



**UNIVERSITY OF PELOPONNESE
FACULTY OF HUMAN MOVEMENT AND
QUALITY OF LIFE SCIENCES
DEPARTMENT OF SPORTS ORGANIZATION
AND MANAGEMENT**

MASTER'S THESIS

**“OLYMPIC STUDIES, OLYMPIC EDUCATION, ORGANIZATION
AND MANAGEMENT OF OLYMPIC EVENTS”**

The Relevance of Truce: From antiquity until today.

VICKY KOKKINI

Supervisor: JIM PARRY

Sparta, December, 2014



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Abstract

Truce has been a main concern from the 8th century BC until today. It is a human need to create concepts set as rules to prevent distraction. But it is also a human need to create chaos and battle fields so as to defend rights and ideas. In a world without flags and nations, humanity has nothing to divide or distribute. But from antiquity until today people have been educated to promote nationalism and patriotism. The boundaries of what belongs to whom is set by those in power and usually has nothing to do with honourable actions, but rather financial benefits and world power in leadership. However, the victims of such actions are not usually the ones to blame.

It will be shown that Truce in antiquity had a different role from that which its present-day advocates are trying to achieve. Moreover it will be shown that, although sport in general promotes competition, this is not the same as conflict, and that the Olympic Games today can be used as a platform to achieve a Truce Treaty. An analysis of the opportunities and threats of this platform will be presented and discussed.

This thesis will try to analyze the relevance of Truce from antiquity until today, how it is related to the Olympic Games and how the Games can play a significant role in the achievement of Truce.

.
Think of silence ... A moment when all actions stop, and the mind finds time to think in peace. This is what Truce really is.

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Introduction

From antiquity until today mankind has been concerned with wars. Friedrich Nietzsche in *Thus Spoke Zarathustra* says that one should love peace as a means for new wars. And from that point of view, peace can exist only if wars exist. Truce is the in-between line. Somewhere between war and peace mankind created a void in time to think, recruit or re position; but most importantly to help those in need. At the same time, whilst Truce is achieved and maintained, all those involved have the time to solve their differences in different ways than war. The ultimate goal of Truce is Peace. This thesis is an attempt to show the history of Truce from ancient to present times and explain the indisputable connection between the Olympic Games and the concept of Truce.

Although it is a sacred tradition from Ancient Greece (8th century BC) the meaning was and is the same: *“A ceasefire (or Truce) is a temporary stoppage of a war in which each side agrees with the other to suspend aggressive actions. Ceasefires may be declared as part of a formal treaty, but they have also been called as part of an informal understanding between opposing forces”*¹. This in theory sounds simple and there are arguments that this gap could be used for self-serving ends – or even mischief or evil. But whoever found himself surrounded by gunfire can understand the importance of that sudden stop. The soundless moment when we stop hearing death. The Olympic Movement has actually made this a reality. The Lillehammer story will be told later on.

As will be shown, Truce in antiquity had a different role than the role that is trying to achieve today. Ancient Greeks loved war and provoked it. *“Ancient Greece itself was hardly a beacon of peace and concord. Their society was at least as warlike as ours, and the Olympic Games featured cultural and political rivalries just as bitter as those seen today. Contests between Spartans and Athenians, between mainland Greeks and those hailing from Sicily or Asia Minor, were no doubt as emotionally charged as the 20th – century battles between France and Germany.....Political rivalries certainly compromised contests on occasion in antiquity, as they did in Hungary’s bloody water polo match against the USSR in 1956. And there is no denying that the sanctuary at Olympia was filled with dedications of weapons and armor: thanks to Zeus for success in war.”*²

¹ <http://en.wikipedia.org/wiki/Ceasefire>

² Reid, L. H.,(2006) Olympic Sport and its Lesson for Peace. Journal of the Philosophy of Sport. International Association for the Philosophy of sport. Pg:206

But then again Hesiod gives another dimension. He acknowledged that although strife is part of life there is a difference between bad strife (that ends in war) and good strife (that activates competition). *Xenia*³ on the other hand was a Greek tradition that forced them to accept the presence of a stranger as part of their family and reject fear and hostility. (Raffan, 1985) With respect to the ancient model, the Modern Olympic Games borrowed such customs and adjusted them so that competition might be translated into an honourable action between equals. As Nietzsche explains in *Ecce Homo*, when one feels contempt for his opponent, he cannot make war. When someone orders another, then he is superior and does not need to make war. Equality with the enemy is the fundamental principle of an honest war. And this is why we will show that, although sport in general promotes competition, this is not the same as conflict; and that the Olympic Games today are the perfect platform to achieve a Truce Treaty, because they respect each opponent as an equal on the sports field. They create conditions of *Xenia* through the hospitality of national teams at the Olympic Village and today more than ever they include educational programs that help people to meet people and make a step forward in respecting diversity.

The Modern Olympic Games were revived by Baron Pierre de Coubertin in 1896 with respect to the ancient model, but influenced by the trends of his time. Coubertin was further inspired by the Peace Movement and imagined sport as the essence of world peace, social justice and friendship among nations. (Muller, 2000) One could argue that sport is not a vehicle for peace. But the Olympic Games are not just Games. What makes them different from other sport events is the philosophy of Olympism, the Olympic Values, the Olympic Village and the Olympic Education that are promoted, and the power of symbolism through the ceremonies, the torch relay and the athletes themselves. But one thing must be clear from the beginning: Truce is not Peace. Coubertin promoted peace in a more philosophical way and thought that the Games might be used so as to help create a peaceful environment. As will be shown, although armistice was included in his writings in his life-time, Truce re-appeared in 1992, when Juan Antonio Samaranch pioneered co-operation between the International Olympic Committee (IOC) and the United Nations (UN). It is hoped that the power of this cooperation will show that Truce can be achieved, and that the IOC is a powerful organization which can influence events in a positive way through sport and sport

³ https://web.cn.edu/kwheeler/lit_terms_X.html

diplomacy, and help to create stability among Nations - a goal which is more realistic than expecting Peace to come through “the observance of Truce”.

The history of the Olympic Movement and the Olympic Games will demonstrate that for one hundred and twenty years, among other things, they have been fighting for peace and world justice, but at the same time they have many ethical problems of their own to resolve before calling themselves “spondophores”. The International Olympic Academy works in tune with Coubertin’s writings, trying to serve peace by promoting the Olympic Values through educational programs and meetings of the Olympic Family and all those involved each year in the programmes and conferences at Olympia.

The International Olympic Truce Centre (IOTC), which is the authorized body of the IOC, is making great steps toward educational programs as well, with the hope that this will promote a better understanding of diversity and respect for others. It is important to improve the individual, before expecting to improve society.

As Coubertin wrote in 1935 *“To celebrate the Olympic Games is to lay claim to history...to ask people to love one another is merely a form of childishness. To ask them to respect each other is not utopia, but in order to respect each other they must first know each other.”*⁴

The new project of the IOC, the Youth Olympic Games (YOG) will be discussed, especially their primary role in generate new Olympians (and other young sportspeople) who are closer to the fundamental principles of Olympism, so as to achieve a better understanding of the reasons underlying our participation in the Games, and the acceptance of mutual respect and multiculturalism of all those participating in it.

Marketing history will also be analysed, since the Olympics were and still are criticized for their marketing policies, and for the selection of the participant companies to their marketing campaigns. In many cases these companies were not as “*pure*” and “*ideal*” as one would expect. But honestly can a multinational company be “*pure*”? What can a concept such as “*pure*” or “*ideal*” mean in a commercial world? From where society stands today, it doesn’t seem to mean a lot. People need products and if a product meets a need then one will buy it. Do people stop to think about the environmental disaster caused by a fuel company on the way to a gas station? I suspect that the price of gas is more likely to be a factor than the brand name.

⁴ Coubertin, P. de (2000). The philosophical Foundation of modern Olympism”, In Muller, Olympism Selected Writings, op.cit. pg:583

Introduction

My discussion of the history of the Games and the history of Olympic marketing will show that sponsors are important, and that the increase in resources that came through the marketing programme of the IOC made the Olympic Movement strong and recognizable at an international level. The income from this programme, as will be shown, is used for good causes.

This thesis will analyze the relevance of Truce from antiquity until today, how it is related to the Olympic Games and how the Games can play a significant role in Truce achievements. In order to reach safe conclusions for the relevance of this concept one has to show how it is important or why it matters. The information presented below will show that Truce is as relevant today as it has been since the birth of sports in ancient times, and that is a subject of discussion and action so as to create better conditions for the participant countries of the Olympics, and eventually for the whole world.

The Olympic Movement from this point of view has two different tasks: to ensure that the UN's resolutions for Olympic Truce are maintained; and to educate as many people around the world as possible about the Olympic Values.

Being different does not necessarily causes problems to anybody, as long as everybody understands concepts in the same way. Olympic Education might be seen as providing a common language for a long-term solution for better international relationships, since trying to solve political issues just through politics might confuse things even more. Moreover, there are several fundamental questions as to whether the IOC acts in line with Olympism and the Olympic Values. Before asking others to respect society, one has to show that he has accomplishment such an understanding for himself.

Methodology (Literature Review)

The methodology followed by the researcher is the one of literature review. In other words, this project relies only on secondary data analysis and more particularly to the use of books and scholarly articles on the subject matter.

“Secondary data, is data collected by someone other than the user. Common sources of secondary data for social science include censuses, organisational records and data collected through qualitative methodologies or qualitative research.

Secondary data analysis saves time that would otherwise be spent collecting data and, particularly in the case of quantitative data, provides larger and higher-quality databases that would be unfeasible for any individual researcher to collect on their own. In addition, analysts of social and economic change consider secondary data essential, since it is impossible to conduct a new survey that can adequately capture past change and/or developments”⁵

It is worth mentioning that in order to classify an item as a secondary researcher is obliged to examine the basis of certain criteria, such as relativity, availability, timeliness, accuracy of the relevance and finally reliability. The proposed work will use scholarly articles from various databases such as ibid, Google scholar, Wikipedia, IOC webpage, UN webpage, IOTC webpage etc. Most articles are published in scientific journals such as the Journal of The philosophy of Sports, the International Olympic Academy publications, the International Olympic Truce Centre publications, Editorials of the International Olympic Committee, published personal statements of Leaders of IOC and the UN.

Scholars who discussed Truce at the International Olympic Academy educational programmes and sessions and published texts from the International Olympic Truce Centre archives will help find the roots and the evolution of Truce and at the same time compare thoughts and ideas depended on the author’s orientation and period of research. Since the subject of analysis is being part of the Olympics from antiquity until today, one can imagine that it has evolved and evaluated in different time from different scientists and for different reasons.

⁵ http://en.wikipedia.org/wiki/Secondary_data

Chapter 1 - From Antiquity to the Revival

1.1 Truce in Antiquity

Ancient Greek history is a combination of fact and myth. A wide range of sources has been used by archaeologists, historians and sociologists to extract an important amount of information from excavations, documentation, inscriptions, wall paintings and objects such as amphora, sculptures, coins etc. One of the most famous aspects of ancient Greek history was sports activities. *“The tradition of the “Olympic Truce”, or “Ekecheiria”, according to experts was established in Ancient Greece in 776 BC through the signing of a treaty by three kings: Iphitos of Elis, Cleosthenes of Pisa and Lycurgus of Sparta”*⁶.

This treaty was inscribed in a bronze platter that was held in Olympia, at the temple of Hera. During this Truce period, that lasted five months before and during the Games, the athletes, artists and their families, as well as the ordinary pilgrims, were able to travel in complete safety to participate in or attend the ancient Olympic Games, before returning to their respective countries. *“Messengers (spondophores) went from city to city to announce the date of the competitions. They demanded a halt to fighting before, during and after the Games”*⁷. The violation of the ceasefire, crime and political conflict, were punished by the Greek Parliament with a heavy fine. For cities or individual people who would not pay the fines, the oracle of Delphi did not give them any benefit, and the Olympic House excluded them from the Olympics. Cases of ceasefire violation were minor.⁸

The reason why Truce was respected was mainly the fear of punishment from the Gods, and the financial cost that was imposed on the violation of the treaty. Truce was not based merely on good intentions, but with laws protected by heavy fines. The penalty for the Truce violation could be death itself. In 640bc Kylon, a former Olympian winner in the discipline of Diavlos, violated Olympic Truce and tried to establish tyranny in the city of Athens. He and his partners received the death penalty⁹.

It is very hard to be accurate about facts and dates as far as ancient times are concerned. The former director of the Greek Academy of Physical Education, Cleanthis Palaeologos¹⁰ tried to find the reasons behind the creation of a Truce Treaty. In his

⁶ Palaeologos, C. (1965). Institution of the Truce in the Ancient Olympic Games, The IOA Session for Young Participants. , Page:203-210

⁷http://www.olympic.org/Documents/Reference_documents_Factsheets/The_Olympic_Games_of_the_Antiquity.pdf

⁸ <http://content.yudu.com/Library/A1x3gk/20120607113117/resources/53.htm>

⁹ Liponski, W. (2008) in the 48th International Young Participants Session, IOA, Page: 85 - 96

¹⁰ Palaeologos, C. (1965). Institution of the Truce in the Ancient Olympic Games, The IOA Session for Young Participants. ,

speech to the 1965 International Olympic Academy Session he presented his ideas and conclusions. He distinguished the reasons why each king signed the treaty. Iphitos' motivation could have been the Games and the city itself, and his recognition among other kings. Cleosthenes had material profits from the Games, since the city of Pisa was neighbour city of Elis. The financial and prestige benefits of hosting the Games created their own conflicts between the two Kings. The eighth Games in 748bc and the thirty fourth Games in 644bc were hosted in Pisa but they were not accepted and were announced invalid by the official organizers. Lycurgos of Sparta, on the other hand, used the treaty so as to expand his military actions elsewhere.

Furthermore Athanasios Kalpaxis, at the 1995 IOA Session, explained how behind the religious motivations were political, financial and military purposes.

