committee (IOC) as member of the Athletes Commission (she was nominated in 2002 and elected in 2004) and as a member of the Medical Commission (2003-present). N. Abdel-Tawab, —Rania Elwani's Love Affair with Water Continues, *Al-Ahram Weekly Online*, 16-22 May 2002, no. 586, <http://weekly.ahram.org.eg/2002/586/sp4.htm>.

Muslim women's participation in sport has raised the question of women's conditions and the struggle over their bodies in Muslim communities as dominant research topic²¹. Women's participation in sports, as part of the public sphere, is being used as an indicator to judge the level of progress and secularization or conservatism in Muslim societies and the degree of integration or acculturation of Muslim minorities in the West. Wallichensky (2008) goes as far as to state that Qatar and Saudi Arabia should be banned from the Olympic Games due to their systematic policy of no women participation in the Olympics. According to Wallichensky this is clearly conflicting with the fundamental principles of the Olympic charter that "any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement".²²

Saudi Arabia has taken part in the Summer Olympics 8 times through 2004. Until now, 122 Saudi men have competed in the Olympics, but no women have. Qatar, over a period of 6 Olympics, has sent 82 men and no women. The obvious question is: Why is the IOC allowing Saudi Arabia and Qatar to violate the Olympic Charter? This year, two Arab countries, the United Arab Emirates (UAE) and Oman sent women for the first time after sending men-only teams to the last six Olympics. As a point of information, Afghanistan and Kuwait entered their first female Olympians in 2004. Iran first allowed women to compete in the Olympics in 1964 and has entered one woman in each of the last three Summer Olympics (Wallichensky, 2008).

Another example can be found in the participation of the seventeen year old Robina Muqimyar from Afghanistan in the 2004 Athens Olympic Games²³. Her participation

21 Hargreaves, *Heroines of Sport: The Politics of Difference and Identity* (London: Routledge, 2000). Particularly by the adepts of culturalist interpretation, a culturalism which according to J.F. Bayart maintains that a —culture is composed of a stable, closed corpus of representations, beliefs, or symbols that is supposed to have an —affinity with specific opinions, attitudes, or modes of behaviour. J.F. Bayart, —Chapter 2: Should We Stop Using the Word 'Culture'? in *The Illusion of Identity* (London: Hurst & Company, 1996): 33. Orientalist notions portray women in Islam as —passive, —subservient, and subject to gross inequalities though treatment of women and rights varies across different Muslim (and Western) societies. Such treatment is often legitimated by reference to Islamic tradition or requirements.

22 Should Saudi Arabia be Banned from the Olympics? David Wallechinsky, *The Huffington Post*, July 29, 2008. http://www.huffingtonpost.com/david-wallechinsky/should-saudi-arabia-be-banned_b_115736.html

23 Robina Muqimyar in athletics and Friba Rezihi in Judo were the first Afghani women to take part in the Olympics. Afghanistan was suspended from the Olympic movement in 1999. Robina Muqimyar was given the flag of Afghanistan during the opening ceremony to symbolise the return of Afghanistan to the international community. See also Liz Robbins' article in the *New York Times*: —Summer 2004 Games; Free at Last, Islamic Women Compete With Abandon, 21

was politically used to symbolize the —liberation of Afghani women from the Taliban's regime, and thus to legitimate the occupation of Afghanistan. The emancipation of Robina Muqimyar was presented in the Western media by her replacing the traditional *burka* "the sign of oppression" with modern sport clothing. Such orientalist notions can be simplistic and culturally imperialist. These ideas portray women in Islam only as passive and oppressed, and condition the emancipation of Muslim women and progress in Muslim societies to women's participation in international competitions (i.e., embracing the Western form of sport practices). Hence, the domination of sporting institutions by the West in the modern world of sport, the adoption of sporting practices which espouse universalism as global sports, as the Olympic movement does, while embracing cultural conducts (commercial values and fashion) which are not shared by other cultures, is problematic. Case in point the rules of international beach volleyball (governed by the IVBF) which apply to Olympic competition require players to expose a certain proportion of the body, for the purposes of *marketability* of the sport rather than for any technical reasons relating to performance, and this ruling, because of issues of modesty, precludes participation by a significant proportion of cultures (including countries from the Arab world).

Nationalism and the Disparities between Developed and Developing Countries

Modern sport has always been mobilized for politico-ideological endeavors. The Nazi regime found in the 1936 Olympic Games an ideal opportunity to celebrate the greatness (the Roman heritage) and supremacy of Nazi Germany (and the Aryan race). The same is true for the Soviet Union (and its satellite socialist countries), which employed the international sporting arena to reinforce its position as the new emerging super-power after World War II. An example of a truly global event, in terms of the number of participants, spectatorship and media coverage, is without doubt the Olympic Games. It is proclaimed to be the space par excellence for the expression and celebration of national and cultural 'diversities'. Although it should be noted that apart from the opening and the closing ceremonies, nationalist considerations overcome the multicultural constituent of the Games. Both the host nation and participating athletes become, willingly or not, at least for the time of this sporting event, the

ambassadors of their countries, sometimes soldiers in the service of their states' ideology. The former seeks to prove to the world a sense of unity, responsibility, and organization, as well as the state's capacity in mobilizing its national resources (human, financial, technological) for the success of the Games. As for the latter, the competition is an opportunity to win medals, synonymous with access to the restricted club of nation-states that can compete at the highest level. For the so called 'peripheral' countries the Olympic Games it is an occasion to compete against economically and technologically advanced countries, whereas for developed countries it is another occasion to reassert their hegemony in all domains. Hence, the Olympic Games are an occasion for athletes and nation-states to maintain or to reverse the world's geo-strategic map.

Position of the Olympic Movement in Relation to Arab-Israeli Conflict

Israel-Arab conflict over the occupation of Palestine remains one of the crucial points of turmoil in international politics. The Olympic Games have also been a terrain for this conflict. Lebanon, Egypt and Iraq decided to boycott the 1956 Olympic Games in Melbourne to protest against the invasion of the Sinai and the Gaza Strip by French, British Israeli troupes in October 1956. The battle field was extended to the Olympic arena in Munich in 1972, in what is notoriously known as black September. The militants used the increasing media exposure of the Olympic Games to demand access to the world press and the release of 234 Palestinian prisoners in Israel. Eleven Israelis athletes were killed, two in the Olympic Village, and nine, in addition to five Palestinian militants and one German Policeman, during an abortive rescue attempt. This was followed by a secret Mossad's reprisal operation (Wrath of God) in Europe and in Lebanon to track down and to assassinate Palestinians and non-Palestinians suspected of having planned the attack²⁴.

Arab National Olympic Committees, and some Muslim countries such as Iran, adopted a policy of boycotting Israeli athletes in international sport events, including in the Olympic Games. In 1962, Indonesia chose to officially cancel the Asian Games in protest to Israel's participation. Unofficial boycott of Israeli athletes has continued

24 "Tit for tat" <http://www.channel4.com/history/microsites/H/history/t-z/titfortat5.html>. One of the victims was Ahmed Bouchiki, an innocent Moroccan waiter, who had been living in Norway for five years.

with different intensities despite partial (cultural and commercial) or political normalization—at least at state’s level (the case of Egypt and Jordan) — between some Arab countries and Israel. The participation of Israel’s national judo team in the 24th World Judo Championship held in Egypt during September 5-12, 2005 generated some heated debates in the Egyptian media. Sheikh Ali Abu Al-Hassan, former assistant in matters of religious rulings to Al-Azhar Sheikh Tantawi, issued a fatwa to prohibit the participation of Israeli sports teams in competitions that take place in Muslim countries. For the Egyptian organizing committee, the inclusion of Israeli athletes is in compliance with the regulations of international sports competitions²⁵. In the Aftermath of the War in Gaza in 2009, UAE’s denied Shahar Peer (the 45th-ranked player at that time) a visa entry, officially for security reasons, to take part in an international Tennis tournament in Dubai. UAE’s decision was faced with severe criticism from the Women’s Tennis Association, professional tennis players, media and sponsors (e.g. the Tennis Channel and Wall Street Journal decided to boycott the event)²⁶. The tournament was eventually fined \$300,000 for its actions and “warned there must be no repeat”²⁷. Similarly, during the same period, the Swedish authority decided to organize the first round of Davis Cup tennis matches between Sweden and Israel in an empty arena because of security concerns.

These recent incidents remind us that the international sport arena is not immune from the persistent Arab and Israeli conflict.

3.2 *Zones of Consensus or ‘Reconciliation’*

The relationship between global and local in the domain of sport is not always that of a clash between modernity and tradition or Western and non-Western cultures. Despite sport’s nationalist, sectarian, and separatist nature, it can nevertheless offer a forum for dialogue between Muslims and other cultures in general and between the Muslim World and the Olympic Movement in particular.

25 “Debate in the Arab and Muslim World Over Normalisation With Israel” The Middle East Media Research Institute, November 25th 2005.
http://www.memri.org/report/en/0/0/0/0/0/1538.htm#_ednref13

26 “Wall Street Journal drops Dubai sponsorship after Israeli tennis player denied visa”, Haaretz (18/02/09) www.haaretz.com/hasen/spages/1065234.html

27 Flatman, B. “Shahar Peer enjoying the right kind of pressure in Dubai”, Times Online, February 17, 2010. www.timesonline.co.uk/tol/sport/tennis/article7030740.ece

Based on the number of participants (at elite and mass levels), fans and viewers, organized domestic and international sports events, sport channels, national sports federations, and National Olympic Committees, it is clear that the desire to practice or to be part of international sporting experiences is real in the Muslim world.

The mass celebration which followed the triumph of Hassiba Boulmerka, Nouredine Morceli in the 1992 Olympic Games in Barcelona (while Algeria was going through violence and political turmoil) and the legendary El Guerrouj in the 2004 Olympics Games in Athens, and more recently celebration of the Iraqi national team's victory in the Asian Cup or the success of Egypt in the African Cup of Nations. These are illustrations of the significance of sport (especially soccer) and the symbolic force that it has in mobilizing nations to overcome class, gender, and sectarian divides - at least for the duration of the match. Sport—due to its generalization—also provides for cross-cultural encounters with the other of a different cultures and faiths. In this sense sport becomes a shared form of communication²⁸. Furthermore, IOC's tolerance to the existence of Pan-Arab Games, Islamic Solidarity Games and Women Islamic Games is an indication of its openness toward Arab and Muslim cultures.

To conclude, sport can provide an avenue for the Muslim world and other cultures to negotiate their different identities beyond the usual national and culturally-fixed borders, and this in turn can contribute in bringing valuable cross-cultural learning experiences.²⁹

28 Based on the motto: —Universal language of sport brings people together. The United Nations General Assembly proclaimed 2005 to be the International Year of Sport and Physical Education. Following the footsteps of the UN, 2008 has been designated by the European Commission as the "European Year of Intercultural Dialogue",

29 Good example of this is the first official friendly game which took place between the Iranian women's football team and a local (multicultural) Berlin's girl team (BSV-al Dersimspor), in front of more than 1000 cheering female fans. A documentary was produced to tell the story behind the meeting. For more information about the film visit (<http://football-under-cover.de>). Read also Ariana Mirza's article "Soccer under the Veil, Qantara.de 2008, www.qantara.de/webcom/show_article.php/_c-310/_nr-503/i.html

Olympic Rings as a Brand and Symbol for Internationalism - A North American Perspective

Benoit Séguin

1 Introduction

Baron Pierre de Coubertin's dream of reviving the Olympic Games was to establish a broadly based social movement which, through the medium of sport, would celebrate physical culture and art, promote international understanding, and inspire people to reach higher and farther while growing stronger in mind and body (Muller, 1986). He was convinced that the Olympic ideal would help promote universal values such as mutual understanding, friendship, and tolerance that, in turn, would contribute to build a better and more peaceful world (Muller, 1986). More than one hundred years later, these ideals remain at the foundation of the Olympic system and its well known 'brand'. As the Olympic brand developed into one of the world's most powerful brands, the purpose of this paper is to examine the Olympic rings as a brand and symbol for internationalism. For the purpose of this paper, internationalism is defined as "an attitude or belief favoring a policy of cooperation among nations" (Webster, 2010). The question will be examined using marketing (brand concepts) as a framework with a North American perspective. First, a brief overview of the concept of brand and its use within the professional sport industry will be presented. Second, the various components that constitute 'brand Olympic' and its differentiating characteristics will be discussed. Finally, a discussion on Olympic rings as a brand and symbol for internationalism will conclude the paper.

2 Brand and Sports

Aaker (1991) defines a brand as a name or symbol that identifies and differentiates products from one another. Others have described it as a promise to deliver a specific set of features, benefits, services, or experiences to consumers on a consistent basis (Kotler, Armstrong & Cunningham, 2005). It is well recognized that a strong brand provides a corporation with a “point of difference” (Kapferer, 2001; Keller, 2003), which in turn can give a competitive advantage (Aaker, 1991). In addition, brands that are successful are able to establish a quick and strong relationship (emotional and personal) with the customer. When this relationship is cultivated over time, loyalty toward the brand is generated (de Chernatony, 2001) and becomes an important asset for a company. Brand loyalty and other assets such as brand awareness, perceived quality, and brand associations constitute the essence of brand equity (Aaker, 1991). A brand with strong equity is believed to provide value to both the customer (e.g. confidence in purchase, ease to process information) and the firm (e.g. efficiency and effectiveness of marketing programs, loyalty, prices/margins, competitive advantage and brand extensions) (Aaker, 1993).

While the concept of brand has been studied widely across the marketing industry (both in the packaged goods and services) its application in the context of sport (including the Olympics) is fairly recent. However, it has become increasingly important for professional sports franchises (e.g., Chicago Bulls, New York Yankees), as well as for major sporting events such as the Super Bowl or the Major League Baseball’s “World Series”. In adopting a brand management approach, sport managers seek to better understand consumer behavior, build brand equity and differentiate their product offerings from other teams, other sports or other entertainment offerings in the market (Pons and Richelieu, 2006). Since few industries can generate as much passion from its customers (i.e. fans) as sports (O’Reilly and Séguin, 2009; Hill and Vincent, 2006; Pons and Richelieu, 2006), a strong brand provides opportunity to capitalize on consumers’ intense emotional attachment/connection to a team (club, sport organization). This loyalty can be leveraged to generate additional revenues through the sale of a variety of goods (e.g., merchandise) and services (e.g., sponsorships), within and beyond the sport arena (Gustafson, 2001). Hence, a key goal of sport marketers is to cultivate associative imageries that can trigger trust and loyalty toward a sport brand. While early branding efforts were directed at local/regional markets, new developments in global communications and media have created new opportunities for sport organizations (teams, leagues, athletes, events). In fact, a number of sport organizations have developed strategies to take advantage of

this new trend and have successfully established international/global brands (Couvalaere and Richelieu, 2005; Hill and Vincent, 2006; Pons and Richelieu, 2006). For example, following the presence of professional basketball players such as Michael Jordan (USA Dream Team) in the 1992 Olympic Games, the NBA was well positioned to launch a number of international initiatives and opened offices in key markets around the world. As a way to increase the profile of ice hockey internationally and to some extent its own brand, the NHL agreed to alter its regular season to have the best hockey players participate in the Olympic Winter Games since 1998. Nowadays, with players coming from 14 countries outside of North America, the NHL also used the Olympic platform to enhance the profile of its teams and by playing games in European and Asian markets. The main goal of these efforts is to establish the brand in various markets which ultimately will lead to new streams of revenue through merchandise, sponsorship, broadcasting, new media (podcast), social media, memorabilia and/or season tickets. This trend has been seen in professional sport franchises and could similarly be applied to other Olympic sport organizations (e.g., USOC, Hockey Canada).

3 Olympic Rings as a Brand

The IOC's decision, in the mid-1980s, to embrace commercialization and create an innovative marketing program has, in many ways, changed the essence of the organization. The building of a close relationship with industry (broadcasters and sponsors) in the 1980s eventually led the IOC to rethink its operating structure. In fact, the IOC's approach to marketing became more 'in-line' with that of other industries (entertainment, package goods services) and the organization moved to a strategic brand management approach to the Olympic business. The IOC invested in an extensive consumer research program (multi-year & multi-country) which later was supported by Organizing Committees (OCOGs) and some National Olympic Committees. The objectives of the research program were:

- to understand how people feel about the Olympic image today and confirm that the original words of the Olympic Charter (1896) are being upheld;
- to put practices in place to protect the image, enhance it and to ensure that the Olympic image is marketed consistently worldwide;
- to leverage the power of the brand for long-term financial stability by making it a valuable property for its partners (sponsors, broadcasters, others) to invest in.

This last point is of particular importance given the amount of money (counted in billions of dollars) invested by partners since 1984. It is no surprise that for sponsors, the stronger the equity of the Olympic brand, the more value they get from the association with the rings. As such, it is the IOC's responsibility to keep the Games a viable and strong investment choice. The brand research infuses sponsors with much-needed brand information and provides NOCs and OCOGs with supportive evidence to use in selling to national sponsors. Broadcasters also get information on the appeal and power of the Olympic image, which is critical to their programming and to their goal of maximizing television ratings. This in turn maximizes revenue from advertisers. Thus, a well-defined brand provides partners, broadcasters, and OCOGs with the foundation for building their Games-time image and Olympic-associated activities.

What is the Olympic brand? The five interlocking rings is the symbol representing the Olympic brand; the five rings also represent the five continents. The Olympic brand enjoys incredible awareness worldwide. In fact, results from various studies conducted since 1997 are fairly consistent, suggesting that the Olympic rings symbol is the most recognized symbol in a group of both commercial and non-commercial logos as well as other sporting international symbols tested (IOC, 2001). But the brand is much more than a mere logo. Consumers associate the brand with success, high standards, international cooperation, a tradition of excellence, a force for world peace, and a source of national pride. Besides the rings, the Olympic oath and Olympic flame are powerful symbols closely linked to the brand (IOC, 2006), representing a combination of sport and community attributes. According to previous research (IOC, 2006) the torch and flame represent peace, unity, and hope. In brand equity terms, these proprietary assets associated with the brand may provide the Olympic brand with a competitive advantage. This will be discussed in more detail later.

Recent brand strategy by the IOC suggests that the essence of the Olympic Brand consists of three essential pillars (IOC, 2006): "The first of these is 'striving for success', which is founded upon the ideals inherent in sport – such as striving, excellence, determination, being the best. Attributes that define the Olympic Games as a global festival – such as global, participation, celebration, unity, festive – constitute the second pillar, 'celebration of community'. The third pillar, 'positive human values', is composed of the attributes that fulfill our understanding of, and aspiration to, universal ideals: optimism, respectful, inspirational. These three pillars support a powerful, emotive brand that transcends sport and resonates strongly with the people of the world" (IOC, 2006). In an effort to support the brand essence, the IOC has developed three communication platforms (IOC, 2008):

- Excellence: The Olympic Games offer examples of the pinnacle of sporting achievement, inspiring us to strive to do, and be, our best in our daily lives.
- Friendship: The Olympic Games provide examples of how humanity can overcome political, economic, religious and racial prejudices and forge friendships in spite of these differences.
- Respect: The Olympic Games present examples of the profound meaning of “respect”, as a life lesson for humanity: respect for oneself, respect for others and respect for the rules

These platforms are used by the IOC to develop communication programs that will reinforce the brand and its positioning within key publics. These can be achieved through various advertising campaigns (e.g. celebrate humanity, the best of us), public relations programs, educational programs, etc. Moreover, these communications platforms can provide Olympic partners with a powerful marketing advantage since these values have uniform and universal appeal. This means that the alignment with the Olympic values allows for a single message to appeal across multiple markets worldwide and broad simultaneous appeal across diverse demographic segments. By aligning themselves with one of the communication platforms, sponsors actively participate in disseminating and/or communicating the Olympic brand worldwide. This is accomplished through sponsors’ activation programs (advertising, special promotions, etc.) or leveraging. Hence, sponsors are encouraged to activate their associations with the Olympic brand by developing communication programs that will reinforce and promote the brand. This, in turn, provides the Olympic brand with tremendous reach which would not be possible otherwise.

It is also suggested that these communication platforms help differentiate the Olympic brand from competitive brands such as FIFA World Cup, Super Bowl, and any other major international events—amateur or professional. The Games have strong heritage, having survived the ancient times, which in fact makes them unique. But in today’s highly commercialized environment, are the Olympics really different from other sport properties? What is the true point of differentiation in branding terms?

There is little doubt that entertainment is what drives the business of sport today (FIFA World Cup, Pro sports, Formula one, ATP, etc.). While this is true for the business of the Olympic Games as well, there are other aspects associated with the Olympic brand that makes it different from other sport brands. With over 200 NOCs, thousands of athletes taking part in the Games, and billions watching on television, the Olympics are truly a global event uniting the entire world. The Games are the pinnacle of sporting achievement—a celebration of sports, culture, and humanity. The values and ideals associated with the Olympic brand also make it unique. Hence,

it is suggested that the ‘Olympic Movement’ itself united under the concept of ‘Olympism’ provides a unique point of differentiation from other properties. According to the IOC, Olympism is “a philosophy of life which draws together sport, culture and education in the aim of creating a harmonious balance between body, will and mind. Originally promoted by Coubertin, this philosophy is an essential element of the Olympic Movement and the celebration of the Games” (IOC, 2007, p.11). This concept of Olympism is an important one to the Olympic brand and any deviation from that would, in the long run, reduce its value.

While the Olympic Games are the pinnacle of sport celebration every four years, the ‘Olympic movement’ represents the brand in some ways on a day-to-day basis. According to the Olympic Charter (IOC, 2007, p.13-14) the composition and general organization of the Olympic Movement consists of:

1. Under the supreme authority of the International Olympic Committee, the Olympic Movement encompasses organisations, athletes and other persons who agree to be guided by the Olympic Charter. The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values.
2. The three main constituents of the Olympic Movement are the International Olympic Committee (“IOC”), the International Sports Federations (“IFs”) and the National Olympic Committees (“NOCs”). Any person or organisation belonging in any capacity whatsoever to the Olympic Movement is bound by the provisions of the Olympic Charter and shall abide by the decisions of the IOC.
3. In addition to its three main constituents, the Olympic Movement also encompasses the Organising Committees of the Olympic Games (“OCOGs”), the national associations, clubs and persons belonging to the IFs and NOCs, particularly the athletes, whose interests constitute a fundamental element of the Olympic Movement’s action, as well as the judges, referees, coaches and the other sports officials and technicians. It also includes other organisations and institutions as recognised by the IOC.

Another aspects that makes the Olympic brand ‘different’ from other sport brands is the IOC’s commitment to promote the principles and values of Olympism through its 205 NOCs around the world as described in Olympic charter: “promoting the principles and values of Olympism in their countries, in particular, in the fields of sport and education, by promoting Olympic educational programmes in all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic education, such as National Olympic

Academies, Olympic Museums and other programmes, including cultural, related to the Olympic Movement” (IOC, 2007, p.61).

As a result, these educational programs are reaching millions of young people around the world. When combined with the action of other stakeholders within the Olympic movement (national sport organizations, sponsors, OCOGs, athletes, etc.), the Olympic brand has the potential to reach a global audience.

4 Olympic Rings as a Brand and Symbolism for Internationalism

As suggested above, the Olympic rings as a brand has reached tremendous amount of equity worldwide. Research clearly shows that the brand is well recognized worldwide (high awareness), consumers make positive associations with the brand (Olympic ideals and values), it is perceived to be of high quality (best athletes in the world participate in the Games), and brand loyalty is also high (e.g. reflected by high television ratings, merchandise sales, sponsors, broadcasters, etc.). In addition, other proprietary assets such as the Olympic flame (torch relay) are believed to provide depth to the brand and as such a competitive advantage over other properties. Consequently, a number of stakeholders are keen to connect with the Olympic brand and promote the values that are associated with it. This is clearly demonstrated by the number of countries (governments) that are seeking the rights to organize the Games, the multinational corporations (TOP sponsors) that have worldwide exclusivity to the rings, the hundreds of national companies that are supporting OCOGs and NOCs, the cooperation with NGOs from around the world (UN, UNESCO, etc.) and the broadcasters that convey images and stories that reinforce the brand all over the world. As a result, billions of people regardless of culture, political views, religious ideals or economic status, connect to the rings in one way or the other. When combined with the Olympic movement described above, the potential of the rings to be used as a brand and symbol for internationalism is powerful as it is believed to support “an attitude or belief favoring a policy of cooperation among nations”.

The recent public relations campaign developed by the IOC (e.g. celebrate humanity and best of us) is a strategy to communicate and reinforce important values that are associated with the Olympic brand. These include values such as ‘friendship, peace, celebration of cultures, excellence’ which, to a large extent, reinforces the idea of cooperation of nations in a peaceful and joyful forum (i.e. Olympic Games). Olympic brand values/attributes are also integrated within the sponsors (TOP and national) own

brands and are communicated via advertising and promotional campaigns. This provides unique opportunities for consumers from various nations to connect and experience the brand in various ways. In their own ways, it can also be argued that TOP sponsors, are also actively promoting the concept of internationalism through their various promotional programs that are connecting with Olympic brand.

The concept of Olympic rings as symbol for internationalism can also be applied to hosting nations as demonstrated in the case of the 2010 Olympic Winter Games. The Vancouver Olympic Organizing Committee (VANOC) made much effort in making the Winter Games “Canada’s Games”. The vision of VANOC’s brand was: “A stronger Canada whose spirit is raised by its passion for sport, culture and sustainability”. In its quest to achieve this vision, VANOC reached out and signed a number of agreements/protocol aimed at ensuring that the Games would be inclusive and unite the entire country. For example, agreements/protocols were completed with the Four First Nations (Lil’wat, Musqueam, Squamish and Tsleil-Waututh) as well as a Cooperation agreement with the Government of Quebec amongst others. Their involvement in the years leading up to the Games and during Games time (Ceremonies, special events, etc.) is yet another example of how the rings contribute to a policy of cooperation among nations (albeit within one’s country). In addition, the Torch relay which traveled thousands of kilometers to hundreds of communities from Coast to Coast was also an opportunity for millions of Canadians to connect with the Olympic brand in a tangible way.

In conclusion, Olympic rings have developed into a powerful global brand that is associated with a number of values and attributes. These are essential as they are at the core of the Olympic brand. As such, the challenge for Olympic leaders will be to find the proper balance between managing its international product (entertainment of Olympic Games) and its international Movement. The international product competes in the entertainment world of sport - FIFA, Formula One, WWE, UFC, Tour de France, etc. – where success is measured in terms of bottom line (revenue, ratings, market share, etc.). The danger is the potential disconnect between the product being consumed and the true essence of its brand – Olympism. Consequently, the failure to live up to the brand promise could lead to serious problems for the Olympic brand. As suggested above, it is the ‘Olympic Movement’ itself united under the concept of ‘Olympism’ that provides a unique point of differentiation from other properties. This will have to be nurtured and protected for the rings to continue to act as a brand and symbol for internationalism.

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Internationalism in Olympic Education – A European Comparison

Roland Naul

1 Introduction

There exist different linguistically, culturally and politically associated definitions and semantic meanings of the term “internationalism”. Internationalism *in* Olympic education has a very different meaning compared to Internationalism *of* Olympic education. As far as *internationalism* is concerned as a part *of* Olympic education or as an element *in* Olympic education, the nature or the body of knowledge of Olympic education is the topic. Internationalism *of* Olympic education means the geographical wide-spread diffusion and implementation of Olympic education programmes in different cross-cultural settings of learning and education. The topic of this paper is *internationalism in Olympic education* which means: *to investigate how far a certain approach of internationalism has become a part of Olympic education concepts.*

There will be three steps in my reflections:

Firstly, what is the dimension and structure of internationalism in Olympic education?

Secondly, it is to doubt whether the term and semantic meaning of internationalism is an appropriate tool to summarize the set of educational aspirations in Olympic education.

Thirdly, it is my proposal to prefer, instead of the term internationalism which is closely linked with the development of Olympic Games, the term of cosmopolitism which describes in a traditional and modern way far better the purposes and objectives of “old” and “new” Olympic education concepts.

2 Internationalism in Olympic Education

The term internationalism is bounded in different semantic, philosophical, political and historical contexts (Hierlmeier, 2006). If we select publications on Olympic education which tackled the term “internationalism”, we have to refer to papers given

more than 20 years ago at the IOA's 27th Session in the year 1987. At that time, only four years after the IOC started to promote the foundation of National Olympic Academies (Naul, 2008, pp.30) in order to spread the educational purposes of the Olympic ideals world-wide, two colleagues from the GDR and Soviet Union explained their "methods of Olympic education" (Bäskau, 1988; Neverkovich, 1988) utilizing the term of "Internationalism".

Heinz Bäskau, based at the Wilhelm Pieck University of Rostock at that time, explained for the Olympic movement in the GDR how officials promote the Olympic Charter:

- "to promote the development of those physical and moral qualities which are the basis of sport,
- to educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world,
- to spread the Olympic principles throughout the world, thereby creating international goodwill,
- to bring together the athletes of the world in the great four-yearly sport festival, the Olympic Games." (Bäskau, 1988, p.145)

Referring to the statutes of the constitution of the GDR Olympic Committee Bäskau further quotes:

"The National Olympic Committee of the German Democratic Republic sets the aim of: ...helping to educate young people in the German Democratic Republic in the spirit of Olympic thinking – i.e. in the spirit of humanism, international friendship and peace..." (Bäskau, 1988, p.144).

For Bäskau the term internationalism is lined with *goodwill, friendship and peace*.

Sergei Neverkovich, Dean of the Russian State Central Institute of Physical Culture at Moscow at that time, pointed out in his lecture at the IOA at Olympia more clearly what internationalism means in the context of Olympic education prior to the velvet revolutions in Europe before the year of 1989:

"Soviet sport organizations consider the Olympic Movement and Olympic Games as a way to realize the Leninist principle of peaceful co-existence of states with different social and political systems..." (Neverkovich, 1988, p.173). He also explained in his lecture, on which most important principles the education of Soviet Olympians is based on. As his first principle he sets:

“The use of the sport activities of the Olympians as a means in the struggle for universal peace and peaceful co-existence” (Neverkovich, 1988, p.174).

Neverkovich understands the term internationalism in its clear, but short-cut socialist meaning of co-existence of socialist and capitalistic countries within the Olympic Games movement.

Both former socialist educators in higher learning used the term internationalism in their lectures of methods of Olympic education in a certain historical context with a special political meaning. And indeed: the term and original understanding of internationalism is grounded in a political movement of the 19th century when the two Germans, Karl Marx and Friedrich Engels, published their communist manifest in 1848, which means fifteen years before Pierre de Coubertin was born.

From the very historical beginning the term internationalism therefore was linked as “proletarian internationalism” which aspired to set up an international workers movement against capitalist exploiters. In some respect we may also identify the Olympic movement, inaugurated by *Pierre de Coubertin* about 50 years later, as a kind of *bourgeois internationalism* or “idealistic internationalism” (Hoberman, 1995, p.14), sharing the notion of an international peace making policy between nations (Quanz, 1993) by newly educated young people meeting and competing every four years in the spirit of Olympism.

However, for more than 100 years the *term of Internationalism* was particularly understood as the international movement of friendship and solidarity among the different socialist workers unions around the world and, particularly in the spirit of Marxist-Leninism, as a friendly, peaceful co-existence of socialist countries separated from the rest of the capitalistic world until the global communist revolution and era will come in the future.

According to Bäskaus and Neverkovich’s political-socialistic meaning, their item of promoting “peace, goodwill and understanding” was closely linked with “internationalism”. From a socialistic point of view this meaning of “internationalism”, however, coincided – more *and* less – with Pierre de Coubertin’s vision of “truce” (Coubertin, 2000, p.581) as his fourth principle in his explanations of the philosophical foundation of Olympism (Coubertin, 2000, pp.581; Naul, 2008, pp.26). Coubertin’s original item of “truce” became assimilated in the special socialistic meaning of “internationalism”, in order to highlight the strong support of socialist countries for their “peace making” efforts in the Olympic movement as well as an important purpose of Olympic education at schools and in higher learning institutes.

However, there are some limitations of the term “internationalism” despite its special socialistic connotations. If we further look to the structure of various Olympic education concepts and teaching approaches (Naul, 2008, pp.102-131) more aspects than the desire of a world-wide vision of “truce” and “peace” exist as an international consensus.

When comparing the concepts and teaching approaches of Olympic education five different but overlapping strands can be identified as internationally shared purposes of objectives in Olympic education in Europe.

Three of these five purposes and objectives are more traditional. With references to the work and selected writings of Pierre de Coubertin (Coubertin, 2000, p.580) we find three traditional but essential concepts up to today:

1. *Harmonious education of body, will and mind should grow as eurhythmic character building through exercising sports according to their rules. In the words of Coubertin this is identified as his first principle of Olympism which he called the “religio-athletae”.*

Athletes should become as Coubertin wrote: “ambassadors of modern education” who represent “a new human society” (Coubertin, 2000, p.580). Referring to what “internationalism” means according to the Marxist-Leninist ideology, it becomes clear why there is a close relationship between the vision of Coubertin of a peaceful, new human society and what socialist politicians and educators wanted to achieve by education of the new man in a new socialistic society.

2. *Mutual respect is demanded as an inter-personal behavior pattern as a matter of non-discrimination of any gender, ethnical, religious and political based differences among participants and their peoples with the bench mark of fair play for any personal interactions inside and outside the sports ground.*

In the words of Coubertin this is identified as his third principle of Olympism which he called “knighthood”, sometimes also “chivalry” and “fair play”. Coubertin wrote: “In chivalry, the idea of competition, of effort opposing effort for the love of the effort itself, of courteous yet violent struggle, is superimposed on the notion of mutual assistance, the basis of camaraderie” (Coubertin, 2000, p.581). However, but not surprisingly, we do not find this principle of former feudal-bourgeois chivalry in any former socialistic reception and promotion of “Internationalism”.

As a third, minor item within Olympic education concepts the traditional idea of “beauty” as a principle of eurhythmics can be identified:

3. *Poetry, music and fine arts should be a part of the Olympic lessons at school mainly linked with extra-curricular activities e.g. celebrating an Olympic day festival or an Olympic week at school.*

This third item coincides with the fifth Olympic principle of “beauty” according to Coubertin’s foundation of Olympism (Coubertin, 2000, p.583).

Nevertheless, two more current items of “Internationalism” can be identified as a fourth and fifth purpose and objective in Olympic education in the European context.

Since the 1992 Olympic Winter Games of Albertville and more positively connected with the 1994 Olympic Winter Games of Lillehammer, the purpose of the “protection of the environment” with the notion of “sustainability” has become an international item within some Olympic education programmes in recent years in Europe as well as in some African, Middle and South American countries.

4. *Sustainability and protection of the environment has become a new, fourth topic in the range of Olympic education objectives since the late 1990s.*

Since the 2000 Olympic Games of Sydney and the Olympic education programmes prior to these Games likewise it has been with the Winter Games of Salt Lake City and the 2004 Summer Olympic Games of Athens, the promotion of physical activities for a healthy lifestyle to counteract sedentariness, overweight and obesity has become a new international item in teaching Olympic education. If we evaluate recently published IOC brochures and text books for the promotion of Olympic education and the forthcoming Youth Olympic Games (IOC, 2007, a, b) the purpose of health protection by the promotion of physical activity has become a new fifth item of “Internationalism” within the purpose of Olympic education teaching.

5. *Physical activity with the promotion of a healthy lifestyle at school and in sport clubs has become a major fifth item in new Olympic education programmes only recently, particularly demanded and promoted by the IOC on occasion of the implementation of the Youth Olympic Games.*

Since the last 10 years the epidemic of obesity has tremendously risen on the one hand (Brettschneider & Naul, 2007) and regular physical activity and time allocation of physical education at school has decreased in the same way for children and youth around Europe (Hardman, 2002; 2007). Education and development of youngsters in the 21st century is today lacking a sound impact of physical activity. Some European surveys of different stakeholders, and finally

the new EU-Guidelines for Physical Activities as a part of the Pierre de Coubertin Plan of the EU, are demanding new initiatives for promoting active lifestyles, particularly on a local level (EU, 2008; Branca et. al., 2007; Westerbeek, 2009).

The three traditional and the two modern strands in teaching Olympic education have a common “vertical” dimension which we can call “value orientation”. Indeed, Olympic education as value education has become an internationally focused concept with a variety of values, addressed as an essential part in all five strands of Olympic education. Olympic value education already starts with Pierre de Coubertin’s “Olympic letters” in 1918 when he demanded the “four-fold duty of the educator” to address “the muscles, the understanding, the character, and the conscience” as important objectives in teaching young people (Coubertin, 2000, p.547). However, after the long lasting dominance of teaching only history of the Olympic Games and passing knowledge about the Olympics to the pupils and students, the international renewal of value education within Olympic education started when Deanna Binder (2000; 2005) developed her concept of the life-world approach in teaching Olympic values (Naul, 2008, pp.110). This concept has been further developed by the new IOC Olympic Education Toolkit entitled “Teaching Values” (IOC, 2007 b; Binder, 2007).

The value education purpose of Olympic education has become nowadays a central item of some new state PE curricula in Europe. The reasons might be seen in the European context of the year 2004, when the EU-Year of “Education through Sport” took place with some revival of Olympic principles (Naul, 2008, p.84). However, the losses of moral behavior patterns in young people’s school based and leisure activities should not be underestimated in explaining this new effort in PE curriculum policies in some European countries which reshaped moral principles in physical and sport education and which consequently opened the doors for the incorporation of Olympic education purposes.

Some state PE curricula in Europe, e.g. in the Czech Republic, Lithuania, Poland, Greece, Russia and Ukraine, have already incorporated Olympic ideals and principles as objectives of social and moral learning in school sports and physical activities since the last decade. Only recently, the new “School Sport Memorandum” in Germany included the term and educational targets of Olympic education as well (Naul, 2009).

Some National Olympic Academies in Europe pay special attention to cultural programmes and events with poetry, music and fine arts like the French, Italian, German and Polish Olympic Academies do within their programmes. Other National Olympic Academies have meanwhile also incorporated the current development of

health enhanced physical activities in order to promote a healthy lifestyle as a part of their Olympic education programme, e.g. in Australia and Canada, likewise in Europe including Belgium, the Netherlands and the UK. Of course one may doubt, with Coubertin in mind, whether “health protection” is a core item of Olympic education (Naul, 1998). However, it has its Olympic education roots with the first German IOC-member, Willibald Gebhardt, (Naul, 2008, pp.44) and it has become a new international item within Olympic education concepts as well as it is currently highly supported by IOC politics for the Youth Olympic Games.

Nevertheless, there seems to me one important question left which has to be clarified: does the term and meaning of “Internationalism”, beside its socialist short-cut, identify and comprise what the international essence of Olympic education really means, at least by its inaugurator, Pierre de Coubertin?

3 Cosmopolitism in Olympic Education

Instead of “Internationalism” in its broad understanding without any short-cuts in socialistic interpretation it seems to me, when it comes to the Olympic ideals and values in education, that another traditional but currently re-shaped term in Europe is more appropriate: cosmopolitism. What does cosmopolitism mean (Beck, 2004; Beck & Grande, 2007; Carrington, 2004; Köhler, 2006)?

The word and its semantic meaning has a history of its own which reaches to and is embedded in Greek antiquity, like the ancient Olympic Games.

According to a definition in the Wikipedia dictionary it is stated:

“Cosmopolitanism is the ideology that all kinds of human race belong to a single community, based on a shared morality. This is contrasted with communitarian and particularistic theories, especially the ideas of patriotism and nationalism. Cosmopolitanism may entail some sort of world government or it may simply refer to more inclusive moral, economic, and/or political relationships between nations or individuals of different nations. A person who adheres to the idea of cosmopolitanism in any of its forms is called a cosmopolitan” (Wikipedia, 2010).

From Socrates and Diogenes it is reported that they were identified as the earliest cosmopolitans. About Diogenes it is said when he was asked where he came from, he answered: “I am a citizen of the world (kosmopolitês)” (Wikipedia, 2010). “This was a ground-breaking concept, because the broadest basis of social identity in

Greece at that time was either” (Wikipedia, 2010) the individual “polis” or the Greeks as “Hellenes” as a group. “The Stoics, who later took Diogenes’ idea and developed it into a full blown concept, typically stressed that each human being ‘dwells [...] in two communities – the local community of our birth, and the community of human argument and aspiration’” (Wikipedia, 2010). A real cosmopolitan is bridging both, the moral dignity of his community with the community of mankind at large.

With reference to the ancient Greek philosophers this type of cosmopolitanism is called “ethnic cosmopolitanism” (Köhler, 2006, pp.25) which identifies an attitude of an individual which mutually agrees on a set of human norms and values which he shared in his local community as well as with the outside world of mankind. The traditional norms and values of Olympic education include an attitude of “ethnic cosmopolitanism”.

If we look to writings of Coubertin addressed to youth and Olympic athletes, participating in the Olympic Games, he himself used the term of “cosmopolitanism”. Summarizing the different contribution of the Olympic Games he stated for the Seventh Olympic Games of Antwerp (1920): “The effort of the muscles and of the mind, mutual assistance and competition, exalted patriotism and intelligent cosmopolism, the personal interest of the champion and the self-denial of the team member – all are bundled together in an incomparable synthesis to perform a common human task” (Coubertin, 2000, p.477). When Olympic athletes are educated according to what Coubertin called “*religio-athletae*” they also should represent themselves as ambassadors of a “new human society” (Coubertin, 2000, p.581).

In fact, Coubertin’s philosophical Olympic principles are indeed an “incomparable synthesis”, which include parts of a certain “cosmopolitanism in education of the athlete” whereas other Olympic principles clearly stand for “internationalism in the Olympic Games”. This ambiguity is a part of Coubertin’s concept of Olympism and the antagonistic development between the Olympic Games movement and the development of an Olympic pedagogy which Coubertin himself assessed both as unbalanced in his “Olympic letters”: “The Olympiads have been renewed, but the gymnasium of antiquity has not – as yet. It must be” (Coubertin, 2000, p.217).

Therefore, Coubertin’s vision of “Olympism” was double-bended: although the individual athletes represent their different nations in competitions at the International Olympic Games they should become equal *cosmopolitans of education* through their common cult of efforts and excess in exercising and training sports.

In the broader social context, this seems to be a real ambiguity between the “Olympic Games Movement” and the “Olympic Athletes Education”, a typical ambiguity of Internationalism and Cosmopolitanism: “Internationalism sees itself as a doctrine committed to international harmony and cooperation, but still within the logic of

a nation-state affiliation, cosmopolitanism in its neo-Kantian form makes claims for a global civil society within which individuals see themselves as *world* citizens united, at some level, by a common sense of species connection” (Carrington, 2004, p.86). According to Coubertin, athletes represent as ambassadors their states in the Games on the one hand, on the other hand all athletes of the world are equal and share their common sense to aspire human self-perfection as knights of modern time.

Olympic education comprises an individual perspective of cosmopolitanism in norms and values for young people. This is a kind of traditional normative cosmopolitanism which characterizes in principle what Coubertin wanted to achieve by educating young athletes who should become real ambassadors of human mankind and not only of their home country.

This type of traditional *ethnic cosmopolitanism* or “*Enlightenment cosmopolitanism*” (Hoberman, 1995, p.9), however, is designed as a dualistic question of the “either/or-principle”, which means, the individual either accepts “otherness” outside his normative patterns as difference to his norms and values or he supersedes this difference by his own values and norms. In the first case of “either” there exists a visible discrepancy of his norms and values compared to the world and in the second case of “or” he acts opposed to this otherness of norms and values outside his world. In both cases this is a hierarchic relationship between cosmopolitanism and “otherness”.

New cosmopolitanism, as it is called today, emerged since the 1990s in the context of the Europeanization process in our societies (Beck & Grande, 2007). But new cosmopolitanism is no more characterized by a hierarchic order of the “either/or-principle” of values and norms. New cosmopolitanism can be characterized by the acknowledgment of cultural difference because of “otherness”. Nowadays, “otherness” has become a part of both: accepted *difference and social integration* into cosmopolitanism. The principle of new cosmopolitanism is no more the “either/or” one, but rather the “this-as well-as that-principle” (Beck, 2004, p.12).

With regard to Olympic education concepts, its body of objectives in teaching is no more restricted to the former three traditional strands but it includes the two modern strands as well although this is no more identical with Pierre de Coubertin’s view on his set of Olympic principles.

Nowadays, health promotion and health enhanced physical activities have become an item of Olympic education by the IOC as well as by some prominent Olympic education advocates. Obviously, Coubertin would never accept this concept (Naul, 1998). However, as traditional Olympism has changed by societal developments, also Olympic education has changed due to the transition processes in physical

activities and lifestyle concepts of young people. These changes will further go on to a new cosmopolitan set of norms and values.

The new cosmopolitan norms and values, represented for instance in the fourth and fifth strand of Olympic education in the last decade, must be added to the traditional Olympic principles in Olympic education. The tremendous changes of Olympism in today's social milieus of world sports as well as the changes in today's growing up of children and youth in their social milieus of living are demanding fresh ideas for an "Olympic learning" (Naul, 2008, pp.164) which should be blended, according to the heritage of Pierre de Coubertin, with a new cosmopolitan aspiration in education.

4 Conclusions

Internationalism in Olympic education is assessed from a European comparative perspective in two dimensions: in the Marxist-Leninist interpretation of friendly co-existence of the former Soviet Union and their Eastern European "brother countries". Olympic principles in the view of Pierre de Coubertin are restricted by this socialist short cut to good will, friendship and peace which became essential purposes of Olympic education within the Eastern bloc countries prior to 1989.