As Filip Ostrowski explains *“After all, the Olympic Games were holiday to honour Zeus and the need to respect the mystery and enable every believer to participate in it by neglecting military conflicts was a primary one. Similar practices are present in other contemporary religious systems. The Muslim Ramadan or Jewish¹¹ Jom Kipur can be set as examples of today's holidays during which the followers of these religions should refrain from using violence. It is worth remembering that the faith in Gods of Olympus was an all-pervading phenomenon in Hellas, and even the greatest rulers feared their anger. This factor seems to have been playing a support role in sustaining the Olympic treaty of sacred peace, and the fact that in the war – swept reality of the ancient Peloponese it was joined by Greek kings remains interesting.”*¹²

As shown above, Truce was a concept created in antiquity by three kings for their own reasons. The Olympic Games were used as an excuse in order to create a time zone with no wars. This time zone was used differently from each city-state, aiming for financial rewards, military preparation and expansion, or fame and leadership power. Fear of the Gods was used so as to assure the treaty's stability. The most popular beliefs, according to Werner Petermandl¹³ is that this sacred agreement was made to protect *“a) the territory of the polis where the festival took place and b) athletes, spectators and official delegations travelling to this festivals and back home”*. Truce

¹¹ Petermandl. W, (2010), Olympic Games and the Idea of Truce and Peace in Ancient Times. 50th International Session for Young Participants. Page:89 - 97

¹² Ostrowski, F. (2005). History of the concept of Ekecheiria. Report on the 13th International Seminar on Olympic Studies for Postgraduate students. International Olympic Academy. Page: 29-37

¹³ Petermandl. W, (2010), Olympic Games and the Idea of Truce and Peace in Ancient Times. 50th International Session for Young Participants. Page:89 - 97

was used to serve the Games and had nothing to do with Peace. As the author explains, Ekecheiria is not Eirene (Peace in Ancient Greek).

1.2 Truce in the Modern Era

The history of Ekecheiria restarted in the 19th century with the excavations in Olympia and a general trend of revival of ancient civilization. By accident or faith at the same time, the Olympic ideals were reborn. One other significant element of the 19th century was the appearance of real peace supporters. One of them was the countess Bertha von Suttner who published "*Lay Down your Arms*" in 1889. According to Dietrich Quanz¹⁴, Paris was the centre of Peace at that time. The Ancient Olympic Games, the World Expo in Paris, the International Peace Movement and the love of intellectuals created the perfect frame for Coubertin's philosophy: Olympism¹⁵.

In order to introduce Truce in the Modern Era it is important to have a clear view of the father of Olympism, Baron Pierre de Coubertin. In this chapter a brief description of Coubertin's life is presented so as to have a clear understanding of how it all started. Coubertin spoke for peace and created the right framework for Samaranch to activate Truce as an Olympic tool for peace. An analysis of Juan Antonio Samaranch's work during his presidency of the IOC will follow in the next chapter, since Samaranch was a president who understood Coubertin's vision and ideas, while he activated Truce and gave a more realistic prospective to what was just a concept. To achieve World Peace is by far an amazing accomplishment but to expect this to happen overnight simply through signing regulations is an illusion. To halt gunfire during the celebration of humanity via the Olympic Games is coming closer and closer every day. Let us not forget that the modern Olympic Games are already one hundred and twenty years old. That's really a long time with overturns, evolutions, revolutions, progress and development, but the philosophy and the direction that the Movement had from its constitution is morally the same.

¹⁴ Quanz, R., D. (1994). The formative Power of the IOC's Founding: The Birth of a New Peace Movement, 34th IOA Session for Young Participants.

¹⁵ "Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles."
http://www.olympic.org/documents/olympic_charter_en.pdf

1.3 Coubertin's Identity

When Baron Pierre de Coubertin is referred to, the general public links him with the revival of the Olympic Games, and it is an undisputed fact that he gained his international reputation by reviving the Olympic Games in 1896. But that was only one aspect of this great man. He thought of himself as an educationalist, who explored all human activities¹⁶.

The father of Olympism was followed by some and criticized by others. When trying to understand his thoughts, ideals and values, what has to be taken into consideration is the political, social and religious context of his time. He was a French male aristocrat, with strong faith-based origins, who lived across the 19th and the 20th century (1863-1937). His was an age of revolutions, movements, wars and, as will be explored further on, boycotts.

One can reach certain conclusions simply by comparing the objectives of the past and the present. However, as will be demonstrated, it is important to compare and understand the existing environment of the 19th and 20th century, so as to evaluate Coubertin's philosophy of physical, moral and educational values more accurately. His theory was named "*Olympism*", which was a philosophy and a set of values that were, indeed, ahead of their time. The platform to receive such ideals was not ready. Most of the fundamental values of Olympism were actually applied later on, since Coubertin grew up in a "*bourgeois*" environment and died in the Nazi Era. (Muller, 2000)

Each of his complex thoughts has been thoroughly analyzed and many people in different times have contributed in achieving his Olympism goals. Yet, there are Olympic values which are still not applied to this day. It seems that Coubertin's philosophy exceeded even his own expectations, but they have been an excellent guideline so as to proceed to the future framework of the Games safely without harming the holistic understanding of the Olympic Games. The only thing that one has to do is to pay attention to his words, his fears and his vision so as not to lose track of the significance of the Olympic Games.

¹⁶ Coubertin, P. d., & Muller, N. (2000). *Olympism: selected writings*. Lausanne: International Olympic Committee. Page:34

1.4 Coubertin's Origins¹⁷

Coubertin was born in Paris, at 20 rue Oudinot, on the first day of 1863. The family mansion welcomed the fourth child of Charles Louis Fredey, Baron de Coubertin, painter of religious art, and Agatha Marie Marcelle Gigault de Crissenoy. His aristocratic roots played a significant role in forming his values and ideals. He grew up in an environment where, as a child, he had no worries. He either stayed in their Parisian town house or at Castle Mirville in Normandy. A carefree childhood, good school education, and an artistic and sporting orientation were his main influences.

His father was a famous painter so his inspiration for art was probably driven by him. He played the piano and improvised pieces of music. He also wrote poetry. "*Ode to sport*" won an Olympic gold medal for literature. Around 1880 he rejected a military career that his parents offered him and studied Jurisprudence and Political Sciences in Paris until 1890, while he also had the chance to study the Greek and Latin scholars. In 1888 he was elected to the Town Council of Mirville, where he served until 1892. On the 12th of March 1895 he married Marie Rothan. His first son, Jacques, was born in 1896, but is said to have died in 1902 of sunstroke. In 1902 his second child was born. Renee was a delicate girl, torn between her mother's dominating personality and the love for her father. In the early 19th century both Coubertin's parents died (1907-1908) and several years later, in 1920, the family mansion had to be sold. In 1930 castle Mirville was also sold, by his brother.

In 1922 he settled permanently in Lausanne, where he lived in hotels. In 1929 he was offered the third-storey apartment in the Villa Mon-Repos by the Lausanne Municipality Council. "*In autumn, Coubertin took lodging in Geneva, Pension Melrose, 12 clos Belmont; where he lived, henceforth, while enjoying the use of Mon-Repos whenever he desired.*¹⁸." Baron Pierre de Coubertin died on 2nd September 1937 while he was walking in a park in Geneva. By this time he had become poor, old, lonely and forgotten. He had devoted his entire life and all his money to what he believed in, the ideal of "*Olympism*".

¹⁷ Durry, J., Samaranch, J. A., & Murphy, J. (1996). Pierre de Coubertin the visionary: his life, his work, his key texts. Paris: Comité français Pierre de Coubertin. Page: 10 – 14, Luknár, I. (2007). Coubertin Academy: a handbook for Olympic education in secondary schools : product of a Joint Sokrates Comenius I Project on School Development. Pliešňany, Slovakia: Joint Sokrates Comenius I Project on School Development. Page: 3-10, Georgiadis, K. (2003). Olympic revival: the revival of the Olympic Games in modern times. Athens: Ekdotike Athenon S.A..page: 59. Durantez, C. (1996) Pierre de Coubertin, The Humanitarian, ,IOA 36 Session Olympic Games of Athens 1896, Atlanta 1996, Olympia. Page:72

¹⁸ Durry, J., Samaranch, J. A., & Murphy, J. (1996). Pierre de Coubertin the visionary: his life, his work, his key texts. Paris: Comité français Pierre de Coubertin. Page: 14

1.5 Coubertin and Education

Coubertin is generally known for his revival of the Olympic Games. However, he was not originally interested in that. He was motivated by his need to contribute to the evolution of the French educational system. He thought little of the educational system in France and he travelled to many cities in search of a better model. The pedagogic and the physical shaping of youth was his main concern. He believed it important to achieve a harmonious balance between the body and mind.

How could he change the educational system in his country so as to deliver well educated and trained citizens? He visited many English schools, both private and public, and admired their pedagogic system. He was influenced by Thomas Arnold, who was one of the great reformers in school education and used sports as a moral and ethical tool. He was the one who added sports to the educational system in England¹⁹.

Since Coubertin was a good athlete, he understood the importance of practicing sports in schools and he realized the improvement that this reformation could actually bring to French schools. Moreover, the fast restructuring of society, caused by the French and the Industrial revolutions in the 18th century, together with the rise of the middle and working classes at the beginning of the 20th century, provided the grounds for an increase in the use of machinery, in communication and productivity, while also resulting in the formation of “*free will*”.

Democracy was awakening in people’s minds. But education was not following the rapid changes, and there was debate between traditional educational curricula and “*modern*” applications. Coubertin suggested that sports could be used for the physical, moral and intellectual development of younger generations. The content of the official educational curriculum could not easily be transformed and many educationalists, doctors and parents resisted the idea of adding sports to the pedagogical system of France. (Luknar, 2007)

“50 years of his life he dedicated to reform the educational system. His educational work is written on 15.000 printed pages, where he tries to find solutions to school questions and educational programmes, which are still up to date today. Coubertin himself calls his pedagogical work an “unfinished symphony”²⁰.

¹⁹ Coubertin, P. d., & Muller, N. (2000).Olympism: selected writings. Lausanne: International Olympic Committee. Page:51-60

²⁰ Luknár, I. (2007). Coubertin Academy: a handbook for Olympic education in secondary schools : product of a Joint Sokrates Comenius I Project on School Development. Pliešňany, Slovakia: Joint Sokrates Comenius I Project on School Development..

Coubertin was initially interested in creating better soldiers for France, but probably as he got closer to the Ancient Olympic Ideal and the peace movements of that time he understood that working toward peace and developing young people who will be the defenders of peace was more important than making warlike soldiers.

1.6 The idea of the Rival of the Olympic Games

While he was struggling to form a valid educational system, which would include sport and achieve a harmonious balance between body and mind, Ancient Greek civilization was arising as a topic of interest among archaeologists and historians. The excavation of Olympia by German archaeologists started in 1875, and Philhellenism was promoted, especially by the Germans, in architecture, literature and music. It was a matter of time before this phenomenon would overwhelm the rest of Europe, as well. Coubertin linked many different ideas in order to reach his final philosophy.

The growing knowledge of Ancient Greek history, the Games that were organized around the world (Cotswold, New Dessau, Grenoble, Sweden, Canada, Much Wenlock, USA, Shropshire, Athens, Liverpool etc) holding the name of “Olympic Games”, and his relationship with Dr. William Penny Brooks, who had organized the Wenlock Olympian Games since 1850, were key elements in the renaissance of the Olympic Games in 1896. *“From the events at Wenlock during Coubertin’s visit, it is clear that Brookes, now eighty-one years of age, jumped at the opportunity of showing de Coubertin his work and initiating him into the notion holding of international Olympic Games (the Zappas Olympia); about his own much earlier attempts; about relations between the Olympia Committee and the Much Wenlock Olympia Society; and about the exchange of prizes. He would have also spoken to the young Frenchman about the national Games in England and his own effort to have international Games held in Athens; and about the values and principles of the Games, as true and noble then as they had been in ancient times.”²¹*

The Sorbonne Congress in Paris was held from the 16th until the 24th of June 1894. This was the time when the revival of the Olympic Games was discussed and decided upon. Demetrios Vikelas, who was the Greek representative at the congress²²,

²¹ Georgiadis, K. (2003). Olympic revival: the revival of the Olympic Games in modern times. Athens: Ekdotike Athenon S.A..
Page: 60.

²² Georgiadis, K. (2003). Olympic revival: the revival of the Olympic Games in modern times. Athens: Ekdotike Athenon S.A..

suggested that the Games should be held in Athens so as to assure the symbolic link between the ancient and modern Games. It was the beginning of the long journey of the Olympic Games which were to be held every four years in a different city around the world. (Georgiadis, 2003)

1.7 Coubertin and Olympism

Coubertin's original interest was in the physical education of the youth in France. This arose from the war between France and Prussia. The defeat of the French army, according to Coubertin, was the outcome of the country's weak educational system. The ancient Greek model could fulfil two main categories: military training and individual physical activity. Although his original belief for a pedagogical system which would include sports as the core of educational values arose from a battle defeat, Coubertin was further inspired by the Peace Movement and imagined sport as the essence of world peace, social justice, friendship among nations, and amateurism versus professionalism. Olympism described a philosophical and religious doctrine that would be related to the Olympic Games. It seems that from the early years of the Olympic Games, Coubertin set his mind on the ideals of Olympism, rather than the organization of the Olympic Games or the Olympic Movement, since the main principles for the revival of the Games were perfection, progress and education. *"In 1918, Coubertin answered the question, "What is Olympism?" as follows: "It is the religion of energy, the cultivation of intense will developed through the practice of many sports, based on proper hygiene and public-spiritedness, surrounded with art and thought"²³.*"

The new philosophy that Coubertin had founded was very fragile to external influences. The political, social and moral background played an important role in the evolution of Olympism. It was only two years before his death, in a speech broadcast on the radio in 1935 about the "The Philosophical Foundations for Modern Olympism", that all his thoughts about his philosophy were brought together. The Olympic Values, according to Muller, were:

- *"The cultural and religious celebration,*
- *Artistic and spiritual training,*
- *The idea of the elite and of equal chances,*

Page: 70.

²³ Coubertin, P. d., & Muller, N. (2000). Olympism: selected writings. Lausanne: International Olympic Committee. Page:44.

- *Competition and contest,*
- *Sportsmanship: fair play, and the spirit of chivalry,*
- *The regular holding of the Games, tradition, and armistice,*
- *Internationalism and nationalism (“understanding people” and cultural pluralism)*
- *The community of all the athletic disciplines,*
- *The notion of amateurism,*
- *Olympic independence, and*
- *The ancient model and the modern form.²⁴”*

As illustrated, ‘armistice’ is one of his concerns, but no actual practice of such an accomplishment is discussed or proposed. It is later on that the 7th President of the IOC will activate Truce as a possible element of the Games.

²⁴ Coubertin, P. d., & Muller, N. (2000).Olympism: selected writings. Lausanne: International Olympic Committee. page:527

Chapter 2 - Olympic Truce in Action

2.1 The 7th president of the International Olympic Committee

A great supporter of peace through sport was the 7th President of the IOC, Juan Antonio Samaranch. Samaranch was one of those who understood the power of sport and the link between sport and politics. Influenced by Coubertin he regulated the IOC's co-operation with international organizations such as the UN, UNESCO, World Health Organization (WHO), International Red Cross, etc²⁵. The Samaranch era is the most profitable as far as Truce is concerned²⁶.

According to Alexander Ratner, Samaranch believed that sports are closely related to politics, and that pushed him to regulate the IOC's co-operation with the mentioned above. He understood that there was an important connection between the ethics of the Olympic Games and the United Nations fundamental principles²⁷.

Juan Antonio Samaranch was the president of IOC from 1980 to 2001. From the history of the Games it is well known that Moscow was the last severe boycott of the Olympics. A very brief description follows, so as to understand the environment when Samaranch took over the Presidency.

- In 1974 - 75th Vienna Congress awards the 1980 Olympic Games to Moscow (over Los Angeles).
- In 1979 - Invasion of Afghanistan by the Soviet Army; Afghanistan president executed for "crimes against the state".

In 1980 - March 21st USA Decides to Boycott the Games.

Jimmy Carter the president of USA condemns the Russian military intervention as a "blatant violation of international rules of behavior"

- 80 countries participated (lowest number of participants since 1956)
- 5,179 athletes competed in 209 disciplines in 21 sport events
- 36 world records were broken but were questioned due to lack of participation

The US Government collaborates with USOC: National & Individual participation is forbidden:

- 64 countries allied with USA's decision: Canada, W. Germany, Japan, Kenya, Israel, Turkey, among others.

²⁵ Ratner, A. (2001). The seventh president: Juan Antonio Samaranch, the true story. Moscow: Olympic Panorama. Page: 62

²⁶ Parry, J. (2009) «The religio Athletae, Olympism and Peace», Georgiadis, K., Syrigos, A., Olympic Truce – sport as a platform for peace. Athens International Olympic Truce Centre. Page: 46

²⁷ Ratner, A. (2001). The seventh president: Juan Antonio Samaranch, the true story. Moscow: Olympic Panorama. Page: 62.-72

- 28 Muslim countries participated in the boycott because the invasion was thought to be an invasion of Islam.
- Neutral position from France, Great Britain and Australia; their athletes participated individually.

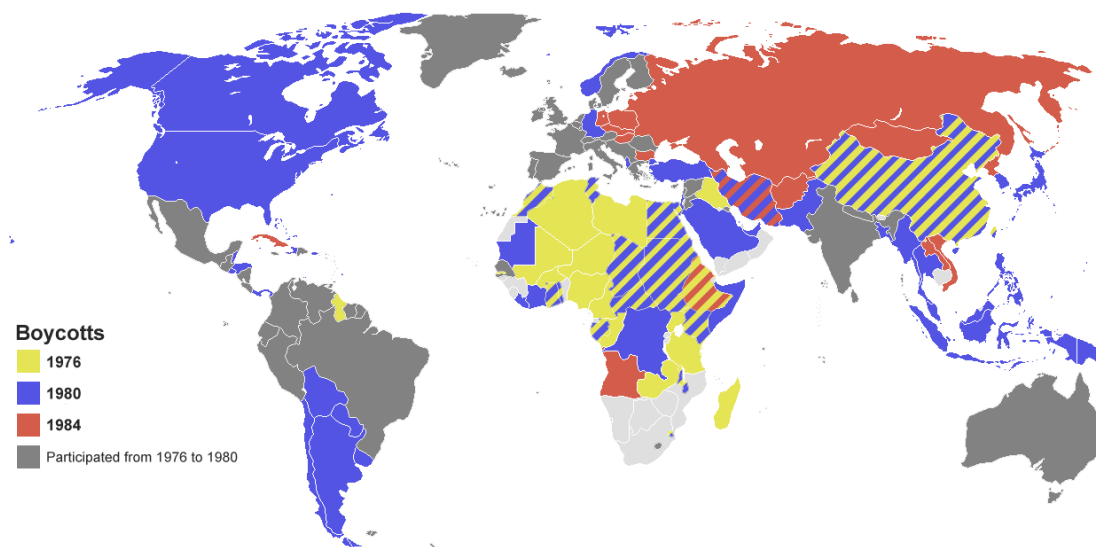
Consequences of the Boycott:

- No domestic political damage to Soviets or Americans
- Huge economic distraction for both countries
- Failure of international politics for both countries:
- The Kremlin did not succeed in hosting the “greatest” Olympics
- The US did not succeed in creating a “non Olympic” Olympics

IOC RESPONSE

- Contests between individuals and not between nations
- NOCs must be completely independent/ autonomous from political, commercial or religious influences²⁸

Boycott map of the Olympics 1976 - 1984



https://www.google.gr/search?q=boycott+map+of+the+olympics&biw=1366&bih=653&source=lnms&tbn=isch&sa=X&ei=I_0qVInTCIrmywPIhoLQCQ&ved=0CAYQ_AUoAQ

²⁸ Hulme, Jr. L. D. The political Olympics, Moscow, Afghanistan and the 1980 U.S. Boycott. London, 1984.; Guttman, A. (1992) The Olympics: A History of the Modern Games, USA; Martin, B. V. (1984) More than a Game : Sports and Politics, London.

2.2 The United Nations and IOC

The mission of the United Nations is in line with the mission of the IOC, so that explains from the beginning their common interest in reviving the Olympic Truce. The Mission of the United Nations is:

1. *“To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;*
2. *To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;*
3. *To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and*
4. *To be a centre for harmonizing the actions of nations in the attainment of these common ends.”*²⁹

Samaranch had a lot to deal with - political situations, financial problems and organizational problems in the IOC are some of the basic challenges that confronted his era. But he did not forget Coubertin’s words to the League of Nations in November 1920. *“For 26 years in the field of sports activity our committee has introduced and applied the same principles which serve as a basis for organization of the League of Nations, and has achieved, from Olympiad to Olympiad, international cooperation which is ever deeper and ever more effective”*³⁰

Probably influenced by the Moscow Games and Coubertin’s words, Samaranch made his first approach to the United Nations with a project named *“Declaration for the Protection of the Olympic Games”*. But the political environment did not allow such a venture, so the UN asked him to wait. He was determined to realize the goals he had set, and the success of the Calgary and Seoul Games gave the power to the Olympic

²⁹ UN Charter, art. 1.

³⁰ Ratner, A. (2001). The seventh president: Juan Antonio Samaranch, the true story. Moscow: Olympic Panorama. Page 62.

Movement to stand on its own. When he was re-elected in 1989 he underlined in his speech the fact that the Movement was now at the historical position that it ought to be, and that its financial status had increased its international status. He also explained how the IOC was loyal to the primary philosophy of Olympism and to the power of sports as the most important social phenomenon. He spoke about the education of youth, and how they should promote peace, solidarity, cooperation and understanding among people.³¹

In 1991, with the disintegration of the former Yugoslavia, the UN took measures by setting a commission on sanctions against Yugoslavia, and the banning of their athletes from the Games was part of this. However, this would hurt the athletes, and the Games as well. So the final solution was that the athletes competed as individuals at the Barcelona Olympics and Bosnia-Herzegovina was temporarily recognized so that it could also participate. In February 1993 Samaranch asked the General Secretary of the UN, Boutros Boutros-Ghali, to pass a resolution on Olympic Truce. His proposal was accepted and on the 25th of October 1993 the 48th Session of the UN General Assembly anonymously adopted a resolution which proclaimed the necessity to revive "*Ekecheiria*" that would last seven days before, during and after the Games.

The most important moment in the history of Modern Truce was in 1994 in the Olympic Winter Games in Lillehammer, when an IOC delegation visited Sarajevo that was in conflict and UNESCO took the opportunity to inoculate thousands of children³². This incident alone demonstrated that "*Ekecheiria*" could be applied. 1994 was announced as the International Year of Sport and Olympic Ideal, requesting all nations to co-operate with the IOC, so as to work for peace through dialogue and conciliation during the Olympic Games. Samaranch, in his speech at the opening ceremony for the celebration of the International Year of Sport and the Olympic Ideal, was clear about the mission: sport for all, health for all, education for all.³³

Boutros Boutros-Ghali's message from the UN underlined respect of others, which is a value that the Olympics have held from antiquity until today. So consequently the project gained attention from the sport community and, based on everyone's good intentions, it gained a lot of support.

³¹ Ratner, A. (2001). The seventh president: Juan Antonio Samaranch, the true story. Moscow: Olympic Panorama. Page 62.-72

³² Olympic Truce: peace inspired by sport. (2004). Lausanne, Switzerland: International Olympic Truce Centre. Page:5

³³ Ratner, A. (2001). The seventh president: Juan Antonio Samaranch, the true story. Moscow: Olympic Panorama. Page:66

In 2000 the Millennium Declaration (UNGA res 55/2) of the General Assembly of the UN reaffirmed the principal content of the UN Charter, under the section “Values and Principles”:

“We, heads of State and Government, have gathered [...] at the dawn of a new millennium, to reaffirm our faith in the Organization and its Charter as indispensable foundations of a more peaceful, prosperous and just world.

We recognize that [...] we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. As leaders we have a duty therefore to all the world’s people [...].

We reaffirm our commitment to the purposes and principles of the Charter of the United Nations, which have proved timeless and universal. Indeed, their relevance and capacity to inspire have increased, as nations and peoples have become increasingly interconnected and interdependent.

We are determined to establish a just and lasting peace all over the world in accordance with the purposes and principles of the Charter.”³⁴

This declaration gave sport official recognition, through Olympic Truce, as a tool for world peace (section 11.10 of the resolution recognizes the IOC and the Olympic ideals as observant of Truce)³⁵” and although sport is not addressed in the resolution, it had a broad dimension that gave the opportunity to sport to contribute to the Millennium Declaration goals in many different ways.

On the 17th of November 2003 the UNGA in resolution 58/5 recognized sport as a means to promote education, health, development and peace and “*decides to proclaim 2005 as the International Year for Sport and Physical Education, as a means to promote education, health, development and peace, and invites Governments to organize events to underline their commitment and to seek the assistance of sports personalities in this regard*”³⁶. There are too many concepts and requests in this resolution, because the achievement of all of the above is great challenge, with different targets affecting different authorities in each nation to take action. The positive understanding of this resolution is that the UN by this adoption is promoting the development of sport at a national level and increasing the participation of the whole world in a common understanding of sport as contributing to the solution for Peace.

³⁴ UNGA res 52/2, I.1-4.

³⁵ Ibid., II.10

³⁶ UNGA res 58/5, I. 1-3

The resolution adopted by the General Assembly in 2003, almost a year before the Athens 2004 Games, was entitled: *Building Peace and a better world through sport and the Olympic Ideal*. (UNGA 58/6) and was calling for Truce during the Games so as to ensure the safe travelling and participation of the athletes and others. At the same time George Papandreou, who was the minister of foreign affairs of Greece, signed a symbolic Truce Treaty with the Minister of Foreign Affairs of Turkey. The historic animosity that exists between the two countries is well known, and such a gesture was to underline the beginning of a new era, with cooperation and mutual respect and understanding³⁷. Well, it seems that the Ministers of Foreign Affairs decided to cooperate - but was that the intention of the Ministers of Defence of the two countries? Violations from air and sea are an everyday occurrence in the Aegean Sea and, although many of these are not officially reported, the residents of the local islands can confirm it from both sides.

In 2009 the Secretary General addressed the Olympic Congress in Copenhagen and explained that the co-operation of the UN and the IOC has worked toward building a strong relationship that goes beyond meeting in offices. *“Just last month, the United Nations General Assembly, for the first time, took steps to pave the way for IOC representatives to participate in its official meetings. If all goes well, this could start by the end of the year.....But our partnership goes beyond meeting rooms in New York. It extends across the world, from national capitals to war zones. It carries out scores of projects to help refugees, educate children and protect the planet. These efforts are underpinned by shared principles. Non discrimination, sustainability, universality and solidarity. Olympic principles are United Nations principles. Olympians also have tremendous capacity to inspire.”*³⁸ With these words, two conclusions can be reached. First the UN recognized the importance of IOC representation in their official meetings, and further underlined the importance of Olympians as role models who promote Truce. A long discussion about Olympic Athletes is presented later on to explain that being a role model demands perfection.

A step by step analysis of UN resolutions and achievements of the IOC and IOTC in cooperation with the UN is presented in the table in chapter 3.3.1, collected from the International Olympic Truce Centre webpage. The key points to this text show that Samaranch was in line with Coubertin’s philosophy, but his managerial abilities

³⁷ Papandreou.gr/δράσεις-ολυμπιακής-εκεχειρίας/

³⁸ SG/SM/12514

and/or the opportunities of his time were better, since he managed to make the IOC financially independent by the creation of the TOP programme, which is also analyzed later on. He had in mind evolution and not revolution and finally he gained the respect of the international community, making the Olympics, among other things, a diplomatic movement for Peace.

Truce and Olympic Truce: What's the difference?

The history of Truce is related to the Olympic Games and it is the ultimate legacy that the ancient Greeks gave to the sporting world. That Truce should be a privilege of the participants of the games is really not an object of discussion, since the widely recognized Sovereign States of the UN are 195 (completely and independently controlled by their own government) and there are 6 more semi-recognized states, with at least partial recognition (partial diplomatic recognition by one or more UN participant countries, but not by the UN as a whole), which makes 201 in all. The IOC, on the other hand, recognizes 204 Olympic Nations.