A second item of internationalism is taken in order to compare Olympic education concepts and teaching approaches between EU countries of today. There seems to be no exclusive item of Olympic education which still belongs to a special geographic region or country in Europe although some cultural differences now in the West and in the East exist. Today, more or less, three traditional strands of Olympic education are visible cross-culturally in Europe. After the velvet revolutions and within the new Europeanization process over the last 15 years, two more new strands of Olympic education are visible and already incorporated in some European countries. Between the traditional and modern strands of Olympic education in Europe there is a vertical dimension which links all concepts and which can be identified as "Olympic value education" which of course includes nowadays "old" and "new" values of Olympism.

Looking to the heritage of Olympism according to Pierre de Coubertin's writings and understanding, it is questioned whether his aspiration of the principles "religio-athletae" and "knighthood" which he linked with a new educated cosmopolitan man, is really taken by the term and understanding of "internationalism" in

Olympic education. It was briefly lined out that due to the Europeanization process in society, education and culture, a new concept of cosmopolitanism is in progress which may describe more proper the traditional and new aspired achievements of Olympic education than the old term of “internationalism”.

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The Social Construction of the International Olympic Academy as a Model of Cosmopolis?

Between Internationalism and World-Society: Olympic Idea and Rational Calculus in Perspective of Relational Constructivism

Karsten Liese

1 Introduction

The slogan “all Games all Nations”- has developed into a synonym for the Olympic Games and represents the biggest sport event in the world, including both intercultural encounters and international relations. The Olympic Games are more than a conglomeration of world championships and records of different Olympic disciplines. The Olympic Movement claims itself to be a community of Olympic values, which is based on the Olympic Idea and especially on the aspect of “internationalism”. The Olympic Idea is an attitude of life, which has to be trained and educated in a whole sense and not only limited to the period of the Olympic Games or to the athletes participating (IOC, 2007, Fundamental Principle). Concerning this matter, there are plenty of international Olympic programs, and the International Olympic Academy (IOA) plays an important role in this concern. Every year, there are more than 170 young people from over 100 nations participating in the “Session for Young Participants” at the IOA where intercultural dialogue is focused for about two weeks. With participants from different continents, coming from all over the world, the IOA almost in itself symbolizes the aspect of “internationalism” as part of the Olympic Idea.

The International Olympic Academy was founded by Pierre de Coubertin in close proximity to the ancient Olympia site (Greece) in 1927. With the help of the Greek Government, the first session at the IOA was hosted after the Second World War in 1961. Carl Diem – a noted German sport-politician – supported the development of the Academy in Greece as well. The concept of the IOA today is seen as “a multicultural and interdisciplinary centre that’s aims are studying, enrichment and promoting Olympism” (IOA Vision, 2008). Within this international understanding, there are different sessions for young scientists, athletes, officials and Olympic members from all over the world. The session for young participants, which is hosted near

Olympia every year during the summer, is one of the biggest events in regard to the number of members and represented countries ($n \geq 120$ participants' | $n \geq 100$ nations). The participants of the mentioned session have different social, cultural, religious and national backgrounds, but are in a similar age-group, and have mostly experienced an Olympic education or Olympic socialization. The selection procedure and criteria in each country for participating in the sessions in Greece is organized in partly different ways, but always in cooperation with the National Olympic Academies, the National Olympic Committees or National Sports Organizations. Beside this fact, the IOA has certain requirements, such as adequate language skills and experience in sports, science or culture. The program at the IOA ranges from an official and ceremonial program to scientific parts with lectures and intergroup work, to a sportive program with several activities and competitions. There are also different parts of social and cultural aspects as well as time for common recreational activities. In summary, the program at the IOA offers a common international and intercultural experience and exchange (official & ceremonial program), a group- and team-exchange and common work (common program & group interaction), and a cognitive exchange (scientific program with lectures, tasks, presentations). But the session is also about a social exchange (sports program & group dynamics), a cultural exchange (social evenings & cultural program) as well as an international and intercultural exchange regarding emotions (leisure time & fun program). Thus the IOA - with its wide range of international and likewise socialized participants and the constant program - is close to a perfect field of study for analyzing "internationalism" as a social phenomenon.

The scientific analysis of "internationalism" shows diverse meanings and classifications in different scientific disciplines (e.g. political science, sports sciences, sociology and pedagogy). In political science the term "internationalism" is, for instance, related to a political movement which endorses political and economic cooperation among equal states to attain a benefit for all (Lemke, 2007). The fundamental idea and normative implication in this example are sovereign and equal states. In contrast to that in perspective of sports sciences, the term "internationalism" is related to the Olympic Idea by Pierre de Coubertin (Müller, 1998). Besides other aspects of the Olympic Idea, like Fair-Play, peace, citius-altius-fortius, harmony of body, will and mind, the concept of "internationalism" is connected with international and intercultural dialogue and peaceful international relations. Though in a historic point of view the concept of "internationalism" by Pierre de Coubertin did not include any type of cosmopolitanism. Besides the different meanings of the term and the diverse classifications related to corresponding scientific perspectives there are many theoretical concepts

but only a small number of empirical studies. In this respect there are no empirical studies about “internationalism” at the IOA as an outstanding field of research.

In contrast to real politics, international relations or even to the theory of “The Clash of Civilizations” by Huntington (2006), the “Session for Young Participants” seems to be an ideal island or in other words a “subjective reality” (Berger & Luckmann, 2004) where a harmonious cultural exchange of ideas across boundaries is possible. In this “second reality”, it seems that international understanding, respect, acceptance, and fairness are naturally lived among the participants. At the same time, cultural barriers are torn down and even military conflicts between different states are faded out: The delegates of Iran and the USA come to a common point of view in an academic discussion, the delegates from Israel and those from Lebanon play together in a Basketball team for a common victory, and the delegates from China and Taiwan together organize a program for the so-called “social evenings” at the IOA. The focus of the research is centered on a sociological perspective and particularly on the pre-conditions of international dialogue, exchange and cooperation as a social interaction. Thus “internationalism” can be seen as a social framework for international encounter and as a part of the Olympic Idea, which is apparently able to overcome boundaries and international conflicts.

According to this the realization of an empirical study about “internationalism” at the IOA is a worthwhile scientific project because of the diversity of the tested group as well as the ideal conditions at the academy. The cognitive interest of the empirical research program must be seen in contrast to historical or pedagogical analysis. The subject of the longitudinal study is the group of participants of the International Olympic Academy in Olympia/ Greece over 5 years ($n \geq 800$). In addition, the research program is particularly linked to the IOA as an idealistic location of international and intercultural exchange in the field of the Olympic movement. The results of the planned study would allow an academic perception on “internationalism” as a process of reciprocal construction between international identities at the IOA and at least the possibility of general aspects on a macro-level. In this context, the study could help improve and develop the international didactic of Olympic education in a specific space at the IOA and in general for intercultural programs e.g. at the Olympic Games or at the Youth Olympic Games. The study could also give direct recommendations for teaching “internationalism” as an important part of Olympic education for participants, teachers, or athletes. Besides the didactic and pedagogical aspects and impact of the described study, the sociological perspective of the structural set for an international encounter and theory of action would be the primary interest.

2 General Relevance of the Results

The scientific study of “internationalism” at the IOA offers ideal theoretical and methodological terms and conditions because of the social structure at the IOA and because of the normative background of the participants and the “subjective reality” (Berger & Luckmann, 2004) at the Academy. The concept of – “subjective reality” emerges from the theory of social constructivism of Peter L. Berger and Thomas Luckmann and means an idealistic reality, which develops in modern societies and is shared by specific communities. The planned empirical study concerning international exchange at the IOA can also be seen, in contrast to the structure of plural societies, to identify determinants of integration on an individual and macro level. Thereby, it is able to explore how intercultural dialogue changes in its rational or altruistic motivation through different social basic parameters. The study is of sociopolitical relevance because scientific-based knowledge on basic principles of “internationalism” at the IOA would offer psychological, structural, cultural as well as interactional determinants of intercultural exchange on different levels (micro-, meso- and macro-level).

3 Current State of Research

Intercultural exchange and cooperation as an overall theme of this research program is gaining more and more importance in scientific discourse, especially in the social sciences. Particularly, different fields of research like pedagogy, psychology, sociology, political sciences and different segments of sports sciences are working on this topic. There have been no scientific research projects specifically on “internationalism” at the IOA yet, as evidenced by the missing national and international literature on this topic and by statements of Prof. Dr. Konstantinos Georgiadis as the present dean of the IOA. In some of the past sessions at the IOA, the theme “internationalism” was a topic or an important part of the sessions, but “internationalism” at the IOA itself had never been the object of a scientific project. In Germany, there have been some scientific projects concerning this aspect of the Olympic Idea at the Institute of Sport Sciences at the Johannes Gutenberg-University Mainz. Prof. Dr. Norbert Müller explored the diverse sessions concerning the themes at the IOA in the perspective of sports history (cf. Müller, 1990). In this context, it is conspicuous that the aspect “internationalism” had been the object of several sessions in a global perspective (Müller, 1990, p.184; 200; 241) and had been standing in the foreground of many

sessions (Recla, 1966; Lachos, 1981; Landry, 1984; Dieuzeide, 1985; Mzali, 1985; Powell, 1985; Filaretos, 1987; Boulogne, 1993; Jobling, 1993; Georgiadis, 1994; Serpieris, 1996; Kang, 1999), but had never been explored regarding the participants at the IOA itself. In the past, Prof Dr. Holger Preuss had also been able to demonstrate in a national study how the Olympic Idea and the Olympic Games had been interpreted differently by students of sports sciences regarding the oppositional political backgrounds of West and East Germany (Preuss, 1996, pp.100-103; Preuss, 1998; Preuss, 2002). Due to the different political and cultural context of the once divided, two separate, German states, the interpretations and social construction of “internationalism” also differed concerning international understanding and the idea of international peace (Preuss, 1996, p.109). As the philosopher Hans Lenk (Lenk, 1964) emphasized already many decades ago, the Olympic Idea and “internationalism” can be interpreted or socially constructed in many ways and has to be seen in connection to the local background. Furthermore, the aspect of “internationalism” plays an important role in German physical education as part of the Olympic education by Naul (1998, p.30) and Geßmann (2002, p.51) as well as in English literature e.g. by Binder (2000, p.15; 2004, p.2; 11).

In the context of psychology, the aspect of “internationalism” is connected chronologically to the theory of contact and interaction by Allport (1988), with the hermeneutic psychology concepts and with the theory of exchange and interaction. Allport counts four specific structural premises on which the social construction and interpretation of foreign actors are positive and prejudices were changed. But this theory is not able to explain exact differences of attitude or adjustment and had been sufficiently criticized by Thimmel (2001, p.152). The hermeneutic and psychology concepts utilize mostly qualitative methods to expose the national and cultural aspect in the process of perception and cognitive and emotional appreciation. Alexander (1988) can be seen as an avant-garde of exchange-research who studied “internationalism” regarding economic and cultural behavior (Alexander, Kinast und Schroll-Machl, 2003a, p.117).

In contrast to the mentioned perspectives, the current scientific research program of pedagogic sciences in this area works, especially on intercultural learning and intercultural didactic (Sandhass, 1988, p.416; Maletzke, 1996). In cooperation with the International Youth Service of the Federal Republic of Germany (IJAB) and with the Federal Ministry of Family, Seniors, Women and Youth (BMFSFJ), there are some evaluation studies on international exchange programs (Engelbert & Herlth, 2007). Müller with his concepts of international learning (1987, p.155), Standeven (1988, p.112) with the perspective on the problem of ethnocentrism and Sandhaas (1988, p.425) with the focus on the importance of communication within the process

of international exchange generate the basis for today's research programs. Current research programs concentrate especially on intercultural interaction and intercultural reflection (cf. Haydon & Thompson, 1995, p.404), whereas language and communication still play an important role (Gogolin & Krüger-Potratz, 2006, p.121).

The aspect of international exchange and "internationalism" had been also dealt with profoundly in sociology and transformed into special theoretical concepts and models of intercultural interaction and communication (Heringer, 2004, pp.131; pp.143). In cooperation with the Centre of Intercultural Studies (ZIS) Mester (1998) had been able to show with a sociological and political study on "European Youth Weeks" that intercultural understanding is not only cognitively motivated more than by emotional aspects like "cultural consternation" (Mester, 1998, p.42). In addition "internationalism" plays an important role in political sciences, especially in the scope of political culture (Pickel & Pickel, 2006, p.34) and political didactic as well as in pedagogic for peace and international understanding (Gugel & Jäger, 2007, p.10; Meyer, 2004).

4 Research Program and Scientific Interest

The central scientific research object of the study is the coverage and explanation of "internationalism" as a human action and social frame in tension between a normative idea and rational interest. The focus of the research program is the question of how people of different cultures (in this study all big cultural areas will be included) with different socializations will interpret and experience "internationalism" at the International Olympic Academy (IOA) as a relative nonpolitical surrounding of interaction. The study is not focused on a scientific discourse on historical or educational definitions or interpretations of "internationalism", but on the exploration and explanation of "internationalism" as a social hypothetical construct at the IOA. For this the cognitive interest of the planned research program is targeted on the determinants of "internationalism", which is seen as an Olympic norm and as a rational choice or calculus. The question around the social construction of the word "internationalism" as a normative idea and rational calculus is connected on an operating level also with a philosophical and anthropological consideration of the human being itself. One main question is whether the social phenomenon "internationalism" is more motivated by normative or rational aspects and which kind of cognitive modus is chosen by the participants. In more abstract terms: In this regard, do the participants interact within an international community more normatively or is everything based on a rational

calculus in the end? And: Is it possible to differentiate the cognitive modus of international action into the mentioned parameters? As already denoted, these issues even refer to extensive questions about the “Nature of Human Being”, the “*Conditio Humana*” (cp. Plessner, 2003). The applied idea of man and theory of action is closely linked to the RREEMM-model of human behaviour by Lindenberg (1985, 1990, 1998, and 2006).

In the context of an increasingly globalized world with high international mobility and intensive communication (internet, global economy), the word “internationalism” as the object of academic research is marked by a high societal relevance and is an object of high public and Olympic importance. The aim of this research project is also to determine the intercultural exchange in different situations and on different levels of interaction. In the context of multidisciplinary and theoretical pluralism, one economic (rational-choice-theory) and one sociological theory (social constructivism) should therefore be integrated into one new paradigm which is linked to the concept of Hartmut Esser (cf. Esser, 1993; 2006). The scientific aim of the study is to offer different deductions concerning international interaction and intercultural exchange at the IOA.

Main questions

Against the background and theoretical understanding explained above, there are five outstanding questions:

- In what way is “internationalism”, as a process, constructed between the participants of the IOA, i.e. if the “internationalism” is constructed in a similar way or are there different subtypes? If so, what role does the culture and the religion of the different interviewed people play in the process of the social construction of “internationalism”?
- What roles do the Olympic culture, the rational interests in the calculus, and the socialized cultural norms and values play?
- Is the experienced “internationalism” at the IOA sustainable?
- How deep-seated is „internationalism“, and how is that shown by the participants after leaving this “idealistic world” (IOA)?
- How does the proportion between rational and value based interaction in the process of peer pressure change?

5 Methodology

The theoretical considerations will be tested in an empirical study, which can be seen as an artificial experiment because of the specific social structure and Olympic culture at the IOA. It is possible to embrace a group of young people ($n > 800$) with a different socialization coming from over 100 nations, who met each other in an Olympic surrounding (with less political intentions). As a result, this research program offers a special and singular active treatment group to study rational and value-based international interaction in the context of “internationalism” as a part of the Olympic idea.

In addition to the qualitative study on “internationalism” at the IOA by Abreu (1995; 2002) and Liese (2008), the planned study uses methodology on a quantitative level to explore “internationalism” as intercultural exchange and as a part of the Olympic Idea. With the help of an ex-post-facto-design, the social construct “internationalism” could be determined in a longitudinal study of former participants of the IOA between 2005 and 2010. One special advantage of a longitudinal study is that some questionnaires focus on the sustainability of “internationalism”. In what ways did the participation at the IOA change their personal opinion in the long term or which concrete contacts formed between former participants have been maintained? The online survey enables an exact and quick statistical analysis of the collected data, which shall be interpreted along conventional qualitative standards. Due to the qualitative study by Liese (2008) with in depth-interviews of participants of the “47th Session for Young Participants” and with the support and expertise of an international symposium and workshop in 2009, a differentiated standardized questionnaire had been conceptualized. The profound theoretical background, the methodology, the current scientific progress, and the results of the survey will be explained in the dissertation of Liese.

Procedural method

The preparations are based theoretically on the author’s diploma thesis, which had been a qualitative study on “internationalism” at the IOA during the “47th Session for Young Participants”. Profound results concerning diverse dimensions of “internationalism” as a social construction explored on the scientific background of the rational-choice-theory, social constructivism and accordingly the model of frame selection suggest the usefulness of a substantial quantitative study with about 800 alumni participants

of the IOA. Therefore a specific standardized questionnaire will be implemented online in the World Wide Web to work efficiently and to include as many former participants as possible. The planned quantitative research program on “internationalism” should give significant insight to the main questions mentioned at the beginning. This could have practical consequences for the international didactic at the IOA or for international exchange programs by the IOC. The used methodology of the study is thus a triangulation with qualitative and quantitative surveys. Below, the results of the qualitative study as the first step of the research program shall be presented.

6 Results of the Qualitative Study

The Master’s thesis of Liese (2008), concerning the preconditions of “internationalism” as an Olympic norm and rational calculus at the IOA in the social perspective of relational constructivism, provides findings about the interpretation of the IOA itself and the related social context, as well as findings concerning the social construction of “internationalism”, images of the other participants and self-perceptions. Thereby the form of interaction between the participants at the IOA can be seen as a process and reciprocal effect of the mentioned determinants. Below, the results of the qualitative study according to the method of analysis by Mayring (2007) will be presented in detail:

6.1 *The IOA as an ideal island and a world in its own*

Regarding the results of the interviews in connection to the social construction of the social context it can be pointed out that the IOA had mostly been interpreted as an area of international and multicultural learning, communication, exchange and togetherness. The qualitative analysis showed that within the perceived liberal social space, the IOA had been associated with a kind of openness concerning the different represented states, cultures, religions, role-attribution and ways of life. The interpretation of the IOA and its social context is closely related to the term “internationalism” as a social frame. The IOA is seen as a social space where “internationalism” is a functional norm and fundamental principle, as well as a facilitator of international encounter in general. The social structure and culture of the IOA effect that “internationalism” means, not only the compliance of a norm but also a rational benefit for all. Similar to the classification of Max Weber (Weber, 2005) and the theory of frame

selection by Hartmut Esser (Esser, 1993) it can emanate from an instrumental and a value/belief-orientated rationality related to “internationalism”. According to that the IOA is able to offer the participants a secure and confidential social space for interaction, self-expression and external-perception linked to his or her own existing diversity. The confidence in the social context of the IOA with its incentive structure and considerable norms can be seen as a basic precondition of international and intercultural exchange. Thereby the interviewed participants also cited the openness and constructive range at the IOA as a core element. In short the IOA is in the end what the participants (actors) of the particular session (social structure) make out of it (Wendt, 1992). The IOA had been also characterized and connected with different social functions like integration or inclusion. In regard to an answer of an interviewed participant, the IOA supports the construction of commonality among members by the superior phenomena of the Olympic spirit. The Academy is described as an area, community or place where international rights and fundamental norms, like equality or freedom, are guaranteed. Furthermore the IOA is not seen as a static area or constant space of international meeting, but it is rather connected to a dynamic process of continuing international socialization. It can be summarized that the IOA is seen by the participants as an “ideal island” for “internationalism” and a world in its own. The specific subculture of the IOA, with its normative implications, supports the idea of “internationalism” as an Olympic norm and rational calculus. At this juncture the IOA enabled the phenomenon of “internationalism” as a social frame for international and intercultural encounter. The wide range of international participants, the multilateral relations at the Academy and the specific Olympic culture offer a social context where, on an individual level, potential political, ethnical or religious conflicts are faded out and the person’s unique self is considered as a human being.

6.2 *Internationalism as a social frame and relational construct*

The qualitative analysis had mainly offered results regarding the social construction and interpretation of the term “internationalism”. At this point it can emanate from an extensive range of associations given by the interviewed participants because of the different views, diverse backgrounds, and the different self-expression. So it is valuable to consider the statements concerning the term “internationalism” differentiated due to the various represented country, cultural and personal backgrounds. Thus the term “internationalism” is given different interpretations by respondents based on individual world view, existing international relations, and in the end by the individual’s

personal attitude and position. The qualitative study on “internationalism” could show different dimensions, reference levels and sub-elements, as well as an expected shared interpretation and common core of this term. The quantitative study will, however, give more detailed, reliable and valid evidence about the relational concept of “internationalism”.

Following from the ideas above, the results of the qualitative study could, for instance, point out that the respondent of Iran interpreted the term “internationalism” as a peaceful exchange due to Olympic meetings and contacts. For the mentioned participant above “internationalism” means knowledge of other cultures and a deep interdependent interest. In contrast to that for the respondent person representing China “internationalism” is mainly connected with a kind of international learning in a specific context. Thereby the chance of learning from each other is seen as more important than a measurable economic or rational benefit. Because the participants are young adults, this process of learning can be seen less as education and more as socialization. In contrast to the answer analyzed above, the participant from the USA associated “internationalism” as a mirror image of the USA itself. So the internal perspective of one’s own interior social structure is linked with the concept of “internationalism” because of the importance of cultural sensibility and empathy in the USA. For the respondent from North America the term is not automatically related to international relations, foreign affairs, or international exchanges on an individual level. However, respondents’ perspectives are closely related to inherent social aspects of their corresponding country.

Analyzing an answer of a participant from South Africa, the notion of “internationalism” connotes exactly the opposite of discrimination. In connection to the apartheid in South Africa that existed prior to 1994, the term “internationalism” is linked to freedom, equality and responsibility. So the meaning of “internationalism” also has to be seen in comparison to each person’s history and individual attitude on a micro-level-analysis that regard search personal background and scope of work. Beside the differentiation on a micro-/macro-level, the concept of “internationalism” is closely related to each person’s social role and former Olympic experiences. For example a professional coach of athletics/track and field representing Mauritius perceives “internationalism” as a way of life or an international lifestyle which is formed by an eclectic Olympic education. A participant from Argentina interpreted the concept of “internationalism” not as a lifestyle, but more as a way of thinking connected with international interaction or intercultural behavior. In reference to that concept of “internationalism” a delegate from Taiwan emphasizes that this part of the Olympic idea is a specific behavior motivated by an intrinsic value.