Table 1. The UN and IOC Nations

UN Members	193	NOCs of UN Member States	192
UN Observer States	2	NOCs of UN Observer States	1
States with Partial Recognition	6	NOCs of Partially Recognized States	1
		NOCs of Dependent Territories	10
TOTAL	201	TOTAL	204

Source: <http://www.polgeonow.com/2011/04/how-many-countries-are-there-in-world.html>

“Although political scientists might not look to sporting events to define what countries are, the Olympic Games are the biggest exposure to the world's diversity of countries that many average people get. They might be confused, then, when their world atlas only lists 195 countries, while the Olympics regularly claim to represent over 200 nations. This is because the Olympics don't require all of their "nations" to be independent countries. Dependent territories belonging to other countries have

sometimes been allowed to create their own National Olympic Committees (NOC), which can then be recognized by the International Olympic Committee (IOC). States with only partial diplomatic recognition can also sometimes be recognized by the IOC. The only UNmember not represented in the IOC is the newly independent South Sudan, which has not yet had time to form a national committee. About half of the dependent territories that participate in the Olympics are overseas possessions of the U.S. (such as Puerto Rico) and the U.K. (such as Bermuda). Some marginally dependent territories, such as the Cook Islands and Aruba (connected to New Zealand and the Netherlands respectively), are even referred to as "countries", though they do not claim full independence. The only partially recognized state admitted to the Olympics is Taiwan (which is required to call itself "Chinese Taipei)"³⁹.

This shows that calling for Olympic Truce during the Olympics is really a call to the whole world. The main difference is in the time. Olympics ask for Truce before and during the Games so as to hold the secret ancient tradition and influence in a possible way international peace but as far as the Games is concerned. Truce can serve as a valuable tool in all cases. The recent Truce Treaty that was achieved in Ukraine was of important significance, but goes beyond the IOC's authority. The UN resolutions call for the "*observance of Truce*" but this as a concept does not impose Truce since article 10 of the UN explains that the General Assembly has an advisory role. After reading all the UN resolutions one conclusion is safe: There is no accurate explanation by any resolution as far as the meaning of "*observing the Truce*" is concerned. Therefore it can be translated as each member state wishes to translate it, depending on their priorities and benefits at that time.

The European Union Support

It took several years of effort so as to include sport in the European Constitution and in 2007 this was actually achieved. The European Union in Lisbon adopted Article III-282 as part of its new Constitution that was adopted by 27 EU member states. "*Education, training, youth and sport (Article III-282): This article includes a specific new competence in respect of sport. This new competence is reflected in a legal basis allowing laws and framework laws to be adopted establishing measures for developing the European dimension in sport. As this is an area of supporting, coordinating or complementary action, the harmonisation of national laws and regulations is not*

³⁹ <http://www.polgeonow.com/2011/04/how-many-countries-are-there-in-world.html>

allowed. Another addition which should be emphasised is the provision that Union action should be aimed at encouraging the participation of young people in democratic life in Europe... The Union shall contribute to the development of quality education by encouraging cooperation between Member States and, if necessary, by supporting and complementing their action. It shall fully respect the responsibility of the Member States for the content of teaching and organization of education systems and their cultural and linguistic diversity. The Union shall contribute to the promotion of European sporting issues, while taking account of its specific nature, its structures based on voluntary activity and its social and educational function. Union action shall aim at:

- a) developing the European dimension in education, particularly through the teaching and dissemination of the languages of the Member States;*
- b) encouraging mobility of students and teachers, by encouraging the academic recognition of diplomas and periods of study;*
- c) promoting cooperation between educational establishments;*
- d) developing exchanges of information and experience on issues common to the education systems of the Member States;*
- e) encouraging the development of youth exchanges and of exchanges of socio-educational instructors and encouraging the participation of young people in democratic life in Europe;*
- f) encouraging the development of distance education;*
- g) developing the European dimension in sport, by promoting fairness and openness in sporting competition between bodies responsible for sports, and by protecting the physical and moral integrity of sportsmen and sportswomen, especially young sportsmen and sportswomen."*⁴⁰

The President of IOC Jacques Rogge stated: *"This is definitely an important moment and we are grateful to the 27 EU member states. The Olympic Movement has fought for a legal basis for sport in the EU for more than 12 years. Today I can say it was worth the endurance. The reference to the specificity of sport will strengthen the role of sport in Europe. Sport cannot be approached only as an economic activity. The biggest part of sport, taking place at grassroots level, is based on voluntary structures. With the reference to sport in the EU Reform Treaty, it will be easier for sports organisations in Europe to fulfil their educational and social role in society."*⁴¹

⁴⁰ http://europa.eu/scadplus/constitution/internalpolicies_en.htm#COORDINATIONCOMPETENCES

⁴¹ <http://www.olympic.org/content/news/media-resources/manual-news/1999-2009/2007/10/19/sport-in-the-eu-reform-treaty/>

Article III -282 recognized sport as a tool for education and training. The legal framework that was created gave sport the power and recognition so as to contribute in youth's educational and social formation.

2.3 The International Olympic Academy

“THE MISSION OF THE INTERNATIONAL OLYMPIC ACADEMY: The aim of the International Olympic Academy is to create an international cultural centre in Olympia, to preserve and spread the Olympic Spirit, study and implement the educational and social principles of Olympism and consolidate the scientific basis of the Olympic Ideal, in conformity with the principles laid down by the ancient Greeks and the revivers of the contemporary Olympic Movement, through Baron de Coubertin's initiatives...

- 1. To function as an International Academic Centre for Olympic Studies, Education and Research.*
- 2. To act as an International Forum for free expression and exchange of ideas among the Olympic Family, intellectuals, scientists, athletes, sport administrators, educators, artists and the youth of the world.*
- 3. To bring together people from all over the world, in a spirit of friendship and cooperation.*
- 4. To motivate people to use the experiences and knowledge gained in the IOA productively, in promoting the Olympic Ideals in their respective countries.*
- 5. To serve and promote the Ideals and principles of the Olympic Movement.*
- 6. To cooperate with and assist the National Olympic Academies and any other institutions devoted to Olympic Education.*
- 7. To further explore and enhance the contribution of Olympism to humanity.*

*The Olympic Games are not able to force peace,
a supreme gift to which all aspire, but in the youth
of the entire world brought together is the opportunity
to find that all men of the earth are brothers.*

Sigfrid EDSTROM

IOC President 1946-1952”⁴²

One can immediately understand that the Academy is working towards peace by building strong relationships between cultures, religions and perceptions. A brief

⁴² http://www.ioa.org.gr/?lang=en&item=66&view=1&art_id=23

historical analysis will follow, concentrated on the two eras that the Academy flourished as far as educational programs are concerned and mutual gatherings that gave the opportunity for discussion, cooperation and exchange of knowledge.

Certain steps had been made from 1961 until 1977 toward the mission of the IOA as an institution that would promote Olympism and Olympic Education, but it was in 1977 that the character of the Academy gained a more philosophical and humanitarian orientation. In the 1980's three new projects were introduced: the International Session for Directors of National Olympic Academies, the International Seminars for Sport Journalists and the Session addressed to Directors of Higher Institutions of Physical Education. Moreover, in the 7th International Session for Educationists, a meeting for those responsible for the National Olympic Academies was added, which constituted a programme that gave the opportunity to exchange knowledge through international participation. Seminars for Sports Journalists and sessions for Directors of Physical Education Institutes were also included amongst the Academy's programmes. The Academy had democratic beliefs and this was demonstrated through the open discussions that were introduced after each speech, while the coordinators were chosen from among the participants.⁴³

There is no doubt that the Academy focused on a higher educational level through the participation of the National Olympic Academies. In 1992, in order to promote and to create a bridge between the Directors of the National Olympic Academies and the rest of the Olympic body, they were added to the Session for the Officials of the National Olympic Committees and International Federations. In 1993, the first International Seminar on Olympic Studies for Postgraduate Students took place. This was a significant step for the profile of the Academy, which helped to achieve recognition at a high educational level⁴⁴.

In 1987, Nikos Filaretos addressed the 27th Session of the International Olympic Academy as the President for the first time. It was also the first time that a President of the IOC, who at that time was Juan Antonio Samaranch, attended the session. Melina Merkouri, who was the representative for the Greek government, and Miltiadis Evert, the Mayor of Athens, were also present⁴⁵. This is evidence that the Greek authorities and the IOC supported the work of the Academy more than ever and fully

⁴³Vathi, R., in Koulouri, C., Georgiadis, K., (2007). The International Olympic Academy: a history of an Olympic institution. Athens, Greece: International Olympic Academy. page:193-195

⁴⁴Vathi, R., in Koulouri, C., Georgiadis, K., (2007). The International Olympic Academy: a history of an Olympic institution. Athens, Greece: International Olympic Academy. page:193-195

⁴⁵Filaretos, N. (1987) address in the 27th International Session for the young participants. page:23

acknowledged its significance. Another very important reformation was made, as far as economical support is concerned. The regular subsidization by the Olympic Solidarity was the new ally, given that until 1987 the support of the IOC was limited to a moral dimension⁴⁶.

In 1987, the Hellenic Olympic Committee decided to upgrade the facilities of the IOA, by adding a new conference centre as part of the premises. The International Olympic Academy has to its credit many activities related to the promotion of Olympism. The publication legacy that is given to the Olympic Movement from the Proceedings of the various Sessions is enormous. Through these books, Greek history and, more importantly, the athletic history of Greece are promoted. This included “*Ekecheiria*”, since Truce has been main concern of the educational programmes of the Academy from its earliest steps. The IOA recorded and catalogued the Olympic Games Committee archives, and published a book on the “*Archives and History of the Hellenic Olympic Committee*” in 2002. In 2004, a book about the Intermediate Olympics of 1906 was added to the collection, entitled “*Athens, Olympic City 1896-1906*”. The last work, which was published in 2005, focused on the International Olympic Academy itself: “*The International Olympic Academy: A History of an Olympic Institution*”.

Trying to find, restore, record and interpret history is a very difficult task. *The Archives and History of the Hellenic Olympic Committee* achieved the classification, electronic recording and maintenance of the historical archive. The second publication *Athens, Olympic City 1896-1906*, attempted to re-write the history of those Games. This book was very important because it succeeded in distinguishing itself from the traditional descriptive narratives of sporting events books. Indeed, thanks to this book, the city of Athens of the late 19th century unfolds before us, with its streets and its people. It featured, from a critical point of view, the way the Greek intellectuals viewed the Olympics, and the role that the political parties and the royal dynasty played in an event that was often exploited from a political standpoint in the country⁴⁷. The third book was dedicated to the history of the Academy and presented the entire history of the institution from its birth until recent times.

Through this effort many elements were brought to light and scientists around the world started discussions about Olympism and the Olympic Values. This gave the world the opportunity to meet and conceive the unlimited possibilities that the Olympic

⁴⁶ Koulouri, C., in Koulouri, C., Georgiadis, K., (2007). *The International Olympic Academy: a history of an Olympic institution*. Athens, Greece: International Olympic Academy. page:32

⁴⁷ <http://www.tovima.gr/books-ideas/article/?aid=160619>

Games have. Most importantly it made clear to the International Community that a common language was created so as to defend sports by creating the necessary conditions for them to exist. The goal of Olympism is to create circumstances that will allow “enemies” to compete every four years for the duration of sixteen days in peace through a celebration of sport and mankind and maybe at the end of it enemies could become friends. It is also important to assure that the delegations participating in the Games should feel secure about themselves but also about their people back home. How easy is it for an athlete to compete for a gold medal when in his country during the Games there is war that could harm his family? One could argue don't participate.

That's an easy conclusion but to be in an Olympic ranking list is an effort of a lifetime. This is another dimension of “Fairplay”. How fair is the play when one participant has nothing to think but victory and the other participant worries that when he gets home, no one will be there to celebrate with him/her?

2.4 The International Olympic Truce Centre

The modern era of Truce is centred on the International Olympic Truce Centre (IOTC), which is an international Non-governmental Organization (NGO) founded in 2000, and which operates within the IOC. It has a philosophical approach more in core with the mission of the International Olympic Academy.

“Its mission is to promote the Olympic ideal, to serve peace, friendship and international understanding, and to uphold the Olympic Truce... It promotes a Culture of Peace, through a combination of global and local initiatives, mobilizing leaders, athletes and young people of the world behind the cause of sport and peace”⁴⁸

When the Olympic Games were awarded to Athens 2004 the Greek Government tried to establish the ancient concept of Olympic Truce so as to promote Peace at the universal level. This was realized on the 24th of July 2000 with the foundation of the International Olympic Truce Centre in cooperation with the IOC. The Centre's headquarters are located in Lausanne and Ancient Olympia. Both cities hold a symbolic character since Ancient Olympia gave the term of Ekecheiria to the world, while Lausanne is politically neutral and Coubertin's choice of Lausanne for the IOC's headquarters was to demonstrate the apolitical intentions of the movement⁴⁹.

⁴⁸ Olympic Truce: peace inspired by sport. (2004). Lausanne, Switzerland: International Olympic Truce Centre. Page:13

⁴⁹ Liponski, W. (2008) in the 48th International Young Participants Session, IOA, Page: 85

The president of the Centre is always the president of the IOC and that proves the support of the IOC and the close “eye” on the Centre’s activities. Their activities have both international and national dimensions. They focus on nations and regions that face problems and conflicts, while at the same time they spread a message of Peace in the international community through the founding of Olympic Truce.⁵⁰

One of the primary goals of the Truce Centre is to educate the youths of the world with common educational books⁵¹. The idea of a “school of peace” has been raised on many occasions through the Olympic Movement and the International Olympic Academy (IOA). The message of Coubertin in the ceremony of the lighting of the flame for the Berlin Olympic Games 1936, a few years before the Second World War, gave impetus to the absence of a common pedagogical system that would achieve political and social stability⁵².