Thus the qualitative results overall show that the term “internationalism” at the IOA has been interpreted as a peaceful international exchange and cooperation including fundamental values like equality, freedom, respect and empathy and which is practically expressed as an international attitude and interaction. “Internationalism” as a social frame, rational and normative component at the IOA stands for the acceptance and adherence of a universal standard. This universal rule or norm is based on a meta-level which can be seen in analogy to the categorical imperative by Immanuel Kant or the theory of justice by John Rawls. At the IOA as a kind of neutral social, ethnical, religious and political area for international encounter and with its international and multilateral relations, no participant is able to proclaim his or her own cultural, national or religious background as a standard of evaluation. Within these circumstances “internationalism” is most likely a social frame in terms of an Olympic norm and rational choice.

From a methodological point of view, the concept of “internationalism” might have different meanings on a micro- meso- or macro-level while in a quantitative perspective there has to be a fitting differentiation and use. For instance there are often different associations given by the interviewed participants which range from the meaning of “internationalism” as a social interaction on an individual level to the meaning of “internationalism” as a transnational or international relation between cultures or states on a macro-level. But “internationalism” as a social interaction is related to a universal rule or social frame on an individual level at all times. Within the IOA as an outstanding international space and “second reality”, this norm can be attributed to a specific subculture of Olympism which can be at least temporarily realized. In contrast to that on a macro level - e.g. as international relations and international foreign affairs - the concept of “internationalism” is closely related to the social perception, external view, and common images and stereotypes of each represented country. Instead of a specific response style and a typical pattern of answers (e.g. socially desired behavior), many respondents tried to explain that “internationalism” is just the opposite of each external perception, the observed correspondent foreign policy or the assumed political or social prejudices in general. The social constriction or reduction on a personal and private role and behavior of each participant at the IOA ends with the relevance of the official role as a national delegate and the relevance of the “first reality” with its conflicts and political tensions. The existence of different identities and relevant identification e.g. as an athlete, Olympic scientist, or national delegate, might cause role conflicts and questions about the own self-perception in future. So in this regard “internationalism” means the interpedent ability of the participants to distinguish between internal and external perception and cognitive dissonances on different social levels. Thus in opposition to other fields of study or scientific

perspectives “internationalism” cannot be considered equivalent with a kind of cultural or national relativism in a narrow sense. Diversity in a political, ethnical, cultural or religious context at the IOA is a social framework and core value of its own. In this regard, the participants respect each other as human beings and see one another as interdependent partners needed for the social construction of their personal identity, their role at the IOA and view of world. From the perspective of the social structure and the Olympic context with the universal norms on a meta-level, there can be identified many parallels to the political theory and philosophy of liberalism.

As it has been already explained theoretically, the concept of “internationalism” is intrinsically tied to the self-perception, external images, and the role attribution of each participant and the interaction as a social dynamic process at the Academy. In the following selected results of the qualitative analysis concerning the social construction of each person himself, of the other participants as well as of their interaction shall be presented in detail.

6.3 Self-perception and role appreciation as a relational construct at the IOA

The results concerning the self-perception and role appreciation at the IOA show how the concept of “internationalism” is linked to each individual’s personal, cultural and national background and ultimately with his or her own world view. According to that, the participant from Iran characterizes himself as a national delegate of his corresponding state, culture and regional religion. In contrast to the other participants, the opportunity for interaction and participation in different activities (e.g. competitions at the swimming pool) at the IOA is limited by the native normative rule of conduct in Iran. So even if there are no direct sanctions for the participant of Iran at the Academy in Greece, the concrete realization of international cooperation and exchange is dependent on his or her idea of specific role behavior with its expectations and social demands. Furthermore the respondent from China interpreted their own role at the Academy also as an official one like the person mentioned before. But beside the official function of a delegate, the participant from China emphasized how important an unofficial exchange and real friendship between everybody is. Because of a non-religious background coming from China, the interviewed participant mentioned that there might be fewer possible conflicts with others. So the appreciation of one’s own role at the Academy in Greece can also be connected to the consideration

that it opens up the range of possible fields of interaction as well as that it reduces the range of possible contentious issues.

The results of the qualitative analysis of the interview with the participant from the USA made it clear that the appreciation of one's personal and official role doesn't have to be in conflict. Thus the participant perceives his or her own role as an official representative but also at the same time experiences the role as a delegate of a liberal society and free individuals. Thus the delegate sees his or her own role at the IOA as an independent delegate. That also means that one's world view is rather more seen as an international system and relation of societies and individuals than an international system of political systems and states. Besides the role as an employee of a sport association in the USA, the self-perception and role appreciation is associated strongly with individual responsibility and human rights. According to the previously mentioned statements of the participant from South Africa, the official role as a delegate comes to the fore as well. Nevertheless, in different patterns and clusters of role behavior, the concept of the own person is characterized with the fundamental values of equality, freedom and antidiscrimination. So in that sense all participants or delegates have the same rights and social liabilities at the IOA.

The delegate from Mauritius works as a top trainer of athletics and connects his own role at the academy with his function as a coach and educator. Working on an international level means for him to educate young people in a sportive and Olympic normative way, which must be put in local, regional, national and international contexts. In other words: The self-perception, role attribution and normative implications of the interviewed people don't have to be necessarily limited on a national level or in the IOA being an outstanding surrounding for international encounter. Regarding "internationalism" as a social frame, the interplay of different levels - e.g. private and official role images within diverse social norms, expectations and demands - can be seen as an important part of international and intercultural exchange. The qualitative analysis of the interview with the participant from Taiwan had shown that the own role image can be reduced on Olympic and sportive matters e.g. when a role conflict seems to occur. In connection to the political tensions between China and Taiwan, an international exchange of ideas is possible by deemphasizing the official role and focusing on relating as athletes and individuals. The IOA offers a social space and non-political surrounding of international encounter and the possibility to dissociate oneself from assumed social and political positions or policies of one's home country. The temporary education of possible cognitive dissonance due to role conflicts or the preliminary detour of disagreement can also be seen as a chance for international exchange and intercultural communication. Especially for less internationally experienced

participants, it is a great opportunity to get a more detailed image of other represented states, cultures and people and finally a profound concept of the own identity.

In summary, the self-perception and role appreciation of the participants is associated primarily with an official role as a delegate of the represented country. That confirms the evidence that there is no national or cultural relativism at the IOA in a narrow sense. The multicultural and multilateral context with different identities and views of the world is an important part of the IOA itself and seen as a value in its own. Diversity is not interpreted as a boundary of intercultural dialogue or cooperation but rather more as an important factor for assessing one's self and others and for constructing a more differentiated image of oneself, the other participants, as well as one's world view.

Thus at the International Olympic Academy exists primarily an official role appreciation and self-perception among the participants which do not mean a cultural or national relativism than rather more a responsible consciousness about the own background. In this multilateral context the acceptance of different identities on diverse levels is seen as a benefit and as value in its own. The protection of each self-perception, self-worth and the dignity of the represented culture, nation or religion is a fundamental norm and rational calculus. In such an international and multilateral surrounding no participants is able to proclaim the own cultural, national or religious background as a standard of evaluation. If necessary the Olympic and sportive subculture enables the concentration on a personal, individual or sportive role attribution when role conflicts or controversial issues cannot be overcome yet.

6.4 Social perception and role attribution as relational construct at the IOA

"Internationalism" as an interdependent process and social interaction is closely linked with the own self-perception and role appreciation as well as with the social perception and role attribution of the other participants. Beside the image of the own person, how the participants are seen and interpreted is relevant to international encounter and multicultural interaction. In this regard, the respondent from Iran saw the others as delegates and athletes and pointed out that all are equal in connection to the rights, obligations, or tasks at the IOA. Furthermore the equality of the participants is expressed in everybody's diversity as a common characteristic. Besides enjoying the time and making new experiences, all participants have similar challenges to cope with concerning language barriers. In the perspective of the respondent from Iran,

there are no concrete expectations regarding the role or behavior of the others so that there is a constructive range of possible images and experiences. The qualitative analysis of the interview with the participant from China had shown that the own person is seen more as an official delegate with concrete expectations. Contrary to that, the other participants are more associated as individuals, athletes or even as friends with rather diffuse expectations. For the interviewed person the commonality of all people is constructed by shared values, norms, needs or similar aims of life. In contrast to that for the participant from USA, there is no differentiation regarding an official or unofficial role of the others, he is more concerned with the age group and range of experience. The social construction of the other delegates at the IOA is differentiated primarily in relation to the Olympic background and the contribution to the session (principle of performance).

The person from South Africa put into perspective that the image of the other participants is generally only a temporally and a fragile frame. But most of the people are seen as delegates and Olympic athletes. Thus everybody has in common that there is a shared relation to Olympic sports which enables participants to respect each other and which provides confidence at the IOA. In summary, it means that the different associations and external images are changeable in a positive or negative way. The athlete from Mauritius distinguished totally new images of other people, nations and cultures of which were unknown before. The participants at the IOA easily become friends by experiencing the program and enjoying the leisure time together.

Although the participants have different values, norms, and experiences, they brought to Greece from their respective backgrounds, the respondent person from Argentina pointed out the importance of the group itself and the collective consciousness of Olympism. The other participants are seen as friends and as kind of cooperative partners through constructing a common reality. Following this point of view, diversity does not matter on the level of interaction between delegates since there are no cultural, ethical or religious restrictions which limit the range of participation or which lead to social segregation. The qualitative analysis of the other interviews affords a similar outcome as that explained in the chapter above. Furthermore if there are role conflicts in connection to the social perception of the other participants – because of political or ethical reasons – it can be summarized that there is a concentration on a personal, individual or sportive role attribution.

6.5 *Social construction of internationalism as a social interaction*

The qualitative analysis of the interviewed participants at the IOA provided different results concerning the Academy as an ideal island and world in its own and the term “internationalism” as a social frame and relational construct. Thereby the concept of “internationalism” is generally influenced by the self-perception and role appreciation as well as the social perception and role attribution as relational construct. But how do the participants interpret “internationalism” as a social interaction and social frame and with which conditions is this social process connected and embedded? Below, the results will be given in regard to the diverse national or cultural backgrounds. Also the different dimensions and ideas of “internationalism” as social interaction will be presented.

The respondent person from Iran emphasized that the realization of “internationalism” in everyday life at the IOA is quite different in its extent. Thus it depends on the different characters, interests, norms and values of the people. For the interviewed person, there is, for example, a limited scale of communication with the others because of cultural and religious background issues. Besides own cultural or personal restrictions, there is a wide range of possible interaction. But the participants at the IOA can feel certain that they are accepted regardless of their normative background. The confidence of the participants in their interdependent respect and esteem can be seen as a basic precondition for international or intercultural exchange, communication or cooperation. Thus at the IOA, as a world in its own, young people are able to experience different role models, and exchange ideas by intercultural communication or cooperate in an international group. At this juncture the participants are able to decide how, to what extent and in what scope they realize “internationalism”. But the different types of social interaction at the academy make it possible to experience diverse ideas regarding aims of life, social norms and rules, concepts of identities views of world. For instance the respondent from Iran described the interesting, beautiful and attractive costumes on a presentation of Peruvian carnival on one social evening. Even these traditional Peruvian costumes breach against the social standards and typical mores of Iranian women, the presentation is experienced acutely in a positive way. So “internationalism” as a social interaction can allow participants to dissociate cognitively from their own background, to reflect their own reality, mental attitude and social or religious norms and values. Even if there is no measurable change of social behavior or direct transfer to their own environment, it can be the first step of an enlightened consciousness, deeper sense of maturity and first step on the way to a cosmopolitan idea of community.

Concerning the statements of the respondent from China, the concept of “internationalism” as a social interaction is framed by interdependent respect and cultural awareness in terms of international communication and cooperation. With the help of the qualitative data it is unfortunately not possible to differentiate between the premises, the impact or cause of “internationalism” as a social interaction or social frame (Elias, 2000). But sport, music and cultural elements as symbolic and spiritual elements can be understood internationally. In other terms Olympic sport is a symbolic frame which can be interpreted easily on an international level and which is a viable constructive frame to produce a common experience. Because of this, the cognitive process of “internationalism” as a social frame is dependent on specific logic and definition of the situation by the participants. Finally the realization of “internationalism” depends on the cognitive mode (Schmitt, 2005). Thus relating to the concept by Fazio “internationalism” as a decision or choice of action can proceed to a „conversational-mode“ (e.g. data-driven, reflected, rational choice/ working group) or in a “entrenchment-mode” (e.g. theory-driven, normative, automatic choice/ sport activity). According to the respondent person from USA, who was able to observe different situations, contexts and corresponding modes in which “internationalism” was part of a social frame, and experience the value of social interaction. The concept of “internationalism” can also be analyzed less than as a cognitive process than as a process of group action with its sociological determinants and impacts. In regard to a time scale or course of interaction, the respondent person from South Africa pointed out that “internationalism” might only exist obviously for period of time. If all participants would stay at the Academy in Greece for a longer period of time there would be social segregation as well as other open conflicts. The participant from South Africa supposes that the IOA as a world in its own and with its subculture can only exist temporarily. Even if diversity with its national, ethical, religious or cultural parameters might not be the reason of conflicts and social segregation, there would be other aspects for making a subtle distinction among “we” and “the others”. However at the beginning and throughout the session, the concept of “internationalism” “works” among the participants as an idea and Olympic norm or as a rational calculus and common interest. Regarding a discussion on “internationalism” in perspective of political philosophy, the underlying and profound social principles of this social phenomenon are of primary importance. In this connection the IOA can be seen as an example of a “well-ordered society” or rather a “well-ordered community” (Rawls, 1979). The positively described initial situation of “internationalism” at the IOA by the participant of South Africa can be seen as a mirror image of the “state of nature” of political liberalism. At this point “everyone is impartially situated as equals” and where there is a rational choice for principles of fairness and justice because of the

famous “veil of ignorance” or original positions (Rawls, 1979). In reference to the multilateral and international structure at the IOA and the uncertainty of the participants about the own normative, social or cultural background and position the realization of “internationalism” (as a norm on a meta-level) can be seen as a rational and logic consequence. On that circumstance, “internationalism” at the IOA becomes a norm of fairness and justice and can be interpreted as a latent compliance of the participants in terms of social contract theory.

As presented above, the qualitative analyses of the interviews clarify that “internationalism” as a social phenomenon and interaction is related to different dimensions and perspectives on diverse levels of social analysis. Thus the concept of “internationalism” had been connected to a cognitive concept of rational choice (micro-level), to a group action theory (meso-level) as well as to a social and political related theory (macro-level). The qualitative analysis regarding the concept of “internationalism” itself, the IOA as an ideal island, the self-perception and social perception of the participants as well as the social construction of international interaction had been the first step of the current research program. For the quantitative longitudinal study some specific dimensions with promising evidence have to be chosen, contained and tested empirically.

7 Conclusion

The results of the qualitative study (Liese, 2008), as the first step of the research program, had shown that the IOA is an outstanding example of “internationalism”. The IOA can be seen as a world in its own as well as a global village in connection with the Olympic Games. The classification of the IOA as a Cosmopolis depends on a particular definition, on a measurable behavior and finally on quantitative evidence. Thereby the aspect of diversity at the IOA (regarding different cultural, religious, ethical or national backgrounds) plays an important role for constructing a more differentiated self-perception and social perception. Diversity is then seen as a precondition for international exchange and as a benefit for all. However the relational exchange of diverse or equal ideas and interests among the participants can reflect a beginning process leading to the idea of a cosmopolitan community or World-Society. But the quantitative data will provide profound evidence on the social impact and sustainability of “internationalism”.

In this regard the group tested at the IOA regarding the concept of “internationalism” can be seen as parallel to the “state of nature” and Rawls’ well known “veil of ignorance.” In this period of time, the realization of superior norms (e.g. “internationalism”) on a meta-level are probable in a rational sense. The acceptance of universal norms, such as equality or freedom, is the result and at the same time, the premise for a peaceful intercultural dialogue and international cooperation. This concept of “internationalism” is successfully realized at the IOA by normative (Olympic Idea) and rational patterns (rational calculus). If the described social structure and normative implications at the IOA are to be further realized by the participants when this state of nature is abandoned or the IOA as a second reality is left, it has to be shown by the quantitative data. “Internationalism” as a social frame motivated by Olympic norms or rational interests must also be tested empirically in a quantitative way. Finally “internationalism” (as a relational construct, social structure and Olympic culture) at the IOA is and will be what the participants make out of it.

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Olympic Youth and New Media: the Global Olympic Village

Roy Panagiotopoulou

1 Introduction

Contemporary literature on media and globalization of sport argues that professional as well as amateur sports are increasingly integrated into an emerging global media / sports complex (Wenner, 1998; Whitson, 1998; Maguire, 1999; Whannel, 2005). Sporting has become a core strategic content for old and new media because it attracts subscribers for television, 3G mobile phones (Boyle, 2004, pp.74) and internet users. In effect, sports organizers seem to follow the imperatives of the media, since they have become largely dependent on their revenues, mainly the television rights. These conditions raise the demands of the television networks for technologically perfect audiovisual production and for the assurance of ideal working conditions for journalists and technicians.

The Olympic Games (OG) are the sport events par excellence that attract the worldwide interest of viewers and offer one of the most widespread expressions of popular culture in our age. They achieve the highest TV viewership (The Beijing 2008 Games viewership records reached a tremendous size of 4.7 billion people international audience) and therefore the highest broadcasting rights fees. In time, this event became an emblematic cultural momentum for post modernity in which everyone wishes to be present and visible. Nowadays, their social point of reference is this of the “global village” in which the world feels that it has reached a new level of cosmopolitan identity, that of the “citizen of the world” (Maguire, 1999,p.144; Barnard et al, 2006).

2 The Relationship between Mega Sporting Events and the Media

The relation between sports and the global media complex is expressed through a complex web of interconnections. Sports organizations, entrepreneurial interests, international and national information networks, cultural heritage, technological

advances in sports coverage, launch of new media for audiovisual reception, new practices in journalistic reporting, all these issues constitute a complex network of relations (Panagiotopoulou, 2010, p.234). These relations can be witnessed in various economic and political levels and are directly connected with the development of the new media. Therefore, in the last thirty years globalization of sports became synonymous with its commercialization.

Table 1: Development of the relationship between Olympic Games and Media

Olympic Games	Launch of Media technology
Athens 1896	Press, periodicals, other print media
Paris 1900	Cinema
Paris 1924	Radiotransmissions
Berlin 1936	National television broadcasting
Cortina d' Ambezso 1956	International television broadcasting
Rome 1960	Television right fees to the USA and then to EBU
Tokyo 1964	Satellite television broadcasting
Mexico 1968	Live, colortelevision broadcasting
Barcelona 1992	Cable television and pay per view. Launch of a central broadcasting service operated by the host city, as well as image production by private broadcasters
Atlanta 1996	Internet, first website of OCOG during Games-Time
Sydney 2000	Internet widely used, OCOG website during preparation and Games-Time, HDTV (only Opening Ceremony), chats
Athens 2004	Extended HDTV use, wireless connections (WiFi) for mobile telephony, digital signal, multimedia applications, special websites by television broadcasting right holders, blogs
Torino 2006	Web 2.0: video streaming production by spectators and uploading in YouTube
Beijing 2008	Fully HDTV broadcasting, wireless networks, special YouTube channel by IOC, usage of various social media platforms by the Olympic Movement

Sources: Georgiadis K. (2004), Morland J. (2006), Billings A. (2008)

The relationship between sports and media was always a tight one and both parts followed a similar development path. They offered a distinctive field for the development and usage of new technological devices for the communication sector. It is not a coincidence that the Olympic Games are the platform where new technologies were introduced for the first time, new services and devices were used, new ways of news transmission or news information and communication services

were implemented. Their dissemination was always connected with the biggest possible publicity in the greatest possible performance context with the most expensive broadcasting rights that a television program ever received.

The Beijing 2008 Games have put a new landmark because the application of new media technology has received its highest level. It was the first Olympic Games to have full digital coverage available around the world, with rights holding broadcasters providing images via the internet and mobile phones (Factsheet XIII Olympic Congress – Theme 5: The Digital Revolution, September 2009, www.olympic.org/olympic_congress/en_report_1479.pdf).

3 The Impact of the New Media on the Olympic Games

New technological advances in the field of media facilitate and create new ways to view the events, new needs for audiovisual production, new sources of information and verification of data for coming events, records achieved and all types of information surrounding sports, all of which create new attitudes towards mediated viewing.

Television was for many years the sole medium through which international audiences viewed major sporting events. Now, it is joined by other communication platforms like mobile telephony, internet connections through PCs or i-phones, thanks to the increasing dissemination of the internet and the improving bandwidth infrastructure.

In the last 25 years of Olympic Games organization we witnessed a continuous implementation of new technologies, new marketing approaches and a considerable increase of broadcasting rights fees. These significant shifts in the communication and media landscape led to new models for managing media rights. The recently adopted negotiation strategy for the broadcasting rights fees follows a territory-to-territory approach, treats the different media platforms separately and doesn't give priority to public media. Furthermore, it allows to fill the new media gap and to tailor the product according to the financial capacity and the level of new technology reached by each country (IOC Press Release, 17.10.2006). However, this segmentation of Olympic content may cause serious problems for many countries that cannot afford to pay the costly fees and thus will be unable to broadcast a varied menu of sport competitions. Additionally, segmentation threatens the possibilities of

connecting people and giving them the opportunity to participate in various Olympic activities.

Obviously, the main scope of the media enterprises by paying the costly Olympic Games content is not only to increase the viewer ship rate but also to boost the new markets of cable, DSL, IP-TV, Pay-TV decoders and mobile telephony connections through sport content. Beside this, they intend to promote the television program of the upcoming season. The most important aspect the new audiovisual technologies facilitate is that the viewing conditions benefit the viewer.

4 Old and New Media

The recent changes in the communication landscape are multifaceted and rather quick causing a profound reorganization of the sector. New media services diversify and multiply the possibilities of active citizen's participation. It is obvious that these new conditions influence directly the recruitment and functioning of the Olympic Movement and at the same time give to the young generation new incentives to get more involved in sporting events.

Over the last decade following the digitalization of television signals we have witnessed the emergence of new broadcasting methods: Digital Terrestrial Television (DTT), Personal Mobile Television (PMT), 3G mobile telephony, internet protocol television (IPTV) and a wider use of high definition (HD) images. Additionally, the widespread use of the internet has become inevitable for the co-ordination of the emerging new media platforms that enlarge information and communication opportunities and enable the fast transmission of audiovisual services at low costs. The new forms of interactive communication through text (blogs, chats, wikis, social networking, citizen journalism, etc.) or video streaming (YouTube etc.) are empowering the users by offering new fields of interaction and direct involvement in various social areas and activities. The new services are converging and complementary offering to the users new diversified opportunities for communication, information and entertainment either at a fixed place or on the move. However, they also tend to multiply the content, to repeat information and sometimes become redundant. The new media options are more user-friendly, flexible and pluralistic in information sources but at the same time more complex and up to now not fully developed. The contribution of new media for mediating sports is important

because the number of sports channels and consequently sports coverage is increasing fast.