The former president of the Academy N. Nissiotis in the report of the 25th Session of the IOA state: *“It would, therefore, be a mistake to see the Olympic Truce as nothing but a passive pacifist attitude, or a fiction, or even a form of moral hypocrisy, because it is also an education, a training in view of permanent peace, a total negation of war and a victory over the feeling of hatred among people, who, in life, happen to be constantly competing. That is the reason why the Truce, in the final analysis, became a school of peace for the ancient Greeks.”*⁵³ It is a very important task to try to unite mankind through a common educational system but a very difficult one. It is almost impossible to overcome the particularity of each nation and create a global identity. And there are also the “other” parties who work in an opposite educational direction, promoting conflict and hate to the youth (cults, terrorist groups, fascism etc).

“Conflict is a reality. On every level – global, regional. National. International, religious, racial, gender. But as we all know, conflict is not easily resolved. The Olympic Truce does not promise peace. But it does offer hope and inspiration. And it does provide a window of opportunity for dialogue and conflict resolution. And it does this through the powerful platform of The Olympic Games.....Our task, at the International Olympic Truce Centre, is to use this opportunity to educate, on the broadest possible level. To get humanity, inspired by sport and the spirit of Olympism,

⁵⁰ http://www.adraktas.gr/index.php?option=com_content&view=article&id=170:2008-07-29-12-44-20&catid=68:2008-09-10-12-39-45&Itemid=159

⁵¹ The Truce story published in 2004 by the International Truce Centre initially in seven languages. Olympic Truce: peace inspired by sport. (2004). Lausanne, Switzerland: International Olympic Truce Centre. Page:14

⁵² Skiadas, E. G. (1997). The Olympic flame: the torch of the centuries. Athens, Greece: Athens 2004 Candidate City ;, page:9-10
⁵³ Nissiotis, N. 1985 ‘The Olympic Movement’s Contribution to Peace’ (Report of the 25th Session of the International Olympic Academy, page:57)

to go beyond imagining peace... to seriously considering the opportunity for peace... inspired by sport and the spectacle of the Olympic Games.”⁵⁴

The IOTC gives great emphasis on social media and has three horizontal axons that work parallel to contribute to peace:

- The Global Truce forum (an interactive forum where people exchange ideas and information on subjects related to truce and peace)
- The Truce educational programs (Imagine Peace, Respect Diversity, Kid's Athletics, Olympic Education Day and the literature of IOTC free to download from their official webpage)).
- The Truce Building Program. (The IOTC has the authority from the IOC to promote the Resolution on the observance of Olympic Truce during each Olympic Games).

The main difference between Truce in antiquity and the modern era is that in ancient times Truce was imposed, while today treaties are signed before the Olympics⁵⁵ but are broken. . A year before the London Games (2012) the UN released a resolution about respecting Olympic Truce during the Games, but although the treaty was signed for the first time from all 193 UN members, Syria choose to continue war activities.⁵⁶ The recent incident of the ban of the President of the Syrian Olympic Committee from the London Games 2012 illustrates how close the sport movement is to political agendas⁵⁷ and although the ban came from the British Government, it was a success of the IOC and IOTC as well. It demonstrated to the world that resolutions are not just words, but that their neglect has consequences. The Olympic Games in antiquity were revived so as to bring peace among the Greeks for a certain period of time. So the Games were the excuse for suspending all war activities. Could this be the case today?

“The International Olympic Truce Centre has developed an extended network of collaborating organizations, foundations and personalities that support the Olympic Truce. As part of the Olympic family, we collaborate closely with the International Olympic Committee (the President of the IOC is the President of IOTF/IOTC), the Organising Committees of Olympic Games (Olympic Summer Games, Olympic Winter Games and Youth Olympic Games) to develop programs that promote the values of

⁵⁴ Pallis, D. (2010). The Educational Programmes of the International Olympic Truce Centre. 51st International Session for Young Participants. IOA. Ancient Olympia. Page:187

⁵⁵ “2003 The nations of the world unanimously urge humanity to celebrate the Games of the XXVIII Olympiad in Athens, Greece, in peace, though the adoption of an Olympic Truce Resolution by 190 UN Member States, a number unprecedented in UN history.” Olympic Truce: peace inspired by sport. (2004). Lausanne, Switzerland: International Olympic Truce Centre. Page:18

⁵⁶ <http://www.sportanddev.org/?4917/1/London-2012-and-the-Olympic-Truce>

⁵⁷ <http://www.theguardian.com/sport/2012/jun/12/syrian-olympic-chief-london-ban>

Olympism and Olympic Truce. There is also a strong partnership with the United Nations, where the IOC has been given the Observer status. Under IOC's umbrella, IOTC promotes the Resolution on the observance of Olympic Truce during each Olympic Games.

The International Olympic Academy is a key partner on educational issues. The IOTC Director is invited to deliver lectures on the history of Olympic Truce and the challenges of modern times as well as on IOTC's activities. IOTC has developed also its educational programs imagine peace and respecting diversity in partnership with the British Council in Greece. The British Council is a globally renowned academic institute, with branches all over the world. Along with UNICEF Hellas, the IOTC organizes a competition for children.”⁵⁸

The IOTC, understanding the difficulty of its mission, has secure and strong relationships with partners who promote the same values, and their mission has the same understanding.

2.5 Diplomatic achievements of the Olympic Movement

For the convenience of the reader let me present the information as it is presented in the official webpage of the International Olympic Truce Centre:

Table 2. Truce Timeline

1894	The International Olympic Committee is established, with the goal of placing sport at the service of the harmonious development of humankind, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity.
1896	Athens organizes the first Olympic Games of the modern era.
1992	The International Olympic Committee launches an appeal for the observance of the Olympic Truce and negotiates with the United Nations to allow athletes of the Former Republic of Yugoslavia to participate in the Games of the XXIII Olympiad in Barcelona.
1993	During its 48 th Session, the United Nations General Assembly for the first time urges Member States to observe the Olympic Truce.
1994	The Olympic Winter Games in Lillehammer, Norway, revive hope in conflict-torn Sarajevo, host city of the 1984 Olympic Winter Games. After coordinated diplomatic efforts, the Olympic Truce is observed for the first time in the

⁵⁸ http://www.olympictruce.org/index.php?option=com_k2&view=item&layout=item&id=6&Itemid=273&lang=en

	modern history of the Games.
1995	The resolution of the 50th Session of the United Nations General Assembly supports the idea of building a peaceful and better world through sport and the Olympic Ideal, and invites all Member States to uphold the Olympic Truce during the Games of the XXVI Olympiad in Atlanta, USA.
1997	The 52nd Session of the United Nations General Assembly adopts a resolution to observe the Olympic Truce during the Olympic Winter Games in Nagano, Japan in 1998.
1998	During the Nagano Olympic Winter Games, tensions in the Persian Gulf region are high. The observance of the Olympic Truce according to United Nations resolutions, offers the opportunity to United Nations Secretary General Kofi Annan to intervene and seek a diplomatic solution to the crisis in Iraq.
1999	180 United Nations Member States co-sponsor a resolution in support of the observance of the Olympic Truce during the Games of the XXVII Olympiad in Sydney , Australia.
2000	The International Olympic Truce Foundation and the International Olympic Truce Centre are founded by the International Olympic Committee. The United Nations Millennium Summit, held in New York with the participation of more than 160 Heads of State and Government, adopts a Millennium Declaration that includes a paragraph on the observance of the Olympic Truce. During the Opening Ceremony of the Games of the XXVII Olympiad in Sydney, the North and South Korean delegations parade together under the flag of the Korean peninsula.
2001	The 56th Session of the United Nations General Assembly adopts a resolution on the Olympic Truce in preparation for the Olympic Winter Games in Salt Lake City .
2002	The collection of signatures by international personalities in support of the Olympic Truce is launched in Ancient Olympia, during the lighting of the Olympic Flame for the Salt Lake City Olympic Winter Games. The call is supported by hundreds of dignitaries, including Heads of State and Government, speakers of parliaments, foreign ministers, religious leaders, heads of international organizations, athletes and Olympic Movement officials, and leaders in the fields of business, literature and the arts.
2003	The nations of the world unanimously urge humanity to celebrate the Games of the XXVIII Olympiad in Athens in peace, though the adoption of an Olympic Truce Resolution by 190 UN Member States, a number unprecedented in UN history .

2004	The Games of the XXVIII Olympiad take place in August in Athens where the Olympic Games and Olympic Truce were born
2005	The nations of the world again commit themselves to respect ancient tradition at the Winter Olympic Games in Turin, Italy, in 2006. At the 60th session of the United Nations General Assembly, the Olympic Truce resolution was adopted.
2006	The XX Winter Olympic Games take place in February in Torino, Italy.
2007	The 62nd Session of the United Nations General Assembly adopts a resolution on the Olympic Truce in preparation for the Olympic Games in Beijing.
2008	The Games of the XXIV Olympiad take place in August in Beijing, China.
2009	The 64th Session of the United Nations General Assembly adopts a resolution on the Olympic Truce in preparation for the Winter Olympic and Paralympic Games in Vancouver.
2010	The XXI Winter Olympic Games take place in February in Vancouver, Canada.
2011	The 66th Session of the United Nations General Assembly unanimously supported a resolution in October 11 on the Olympic Truce in preparation for the Olympic Games in London. This is the first resolution in the history of the United Nations co-sponsored by all 193 Member States.
2012	<p>On April 17, IOTC participated at the handover ceremony of the Olympic flame at the Panathenaic Stadium in Athens, when children wearing IOTC t-shirts, released doves, sending a strong message for peace and international understanding.</p> <p>On April 22, Lord Michael Bates set out on a 5,600 kilometre (3,500 miles) journey from Olympia, birthplace of the ancient Olympic Games, to London, host city for the 2012 Summer Olympic Games ...on foot. His aim was to highlight the opportunity to bring the ancient peace accord called Olympic Truce into reality at the London Games.</p> <p>During the London 2012 Olympic and Paralympic Games the Olympic Truce flag was flying with pride and respect at the Peace Palace in the Hague.</p> <p><u>London 2012 Summer Olympic Games</u></p> <p>At the Opening Ceremony the whole world saw the United Nations Secretary General Ban Ki-moon carrying with pride the Olympic Flag. The Secretary General also run with the torch at the LOCOG torch relay.</p> <p>For the first time ever in the Olympic Games every national team included a woman, demonstrating the principles of equality, diversity, inclusion and freedom of participation.</p> <p>Signature walls comprising of a modern design consisting of many see-through walls were located in the Olympic Village. All 204 National Olympic</p>

Committees - through their Chef de Missions - signed the Wall.
In a symbolic gesture, all ten Syrian athletes competing at the London 2012 Olympic Games signed the Olympic Truce Wall showing the immense power of sports.
The new video created by the IOTC for the promotion of Olympism and Truce was on display at the IOC corner in the Olympic Village and was distributed to all athletes and officials through the IOC Info Kit.
The London 2012 **Organizing Committee** ran a very ambitious **nationwide** Olympic Truce Educational Program titled "Get Set for the Olympic Truce" to educate young people to learn how to use sport and culture to resolve conflict in their schools and communities, to embrace the meaning of Olympic Truce and to use it to be creative and work as a team.
The 'International Inspiration' programme has, according to the LOCO|G, benefited over 12 million young people in 20 countries, and will continue to create sustainable social, economic and sporting legacies throughout the country and abroad.

http://www.olympicTruce.org/index.php?option=com_k2&view=item&layout=item&id=3&Itemid=268&lang=en

Chapter 3 - The Olympics for Truce

3.1 The Olympic Games as a platform of Truce

“The Olympics are associated with competition, excellence, determination, celebration and fair play; with humanity, international friendship, peace, mutual respect between countries, global community; with patriotism, national identity, the display of national strength. Participation is the most important thing, but an Olympic medal is the highest honour most athletes can achieve. The Olympic Games are a festival of world peace, but the stadium is filled with nationalistic displays, the superpowers win most of the medals, and most of the nations present will win no medal at all. In other words, the meanings of the Olympic Games are multiple and contradictory. They also mean different things to people from different parts of the world.”⁵⁹

It is very hard to see peace arising through competitive sports or mutual understanding in a platform with national symbols and emotions, but the Olympics have a holistic understanding and a philosophy which most of the times unite people under a same cause: The Games themselves. One of the great advantages of the Games is the fact that the place and time is prescheduled long before the event, and that gives time to the United Nations and all those involved to conduct a Truce Treaty.

Coubertin understood and recognized important elements of the ancient Greek culture, such as the ceremonies (opening and closing) and education, as well as the symbols: a common “*language*” that would unite all nations under the same flag, the same anthem, the same oath, and the same motto: Citius, Altius, Fortius. Symbolism was an important feature of the ancient Games as well. After Coubertin had founded the International Olympic Committee as an umbrella organization to the Olympic Movement and the Olympic Charter, he knew that he had to assure his legacy with signs that promote internationalism and the permanent striving for human perfection through higher performance. He chose the five Olympic rings so as to represent the five parts of the world and the six colours which include the colours of every nation without exception⁶⁰.

What he was actually trying to build was an autonomous nation: The Olympic Nation, with rules and regulations that were to be applied every four years for the celebration of sports, which would provide all nations with the knowledge of their common interests, and would result in world peace through an international educational

⁵⁹ Parry, j. in Brownell, S. & Parry, J. (2012) .Olympic Values and Ethics in Contemporary Society. Belgium: Ghent University , Page:103

⁶⁰ Durantez, C. (1996) Pierre de Coubertin, The Humanitarian, ,IOA 36 Session Olympic Games of Athens 1896, Atlanta 1996, Olympia Page:81

pedagogy. Let us not forget that the Ancient Greek model was protected by religion, while the Modern Olympic Games constituted a Charter of principles and tried to find allies with the same vision at that time.

Coubertins' vision for world peace⁶¹ and political neutrality could be characterized as irrational. He anticipated that he could control nationalism and patriotism in an international platform which was called "Olympic Games". Sports activities from their rebirth were strongly related with political agendas at a local, regional and international level. It is an undisputed fact that sport is, to this day, generally used for diplomacy, ideology and the promotion of national characteristics to an international audience, the spectators. Moreover, in modern society the organization of the Olympic Games for a country, beyond symbolism, can be interpreted as an enormous commercial benefit.