4.1 Television

Television viewership of the Olympic Games in Beijing 2008 surpassed all previous events and made history as “the event with the greatest television viewership in world history” because it attracted 4.7 billion people worldwide or 70% of the world’s total population that has watched some Olympic Games highlights not less than 6 minutes (Nielsen Press release 5.9.2008, www.nielsen.com). The previous Games in Athens 2004 were also the most viewed TV program attracting 3.6 billion viewers (J. Rogge, 2004, p.2).

For the Beijing 2008 Games the highest increase in television viewership occurred in the USA and China, from which this huge augmentation comes. According to Nielsen Media Research statistics, 94% of China’s total population (1.3 billion people!) has watched one of the Olympic Games telecasts (http://ad.doubleclick.net/adi/huffpost.media/news;media=1;entry_id=124337).

The increase of the total viewership is due not only to the favorable transmission hours for USA and China, but as well to the considerable increase of the program dedicated to the Olympics (3,600 hours of program and 1,600 hours in prime time) (Panagiotopoulou, 2008).

There is no doubt that television programs concerning the Olympic Games are still the most watchable programs. The Olympic telecast remains the only television program that can capture not just a national but a global audience for over two weeks and is one of the very few programs that unite the whole family to watch the same television program together.

4.2 Mobile telephony

Mobile telephony is the medium with the most widespread coverage, a mature market with competitive market conditions. The new applications such as the mobile-video content (live streamed sports) and new services like the provision of information

through SMS and MMS create new prospects of increasing both personal and mediated attendance of the Games.

Mobile telephony offers to its customers, instant information concerning various sports, i.e., statistics of records, bios of athletes, medals, the rules of the different sports etc. Furthermore, 3G mobile telephony makes it possible to watch TV and Video on Demand (VoD) on the move, a service highly sought by sports fans who like to have access to archive information, images, reports, interviews, round-ups etc. while being at the sports venues or moving. Additionally, someone who attends an event can be in constant communication with friends or other interested parties (Boyle, 2004, p.79).

The online videos of various web sites can be also received through 3G mobile phones. From the astonishing high number of videos produced by EBU a great part is coming from professional or amateur videos shot by spectators of the OG. However, it is estimated that only 6% of the subscribers pay for video streaming services (Nielsen Press release 5.8.2008, www.nielsen.com). Nevertheless, the exchange of photographs and videos has increased.

4.3 *The internet*

The internet offers access to audiovisual content on a 24hours basis and therefore it developed to a very convenient, handy and complementary entertainment medium. The online content include subscriber services for full video streaming in on time transmission or in repetition, many highlights, daily summaries, profile of athletes, interviews, archive information and many other facilities. Internet users can see competitions which they've "lost" on their first broadcasting or they can watch again interesting matches they have already seen in television. Another benefit of the digital revolution is that it provides greater and varied opportunities for communication with the different bodies and stakeholders of the Olympic Movement, (e.g., the IOC, International Federations, National Olympic Committees, athletes, Organizing Committees of the Olympic Games, commercial and non-commercial partners and the media).

During the first week of the Beijing Olympics (9.-15.8.2008) approximately 930,000 foreign visitors per day (without counting the Chinese visitors) visited the official website of the Beijing Organizing Committee (www.nielsen-online-beijing2008-site-visitors-by-country-august-9-15_jpg.mht retrieved 18.11.2008).

More specifically the attendance of the official website in the first week can be seen in the following table:

Table 2: Average daily unique audience to Beijing 2008 official website, August 9-15, 2008

Country	Averagedaily unique visitors
USA	554,800
France	123,000
Australia	71,300
Great Britain	54,000
Japan	36,500
Spain	29,100
Germany	24,000
Brazil	15,100
Italy	12,200
Switzerland	7,400

Source: Nielsen Online, NetView Custom Analysis, www.nielsen-online-beijing2008-site-visitors-by-country-august-9-15_jpg.mht retrieved 18.11.2008.

It is obvious that the frequency of the visits per country is closely related to winning medals and the internet penetration in the population reached by each country. According to the official data provided by the IOC, a record number of six million viewers were registered during the Beijing Games at the official IOC website www.olympic.org, with a total of 25.5 million page views and particularly high interest in videos (1.2 million views) (Factsheet XIII Olympic Congress – Theme 5: The Digital Revolution, September 2009, www.olympic.org/olympic_congress/en_report_1479.pdf).

In Europe 43 different television stations –EBU members- created special websites where they offered more than 9.000 hours of audiovisual content in direct connection, while they produced content that covers nearly 15.000 hours of television program. The entire Olympic program broadcasted by the EBU reached 120 million broadband video streams, created by more than 18 million people (www.EBU.ch:2008_08_22_EBU_Record_online_delivery). Each user of the EBU website watched in average five different videos.

In China in average 65.8 million browsers with Olympic content were operating which presented more than 4.5 billion web pages during the first week of

the Games (9-15.8.08). Regarding the official website of BOCOG it is estimated that it received about 1.5 million Chinese visitors daily (www.nielsen-online-beijing2008-site-visitors-by-country-august-9-15_jpg.mht, retrieved 18.11.2008).

All these figures indicate that there is a rapid boost of internet use by a fast increasing number of users in many countries. Gradually, internet becomes the medium of quick and convenient information seeks.

5 Web2.0: A New Way of Participation?

It is evident that ICT and digital technology in particular provide excellent services for reviewing image transmission and exploring more diverse and targeted ways of delivering content to different types of audience. This facility addresses especially the young generation which is more acquainted with the use and production of new media content. These new communication practices are expected to reignite the younger generation's interest in competitive sports. This makes a task for the organizers of future Games to develop new Games related content in order to increase not only viewer numbers but also websites visitors. It is not a coincidence that the newly launched Youth Olympic Games are using different communication platforms addressing in the active participation of young people.

Apart from the official launch and the use of new media technologies, the fans of the OG all over the world, more or less after 2002, created their own information networks and communication, online content, data bases, etc. Additionally, they use social media frequently to comment and share personal experiences and competition results.

The use of the YouTube video streaming service (Panagiotopoulou, 2008, p.238) as an amateur application for the first time at the Turin Games in 2006, barely two months after the possibility of uploading personal amateur video on the Internet became available, is a characteristic example.

Although social media platforms were widely employed for the first time in the 2008 Games and there was no previous experience, here are some indicative features of their use: Facebook had over 250,000 downloads, Zumobi (mobile telephone platform) had more than 60,000 downloads. Lenovo, a top sponsor of the Beijing 2008 Games, initiated a social media research program called Athlete 2.0: Lenovo Voices of the Olympic Games and asked athletes to blog. There were about 100 athlete's bloggers which posted over 1,500 posts about their Olympic experience.

These posts generated more than 8,000 comments from fans around the world. Athletes were encouraged to write about their preparation, performance and experiences during the Beijing Games. This fascinated many young people who made a lot of comments (<http://blog.ogylvypr.com/2008/09/closing-ceremonies-for-lenovo-voices-of-the-olympics>, downloaded 25.4.2009). People seemed to get more and more connected and talking! This seems to be a decisive step towards internationalization of the Olympic Movement creating the global Olympic Village.

Concerning the use of internet interactive facilities, the Organizing Committees of the Singapore 2010 Youth Olympics (SYOG) and the London 2012 Games have launched an official blog section on their websites. Both intend to attract fans and find new ways of participation addressing mostly young people. Either more seriously, like the London 2012 site or in a more lighthearted way like the Singapore Youth Olympics site, they encourage participation. “Youth have their say in the making of Singapore 2010” or “Why OH Gee!” are some of the interactive platforms offered by the organizers. These forms of “participation” are more or less “guided” as one can read in the promo: “join this group (blog) to express your delight and support for SYOG”. In these blogs you can only find people who repeatedly express positive feelings and the only purpose of their posts is to appear on a worldwide known blog post. This practice boosts internationalism and creativity in a very superficial way.

The planning of LOCOG 2012 for the use of interactive and social media is also oriented to the young generation. The New Media Department produces special promotional videos which are circulated through the most popular social media platforms like Facebook, MySpace, YouTube, etc. They believe that in the future, media attendance and success of the Games will be not only measured in TV viewers but also in social networks participation and in the number of related blog posts. Their communication strategy intends to offer to the Olympic fans a new communication platform that users can intervene and share the opportunity to create its content (Balfour 2008). These are very optimistic views because copyright and marketing restrictions pose limits to many fields of promotion. It was not a coincidence that the London Olympic logo could not be created or re-created by the public as it was planned and widely announced due to marketing contracts.

Social media and blogging ‘consist of’ a double edge sword. Apart from the widespread euphoria concerning the new communication facilities and the more or less guided blog posts with positive stances regarding the Olympics, there are also many critical voices that express their opinions against commercialization aspects, doping or competition practices of the OG. This was especially evident before and during the Beijing Games. The worldwide protest for a free Tibet during the torch

relay and the incidents in the lighting the flame ceremonies in Ancient Olympia in March 2008 and in various European and American cities are known worldwide.

Further, journalists working in the brand new Beijing Press Centre realized that they had no internet access to many websites that were criticizing the Chinese government and promoting human rights. Their insistent protests against censorship and the IOC reassurance that they have not made any agreement concerning internet restrictions could not change the stance of the Chinese government to ease the prohibition. Only marginal improvements were under taken. Additionally, in the course of reporting the Olympics, the commentaries have gradually shifted from balanced realism to highly emotional reports focusing on the dominance of the nation reflecting a frame of national interest giving little attention to other sporting events and athletes. The dominance of the nations becomes through the media coverage another competition issue and sports constitute a part of a nation's fabric and a proof of its hegemony. These tendencies collide with the Olympic values of equality, friendship, brotherhood and international acceptance causing alienation. That's a serious problem for the cohesion of the Olympic Movement, for the dissemination of Olympic values and the ideological framework of the Games which distinguishes them from other international sports competitions. It is a challenge for the young more cosmopolitan, digitally interactive generation to surpass such kind of international sports narrative approaches.

6 Conclusion: Television Still Remains the Master of the Game

It is evident that the increased demand in sports content boosts the commercialization and globalization of sports. The new facilities offered by new media and digital technology repose the old question: whether the internet will become the essential medium for sports encompassing television or not. Taking into consideration that in Beijing in 2008 the online coverage war extended considerably, the discourse whether "the internet will kill television" was reopened (Nielsen Press release 14.8.2008, www.nielsen.com). The answer is given by the following table where the exposure of the American population to Olympic content in all available audiovisual digital media was measured for the first time.

Table 3: Measuring total exposure to Olympics Experience to NBC TV-program: August 8-23 2008 (in %)

Medium	Exposure to Olympic Content (%)
TV VoD	0.1
Mobile telephony	0.5
Online	6.6
Television	92.8
Total	100.0

Source: TAMi: Measuring Total exposure to Olympic experience: August 8-23, [www.NBCOlympics.com/NBC's TAMi project.mht](http://www.NBCOlympics.com/NBC's%20TAMi%20project.mht)

It is obvious that up to now all the above new conditions in the broadcasting field lead to the conclusion that the new media for the near future do not represent a serious threat to television, regarding the broadcasting of mega sporting events. On the contrary, they will act as supplementary means to television coverage for the TV station that holds the broadcasting rights. The multiple possibilities to transmit Olympic audio-visual content offer diversity and flexibility in consumption and entrepreneurial exploitation. At the same time they can lead to saturation and to a loss of control concerning the dissemination of Olympic values. Furthermore, the financial and monetary crisis is expected to slow down the adoption of new technology devices by the broad public. Therefore, commercialization and costly broadcasting fees may have a negative impact on Game's attendance.

Mobile telephony and internet are perhaps the only services, which could in the future compete with television regarding the broadcasting of text and video streaming. This will be made possible if the technical conditions for sharing videos will ameliorate and the cost for this will decrease. Further, if the usage and especially the production and dissemination of videos will become a widely used practice of 3G services. It is clear that watching sport is a social activity that is far more entertaining in the real world than in the virtual. In this sense, the television dominance is not threatened at the moment, but the multiple options to mediate sports offered by the new media and the co-ordination of services through the internet increases the importance of the web primarily as a production and distribution medium.

However, the interactivity of the new media makes them more flexible, more interesting and perhaps more adaptable to information needs posed by the modern way of life. Beside this, young people who are more familiar with interactive communication facilities, more cosmopolitan and are more attracted by sports and the

mega sporting events are expected to use the various facilities offered by new media in a more elaborate way. Television still remains the master of the communication field and attracts by far the majority of sport fans and consequently the majority of advertising and revenue. On the other hand this dominance is very costly because the broadcasting rights fees for this kind of program is increasing tremendously in a very quick pace.

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Challenge vs. Internationalism?

Intercultural Meeting at the Winter Youth Olympic Games 2012

Martin Schnitzer

1 Introduction

The International Olympic Committee (IOC) has awarded the 1st Winter Youth Olympic Games in 2012 to Innsbruck, a two-time Host City for Olympic Winter Games in 1964 and 1976. The Youth Olympic Games (YOG) have been newly created by the IOC in order to reach a young, global audience promoting Olympic values and sport. Innsbruck's credibility and expertise in hosting winter sports as well as its modern youth culture should now facilitate the delivery of a truly innovative Olympic event and intercultural exchange.

On December 12th, 2008 IOC President Rogge announced Innsbruck being the first city staging the Winter Youth Olympic Games (WYOG). Rogge (2008) said:

"This is a good decision in that it was obviously the best bid. Innsbruck has lots of assets - the capacity of the city, the experience of the people. It's an icon of winter sports. We are extremely confident that Innsbruck can match the expectations of both the IOC and the athletes, including an attractive culture and education program which is an integral part of the YOG experience."

Rogge, 2008

Innsbruck's (and the Tyrol's) worldwide reputation is still shaped by hosting Olympic Winter Games more than 30 years ago. Innsbruck, before bidding for the Winter Youth Olympic Games, has hosted many large-scale-sport events, some of them targeting a younger audience such as the Winter Universiade Innsbruck/Seefeld 2005 (WU 2005) or the Air & Style Snowboard Contest. At first glance it seems a perfect mix. An event with ideals and innovative elements, such as the Culture and Education Programme (CEP) within the WYOG and an ideal host city such as Innsbruck, with already existing venues, a lot of event know-how and high credibility in regards to youth culture.

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This paper will firstly assess the YOG as a new event format targeting young people and secondly assess Innsbruck as host city being the stage of many sporting events. Using the simple tool of the SWOT Analysis (Strengths, Weaknesses, Opportunities, Threats) opportunities in developing an intercultural meeting on occasion of the WYOG 2012 in Innsbruck will be assessed.

2 The Youth Olympic Games and the Culture and Education Programme:

After the Athens 2004 Olympic Games and the Torino 2006 Olympic Winter Games the Olympic Movement's top leadership felt a strong need for re-energizing Olympism and the Olympic brand in young target groups as TV ratings in this demographic declined. The idea of creating the Youth Olympic Games was pushed by the IOC President Jacques Rogge who saw a need and an opportunity to recruit more young people for practising sports. Even though the decision of creating the YOG was taken unanimously, a few IOC members didn't completely agree on the IOC President's view. For example Canadian IOC member Richard Pound said: "Will the Youth Olympic Games get one more - what we call in America a 'couch potato' - into a pool or on a track?" (Pound, 2007).

The IOC (2009, 12) defines the YOG as "a sporting event for the youth balancing sport, education and culture within the Olympic Movement, a catalyst for sporting, educational and cultural initiatives for young people" and sees as its vision "to inspire young people around the world to participate in sport and adopt and live by the Olympic values", IOC (2009, 11). The objectives of the YOG are the following (comp. IOC, 2009, 13):

1. *"Bring together and celebrate the world's best young athletes.*
2. *Propose a unique and powerful introduction to Olympism.*
3. *Innovate in educating and debating Olympic values and societal challenges.*
4. *Share and celebrate the cultures of the world in a festive atmosphere.*
5. *Reach youth communities throughout the world to promote Olympic values.*
6. *Raise sport awareness and participation among the youth.*
7. *Act as a platform for initiatives within the Olympic Movement.*
8. *Organise an event of the highest sports international standards."*

By looking at these aims, there is a strong tendency to use the YOG for promoting fundamental principles of Olympism. In the author's perception, the modern Olympic Games have moved away from the Olympic ideals and the philosophy of Olympism. Olympism is defined "as a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles" (Olympic Charter, 2007, p.11).

The IOC especially stresses the Culture and Education Programme which is primarily targeted to the participating athletes at the YOG. The five themes developed within the IOC and the respective organising committees (Singapore Youth Olympic Games Organising Committee, SYOGOC; Innsbruck Youth Olympic Organising Committee, IYOGOC) foresee five key themes in order that the participants of the CEP learn to understand, embrace and express the Olympic values. The themes (1) Olympism, (2) Skills Development, (3) Well-Being & Healthy Lifestyle, (4) Social Responsibility and (5) Expression focuses on learning about the Olympic Movement, learning amongst and from role models, getting knowledge about an athlete's career management and educational issues. Furthermore topics concerning healthy living habits (e.g. nutrition) and Health Risks (e.g. no to drugs) to doping playing an active role in the community, are putting the athletes participating at the YOG in the centre of attention, while communication, especially through digital media, should encourage the involvement of the youth community in the world.

By assessing the CEP Programme the author comes to the conclusion that the outcome of the CEP Programme during YOG will be satisfying for participants and the IOC, while he anticipates the international community building being more difficult as the targeted audience is very heterogeneous. There will also be an exclusion of poorer countries as the communication will mostly be channelled through digital media and there might be a lack of reaching the entire potential market of interest. Finally, there might be the risk that the interest in (passive) sports increases (couch-potato-phenomenon) as Veal (2003) has already noted on the Sydney 2000 Olympic Games.

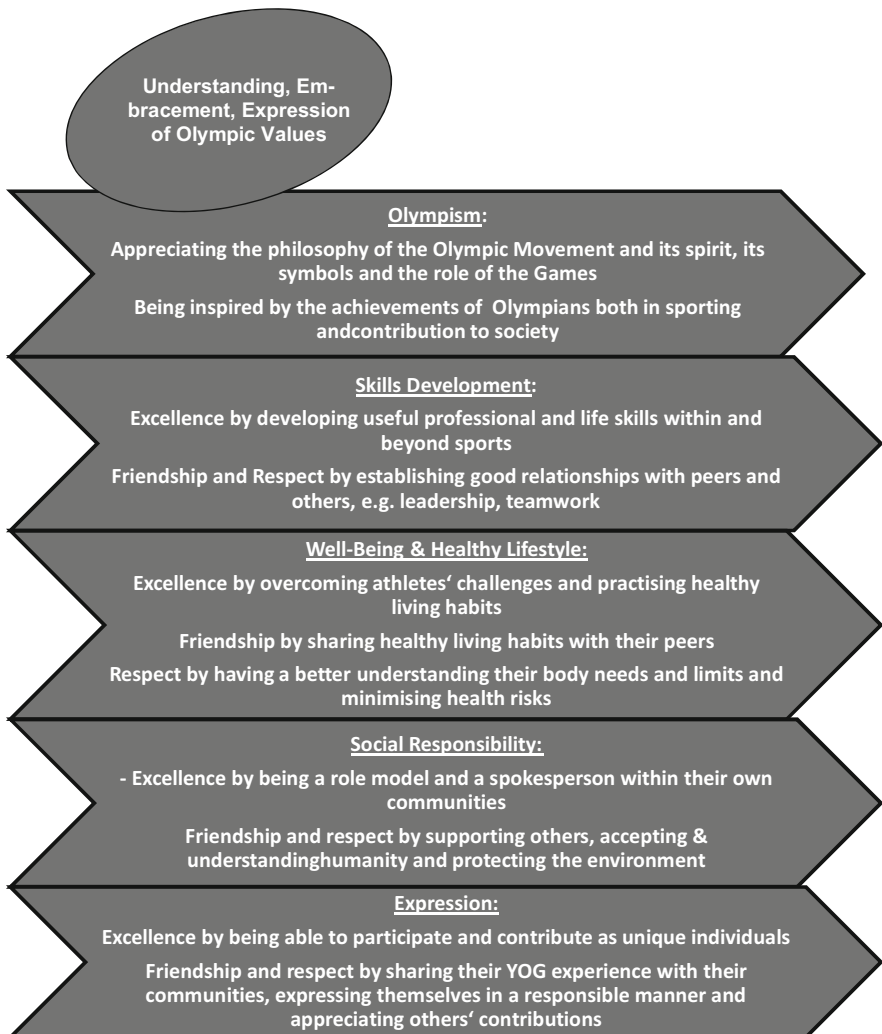


Figure 1: Five key themes of the Culture and Education Programme of the YOG (IOC II, 2009 adopted by the author)

3 Innsbruck, Host City of large-scale-sporting events and its legacies

After renovating the Olympic venues of 1964 and 1976, Innsbruck has again hosted several events. Since 2005 many ‘rotating’ sporting-events have taken place and will take place until 2012 (see table 1). Annually Innsbruck hosts the FIS Four-Hills-Tournament Ski Jumping competition as well as the Air & Style Snowboard Contest (recurring events).

Table 1: Major Sporting Events (rotating events) in Innsbruck since 2005

Year	Event	Federation
2005	Winter Universiade Innsbruck/Seefeld	FISU
2005	Ice-Hockey World Championships - Division A	IIHF
2007	Luge World Championships	FIL
2008	Winter Special Olympics	SOÖ
2008	Ice-Hockey World Championships - Division B	IIHF
2008	Football European Championships	UEFA
2010	Handball European Championships	EHF
2011	Volleyball European Championships	CEV
2012	Winter Youth Olympic Games	IOC

Event legacy has also become one of the most popular key words in the organisation of large-scale-sport events in the Tyrol. Organising committees of the last sporting events have produced final reports, legacy plans, carried out studies and surveys to show the different impacts which may occur on economic, social and ecological level. Innsbruck’s event legacies between the WU 2005 (Winter Universiade Innsbruck/Seefeld, 2005) and the WYOG 2012 have been well described by Bielowski & Schnitzer (2009) on five different examples:

1. *Reaching new target groups:* the WU 2005 was targeted to students and the campaign “u better be there” was launched to portray Innsbruck as an urban city in the Alps; Innsbruck was positioned as a University city and with marketing activities such as the international road show and the torch relay in neighbouring countries, new target groups were reached. For the WYOG 2012 the Youth in the age of 14 till 18 years old need to be reached as a new target group.

2. *Professionalism in organizing large-scale-sport events*: the WU 2005 showed that multi-sport-events in the Tyrol need new approaches and new standards. The WU 2005 was the starting point of a transfer or knowledge program in Innsbruck. The National Winter Games for Special Olympics Austria and the coordination of the UEFA EURO 2008TM Host City Innsbruck became new dimensions in the strategy and project management of organising these types of events.
3. *Social legacies as a new dimension*: minimising the negative impacts of large-scale-sport-events and maximizing economic and social impacts needs to be followed. Thöni & Philippovich (2008) labelled the WU 2005 a hallmark event and showed the positive economic impact of the WU 2005, Preuss & Siller (2009) examined the consumer behaviour of the UEFA EURO 2008TM; the outcome on an economical perspective was superb. The social impacts of sporting events “getting new friends”, “being proud as host”, “meeting new cultures”, “creating networks” etc. for visitors and residents of the host region haven’t been studied in the past, but are becoming more important. Especially on occasion of the WYOG 2012 and it’s Culture and Education Programme this legacy dimension will get much more attention.
4. *Sporting legacies – the future of ice sports in Austria*: Austria is known as a snow sports country. Traditionally most medals were won in Alpine and Nordic skiing. In ice sports, especially in the last 15 years the success of Austrian competitors decreased; a starting point in the Tyrol for a new era of success has been the huge investments in the infrastructure in the Olympiaworld Innsbruck (Ice Arena and Olympic Sliding Centre Igls). On occasion of multi-sport-events, not only athletes but also referees and officials have the opportunity to develop their skills.
5. *Spreading the Games among stakeholders – especially the Universities*: The decision of bidding for sport events, the preparation of the events and securing legacies of events can only be reached by integrating many stakeholders. On occasion of the WU 2005 over 50 university projects were launched which helped deliver the Games (Redl, 2006). Together with the University of Innsbruck the project “creating a strategy for hosting major sport events” has been developed; for the WYOG 2012 the project “Olympic Laboratory for Youth and Innovation” will start in spring 2010. Securing the generation and transfer of knowledge among all stakeholders is one of the most important issues.

4 Innsbruck: the Ideal Place for Staging the Winter Youth Olympic Games?

By trying to bring together the YOG and Innsbruck as the first host of the winter edition Redl & Schnitzer (2009) have come up with a potential unique selling proposition for the WYOG 2012 ‘Olympic tradition meets modern sport and youth culture for the first time’. On top of the Olympic values they identified a couple of brand dimensions such as ‘Urbane and Alpine’, ‘Grassroots and Participation’, ‘Smart and Open’, ‘Tradition and Modernity’ as well as ‘Adrenaline and Beauty of Nature’. This dimension embodies Innsbruck and the Olympic Movement, from a strategic marketing approach it seems to be a perfect mix (see Figure 2).

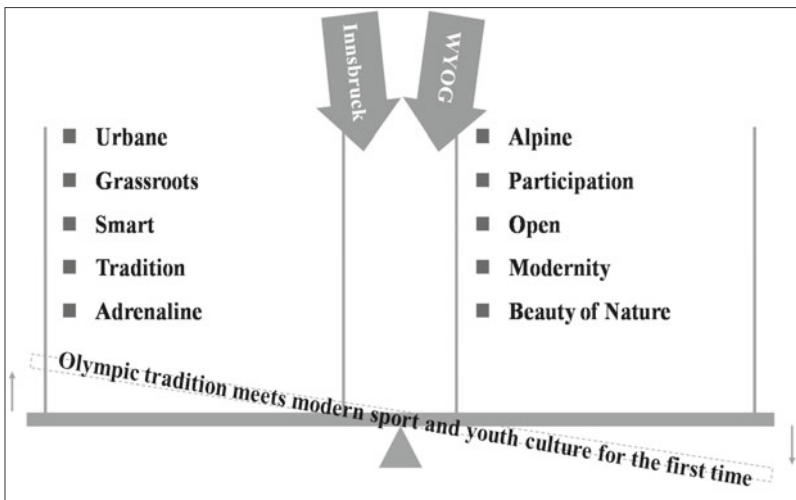


Figure 2: Balance of brand dimensions for Innsbruck on occasion of the WYOG

At a first glance the strategic fit between the WYOG and Innsbruck seems to be very high and the starting basis for fulfilling the idealistic aims (Culture and Education Programme) of the IOC through Innsbruck (even though there is a short preparatory period only) seems to be possible. What could be the threats of staging the event in Innsbruck, what are the weaknesses of Innsbruck when staging the WYOG 2012? How well prepared is Innsbruck in order to facilitate the best possible intercultural exchange? A SWOT Analysis by the author shows critical points the IOC and the local organising committee (IYOGOC) should focus on in order to create long lasting legacies. Table 2 shows the strengths, weaknesses, opportunities and threats of the WYOG 2012.

Table 2: *SWOT Analysis of Innsbruck's staging of the 1st WYOG 2012*

Strengths	Weaknesses
<ul style="list-style-type: none"> - venues are state-of-the-art and ready for hosting large events - experience from previous large-scale-sporting events can be used - easy to reach (Airport, Motorway, Railway) - infrastructure (non-competition-venues) apart from Youth Olympic Village ready - short distances between different event venues (Innsbruck to Seefeld: 25 km) - Innsbruck as well known place with high quality (strong brand) - brand dimensions of Innsbruck fits well with YOG - Universities in Innsbruck (over 20,000 students, research etc.) - youth culture well developed (snowboarding scene) 	<ul style="list-style-type: none"> - Overload of events in city of Innsbruck (lack of interest from local residents?) - Lack of credibility (IOC too old fashioned, traditional) - Opponents of events due to Olympic history (1964, 1976) - Missing (event) strategy, not clear vision from decision makers - overconfidence or arrogance possible (we know how to organise! Don't tell us how to organise our events!) - weak National Olympic Committee (Turin 2006 doping scandal) - local media work against the WYOG 2012
Opportunities	Threats
<ul style="list-style-type: none"> - Reaching new markets - Being benchmark for future YOG - Being back in "Olympic family" - Innovation Centre for Sport and Youth - Projects to promote sport and physical activity - Development of Ice Sport - Testing digital media as marketing tool 	<ul style="list-style-type: none"> - no (sporting) legacies assured - (sport) political opponents work against the YOG - Singapore 2010 YOG are unsuccessful - election of new mayor in Innsbruck 2012 (campaign) - lack of political support on all levels in Austria - little support by IOC sponsors (lack of resources, lack of interest) - contradiction (Coca-Cola, McDonald's) vs. healthy life style, nutrition - credibility gap (YOG are only being organised because of marketing, TV issues of IOC) - doping scandals? (e.g. Singapore 2010) - missing homogeneity through different views from International Federation (IF) - overtraining of athletes, early specialization - lack of time for the organisation of the Games

By looking at the SWOT Analysis there are on the one hand a lot of strengths facilitating the organisation of the WYOG 2012 and it shows Innsbruck's high potential in being already an Olympic brand. On the other hand there is missing the effort of becoming attributed with the Olympic symbols and a lack of interest from local people. Innsbruck's political life is strongly influenced by critical media and a strong "anti-Olympic lobby" seeing Innsbruck legacies from staging the Winter Olympics 1964 and 1976 negatively. Furthermore a common shared sport (event) strategy is still missing while Innsbruck's political leaders positioned the City in many areas (culture, fairs / convention, tourism, education).

The opportunities the WYOG 2012 can offer are manifold: working for sport and physical activity, development in sport, capitalising being the first host city for the WYOG (using digital media (social networks like Facebook, Twitter etc.), reaching the youth, reaching the new market) and being again on the world map with a prestigious international (sporting) event needs to be put into perspective. Such a project is exposed to quite a lot of threats. Of course many of them cannot be controlled; others are not likely to occur. Missing political support on a federal level for example would mean missing a big opportunity to communicate values in schools or working against issues (obesity, postural deformity, psycho-somatic illnesses, cardiovascular diseases, social integration, and criminality) politicians are faced with the youth at a national level. Also, contradictions of the YOG such as having a fast food chain as Olympic sponsor (nutrition) may cause a credibility gap for the event product.

Innsbruck as host city for the WYOG has a lot of assets (capacities, venues, know-how) to stage perfect YOG, but still there is missing the strategy, common commitment and the question how to focus on the youth. It is crucial for the overall success, the success from an IOC and athlete's perspective will with no doubt occur. There will be the question of the local population asking, if it was worth spending over 9 Mio. Euro from public sources (opportunity costs, comp. Preuss, 2009) and there will be the question of the Youth not being able to participate at the event as an athlete.

5 What Needs to be Done to Enhance Intercultural Exchange?

What does the local organising committee (IYOGOC) and the IOC need to do in order to be successful on a wider level? How can it be guaranteed that there is substantial participation of the youth and how can intercultural exchange be enhanced?

The IOC (2010) has started with the ‘The Best of Us’ campaign with a peak on occasion of the Winter Olympic Games in Vancouver 2010 to gain more attention to the younger audience. ‘The Best of Us Campaign’ has integrated ‘The Best of Us Challenge’ to attract the youth becoming active in the Olympic Movement. Felli (2009), Executive Director of Olympic Games for the IOC, says there are still some hurdles to overcome:

“One thing is lacking at the moment and we are working hard on it is the reach of the youth. How we are going to embrace all the kids to come and be part of these Games, not only as competitors but part of the Games, there we still have a lot of work to do.”

Felli (2009)

“The fact the sports are the same is a missed opportunity for the IOC”, suggested Ebersol (2009), the Chairman of NBC: “I wish in Singapore, they were trying things like skateboarding, just so the Summer Games could have a look at something like that”, he said.

The YOG can also be seen as a change project within the Olympic Movement and can be used as training field for innovative ideas and enhancing cultural exchange. Redl & Schnitzer (2009) have proposed a number of ideas as to how the CEP could be run beside the activities designed for participating YOG athletes:

1. Inviting young media artists in cooperation with an IOC TOP Partner to an artist-in-residence program long before the Games start (they will work on small online campaigns, special features of the innsbruck2012.com website etc.);
2. Facilitating “embedded journalism” of young people reporting on their respective National Olympic Committees (NOC) teams before, during and after the Games, cooperation with Facebook for all participating NOC's markets;
3. International Hip Hop stars tutoring young people to create a musical that is all about the Olympic Values dressed up in a modern, authentic style (results show up in Opening Ceremony, Official Song/Sound Track, Mascot, Side Program Musical);
4. Young people moderating a daily medal ceremony show in Innsbruck which is produced with the help of IFs (Olympic role models as guests of honour, presentation of equipment);
5. Production of a feature-length documentary movie about a number of young athletes pursuing their Olympic (and life) dreams.

The author highlights that in order to have not only cultural exchange on occasion of the YOG there is a need to address the CEP to the youth of the world before and after the YOG. The YOG may be the highlight of a continuous process of integration, campaigns, discussions, forums, social networks, congresses, youth camps and other activities to live Olympism daily.

6 Conclusion

The 1st WYOG in 2012 will be hosted in Innsbruck, the two-time Host City for Olympic Winter Games in 1964 and 1976. The YOG have been newly created by the IOC in order to reach a young, global audience promoting Olympic values and sport. By assessing the YOG and Innsbruck as Host City for the WYOG there is a high strategic fit and Innsbruck seems to be the ideal place for staging the YOG in 2012.

From the author's point of view, at the moment everything is focused on delivering the Youth Olympic Games in time. The IOC and the organising committees for the YOG (Singapore 2010, Innsbruck 2012) have 2 ½ - 3 years time for the Games preparation. The IOC defines the phase of the development and preparation of the Youth Olympic Games as "co-creation phase". The critical task is to be ready for the Games in time.

The preparation for the Games are difficult as the WYOG format still needs to be tested, the IOC goes through a "co-creation process" together with the local organisers. The strategic assessment of the Host City Innsbruck by a SWOT Analysis shows that all ingredients for staging a world-class event are there. Lack of time, difficult (sport)-political situation and a weak support due to no TV and marketing income may lead to organisational challenges.

Intercultural change for athletes and other participants at the Games will occur; there is no doubt. A well organised CEP will make the YOG a unique experience for all participants. At the WYOG more than 80 countries from all over the world will meet, exchange, show and express their culture. The author is sceptical about how the IOC together with the organising committees will reach the objective of inspiring the youth of the world to take up sport and physical activity. Right now there is a need to invest much more in resources to reach the youth not participating at the Games.

The Medal Design Competition for the first YOG (see IOC III, 2010) is a first good step, but is definitely not enough to raise interest of the youth for the Olympic

Movement. Of course, there is a need for more time, there is a need for more testing, and there is a need to be patient. Pessimists tell that at the first bid for the YOG there have been nine applicant cities, at the first WYOG there have been four applicant cities, for the 2014 YOG there are three cities applying for the YOG. What about the next bid? Will the YOG survive, will intercultural exchange happen? Will the CEP teach the values of sport and bring back the youth to sport?

Optimists tell stories and show on examples how long it takes, that projects such as the YOG need to be tested, improved and implemented until they are successful. Optimists tell that Singapore's and Innsbruck's performance will show the power of the YOG. Optimists tell that intercultural exchange, sharing values and bringing youth back to sport is a question of time and not easy to assess. Therefore the range of success and failure will very likely depend on everybody's personal view.

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Internationalism as a Pattern of Value in Disability Sport

Idea and Reality between States, Cultures, and People

Ted Fay

1 Introduction

This chapter is based, in part, on previous remarks expressed by the author in his presentation *Internationalism as a Pattern of Value in Disability Sport* given as part of the *International Symposium on Internationalism in the Olympic Movement*, hosted by the German Olympic Studies Center at Johannes Gutenberg University in Mainz, Germany on May 22, 2009. A major theme of this chapter attempts to illustrate the dichotomy between idea and reality as it exists between states, cultures, and people surrounding issues of sport and disability. Specifically, attention will be given to the challenges facing local, regional, national, and international sport governing bodies in how they view, understand, integrate, and provide inclusion for athletes with a disability within their respective organizational infrastructures including their common practices and events.

Unfortunately, many national and international sport governing bodies and sport systems fall prey to the false premise that separate, segregated opportunities for sport, leisure, and cultural activities by persons with a disability is both desirable and equitable. Sport cultures routinely overlook and neglect sports for people with disabilities by keeping most people with disabilities on the margins of sport, most often involved with separate segregated disability sport organizations. This remains one of the greatest, yet most ignored, social problems in sport. Thus when reflecting over the progression of civil and human rights in the 20th century, the challenges facing individuals with a disability can be compared to similar struggles regarding race and gender as illustrated by the author in his work, *Race, gender, and disability: A new paradigm towards full participation and equal opportunity in sport* (Fay, 1999).

The purpose of this chapter is to help frame and more graphically illustrate these common assumptions by providing a rationale for inclusion, while at the same time, illustrating some prominent examples of barriers to inclusion. A series of five

interlinking conceptual frameworks will be provided as a means to present strategies to help foster greater inclusion of athletes with disabilities into mainstream international sport.

2 Creating a Historical Context

It is impossible to hypothesize and discuss the future of inclusion and equity for athletes with a disability in sport in the 21st century without providing some historical background regarding the changes that have happened related to disability in sport issues in the 20th century. This critical context will center on how the concept and practice of *internationalism* in sport can effectively help challenge the related concepts and practices of racism, sexism and ableism. Prior to exploring some of the past and present realities, it is important to establish a common language. For the purposes of this chapter, the phrase “disability in sport” and not “disability sport” is intentionally used to highlight and illustrate the overarching emphasis on disability-related issues in sport contexts.

Disability sport is a relatively recent construct used by DePauw and Gavron (2005) in their book, *Disability Sport*, as a means to describe sports uniquely created for people with disabilities depending on the use of specific technology by the participants (e.g., wheelchairs, ice hockey sledges) or by virtue of substantial rule modifications and equipment requirements such as blindfolds used by all participants in sports such as beep baseball and goalball (DePauw & Gavron). This typology of sport defined by a primary piece of equipment (e.g., pole vault, bobsleigh, luge, sailboat, etc.) may seem perfectly natural and useful for defining various sports, but questions of who is eligible to compete, what type of *disability* and/or *ability* a participant must have, and whether or not the rules and practice vary substantially dependent on whether or not it is a mainstream or disability labeled sport are open to many different perspectives. Throughout the 20th century, sport opportunities for people with disabilities have been more traditionally organized by sport organizations created and designed for a specific disability type, rather than being sport specific such as their counterparts in the sport mainstream (Legg & Steadward, 2003).

For example, specific national and international disabled sport federations were created to focus on generalized types of disability identity groupings ranging from sensory disabilities (e.g., deaf and hearing impaired, blind and visually impaired) to mobility disabilities (e.g., spinal injury, amputees, neurological-related disabilities) to

intellectual disabilities (Brittain, 2010). For example, the oldest international sport governing body for people with disabilities is the International Committee of Sports for the Deaf (CISS) which held the International Silent Games in Paris in 1924 which was also the year the women were officially allowed to participate in the Summer Olympic Games (DePauw & Gavron, 2005; Sullivan, 2004).

The International Stoke Mandeville Wheelchair Sports Federation (ISMWSF) became the next international governing body for athletes who primarily had spinal cord injuries. ISMWSF held its first international games since 1952 at Stoke Mandeville Rehabilitation Center in Aylesbury, England and served as the organizing body for the first Summer Paralympic Games held in Rome in 1960 (ISMWSF, 2010). Other disability sport organizations such as the International Blind Sports Association (IBSA), Cerebral Palsy International Sports & Recreation Association (CPISRA), and the International Sport Organization for the Disabled (IOSD), followed in the 1980s and focused on both sensory and mobility-related disabilities. This balkanization of sport governing bodies for individuals with different disabilities eventually led to the creation of the International Paralympic Committee (IPC) in 1989 (International Paralympic Committee, 2010). Special Olympics began in 1968 with the first International Special Olympics held in Chicago (Special Olympics, 2010).

The term “disability in sport” is therefore intended to focus on issues pertaining to labeling, identity, and classification systems used either to include or exclude based on self and/or organizational descriptors of individuals with a disability. *Disability* identity is a socially constructed paradigm promulgated through cultural and sport classification systems that can become an internalized, as well as externalized, paradigm similar to race and gender.

3 A Platform for Analysis: Conceptual Frameworks, Access to Sport, and Change

This chapter is intended to provide a broad analysis and discussion of the key issues based on the concept that all people have the right to access the fields of play regardless of whether they are from a first world nation or from developing economic region. The five interlinking conceptual frameworks are intended to address critical issues confronting individuals with disabilities because they challenge persistent and prevailing traditions of sport governance and acculturated public opinion that serve to limit opportunities in sport. They help create a new super-critical context that identifies,

analyzes, and frames levels of progression and regression towards understanding greater socio-cultural, political, legal, economic, environmental, and technological contexts of access, equity, and justice.

These conceptual frameworks have their basis in historical, sociological, and open-systems perspectives. People live in societies that consist of complex networks of identity relationships (e.g., race, ethnicity, gender, disability, sexual orientation, age, religion) that are socially constructed under historically specific conditions (e.g., race and slavery, ethnic cleansing and genocide, male hegemony) through which organizational structures reinforce the status quo acculturated belief system. Dominant political and cultural ideologies and social norms are pervasive, and thus cultural practices are not easily transformed even with the advent of new laws, government-induced policies or broader constructs such as *internationalism* (Sage, 1998; Fay & Wolff, 2009). The frameworks that follow have been constructed to evaluate and access the progression and regression from highly discriminatory and segregationist practices to more equity-based and inclusionary practices. Sage in his work, *Power and Ideology in American Sport* (1998) created a graph that depicted how social inequality of any type (e.g., racism, sexism or ableism) is socially constructed and thus, reinforcing the status quo of *marginalization* versus attempting to social reconstruct a new more inclusive paradigm of *legitimatization* (Fay & Wolff, 2009; Fay, 1999).

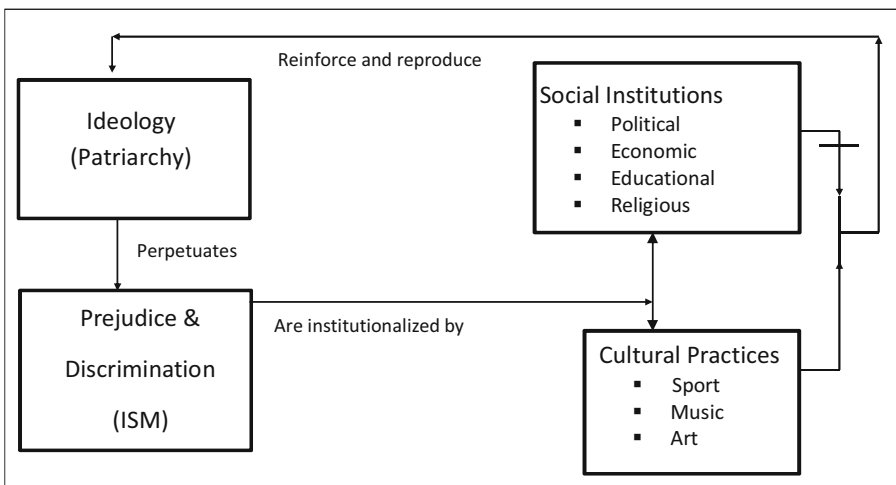


Figure. 1: *Social Dynamics of Inequality* (Sage, 1998)

In analyzing the societal change process, one must consider whether it is a series of

random events or if it can be viewed as a strategic and therefore intentional process. As Malcolm Gladwell (2002) illustrated in his book, *The Tipping Point*, social phenomena and systems change defy linear or incremental analysis and reasoning. Instead, change is often a blend of weighted factors or variables that come together in a “perfect storm-like” concussion that precipitates major cultural shifts in societies as they become either more or less inclusive.

Fay (1999), in his work *Race, Gender, and Disability: A New Paradigm Towards Full Participation and Equal Opportunity in Sport*, established a new theoretical framework entitled Critical Change Factors Model (CCFM) to bring a large field of data under some level of control, coherence, and readability, which would minimize bias on the part of the researcher or analyst. Fay designed a set of ten core factors drawn from equity (including distributive and participatory justice), critical social (including agency), and open-systems theories. The prevailing logic behind the creation and selection of these specific principles was one of commonality or universality, rather than uniqueness to a specific identity group, organization, or sport. These factors were selected for their potentially broad application across identity groups and different sport governance structures and are drawn from an historical analysis of three different identity groups based on race, gender, and disability. These factors can also be used to determine differences in breakthroughs and progression towards inclusion at three primary stratification levels of (a) athletes, (b) coaches and middle-level management, and (c) senior executive or ownership of organization and/or franchise (Fay, 1999; 2009).

Finally, this model serves as a coding structure to determine a hierarchy of change factors that need to be in place for key stakeholders to advocate against a specific organization's practices. In weighing each critical change factor in the context of a given situation, the model looks to four categories. A Category I CCF is sufficient by itself to cause change; a Category II CCF is necessary but not sufficient by itself to cause change; a Category III CCF is supportive but not necessary or sufficient by itself to cause change; and a Category IV CCF is counter-productive because it causes a reversal or regression to increased integration and inclusion of an identity group (Fay, 1999; 2009).