Although world peace and armistice were two of his main concerns, the social and political situation in Europe in the 19th and the 20th centuries made it impossible for Coubertin to actually live to see such an achievement. The First World War forced the committee to cancel the 6th Olympic Games and the Second World War created a gap of over ten years of absence of the Olympic Games from 1936 to 1948, as a result of the cancellation of the Games of Tokyo (1940) and Helsinki (1944). Coubertin's vision for international unity through the Games was not accomplished at that time and, furthermore, nations found a new way of "war" by boycotting the Olympic Games. In the 7th Olympic Games in Antwerp the International Olympic Committee decided to exclude Germany and its allies from the Games, as punishment for their participation in World War I⁶².

There is a series of other important problems that were disclosed as the Games sporadically increased in popularity and general acceptance. The Nazis used the Berlin Olympics in 1936 to demonstrate nationalism and Hitler's political beliefs. The South African apartheid policy motivated some African countries to boycott the 1976 Games, and the Munich terrorist attack in 1972, together with the boycotts of Moscow (1980) and Los Angeles (1984), created hazards and instability for the Movement's mission.

Politics had interfered with the Games, and this motivated other nations to use their participation in order to blackmail the Olympic Committee each time they did not

⁶¹ Parry, J. (2009) «The religio Athletae, Olympism and Peace», Georgiadis, K., Syrigos, A., Olympic Truce – sport as a platform for peace. Athens International Olympic Truce Centre. Page: 45

⁶² Ostrowski, F. (2005). History of the concept of Ekecheiria. Report on the 13th International Seminar on Olympic Studies for Postgraduate students. International Olympic Academy. Page: 29-37

agree with the committee's decisions; and each edition of the Games is used as a political football. Olympic education and the values of the philosophy of Olympism can be used as a counterbalance to political interference in the Games.

3.2 The Olympic Values in practice

Although Coubertin claimed that the Olympic Movement was incompatible with any form of discrimination with regard to a country or a person and on grounds of race, religion, politics and gender, his ideas for amateurism, women's participation in the Games and the choice of the members of the International Olympic Committee were highly criticized during the evolution of the Games.

Amateurism was a value that was introduced by Coubertin from the beginning of his research. The reason for amateurism versus professional athletes' participation was supported firstly by his aristocratic origins and secondly by the English model, that he admired. The workers' movement, and their attempts to organize independent Olympic Games, raised a serious question: Is amateurism a value of nobility or a way to exclude the working classes from the Games? It could actually have been both. Coubertin was frustrated and he tried to emphasize that amateurism was not his decision but a rule of International Federations⁶³. . He felt that unfair criticism was made of his values and especially of the Olympic athletic oath. All the oath actually demands from the participants is athletic honourability. The issues of amateurism have been subject to debate over the years and article 26 of the Olympic Charter was actually reformed in 1981 by Juan Antonio Samaranch in the Baden-Baden 11th Olympic Congress.

The idea of the elite and of equal chances did not include women. The Baron was clear, as far as women were concerned. If his position was introduced in today's society it would be discriminative, but Coubertin was simply a man of his time. The female body was for reproduction of humankind and women's role was restricted to that of a mother and a wife. Although women were banned from the 1896 Games they participated in the next Olympic Games in Paris 1900 in the tennis and golf events. After extensive debate and three Women's Olympiads, women finally gained their participation in various competitions of the Olympic Games. Their participation in the track and field and gymnastics competitions was established in 1928 in Amsterdam⁶⁴.

⁶³ Durantez, C. (1996) Pierre de Coubertin, The Humanitarian, ,IOA 36 Session Olympic Games of Athens 1896, Atlanta 1996, Olympia. Page:76

⁶⁴ Tzachrista, V. (2000). The Museum of the Modern Olympic Games, The History of the Olympic Games from exhibits of the

This was not a revision of the regulation that Coubertin approved of. It was actually at the London Games (2012) that all national teams had at least one female so as to demonstrate equality.

The selection of IOC members was originally made from aristocrats: barons, counts, dukes and intellectuals. There was no actual participation of International Federations, athletes or women. This was another important element that was again reformed in 1981 in the Baden-Baden Congress⁶⁵ and displays once again that Coubertin's main priority was Olympism and the promotion of those values through education. It is also a great moment in the history of the movement because it gave impetus to sport itself and added many supporters to the movement's ideas. In a way it can be seen as a step forward in the expansion of sport at a national and international level because it gave to the Sport Federations' leaders one ultimate motive: grow and become a member of the IOC, which may be seen as the most honourable title in the sport community, to become '*immortal*'.

One could argue that Olympism in its primary understanding was an '*open*' concept, but in action there were many restrictions. It requires a lot of effort to actually respect diversity and embrace concepts such as equality and fair play.

In a way it made sense for Coubertin to exclude women or protect amateurism, since at that time society was '*Nero-minded*' as far as human rights is concerned. The actual problem is that even today such problems exist. The experience from the Sochi Winter Olympics demonstrated that both the UN and IOC had to take measures so as to protect the rights of gay athletes, delegates and all those involved to the Games. The Secretary General of the UN Ban Ki-moon on the 6th of February 2014 chose the Olympic Village in Sochi to remind everyone of the power of sport as a tool for promoting human rights regardless of age, race, class, religious, ability, sex, sexual orientation or gender identity "*We must all raise our voices against attacks on lesbian, gay, bisexual, transgender or intersex people,*" Mr. Ban said as the first UN chief to address an IOC session. "*We must oppose the arrests, imprisonments and discriminatory restrictions they face.*"⁶⁶ In other words he said nothing more than the 6th fundamental principle of the Olympic Charter. "*Any form of discrimination with*

Museum. Hellenic Olympic Committee, International Olympic Academy .Helekliion Crete. Page: 89-91

⁶⁵ <http://www.olympic.org/baden-1981-olympic-congress>,
[http://www.ioa.org.gr/uploads/Special%20Sessions%202003~37937-600-2\(1\).pdf#page=612](http://www.ioa.org.gr/uploads/Special%20Sessions%202003~37937-600-2(1).pdf#page=612)

⁶⁶ <http://www.un.org/apps/news/story.asp?NewsID=47094#.VCutRPMsy92>

regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement."⁶⁷

The present President of IOC, Thomas Bach, in his candidature for the Presidency of the International Olympic Committee, presented "*Unity in Diversity*" "*...that means first of all respect for different cultures, gender, social backgrounds, perceptions, attitude and opinions. There is not just one single true concept for the future of the IOC. The secret of the Olympic magic is diversity and universality in all aspects. This universality and diversity we have to preserve and even enhance in all our activities whether with regard to our structure, the Olympic Games, our educational, cultural and social projects.*"⁶⁸ And that, according to Bach, will be accomplished through transparency, dialogue and solidarity.

3.3 Olympic Education: A tool for peace.

Olympic Education, as already illustrated through the work of the IOA, had been a main concern from the start. However, it was not until the 1960's that much progress was made, with the establishment of the International Olympic Academy in Greece. This decade was the real starting point, when educationists from all over the world and from different orientations such as philosophy, history, the arts and physical education started to analyze Coubertin's ideas and create the framework that is known today as "*Olympic Education*"⁶⁹. This term was established at the 16th session of the IOA by Professor Müller who named "*Olympic Education*" what was known until then as "*athletic education*" or "*physical education*".⁷⁰

In the late 70's discussions and actions were made so as to include Olympic Education into school curricula.⁷¹ The Olympic Games of Montreal in 1976, Quebec, Canada, suggested the implementation of school programmes on Olympic Education in various countries around the world.⁷²

Nissiotis from Greece and Zerguini from Algeria tried to give a definition to Olympic Education. Nissiotis, at the 20th session of the International Olympic Academy

⁶⁷ http://www.olympic.org/documents/olympic_charter_en.pdf, Page:12

⁶⁸ http://www.olympic.org/Documents/IOC_President/Manifesto_Thomas_Bach-eng.pdf

⁶⁹ Georgiadis, K., Lioumpi, E., Makris, A. (2007). Olympic Education, International Olympic Academy and Olympic Games. *Minutes of the 2nd world congress*. University of Peloponnese Greece, Department of Sports Management. (in Greek). Page: 32

⁷⁰ Müller, N. (1976). The Olympic idea of Pierre De Coubertin and Carl Diem and its materialization in the International Olympic Academy. In HOC (ed.) *16th session for young participants*. Ancient Olympia: HOC. Page: 95

⁷¹ Karatassakis, T. (1978). Teaching program of the Olympic Idea in schools". In HOC, (ed.) *18th session of IOA for young participants*. Athens: HOC. Page:123-136

⁷² Landry, F. (1980). The games of the XXIst Olympiad and the promotion of Olympism in Quebec schools. In HOC, *report of the international sessions (1973-1977-1979) for educators*. Ancient Olympia: HOC. Page: 287-298

(IOA) said: ‘ *But Olympic Education should not concentrate in preventing or correcting abuses only. This would have been only its defensive function. Its work must be more a constructive one, by trying to influence, by means of the Olympic principles and ideals, the large masses of young people or educators of all professions and social classes.*’⁷³

While Zerguini at the IOA 7th session for Educators defined it as “ *...Olympic Education is the sum of the different methods and actions by the use of which the body, mind and the soul can be educated to create an integrated and balanced person. At the same time Olympic Education is the main force of the International Olympic Committee for the popularisation of sports, the dissemination of Olympic ideals and the preservation of the principles and unity of the Olympic Movement.* ”⁷⁴

Later on in the 1990’s the implementation of Olympic Education in the summer and winter Olympics was activated with the presentation of the Olympic Education curriculum (Binder, 1995). It became an inextricable part of the Olympic Games and was a pre-requirement of hosting the Games to implement Olympic Education programmes in schools⁷⁵.

Olympic Education has been under debate as far as the importance of its existence. As President Bach stated, in order to achieve Unity in Diversity, transparency, dialogue and solidarity must be activated. In order to accomplish transparency, all those involved in a dialogue must have the same educational level and have a clear understanding of the subjects discussed. This can be reached through a common educational curriculum that will ensure that the youth of the world understand the meaning of Olympism and its value, resulting in better athletes, delegates and spectators.

⁷³ Nissiotis, N. (1980). Problems of Olympic Education. In HOC (ed.), *20th session of the IOA, for young participants*. Athens: HOC. Page:41

⁷⁴ Zerguini, M. (1986). The contribution of the IOC in the Olympic Education. *7th International session for educators*. Archives IOA, box 178. (In Greek). Page: 1-2

⁷⁵ Georgiadis, K., Lioumpi, E., Makris, A. (2007). Olympic Education, International Olympic Academy and Olympic Games. Minutes of the 2nd world congress. University of Peloponnese Greece, Department of Sports Management. (in Greek). Page: 32

3.4 The Youth Olympic Games

The Youth Olympic Games was the new project that the IOC introduced at the 119th Session in Guatemala City in July 2007. The Games were held for the first time in Singapore from 14-26 August 2010 and they are organized every four years as summer and winter Games. The representation of elite athletes aged between 14 and 18 years old was from all NOCs, and the total number of participants was 3,500. The sport programme was the same as the Olympics in London, having all the 26 sports but with some limitations to the disciplines. This new project was the idea of the then President of the IOC, Jacques Rogge, who thought of it as an opportunity to involve more young people with sport and give them the unique experience of multiculturalism and the chance to educate them in subjects as important as doping, health and all that an athlete should be so as to be a role model or a sport ambassador.⁷⁶

Miang, the Director of the Singapore Olympic Academy, had expressed her support of the project, but also presented the Games as a “*young*” infant that will have to make baby steps. (Miang, 2010) There is no doubt that there is no better experience for young athletes than being part of such a celebration. But then again this is not exactly a celebration. These athletes will experience the pressure of competitive sports, injuries, feelings of failure, the sudden cultural shock, the religious differences, the coaches and delegates who will scope around for new talents, the introduction to drug use in some form, and many other dangers that the IOC have not yet solved among adults. Is there really a safety net for these young athletes?

There is no doubt that the intention of the IOC was in line with Olympism, and having discussed the Olympic Values and all the effort that is made by the IOA and the IOTC, it would be naïve to suggest something different. The factors mentioned above cannot really be controlled by the IOC no matter what, because there are too many stakeholders involved in the Games. The International Federations, NOCs/National Federations, coaches, trainers, delegates, officials, sponsors ... the list is unlimited. How can anyone provide a guarantee for the ‘*ethos*’ of all those involved?

The Youth Olympic Games are a great opportunity to promote values and learn about each other but the truth is that holistic learning should be combined with holistic environment. It would be very hard to read philosophy in a rock concert and, even if the effort was made, it is questionable whether anything would remain.

⁷⁶ Parry, J. in Brownell, S. & Parry, J. (2012). Olympic Values and Ethics in Contemporary Society. Belgium: Ghent University, Page: 49-60

If the actual intention of IOC is to create a new generation of athletes more in line with Olympism, and all those values distributed, then the Games could be permanently held in Ancient Olympia, where everyone would experience Coubertin's peace. And who could be better for the education of the youth than the IOA, which has proven all these years its dedication to the philosophy of the Movement? Finally, this would give the IOTC a great opportunity to create stable programmes concerning peace, and to involve as many as possible in the experience of Truce and Peace.

The International Olympic Truce Centre, combined with the International Olympic Academy, the Ancient Museum, the Modern Museum, the Ancient Stadium and the library with the history of sports and Olympism, could create a complete package of educational and cultural programmes activities that would promote the Olympic values and Olympism in all the participants. Greece has already proven that it can host Olympics, and the foundation of the IOTC and the revival of the olive wreath for the Olympic medallists 'Athens 2004' has proven that the Greek authorities are in line with Olympism and can relate concepts from antiquity until today. The urban infrastructure of ancient Olympia is a fact and there are numerous surveys that show the development of the region.

This year the IOTC, with the umbrella of the Hellenic Ministry of Education, the British Council and the support of the UN, the IOA and the Hellenic Institution of Youth and Education created a youth camp that was named "*1st Imagine Peace Youth Camp*". The camp was held in the infrastructures of IOA in Ancient Olympia, and 65 young athletes from 28 countries gathered so as to participate and experience the holistic bonding that the IOA can provide. The participation showed that many were the countries that supported the programme, and imagined peace through sport. Youths from the USA, UK, Zimbabwe, Jordan, New Zealand, Iraq, Palestine, North and South Korea co-existed and shared the experience of Olympic Education with no problems whatsoever, regarding gender, colour, religion and cultural differences. The courses were carefully prepared so as to encourage communication, fair play, unity, respect and mutual understanding. Games were also included, but in a form that would teach the Olympic values that are not only applied in sport but in everyday life. The programme gave the opportunity to the participants to meet and gave impetus to all those elements that unite humanity and can result in a better world⁷⁷. To common sense this project is

⁷⁷ <http://www.ilialive.gr/>

in line with Olympism and has the potential to reach peace education in the long run as long as financial support is provided.