Critical Change Factors Model (CCFM)

- F1)** Change/occurrence of major societal event (s) affecting public opinion toward ID group.
- F2)** Change in laws, government and court action in changing public policies toward ID group.
- F3)** Change in level of influence of high profile ID group role models on public opinion.
- F4)** Change in the level and nature of mainstream mass media's portrayal of ID group.
- F5)** Change in the critical mass of ID group athletes attaining high athletic achievement.
- F6)** Change in attitudes of key leaders in power elites who act as catalysts for breakthroughs.
- F7)** Change in perceived or real economic value of ID group as assets to the ruling power elites.
- F8)** Change in beliefs about the medical & intellectual stereotypes of ID group.
- F9)** Change in hiring practices toward ID group related to managerial and leadership roles.
- F10)** Change in use of strategic processes by power elites to effect greater integration.

Figure 2: Critical Change Factors Model (Fay, 1999, p.42 and 2009)

Changes that utilize the means of state actors (e.g., nations) and non-state actors (e.g., international or national sport organizations) to socially reconstruct new equity paradigms often require multiple factors to effect critical changes. The author created this framework in 1999 that outlined ten possible primary factors that were present in creating greater equity in sport and other sectors regarding race and gender that could also be applied to disability-related situations.

The second conceptual framework is an “access” paradigm that shows where a person or group resides within a dynamic organizational environment based on a self or culturally imposed identity group label. This construct was modified from a model developed from research on workplace diversity by Esty, Griffen, and Hirsch (1995). *The Organizational Continuum on Workplace Diversity* was a unidirectional model that did not account for stratification levels of different types of employees (i.e., labor, management, and ownership). Fay has adapted and modified this model to represent this continuum as a dynamic environment that may be progressive, regressive, or static, ranging from exclusivity for a particular identity group (e.g., White males) to inclusivity embracing a wide spectrum of identity groups (Sage, 1998). This continuum helps map the progression of a given identity group within the context of time and place. It also allows one to discover that an organization might be progressive

regarding the use and integration of labor, but less progressive in the levels of management and ownership (Fay, 1999; 2009).

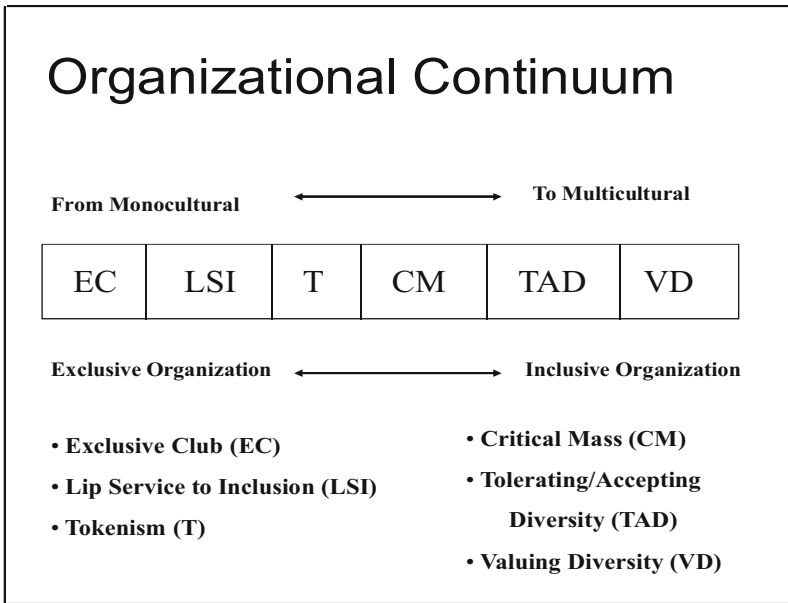


Figure 3: *Organizational Continuum (Fay, 1999)*

In 2008, Fay and Wolff modified the *Criteria for Inclusion* (shown in Figure 3) to allow the assessment and grading of the efforts of a particular organization or governance system with respect to inclusion of athletes with disabilities ranging from governance, to media, to sponsorship and funding. Thus, an organization that clearly acts and maintains its practices as an exclusive club (Stage I of the Organization Continuum (OCSG)) would have a score between 9 and 17, whereas if it were to progress to Stage II by showing lip service to inclusion, it would have a score between 18 and 26. This framework could be used to assess a nation's effectiveness in adopting Article 30.5 of the UN Convention on the Rights of Persons with Disabilities (Convention, 2007).

CRITERIA FOR INCLUSION						
(at each stratification level and each stage of Organizational Continuum)						
	OCSG Stages					
	EC	LSI	T	CM	TAD	VD
CI – 1: Governance (Mission and Policies)	1	2	3	4	5	6
CI – 2: Media and Information Distribution	1	2	3	4	5	6
CI – 3: Management	1	2	3	4	5	6
CI – 4: Funding and Sponsorship	1	2	3	4	5	6
CI – 5: Awareness and Education	1	2	3	4	5	6
CI – 6: Events and Programs	1	2	3	4	5	6
CI – 7: Awards and Recognition	1	2	3	4	5	6
CI – 8: Philosophy	1	2	3	4	5	6
CI – 9: Advocacy	1	2	3	4	5	6
Subtotals:	9	18	27	36	45	56

Figure 4: *Criteria for Inclusion (Wolff, 2000, Wolff & Fay, 2009)*

The author, along with his colleague Eli Wolff, also developed a fourth conceptual framework that outlines how all individuals who participate in sport have multiple identities based on the context of a given circumstance or situation. Once self-identified, an individual then can be located in one or more segments of the *Sport Opportunity Spectrum* (SOS), which has at its foundation participatory play and recreational engagement leading to the pinnacle that is elite sport (Fay & Wolff, 2009).

Thus, when you utilize the first four of the five interlinking frameworks, it becomes apparent that existing national and international sports infrastructures and systems primarily provide access and support to able-bodied male and female constituent. Few people with disabilities fit within these systems which do not comprehensively provide for an arena of sport for people with disabilities. Inclusion exists only when sports institutions embrace sport for people with disabilities as an integral part of the fabric of the sporting environment. Regardless of national models, community-based sports provide few disability sport divisions within able-bodied structures and instead attempt to provide for separate opportunities. Scholastic sports within the

United States and Canada, as well as sport clubs base on the European model, seldom provide disability sport divisions and perhaps endorse a few separate opportunities. At the higher near elite levels found in intercollegiate athletics in the United States and Canada or the Euro-style sport clubs, there are virtually no disability sport divisions. On the senior amateur sports level and at the national/Olympic sport levels, most nations provide a few separate opportunities as separate Paralympic sport divisions most often as separate opportunities (DePauw & Gavron, 2005; Fay & Wolff, 2009). Professional sports, regardless of level or region of the world, provide no disability sport divisions.

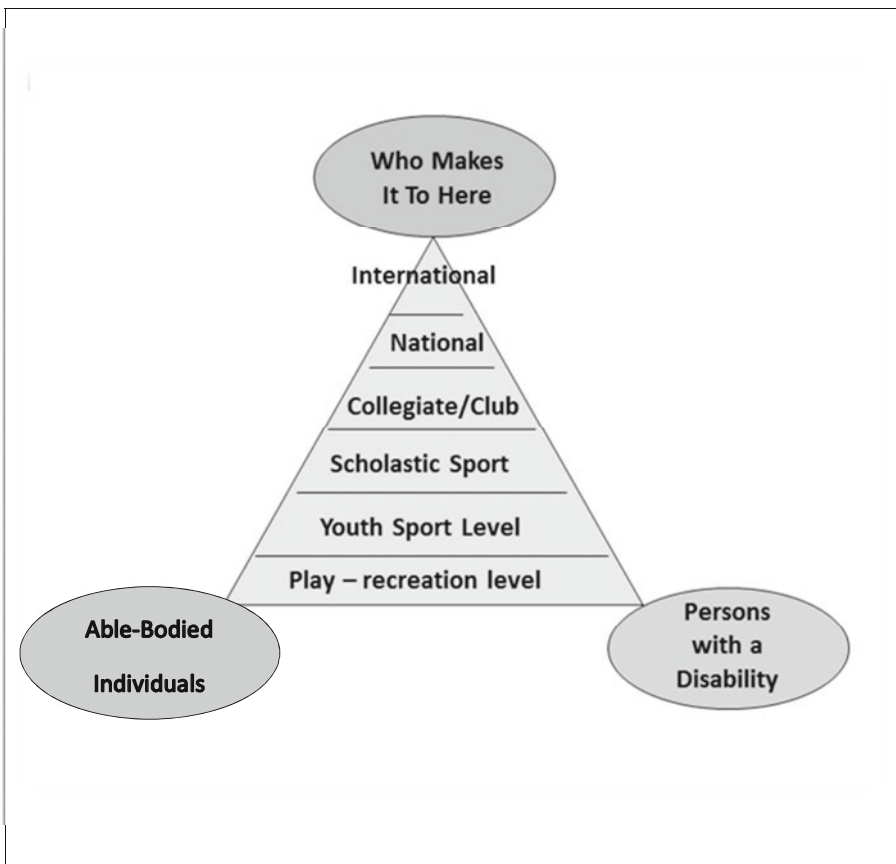


Figure 5: Sport Opportunity Spectrum (Wolff, 2000; Fay & Wolff, 2009)

As part of any sport infrastructure, it is important to have highly trained sport administrators, coaches and officials. With respect to athletes with disabilities, these stakeholders often have minimal experience at best and are not trained or educated in disability sport. The mainstream sport broadcast and print media is often non-existent and invisible when it comes to covering events and top athletes with a disability and likewise sponsorship is often scarce or at a low level with only minimal commitment to strategy on disability sport.

Sport Opportunity Spectrum (SOS) was created to show that sport opportunities for individuals with disabilities within a given society are often perceived by the majority of that society's population as more limited than the SOS for able-bodied athletes in the same society. In this regard, sport governance systems intentionally use classification systems and performance standards as strategies and/or as a means to control participation within a given sport environment including creating different Sport Opportunity Spectrums (SOS) for able-bodied athletes versus athletes with a disability. Athletes with a disability often reinforce the acceptance of different sport opportunity spectrums than for able-bodied athletes through an acculturation process of internalized ableism.

During the early 1990s, global and national pressure mounted for more equity for athletes based on race, gender, *and* disability. During the late 1980s, national and international sporting events for athletes with disabilities began to be less about cultural games as part of a rehabilitation perspective and more about emerging elite competition. The International Paralympic Committee was created in 1989 and took control of all aspects of international competition for athletes with a disability with the exception of deaf and hearing-impaired athletes and athletes with an intellectual disability (Brittain, 2010). The sports movement in the United States during this period was due in part to the motivations and desires of Vietnam War veterans (Disabled Sports USA, 2009). With the passage of the Americans with Disabilities Act of 1990 and the Ted Stevens Olympic and Amateur Sports Act in 1998, athletes with disabilities were hopeful that they would see significant increases with support from the U.S. Olympic Committee (USOC) and other national governing bodies (NGBs) involved in both Olympic and Paralympic sport for participatory and distributive justice issues in sport (ADA, 1990; Stevens, 1998).

Unfortunately, this progression did not occur because new policies from the USOC and its related NGBs pushed for significant regression by limiting resources and sporting opportunities via a stated policy of organization and practical re-segregation (Fay, 1999). The decade between 2000 and 2010 has witnessed arguably bigger leaps in the resources, professionalism, legal challenges, and advances in sport technology with regard to sit-skis, prosthetics, sport wheelchairs, and related devices

than the previous 90 years combined. Athletes with a disability such as Wilma Rudolph, Marla Runyon and Jim Abbott of the US, Niall Fairhall of New Zealand, Thomas Daryni of Hungary, Natalie du Toit of South Africa, Natalia Partyka of Poland, as well as most recently Brian McKeever of Canada have been members of their respective Olympic teams (IPC, 2009). Casey Martin sued and won his right as a professional golfer to compete on the PGA Tour using a motorized cart (PGA v. Martin, 2001). Tatyana McFadden sued and won the right to practice with and compete for her high school track team (McFadden v. Cousin, 2007). Scot Hollonbeck and others sued the USOC over equity and distributive justice issues (Hollonbeck v. USOC, 2008).

Many athletes who have a disability face a decision on whether to identify with a sport identity, a cultural identity, or both. All persons have an individual multiple identity classification index, whether they participate in sport or not. When sport becomes important this index becomes more complex and contextual (IMISCI). There are many cases of athletes with a disability who are “able” enough to successfully compete with and against athletes without the same disability or no apparent disability. Where do these athletes fit and how do they define or identify themselves? How athletes answer the basic question of “who am I?” relative to other athletes within a sport context is based on a number of factors including their own awareness and definition of ableism. The following two quotes illustrate a spectrum of possibility:

[*Ableism* is] the devaluation of disability [that] results in the societal attitudes that uncritically assert that is better for a child to walk than roll, speak than sign, read print than read Braille, spell independently than use a spell-check, and hang out with non-disabled kids as opposed to disabled kids, etc. (Hehir, 2002, p.3)

Ableism devalues people with disabilities and results in segregation, social isolation, and social policies that limit their opportunities for full societal participation. Unfortunately, persons with disabilities are also susceptible to internalizing stereotypes and negative beliefs. This process, which we call *internalized ableism*, is similar to internalized racism and sexism of other devalued people (Mackelprang & Salsgiver, 1998).

Common Elements of Individual Multiple Identity Sport Classification Index (IMISCI)

PERSONAL IDENTIFIERS

- National Status
- State, Provincial or Regional Status
- Gender
- Age
- Race
- Physical Size (Height and/or Weight)
- Sexual Orientation
- Disability
- Specific Disability Level
- Faith or Sect

SPORT IDENTIFIERS

- National Sport Federation Membership
- League or Conference
- Sport Organization
- Specific Sport
- Specific Sport Role or Position
- Sport Specific Qualification or Performance Standard
- Sport Event Specific Qualification or Performance Standard
- Records Held

Figure 6: *Individual Multiple Identity Sport Classification Index (Wolff, 2000; Fay & Wolff, 2009)*

Identity is always contextual, but at the same time it is an outgrowth of culturally created social construction. It is dependent on each individual's abilities specific to a given time, location, set of unique circumstances, and context. In applying the IMISCI to fields of play, the index retains a complex array of personal- and sport-specific characteristics and/or relationships that when aggregated serve to define a person relative to a specific sport context, thus creating a context of eligibility that either provides access or denies access to the field of play (Fay & Wolff, 2006b). The Oscar Pistorius case is a perfect example of such application of the International Rules of Control (ICR) of a given sport governance system, namely the International Association of Athletics Federations (IAAF), which oversees and governs the sport of track and field for World Championships and Olympic events (Pistorius v. IAAF, 2008).

The IMISCI is the critical piece or interlocutor between sport classification systems, eligibility for event participation, and the exclusiveness or inclusiveness of sport opportunity spectrums. Natalie du Toit of South Africa participated in the 2008 Beijing Olympic Games in part because she qualified for the women's 10-kilometer swim without using her leg prosthesis. Thus, she was capable of meeting the performance standard without using a "technological aid". The fact that she was at a disadvantage compared to her fully limbed competition was not relevant to the ICR of the

International Swimming Federation – FINA (Longman, 2008). Natalia Partyka of Poland competed in the doubles table tennis competition at the 2008 Olympic Games in Beijing despite having only one hand. Once again, she was allowed to participate based on her ability to compete within the rules (Holt, 2008). Thus, determining who gets to compete depends largely on the eligibility and classification systems that are applied within a given sport governance system.

The standard sport rules and operating principles that are expressed through the ICR of a given sport are based on creating the contexts and standards of eligibility, parameters of performance, metrics for the field of play, and classification of participants. Issues of fair play and how an apparent competitive advantage is determined are often based on subjective (phenomenological) criteria derived from the traditions of the sport rather than objective evidence or science-based criteria. In the *Pistorius* case, however, it became evident that the IAAF was determined to use its version of what able-bodied sport is as its norm and, as a result, it diminished the value sport has for people with disabilities (*Pistorius v. IAAF*, 2008).

The IMISCI, when applied to a specific sport context, helps create a context of eligibility as an element of classification, thereby either providing or denying access for a given athlete or team to the field of play within a specific set of parameters including event type, time, and location. The concept of sport eligibility is a social and organizational construct controlled by a set of designated organizations. The IMISCI provides a potential conceptual and practical framework and critical context to a sport governance system. The IMISCI clarifies what it means to provide fair access to an athlete to be eligible to qualify and therefore compete at the highest level of performance capability on the maximal number of fields of play. Once eligibility is determined, a qualification process and system can be put in place based on certain publicly disseminated criteria known to the potential participants (e.g., athletes) and their support groups (e.g., coaches, trainers) that have been accepted as the norms of the sport as created and managed by the relevant sport governance system.

There is often a nexus related to the administration of “open” versus “segregated” competition based on a set of specific discriminating characteristics that are either “personal” (e.g., gender, age, race, religion, disability group) or “performance” (e.g., minimum qualifying standards) identifiers that can confound sport governance systems over who has a right to compete and in what competitions. It is critical to note that classification of a given athlete or team is based typically on a uniform code outlined in the ICR for a given sport as overseen by a designated International Sport Federation and its member National Sport Federations or NGBs (IPC, 2010). Fear that economic resources are prioritized to able-bodied individuals might be somehow

diverted to athletes with a disability serves to perpetuate myths and stereotypes as to who should get to participate at certain levels of sport (Hollonbeck v. USOC, 2008). This fear is often due to limited awareness, education, and expertise on the part of management professionals within sport governance structures in fully understanding the capability and level of athletic ability of a person with a disability. Pistorius's Cheetah legs provided the opportunity for him to participate in open competition because of his athletic body, not because of his extraordinary advantage as a perceived cyborg athlete (Butryn & Mascucci, 2003; Wolbring, 2008).

Barriers to inclusion still remain throughout the world. Some of these barriers to change rest in the realities of sport becoming more and more a highly commercialized commodity in which mass media is allowed to ultimately define the norm based on a mass consumerism model. This model consistently embraces able-bodied sport as the norm while providing diminished value for sport involving people with a disability particularly from a media and broadcast standpoint. Slowly, this paradigm is beginning to shift as witnessed by the number of tickets sold and sellouts to Opening and Closing Ceremonies and prime events at the 2008 Beijing Summer Paralympic Games and again at the 2010 Vancouver Winter Paralympic Games (Lee, 2010). This attendance figures rivaled similar Olympic events in the same year.

Other barriers include prioritization of scarce economic resources by governments and national sport governing bodies in fueling the arms race for podium finishes in Olympic sport rather than Olympic and Paralympic sport. Notable recent exceptions to this model have been the surprising investment by the Chinese in its Summer Paralympic Team beginning in 2000 and the Russians and Ukrainians in their Winter Paralympic teams in 2002. In all three cases, significant financial and infrastructure investment have been made as part of an overall national sport strategy and priority. In the case of the Russian and Ukrainian cross country ski athletes in Turin in 2006 and again in Vancouver in 2010, the athletes were supported as full-time professionals and rewarded with bonuses for winning medals at the same value as their Olympic counterparts. This has effectively re-ignited memories of the Cold War debates that athletes of the old Soviet bloc were professionals competing against amateur athletes from the West.

4 Conclusion: Internationalism as a Pattern of Value in Disability Sport

Part of the purpose of this chapter has been to add a discourse of ableism in challenging the hegemony of international sport power elites similar to those that perpetuate racism and sexism as found in sport and in societies throughout the world. Work in all sectors needs to be done to help advance access, inclusion, equality, respect, legitimacy, and opportunity as a *pattern of value* for people with disabilities in sport and in society. Through research, education and advocacy activities, efforts to construct new and more diverse sport opportunities within existing mainstream systems of sport can begin to emerge.

Initiatives need to be developed that bring people with disabilities from the margins to become integral members of the sporting community. Ongoing research needs to be conducted examining the inclusion of people with a disability in sport. More educational awareness training on inclusion in sport and in society, as well as resources, need be developed to support sport organizations regarding the process of inclusion. Agencies from both the public and private sectors need to serve as facilitators to organize and bring individuals and groups to work together to promote the inclusion of people with disabilities (Fay & Wolff, 2010).

In the past 10 years, more and more academics are beginning to focus their research in these areas and more widely present at regional, national, and international professional conferences. Advocacy groups and legal organizations have begun to facilitate and support the development of legal opinions for the plaintiffs in cases such as *PGA Tour, Inc., v. Martin*, *Hollonbeck v. U.S. Olympic Comm.*, *McFadden v. Cousin*, and *Pistorius v. IAAF*, as well as provide the platform for the ratification of *Article 30.5 of the UN Convention on the Rights for Persons with Disabilities*. Engaged and stimulating debate and dialogue still needs to be fostered among sport management professionals, academics, and policy makers.

During this last decade, other critical events have included the passage and ratification of the U.N. Convention on the Rights for Persons with Disabilities including its landmark Article 30.5 with its focus on sport, leisure, and cultural rights for persons with a disability (Convention, 2007). This historical context brings us to the present and a new window to the future. We must ask what the next decade, quarter century, half century, or century will yield. Will the world and Olympic champions of the future look more like Oscar Pistorius and less like the fully-limbed Olympic sprinters of the present? Will there be a shift from the “norms of naturalism” to transhumanism that will yield new paradigms and understanding of what is sport and who are athletes (Butryn & Mascucci, 2003; Wolbring & Fay, 2009)?

To answer these questions effectively, people need to start by using a set of overarching conceptual frameworks related to an array of critical issues confronting individuals with disabilities as a means to challenge, assess, and publicly expose the prevailing traditions of sport governance and acculturated public opinion that serve to limit opportunities in sport.

Individuals and organizations need to continually work on integrating people with disabilities from the margins of society into their desired communities. Ongoing research needs to examine ways to facilitate and support the full inclusion of people with disabilities in sport. This research must be practiced through conscious reflection and evidence-based qualitative and quantitative analyses of the past and present to create arguments for systems change. Sport technology will force the re-conceptualization of the Sport Opportunity Spectrum in relation to new classification systems that reduce and end marginalization as the status quo while promoting legitimization as the new inclusive paradigm.

Many questions, however, remain unanswered. What are the essential benchmarks and norms related to SOS that we need to know and explore? What data are missing? Where and from whom do we need to find it? What additional studies do we need to explore? Whose voices need to be heard? What role do the law, the sport humanities (e.g., sport sociology, philosophy, ethics, and history), the sport sciences, and sport management disciplines have in informing theory and practice relative to SOS and classification systems for athletes with a disability? Does this research have potential relevance to other marginalized identity cultures involved in sport? A “Triple A” strategy of athletes, advocates, and strategic allies is needed to help break down barriers and reduce the fear factor present in the change towards a more inclusive and equitable society. We need personal narratives of pathfinders who have waged their own struggles to help frame the contest and create a game plan to illustrate how to effect change for greater equity and justice. Finally, we may have to be willing to break the rules of the game to create greater access to the fields of dreams.