Would the world accept a Truce Treaty for their youths who travel to Ancient Olympia to participate in the celebration of the Olympic Games? This is surely a noble aim.

Chapter 4 - The Power of Symbolism

4. 1 The Olympic Truce and the Olympic Torch Relay

The definition of the word “Ekecheiria⁷⁸” is: “*to keep of the Hand*” so one could assume that the symbol for Olympic Truce could have been related to this - for example, people holding hands. But the Olympic Truce is symbolized by the dove of peace in the background of the traditional Olympic torch over Olympic rings. In the symbol, the flame is made of brightly coloured items and refers to events in celebration of the human spirit. These elements symbolize people of all races coming together to observe the Truce⁷⁹. Moreover, the symbolism of the dove has its roots in the Antwerp Olympic Games in 1920. These Games took place after the First World War and had many innovations, and the main aim of the Belgians was to convey a message of optimism to the world. The Olympic Flag was raised for the first time and twenty nine Belgian veterans of World War I released pigeons in different directions⁸⁰.

In the modern era the torch was used for the first time by Coubertin at the Olympic Games in Stockholm 1912. Russia objected to the use of the national flag of Finland, since it was under Russian occupation, and Austria to those of Bohemia and Hungary. The solution came through the torch. If one of them was to win, then a torch with the national colours of that country would lit above the Austrian or Russian Flag.⁸¹

Ironically the first Torch Relay of the modern Games was realized in 1936 at the Olympic Games of Berlin. The Peace-bearing Travellers of the Apollonian light took the flame from Olympia and carried it by means of a Torch Relay to Berlin. This proposal was made to the Hellenic Olympic Committee by the organizing committee of the Berlin Games, and they responded enthusiastically to this request⁸². The Greeks had in mind to organize the Torch Relay but, instead of the flame, they would carry an olive branch as a symbol of peace and friendship⁸³. The pigeon of Truce also carries an olive branch.

On the other hand the Olympic flame is a symbol of peace it self⁸⁴. The prayer of the High Priestess before lighting and handing over the Torch to the Torch-bearer is

⁷⁸Petermandl, W. (2010), 5Olympic Games and the Idea of Truce and Peace in Ancient Times. 50th International Session for Young Participants. Page:90

⁷⁹ http://www.unric.org/el/index.php?option=com_content&view=article&id=24&Itemid=21

⁸⁰ Phillips, E. (1998). The VII Olympiad: Antwerp 1920, Chamonix 1924. Los Angeles: World Sport Research & Publications. No page

⁸¹ Liponski, W. (2008) in the 48th International Young Participants Session, IOA page:89

⁸² Skiadas, E. G. (1997). *The Olympic flame: the torch of the centuries*. Athens, Greece: Athens 2004 Candidate City ;, page:2 -13

⁸³ <http://boraeinai.blogspot.gr/2009/08/1-1936.html>

⁸⁴ “Ιερά σωπή! Να ηχήσει όλος ο αιθέρας, η γη, η θάλασσα και οι πνοές των ανέμων. Όρη και Τέμπε σιγήστε.

Ήχοι και φωνές πουλιών παύσατε. Γιατί μέλλει να μας συντροφεύσει ο Φοίβος, ο Φωσφόρος Βασιλεύς. Απόλλωνα, θεέ του ήλιου και της ιδέας του φωτός, στείλε τις ακτίνες σου και άναψε την ιερή δάδα για τη φιλόξενη πόλη της ... (όνομα της διοργανώτριας πόλης). Και συ, ω Δία, χάρισε ειρήνη σ' όλους τους λαούς της Γης

among other things a call to Zeus for world peace. As mentioned earlier, fear of Zeus was an important reason for respecting the ancient Truce. Nowadays it is impossible to expect that war will pause during the Olympics out of fear of the Gods.

The more secret a symbol is the more attraction it gains. So in the very recent history of the Games politics interfered again, and the Torch Relay on its way to Beijing faced political demonstrations. On the 7th of April 2008 the Olympic flame was extinguished in Paris after new incidents occurred during the torch relay in the French capital similar to those that happened the previous day in London. According to the BBC and Sky News, organizers put out the flame and placed it in a bus so as to make sure that it would travel with safety. The reason for this was the constant attempts by activists and pro-Tibetan protesters to disrupt the torch relay by repeated episodes between protesters and security forces. The first episode occurred immediately after the start of the torch relay at the Eiffel Tower, where a member of the municipal council of Paris tried to grab the torch of the first torchbearer, Stefan Ntiagkana.

The French police arrested four people during protests on both sides of the Seine. As explained, they arrested two protesters who tried to block the road of the Olympic Flame, and two members of the organization "*Reporters Without Borders*" who attempted to break the police cordon protecting the flame. This incident alone demonstrates the power of the Torch Relay, and that although nowadays protesting and letting the world know of a problem can be as easy as the push of a button, they still choose the Olympics as the messenger. The power of the Games is enormous, because if something happens during the Olympic Year and is related to it, then it is historically recognized, recorded and analyzed. In a way it becomes immortal.

και στεφάνωσε τους νικητές του Ιερού Αγώνα.”
http://el.wikipedia.org/wiki/%CE%9F%CE%BB%CF%85%CE%BC%CF%80%CE%B9%CE%B1%CE%BA%CE%AE_%CE%A6%CE%BB%CF%8C%CE%B3%CE%B1?veaction=edit

4.2 The meaning of the opening and closing ceremonies

For Coubertin, the Olympic Games were a festival that would unite all the nations of the world⁸⁵. He understood and recognized important elements of ancient Greek culture, such as the opening and closing ceremonies, as well as the symbols: a common “*language*” that would unite all nations under the same flag, the same anthem, the same oath and the same motto: Citius, Altius, Fortius. Symbolism was an important feature of the ancient Games. He chose the five Olympic rings so as to represent the five parts of the world and the six colours which reproduce the colours of the flags of every nation⁸⁶.

“The Opening Ceremonies parade of Nations, in which each national delegation marches into the Olympic stadium preceded by a placard with the nation’s name and its flag, serves as a process in which nations recognize act with each other. The Closing Ceremonies procession, typically led by a placard with each participating nation’s name and its flag in a single line behind whom march the athletes intermingling without formal grouping by nationality, serves as a process in which nations reaffirm, again if only implicitly, their mutual recognition and celebration and celebrate their interaction”⁸⁷. “As John J. MacAloon explains: To be a nation recognized by others and realistic to themselves, a people must march in the Olympic Games Opening Ceremonies procession. To march in those ceremonies, a people must enter into communication and conformity with the requirements of transnational Olympic organizations and participate in the more universalizing forms of sport.”⁸⁸

What makes the Olympic Games different from other sport events, among other things, is the procedure of these ceremonies. In the opening ceremony the national teams parade as nations and in the closing ceremonies the national symbols are minimized with the goal of achieving cultural exchange, cooperation and recognition of all participating nations. The power of the ceremonies was illustrated to the world in Sidney 2000 Olympic Games when “*South and North Korean delegations parade into the stadium together, under the same flag of the Korean peninsula, united by the peaceful power of Olympism.*”⁸⁹

⁸⁵ Coubertin, Pierre de, and Norbert Muller. “The Educational Value of the Olympic Ceremony” in *Olympism: selected writings*. Lausanne: International Olympic Committee, 2000. Print. Page:600

⁸⁶ Durantez, C. (1996) Pierre de Coubertin, The Humanitarian, ,IOA 36 Session Olympic Games of Athens 1896, Atlanta 1996, Olympia. Page:81

⁸⁷ Torres, R. Cesar, *Morally Incompatible? An Analysis of the Relationship Between Competitive Sport and International Relations at the Olympic Games*. 2011 by The Johns Hopkins University Press. Page:8 - 9

⁸⁸ MacAloon, John, J, “The turn of Two Centuries: Sport and the Politics of Intercultural Relations”, in *Sport... The third Millennium*, ed. Fernand Landry, Marc Landry, and Magdeleine Yeries (Sainte-Foy: Les Presses de L’Universite Laval, 1991), Page:42

⁸⁹ Olympic Truce. International Olympic Truce Centre. Athens.no page number

4.3 The Olympic Village.

The Olympic Games are a vital institution that has survived wars, conflicts and terrorism in a world that faces great challenges of poverty and disease. Sports through the ideals of Olympism can serve development and peace around the world. The Olympic Village was established in the Los Angeles Olympic Games in 1932. It was and remains as the hosting facility that accommodates athletes and technical delegates during the Olympics. The Los Angeles Times published an article about the 1932 Games, with concerns about the actual practice of such a project. “*You can’t pen men of all nations together; men from countries, perhaps, who believe they have age-old hatreds; young men whose races, beliefs and ideals conflict.*”⁹⁰ But the organizers of the Games thought differently and they proceeded with this idea.

The history of the Olympic Village was severely damaged on the 5th of September 1972 when Palestinian extremists by the name of “*Black September*” invaded the Olympic Village at the Olympic Games of Munich. Eleven Israelis athletes and delegates were captured so as to achieve the release of 200 Palestinians who were in Israeli prisons. Eleven Israelis, six terrorists and two policemen were killed. But as the President of the IOC Avery Brundage said “*The games must go on*”. And so they did⁹¹.

At that time the Olympics were seen as a platform of political demonstration, since they had gained the world’s attention and the means to campaign, demonstrate and pass a message were very limited compared to nowadays. This incident made the organizers think and created a security system that the IOC calls ‘*accreditation*’, which is as strict as getting a visa. Whoever worked for the organization of the Games knows that to accommodate all the participants and fulfil the needs of the National Olympic Committees and the International Federations is a very challenging process. The requests of the delegations meet paranoia in many cases. But when this procedure is over and the delegations arrive at the Olympic Village the atmosphere is very different. Suddenly everyone is in a common, friendly environment surrounded by the feeling of ancient Xenia.

However, there is no doubt that the common language that sport offers to the world and the opportunity that the Olympic Games provide is enormous, with a meeting place such as the Olympic Village in which, during the Games, people can meet, discuss and in some cases solve problems. It is very different when people meet in suits in a

⁹⁰ <http://sports.stackexchange.com/questions/3951/what-is-the-significance-of-olympic-village>

⁹¹ http://www.crimestories.gr/index.php/crime-database/item/download/26_664896dd96dd34eed0d51451e923bf56

conference hall and sign resolutions which later on they break, compared with spending together 16 days of celebration, competition and cultural exchange. The bonding comes through mutual understanding and sharing same the agonies in competing for a medal. At the same time, athletes and delegates experience in real time the customs of other nations, their habits and their reactions. How can one respect another if they never meet? The constitution of the Olympic Village is of great importance and in line with the UN understanding of the fundamental principle of Peace.

4.4 The Olympic Athletes

“*Athlete*” originates from the Greek word “*athlos*”, which means struggle for the prize and “*athlon*” is the prize itself. So we can easily conclude that athletes were struggling for the prize. In the 8th and 7th centuries BC, victory was a prize on its own. Victory at an Olympic Games meant eternal fame and, since there were no records of performance, the victor was unique. Once an Olympian Victor, always an Olympian Victor.

The four Panhellenic Games were “*stephanitic*”. The word “*stephanitic*” comes from the Greek word “*stefanos*” which means wreath. Each game had its own kind of wreath. The Olympian Games crowned the victor with an olive wreath, the Pythian Games with laurel. The pine wreath was awarded at the Isthmian and the fresh celery wreath at the Nemean Games. The wreath was used for games held during farming festivals. The choice of leaves to be used differed for each city and it is said that it symbolized the fertility of the earth. To these games, it was only natural to use prizes which came from earth⁹².

The Ancient Olympian Games, which were the most popular of the Panhellenic games, as previously mentioned, awarded olive wreaths (kotinos). Although the victor did not receive anything else from the organizers of the games, this olive wreath had enormous significance. One of the reasons that the organizers of Elis chose such a prize was to underline its symbolism⁹³. Another reason was the long lasting life of such plants and, since the games had a religious character, the victor became a semi-god, and that was symbolized with the eternal plant. The myth claims that olive trees were brought to Olympia by Hercules, although there is another tradition that claims that the games were determined as stephanitic when the oracle at Delphi suggested the

⁹²Liponski, W. (2008) in the 48th International Young Participants Session, IOA, Page: 85- 95

⁹³ Albanidis, V. (2004). The history of sport in the Ancient World , Athens (Greek Book). Page 60

reformation of the Olympian Games to Ifitos.⁹⁴ Before that, in the late eighth century there were archaeological findings (bronze tripods and figurines) with the description of athletic events of the funeral games of Patroclus. One could assume that these findings might be related to prizes won in athletic or musical contests in Olympia. (Miller, 1998)

There was a lot of debate about the true value of the prizes and if it was worth the effort and the danger for the participant, in order to receive just a wreath. In Miller's "*Arete*", a dialogue is presented between Anacharsis and Solon. Solon tries to explain to Anacharsis the meaning of the prize and what it represents. But Anacharsis argues that there is so much that they are willing to undergo, such as pain and the risk to get choked or broken in two, while one could easily find large quantities of such plants and make his own wreath. It is then that Solon underlines the significance of the honour that the victor receives and that the most important thing of all for those who participate, with the hope of becoming victors, is glory and fame. Pain, he claims, is not important, as long as their reputation reaches all corners of the world. Solon explains to Anacharsis that the only way to understand the true meaning of the prize is to be part of such games and experience the feeling of being a winner equal to god. The wreath was just a token of victory and a way to distinguish the victor. The most important moment for the victors was the victory ceremony. That was the moment when physical beauty, excellent conditioning and great skills were rewarded.