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(International) Paralympic Youth Camps

The Realisation of an Idea of the German Handicapped Sports Youth Association (Deutsche Behindertensportjugend DBSJ)

Norbert Fleischmann

1 Introduction

At the 5th Olympic Games 1912 in Stockholm, an International Youth Camp was built up near the Stockholm Olympic Stadium from mid-June till mid-July as a camp for scouts who were used as volunteers, to ensure information that was disseminated was correct. The idea of an International Youth Camp along with the Olympic Games was first realised by the organisation committee of the Olympic Games in Berlin 1936.

This thought of implementing a Youth Camp during the Olympic Games was, however, buried into oblivion. This tradition saw its resumption in Rome 1960. Youth Camps have been held on a regular basis at Olympic Games ever since.

In 1972, the biggest Olympic Youth Camp took place during the Games in Munich. Approximately 2400 adolescents and students from 58 nations were invited, obtained a part-accreditation, and were therefore part of the official Olympic Games Program.

Besides attending the competitions, the decisive key experience for the participants was the way Coubertin's thought of "Internationalism" was implemented in Munich in a nearly ideal way. Where else had there previously been the opportunity for adolescents from 58 nations to live in one camp, to do sports, to design their own programmes, and to converse for hours trading information?

The participation as well as the experience of "Olympic Games" in their own home country was such a defining experience for many of the former German participants of this Youth Camp, that in later years their names continue to appear in a great variety of tasks and functions in German Sports Associations.

At the Olympic Games in Seoul/Korea 1988, the IOC president Juan Antonio Samaranch announced officially that there would be an Olympic Youth Camp at the next Olympic Games in Barcelona/Spain 1992 once more.

The author's personal experiences at Olympic Youth Camps, especially the ones in Munich and Los Angeles, motivated/prompted him in his function as a board member of the German Sports Youth to inquire about the reason why no Paralympic Youth Camps had been brought to completion, in 1991. Both organisations were in agreement immediately about the review of the realisation of a Youth Camp for the Paralympics in Barcelona 1992.

Since that date, the Youth Organisation of the National Paralympic Committee Germany (DBS), the German Handicapped Sports Youth Association (DBSJ), seized the idea of the non-handicapped sports and organised National Paralympic Youth Camps in addition to the Summer Paralympics. From the beginning on, their aim was to espouse an International Camp and to convert other nations and the International Paralympic Committee (IPC) to this idea.

2 Goal Settings of Paralympic Youth Camps

With the term of 'Youth Camps' we probably all make a variety of associations and have different perceptions of what that means. From youth tourism, campfire romanticism, through to journeys and camps that signify a particular topic or underlie the sports training, many examples spontaneously come to mind. If you refer to the online lexicon "Duden – German Universal Dictionary", we find the following definition: "Youth camp – camp in which adolescents and children spend their holidays".

Youth Camps of Olympic Games and Paralympics vary significantly from that definition because, besides the natural enthusiasm for high-performance sport, they have the aim and implementation of a pedagogical bias that draws back to the fundamentals formulated by Coubertin. People who expect a seaside holiday, shopping sprees, and hosts who create an 'all-round-programme' here, are completely off base.

People who decide upon the participation at a Paralympic Youth Camp are not going to be on holiday, do not get offered an entertainment programme, but rather become an indispensable part of the complete programme, shape it and undertake a variety of different functions.

As already mentioned above, the history of origins of these Paralympic Youth Camps of the DBSJ can only be seen in the context of the experiences and contextual rudiments of the Olympic Youth Camps and the Olympic Education. "A number of educational tasks are connected with the term Olympic Education which comprises the motor skills, social skills, and ethical, moral learning. Thereby people often overlook that those learning and experiential processes are not confined to the typical learner location of a 'school', but also belong in the pedagogical field of function of responsible youth work by trainers and exercise instructors in sports clubs," (Naul: *Olympische Erziehung, Ein integriertes Konzept für Schule und Verein, Bewerbung für die Olympischen Sommerspiele 2012*), says Professor Naul. His remarks pertain likewise and are a component of the concept. Certainly, the sports associations which set themselves, or want to apply themselves, to this task, like the DBSJ, need to be added to this enumeration. In the course of his text, Naul himself points out the disabled sports: "Since a few years ago this emancipatory enhancement can be found in other countries that incorporate explicitly the principles of an Olympic Education for handicapped athletes in the course of the expansion of the disabled sports as well as the Paralympic Movement such as in Canada or the USA."

During the preparation seminars, participants communicate through a variety of methods to do justice to these requirements of an Olympic – Paralympic Education.

With presentations, films, working groups, and visit to the German Sports Museum in Cologne accompanied by sports scientists and, if possible/procurable, a former or present Paralympics competitor, a connection between Olympic and Paralympic history is built.

However, the primary approach of an Olympic – Paralympic Education is rather seen in the experiential and experience-pedagogical mediation owing by means of visiting the Paralympics. The emphasis in Paralympic sports is to experience the Paralympic values in all their diversity as well as evaluate them critically where necessary. A part of this is meeting other athletes, spectators from other nations, and residents of the host country. The latter has so far always been realised with a youth-appropriate excursion to a local school.

From the beginning on it was clear for the organisers of the DBSJ that a Paralympic Youth Camp should not be a singular occurrence for the participants, but rather should cast a deeply and permanently lasting spell from this event over them, to enable a strong group feeling, and to create a relationship with the DBSJ as well as the disabled sports.

Two main focuses have been worked out from the start and implemented until today which have significantly influenced the prearrangements and follow-ups of the Camps in association with the adolescents.

The youth participants should experience the Paralympics by being close to the action, they should 'absorb' the competitions, the host city, and the foreign country, they should get excited by the Paralympics and then make their own decision whether active participation at Paralympics could be a goal for them to pursue. If they already do performance-oriented sports, they know many of the athletes, trainer, and minder, and for every participant it outlines something very special to meet them in the stadiums, in the Paralympic Village, or in the German House. The greatest and most defining experience consists of the common celebration of the athlete's success and to sing along with the German national anthem at the award ceremony in the best case. To be the centre of attention at an award ceremony might indicate a concrete objective for one or another participant in the future. As an example of this, Verena Bentele, today's most successful athlete in biathlon as well as in cross-country-skiing of the Winter Paralympics, participated in the Paralympic Youth Camp of the DBSJ in Atlanta 1996. 15 further 'alumni' of the Paralympic Youth Camps of the DBSJ followed Verena's example, participated in Paralympics, and were able to place themselves the medal lists several times.

Not everyone is made for high-performance sport, or finds his or her personal accomplishment therein. The sport and especially the youth work in the clubs and associations depend on voluntary commitment. This is the only way it can work and be kept alive when adolescents, who take the delight in voluntary activity, again and again join a group of contemporaries. These 'Social Talents' also belong to the target group of the DBSJ at Paralympic Youth Camps. Adolescents, who engage themselves socially in a sports-oriented way in clubs and at school, could and should apply for participation and will be explicitly taken into account.

Whilst the sporting talents afterwards find their attention and approval in the clubs, courses, or at German Youth Championships again, the DBSJ tries to tie their 'Social Talents' to their association through their work via seminars and events as far as is practical .

The DBSJ has formed a junior team out of former participants of the youth camps parallel to their own executive board which determines their aims for the youth work in consultation with them, represents the board at several public events and implements tasks of the board. Under the motto "Young, sporty, fit, and active", the DBSJ creates courses consisting of very different topics (including rhetoric, self-defence...) collectively. Apart from the speaker of the youth team, the executive

board can declare a further ‘godparent hood’ for a former participant. With the godparent hood an adolescent receives the opportunity to gain an insight into the work of the executive board over a certain period of time to make their own decision whether they would like to be a candidate as a youth member (for the board).

Since Sydney 2000 the DBSJ addresses a third target audience: adolescents without a disability.

Integration traditionally means that people with a disability get integrated into a group of people without a handicap or they get provided access to them. However, the DBSJ has formulated the statement back then: we do not wait for integration, we integrate: So integrate the other way around!

Even this approach can be rated as an absolute success today. Already during the preparatory courses for the youth camps no differences can be perceived between disabled and non-disabled adolescents. They quickly turn into a team with a common goal that will then be lived out at the Paralympics in an exemplary way. Not because someone expects it from them, or it is required, no, this problem-free solidarity is simply lived! Side-success: In the daily routine, friendship arises, they help each other, some participants grow in sovereignty and self-confidence which is distinctly noticeable, and one or another helper could be conserved after a few days easily.

Because of this experience the DBSJ actually wants to relinquish the use of the term ‘integration’. At the DBSJ’s Paralympic Youth Camp no one has to be integrated into a group, or various minor groups do not need to be merged to a whole, only one group exists, a team!

A very elementary focus at these camps is on the participant’s social relations and interactions. In the coexistence with adolescents of different disabilities as well as adolescents without disabilities (since Sydney 2000), a certain part of the Paralympic Leitmotif “Body, Mind, and Spirit” gets animated.

A further aspect is the “personal-emancipatory approach” which was never planned in the beginning but has appeared imminently throughout all previous Youth Camps. For some participants the DBSJ Paralympic Youth Camp is often the first journey without parents or an intimate teacher or caretaker. Suddenly spending the day with other adolescents without the help of intimate persons, budging around in small groups relative independently in a foreign city, eating, shopping, and visiting sporting events, have shaped a clearly changed person in a positive way out of a rather repressed and in part dependent adolescent.

In sum the following ambitions are pursued according to the Paralympic (Olympic) Idea and the intension of previous Youth Camps:

- Experience Paralympic Games
- Getting to know the host country, its residents, its culture, and history
- Encouragement of mutual understanding through common sportive and cultural activities
- Execution of further pedagogical aims of the “Paralympic Education”:
 - Harmonic, holistic education
 - Fair and peaceful cooperation (especially in regard to integration)
 - Common and environmentally conscious engagement in sport activities
- Motivation-boost for a further engagement in sports:
 - Intensive high-performance training with the aim of participating at future Paralympics
 - Win voluntary assistance in sports for the purpose of the “Social Talent” (e.g. youth-speaker and assistance for the club and association board members).

3 Paralympic Youth Camps of the DBSJ

1992 in Barcelona/SPN-1st National Paralympic Youth Camp of the DBSJ

For the first time, and therefore exemplary, a Paralympic Youth Camp of the DBSJ was organised and held on national level in Barcelona/Spain from 05/09/ - 14/09/1992.

43 participants and 13 caretakers were engaged.

1996 in Atlanta/USA-2nd National Paralympic Youth Camp of the DBSJ

The 2nd Paralympic Youth Camp of the DBSJ was accomplished in Atlanta/USA from 15/08/ - 26/08/1996.

Under the auspices of the Federal Minister of the Federal Ministry of Family Affairs, Senior Citizens, Women and Youth - Mrs. Claudia Nolte - the invitation was

able to be extended to 38 adolescents between the age of 14 and 18 years from 14 national associations as well as 12 caretakers.

2000 in Sydney/AUS-3rd National Paralympic Youth Camp of the DBSJ

The 3rd Paralympic Youth Camp took place in Sydney/Australia from 16/10/ - 31/10/2000 with a total of 50 disabled adolescents between the age of 14 and 21 years from 13 national associations as well as 14 caretakers.

For the first time, eight more adolescents without a disability participated from other central associations of the German Sports Association! The DBSJ has hereby underlined its ambition - precisely from the disabled sports' point of view – to make an important contribution towards integration.

The Federal Minister of the Federal Ministry of Family Affairs, Senior Citizens, Women and Youth - Mrs. Dr. Christine Bergmann – has adopted the auspices of the youth camp in Sydney.

2004 in Athens/GRE-4th National Paralympic Youth Camp of the DBSJ and 1st International Paralympic Youth Camp along with Austria and Turkey

For the 4th National Paralympic Youth Camp in Athens/GRE from 16/09/ - 29/09/2004, 38 adolescents with a disability and eleven caretakers including the delegations manager were nominated to participate. After the very positive experiences at the Youth Camp in Sydney 2000, four young talented athletes without a disability from other central associations (1x soccer, 1x swimming, and 2 x gymnastics) were also able to accompany this youth camp. Exactly this kind of integrative approach met again with much approval at the political notables, headed by Federal President Horst Köhler. He accepted the invitation to visit one of the youth camps and had several one-on-one conversations with the participants in the German House.

Beyond that, a new “Junior Team – Paralympic Youth Camp Athens 2004” was brought into active being on behalf of the DBSJ/Board also in mind of the “Social Talent” which supervised all participants of the PYC Athens 2004 with concrete scopes of duties additionally. This junior team consisted of four young adult persons and former participants of Paralympic Youth Camps.

Especially mentionable is the fact that, next to the Austrian one, the Turkish Disabled Sports Association has taken up the idea of the DBSJ of the constitution of a Paralympic Youth Camp for the first time, and has for their part arranged a youth camp in Athens. A common German-Austrian-Turkish preparation and planning could have not only been initiated prior to Athens, but also at least partially be put into practice. For this purpose a hotel in Glyfada - on the edge of Athens - functioned as a common accommodation. The Austrian and Turkish group took part in the supporting programme planed by the DBSJ. The visit of the Paralympic sporting events were also mainly organised together.

The Austrian Paralympic Youth Camp consisted of ten adolescents and five caretakers, and the Turkish PYC composed of 12 adolescents and four caretakers.

CIFP Award 2004-IPC nominates the DBSJ

The International Paralympic Committee (IPC) has nominated the Youth Organisation of the DBS - the DBSJ - for the "Willi Daume International Fair Play Trophy 2004" towards the "International Fair-Play-Committee (CIFP)". The IPC wanted to appreciate the continuous effort of the DBSJ to give adolescents with a disability an understanding of the concept of fair play in Germany and Europe.

Subsequently on 26th November 2005, the IPC handed over the Fair-Play-Trophies for the year 2004 at an impressive celebration in Warsaw. In the category "Encouragement of the Fair-Play-Thought through Institutions" the DBSJ received an honorary degree.

2008 in Peking/CHN-5th National Paralympic Youth Camp of the DBSJ and 2nd International Paralympic Youth Camp along with Austria

For the purpose of the XIII Paralympics 2008, a Paralympic Youth Camp was again organised and realised from 05/09/ - 18/09/2008 by the DBSJ.

The nomination committee of the DBSJ had already held a meeting, as early as January 2008. As in the years before, the integrative process was further expedited this year, too. Therefore 37 adolescents with a disability and seven adolescents without a disability between the age of 14 and 17 years as well as 12 caretakers and four people as the delegation managers were nominated as participants.

The renewed participation of the partner association from Austria provided a touch of internationalism to the DBSJ Youth Camp. Despite all efforts of the DBSJ's board members - even via the International Paralympic Committee (IPC) – it did not succeed to convert other nations to the idea of an International Paralympic Youth Camp at this time. The youth camp was under the patronage of Sir Philip Craven - President of the IPC – as a private person.

The Federal Ministry of Family Affairs, Senior Citizens, Women and Youth contributed to the financing of the Paralympic Youth Camp whose minister - Mrs. Dr. Ursula von der Leyen – had adopted the auspices. Furthermore, several companies, institutions, foundations, and a concern as official sponsors guaranteed the all-in costs of financing with their financial support.

4 Youth Camps between the Paralympics

2005 in Kusadasi/TUR-International Paralympic Youth Camp

At the Turkish association's suggestion, it was arranged in Athens 2004 that all three nations - Turkey, Austria, Germany – get together before the Paralympics in Peking 2008 once a year to strengthen the idea of "International Paralympic Youth Camps" especially on the European level as well as to expand the sports political side.

12 adolescences with a disability and four caretakers of every nation took part in that youth camp in Kusadasi/Turkey (near Izmir) from 10/08/ - 17/08/2008.

This youth camp was, as already mentioned above, the beginning of a cycle of youth camps that have been continued in 2006 and 2007.

2006 in Frankfurt on the Main/GER-International Paralympic Youth Camp

To this youth camp the participating nations Austria, Turkey, and Germany each dispatched 12 adolescents and four caretakers to Frankfurt on the Main for the period of 29/07/ - 05/80/2006.

The youth camp was under the auspices of the Hessian Minister of the Interior and Sports Mr. Volker Bouffier.

Alongside the common engagement in sport activities, the issue of “Doping” was elaborated and an active exchange concerning the situation of sports of young people with a disability in the participative countries was held.

2007 in Stubenberg am See/Styria/AUT-International Paralympic Youth Camp

The International Youth Camp in Austria took place in Stubenberg am See/Styria/Austria from 28/07/ - 04/08/2007 in the Castle Schielleiten National Sports and Recreation Centre. The nations Austria, Turkey, and Germany were again engaged with 12 adolescents with a disability and four caretakers each.

Intensive sport activities had been centre stage and an EDV-assisted method of measuring individual performance named “Check Your Limits”, developed in Austria, was applied. In the plenum and conferences the topic of “Anti-Racism and Disadvantage in Sports” had been discussed.

2008-International Ambitions

At the end of November 2008 it came to a meeting to which Turkey invited the nations of the USA, the Netherlands, Greece, and Germany in Istanbul. They reflected about establishing appropriate youth camps in London in the years 2009, 2010, 2011, and 2012. A timetable was arranged from which an International Paralympic Youth Camp was planned to take place in Marmaris/TUR from 27/06/ - 04/07/2009 invited by Turkey and in 2010 South Korea and in 2011 the USA is believed to host the next meetings.

Furthermore the managing committee of the DBSJ has decided to organise a first Paralympic Winter Youth Camp in Vancouver/CAN in 2010. Thus every two years National Paralympic Youth Camps will be erected and accomplished both in summer and in winter on behalf of the DBSJ in the future, independent of international developments.

5 The Politics of Sports Development (IPC)

The DBSJ's idea of realising a Paralympic Youth Camp in Barcelona/ESP 1992 for the first time and the positive resonance after that motivated the DBSJ to file an application to the International Paralympic Committee (IPC) on occasion of the 4th General Assembly in September 1993 to the end that an official Paralympic Youth Camp should be a permanent part of the Paralympics in the future.

In this respect, all delegates of the IPC-General Assembly in Berlin 1993 were asked to support the application of the DBS that the International Paralympic Committee (IPC) impose the accomplishment of an International Paralympic Youth Camp on the hosts of Paralympic Games as a condition from Atlanta/USA 1996 on. This application - supported by Norway - was accepted and recorded as a decision in the protocol of the IPC-General Assembly under point 12.2.

In the IPC-handbook for Paralympic Games, chapter III-2-4 (April 1994) under number 1.14 "Paralympic Youth Camp", this decision, however, has not been adopted in the original wording, but rather inserted as a "discretionary provision".

The presidium of the DBS regretted this obvious misapprehension especially as the chance to begin with the establishment of a first-time International Paralympic Youth Camp in Nagano/Japan 1998 was missed.

To bridge over the period until 1998 and to convince other nations of the idea, the managing committee started to plan a youth camp again and invited the disabled sports associations of the European nations to participate. Thereupon, in Berlin the Americans declared themselves willing to comply with the invitation to a yet unofficial Paralympic Youth Camp at the Paralympics in Atlanta.

However, the disillusionment came as the year 1995 progressed when no European country was willing to participate in a youth camp and suddenly, without any explanation, the Americans declared their retreat.

Therefore the DBSJ had to organise a youth camp in Atlanta/USA single-handedly again, attended with the hope to encourage other IPC-member states to assist in the future.

As the next step - in the course of the IPC-General Assembly in Sydney/Australia in November 1997 and with the agreement of the Executive Committee of the IPC - the "Sports Council Executive Committee (SCEC)" was instructed to be focus on the issue of the International Paralympic Youth Camp.

Based on the DBSJ's view of the important sports political relevance and importance, they have written the conception of an International Paralympic Youth Camp that, among other things, should be financially self-sufficient by the participating countries and at which the participation of the poorer countries should be hedged by higher attendance fee of the wealthier countries.

This draft of a conception for a lining up of an International Paralympic Youth Camp developed by the DBSJ was passed on the 30/07/1998 through the DBS chairmanship and afterwards officially filed this draft with the IPC/Executive Committee. The aim was to represent in sports political view as well as pass this conception internationally at the next IPC-General Assembly, at the latest in 2001. This conception should be fixed firmly into the statutes of the IPC. At least more than half of all attendees voted for the DBSJ's idea of the establishment of an International Paralympic Youth Camp although they were not successful with their application in the end.

Unfortunately, not much has happened in this matter on IPC-level ever since. In Athens 2004 an official IOC Olympic Youth Camp was accomplished, but regrettably no IPC Paralympic Youth Camp.

This has not restrained the managing committee of the DBSJ from elaborating the idea. Since December 2006 the dialog with the responsible persons of the IPC has been taken up again. Thus, it was accomplished that at least a hint of the German Paralympic Youth Camp in Peking 2008 in the IPC-bulletin 06/2007 with the ambition of encouraging other nations to participate in – unfortunately without any resonance so far.

6 Closing Words/ Peroration

Unfortunately, for the managing committee of the DBSJ the impression emerged that an official IPC-International Paralympic Youth Camp through the IPC has only been examined marginally so far. But, for example, purely for financial reasons, this youth camp should not fail. This is where the DBSJ's suggestion of sponsorships by the wealthier nations with respect to the poorer ones applies.

The collective conclusion of the managing committee of the DBSJ after five Paralympic Youth Camps is highly positive:

From 200 disabled participants/attendants (and entrants) at Paralympic Youth Camps so far, 15 of them have taken part in the Paralympics for the DBS as active

participants and so far and have won more than 26 medals. Many of the “alumni” are members of the “Junior Team” today which is associated with the managing committee and presents its work and ideas at many events. Other adolescents are active in their national associations as youth speakers and actively participate in youth work.

In Vancouver, the DBSJ is going to attend with a small group of winter sports athletes for the first time to enable them to get the “motivation boost” locally, as well.

Parallel to this, the first preparations for the Olympic Games in London 2012 are under way, where the hope arises again that several nations can finally realise the idea of “Internationalism” together.

Unfortunately, the message from the IPC appeared in July 2009 that there is not going to be an International Paralympic Youth Camp in London under the roof of the IPC. In addition, the name will not be allowed to be applied in this context.

Since Rome was not built in a day either and much water will flow down the Thames by 2012, the DBSJ will not give up the hope that it will come to a mutual agreement with the IPC. Such a camp has to be part of a comprehensive conception of “Paralympic Education” in the IPC and should be a connection to the Olympism and therefore to the Olympic Education.

The managing committee of the DBSJ will also fight for an official Paralympic Youth Camp as a motivation camp for Paralympics attendees-to-be as a permanent feature of the Games in the future.

Many thanks to Detlev Lütkehoff who was helping to compile the facts.

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