Religion, throughout ancient history from the Bronze Age to the Roman Empire, was of great significance. From the Epic until the Classical period, reaching immortality through eternal glory was the most important value. Life itself was not respected as much as it is nowadays. Honour and strength were the most important "aretas". A life without honour had no value. Wreaths made of leaves could not last eternally; they would eventually die. So the real prize was the victory itself (athlon). From the classical period (480-323 BC), it is obvious that the games were reformed. The expansion of the Greek localities in the Hellenistic (323 –30 BC) and Imperial periods (starting ca. 200BC) and the participation of others (barbarians) gave the events an international character, while monetary prizes begin to give an essence of professionalism. The crowds worshiped the games and the athletes, but there were some intellectuals, philosophers of that time, who criticised the enormous amounts of money and the honours that were given to the victors whose contribution to society was not equivalent to such rewards. (Golden, 1998)

⁹⁴ Chronis, M.. (2002). Olympic Games: 28 Centuries, History, Sport, Culture, Athens (Greek Book). Page: 71

As intellectuality became stronger, many famous scholars such as Xenophanes, Euripides, Isokrates and Aristotle were very critical about the monetary prizes (Xenophanes, fragment 2) (Euripides, Autolykos, fragment 282) in that such rewards should be given to poets, who promote culture, or soldiers, who defend the city, and furthermore, the exaggeration of physical exercise could harm the athletes' health. Prizes and honours in antiquity changed form from the Epic to Hellenistic period. In the first centuries of the games the motivation of the athletes was pure and symbolic, without material criteria.

As society reformed and the character of the games gained a professional status, prize money was introduced, as well as sponsorships from the private and public sector, athletic guilds and the participation of "barbarian" athletes, the ideals of the games were also altered. The first sins of bribery in Olympic Games appeared in the early 4th century and since the victory of the athlete was thought as a victory of the city, there is evidence that cities tried to compete with athletes from other localities, so as to guarantee victory for their town (Pausanias 6.13.1, 6.2.2, 6.18.6). In return, they offered money and honours to foreign athletes.

The Ancient Games made a long journey through the ages: from worshipping only the Gods (8th century) – worshipping the athlete (7th century) – worshipping the city (7th – 6th -5th century) – to worshipping the Emperor (4th century). The consequences of this transformation eventually changed their initial character and also the organizers' and the participants' motives. Moral corruption and the lack of ideals could be one of the factors for the decline of the games. Consequently, the games were organized until 393ad, when Emperor Theodosius finally ordered their restriction.

The tradition of the olive wreath was only revived by the organizing committee of the Olympic Games "Athens 2004". The Olympic victors received with their medal a "kotinos" so as to revive the tradition and underline the symbolic role of an Olympic Athlete. Furthermore, they chose the olive wreath as their official logo for the Games.

Coming back to the revival of the Modern Olympic Games it looks like Coubertin intended to create symbolism through the participant athletes of the Games giving them a more secret dimension. *"The basis of the Olympic project was supposed to be the role sport could play in the life of societies, which was laid out by de Coubertin in a number of speeches and publications. Here, the positive aspect of sport should be presented. In this lecture given at Young Men's Christian Association (YMCA) in 1891, de Coubertin presented sport as a means for building communication*

*and consequently, understanding between the nations of the world. The symbolic name of the ambassadors of peace given to sportmen dates back to the ancient reverence ancient athletes had. Only the greatest citizens of polis were allowed to take part in the contests, and the flawless athlete, who embodied the ancient ideal of kalos kai agathos, was an excellent example to follow by spectators.”*⁹⁵

In reality, the evolution of the Olympic Games and the commercial benefits that accrued to the participants of the Games played an important role in the “recruitment” of the athletes. Each nation that participates to the Olympics wants to return home with a medal. On the other hand each athlete who participates at the Olympics also wants to go home with a medal. This medal does not only represent a noble victory, but also financial rewards. Elite athletes are under a lot of pressure since they know that a gold medal is equal to fame and fortune, especially in the “media-sports”. One of the great fears of an elite athlete is what will he do when his athletic career is over. If by that time he has not succeeded in earning sufficient money, it is under question how he or she will continue. So although they know that training is the way to success in most cases, some are tempted to enhance performance so as to give a better chance of victory, even though they recognize the risk that they are taking⁹⁶.

There are many black pages written in the history of sports with doping incidents. One of the cases that astonished the world was the Berlin incident. Since 1960, there was a systematic programme in East Germany for the use of hazardous ergogenic substances, code-named State Programme 1425. The programme was introduced to about 10,000 athletes, where academies did "workout" on drugs in order to improve their performance. When the state of East Germany dissolved, there were unsettling revelations. The story of a former gymnast, who said that while she was still in elementary school, she was obliged to take blue pills (allegedly steroids) and of course follow a gruelling training schedule. When the athlete wanted to stop the sport and get out of the national programme, her parents were called to the school to explain that, if their daughter stopped, they would lose all privileges that had been given. Because of these pressures, the young girl was forced to continue to train and to take his pills. There is other compelling evidence that after years of steroid use there is change in the characteristics of genders. In 1998, the Tour de France almost stopped when the police and customs authorities in the city of Neuville Ferrand, on the the French-

⁹⁵ Ostrowski, F. (2005). History of the Concept of Ekecheiria. Report on the 13th International Seminar on Olympic Studies for Postgraduate Students. IOA. Page:37

⁹⁶ <http://entertainment.howstuffworks.com/athletic-drug-test.htm>

Belgian border, discovered the cars of the French Commercial Cycling Team Festina (Festina) with a large quantity of prohibited substances (EPO, growth hormone, testosterone, steroids, amphetamines, etc.). Delegate Willy Voet, team manager Rossel Bruno and physician Eric Rikaer demonstrated to the public that the doping of athletes was a very well organized operation by the staff team.

Overall, such events were the reason for the IOC to decide to organize in 1999 a global conference to address the problem, and then to create the World Anti-Doping Agency (WADA), which later on became autonomous from the IOC⁹⁷. There are many other cases where it has been proven that doping is institutionalized and provided to athletes from the people “*they trust*”.⁹⁸

The sport environment is very antagonistic, since it involves competition, so in that sense many ethical questions are raised. (Shields and Bredemeier 2000) Philosophers and sociologists have argued about the “*ethos*” in sports and the Olympic Values that the Olympic Games are built from. But who actually educates the athletes from the beginning of their sport career that usually starts from an early age? Do these young children know and understand the ethical parameters of competition, and what their victory represent to the world? The answer to that would be no, since there are no programmes to support such a project at a common universal level. The efforts of the IOC to create Olympic Education around the world is a difficult task since it is very hard to find stakeholders who would be interested in a long-term common educational investment.

According to a survey that was conducted by Proios & Doganis using 535 athletes of soccer, tennis and basketball, showed that ethical levels differ in different age group and different educational levels. They found that age influenced less ethical evolution of a person and more important is the level of education. The result of this survey showed that ethos has an evolutionary character, as athletes grow up and become more educated⁹⁹. But as shown earlier, many of those who are close to young athletes and advise them during their sport career are part of a corrupt system that uses them as guinea pigs.

Reid in her article “*Olympic Sport and its Lessons for Peace*” explains how ancient victors imagined victory as a visit of goddess Nike, while to we ‘*moderns*’ Olympic victory is associated with Nike, the multinational company. Well, it is a fact that

⁹⁷ <http://www.triathlonworld.gr/category/athletic-science/>

⁹⁸ <http://www.theguardian.com/sport/2010/oct/05/ben-johnson-drugs-olympics>

⁹⁹ Proios, M. (2007) Ethical Education , University Studio Press, (Greek Book), Page: 78

humanity is under the phenomenon of commercialization, but as explained earlier the Games in antiquity changed from era to era. In antiquity the herald, in a loud voice, called the victor's name, the name of his father and his town. The victor got on the Olympic podium with the pine branch in his hand and his red ribbons and then the dean of Hellanodikai crowned him with the olive wreath. That was the ultimate proof of victory, which they carried back home to share with their relatives and friends. The celebration ended with the official dinner that was held by the Eleans to the newly crowned victors in the Prytaneion. At that moment, the winners were officially registered in the chapters of Olympic history. They had the privilege to have their own statue made (not taller than they really were), their names were inscribed in the official records of the Prytaneion and lay there for everyone to see (immortality). Back home victors were received with enormous joy, since with the name of the victor and the name of his town also became well known. So in order to underline his uniqueness, upon his arrival, the victor did not enter his city from the main entrance but a hole was made to the stone wall through which he entered on a four horse chariot (tethrippon). This is another symbolic gesture. Since the Olympic Victor was a member of that city, they did not need walls to protect them from their enemies (enormous strength). So as to show his gratitude to the Gods, for helping him to receive such honour, the victor offered his wreath to the temple of their patron saint, and the countrymen gave him presents and flowers. Victors only got wreaths from the games, but then received money and other honours from the city they came from. The success of the Olympic victor in Athens for example, was rewarded with 500 drachmas, which was a large sum of money at that time. Also, he was granted free meals at the Prytaneion for the rest of his life (sythesis), tax exemption (ateleia), Statues in public places, a seat of honour (prohedria), membership of the city council, an anthem written for his immortality and honorary citizenship in other cities. (Miller 2004)

So in antiquity athletes were well rewarded for a lifetime. In the modern Olympics, athletes do whatever it takes so as to assure financial rewards, although it should be stressed that only certain media sports are well paid and only a few elite athletes receive big rewards.

The power of Olympians as role models is acknowledged by the UN and the history of the games had experienced the bonding between athletes in many occasions, with the most inspirational in the 1936 Olympic Games in Berlin. *"J.C. "Jesse" Owens had already won gold twice in the 100 meter and 200 meter sprints. The stadium was*

filled to capacity as Owens prepared for the long jump. His only real opponent was Germany's Ludwig "Luz" Long. By the fifth round, both men were tied at 7.89 meters, a new Olympic record. With his final jump, Jesse Owens cleared 8.06 meters, once again breaking the Olympic record. Owens won gold. Long took silver. Furious at the perceived humiliation of this defeat, Hitler left the stadium without acknowledging Owens' achievement. The two athletes hugged each other, cheered on wildly by the crowd, and established a strong bond that transcended ideology and racial divide, and celebrated the peaceful power of Olympism."¹⁰⁰

This incident was of great significance, but there is no evidence that it happened because the athletes were educated to this direction. It was their good intention and understanding the concept of respect and unity that concluded to their behaviour. These incidents should not rely on chance.

¹⁰⁰ Olympic Truce. International Olympic Truce Centre. Athens

Chapter 5 – Marketing for Truce

5.1 Truce and Marketing.

Here are Coubertin's words from his speech to Olympia (17th April 1927): *“My friends and I have not worked in order to hand over to you the Olympic Games so that you convert them into a museum or a cinema piece nor the commercial or electrical interests should snatch them off from our hands; by reviving an institution twenty- five centuries old, we wanted to be able to make of you the initiators of the religion of sport, exactly in the way that our great ancestors had conceived it. In today's world, a world of great potential and of wonderful possibilities, threatened, however, by disastrous degradations, Olympism can become a school of moral nobility and purity, as well as of physical endurance and activity. Yet, this shall be accomplished only on condition that you will be continuously elevating your conception of athletic honour and amateur spirit to the same degree you have developed your muscles. The future depends on you.”*¹⁰¹ But the IOC just before the London Games stated that without sponsors the Games cannot be realized¹⁰².

The Olympic Games are undoubtedly one of the largest advertising and media coverage events worldwide. The size of the Olympic Games is default momentous, but also thanks to the great interests of various stakeholders, such as multinationals, plays an important role as a promotional event, extensively as a tourist attraction, as a great opportunity for marketing activity, a catalyst for the urban construction and development of the host cities and as a major promotional tool. They create a new socio-political image of the cities hosting the event as a vehicle to promote the ideals of sports and sports in general through any kind of campaign and could be a possible inspiration for the youth and encouragement and strengthening of rivalry, understanding and world peace (Toohey and Veal, 2000). The resources needed in order to achieve the organization of the Games are enormous and, as will be shown, they are provided by multinational organizations and businesses which take on the coveted role of sponsor of the Olympic Games.¹⁰³

Although the IOC imposes many restrictions on those sponsoring the Olympic Games most importantly that the brands cannot advertise in the Olympic Venues - they

101 Filaretos, N. (1987) address in the 27th International Session for the young participants. page:25.

102 <http://www.imerisia.gr/article.asp?catid=26510&subid=2&pubid=112897470>

103 Brown M., 2000, Sydney 2000: the Games of the XXVII Olympiad, the official souvenir book, Herald and Weekly Times Ltd. No page number.

still are one of the most appealing sponsorship products, because of the philosophical understanding of the event, the values and ‘ethos’ that the event has maintained from the revival until today. This is what gives the product its unique and explicit value. After all, if the Olympics is a brand and the Games the product, it is really a marketing mystery how this product has become priceless, even though the buyers of the product (spectators) don’t really know what they have bought until the actual event. One could argue that this is what makes the product unique - the anticipation of the outcome and the rating that the Games will get in the Olympic history.

The Olympic Charter, in its first Fundamental Principle¹⁰⁴ claims that the Olympic Movement is an educational movement with great ambitions of promoting values, social responsibility and respect for universal fundamental ethical principles. Can this be the case when the dimension that is actually given to the Games is a commercial one? The Games from 1896 until today followed the evolution of time and co-created their character based on the environment that was built around them. As will be shown, it was inevitable to embrace commercialization, if the Games were to continue. The complex nature that interrelates commercialism and education in the Olympic Games builds a mixed public image which creates valid questions for the viewers and followers of the event. Are the Games a ‘brand’ or an educational movement? This raises another question: If the Games are a brand, should Olympism use a ‘brand’ in the fight for Truce? Is it entitled to do so?

5.2 The History of Marketing at the Olympic Games

The first sponsor of the Olympic Movement was the photographic equipment company Kodak, which to this day continues to be a sponsor. Revenue also came from 12 commemorative stamps issued after the Games. Using sponsorship began systematically at the Stockholm 1912 Olympics, where 10 Swedish Companies bought the rights to photos and to the sale of products with the Olympic brand. In 1920 the popularity of the Games rose through advertising and the press, and in 1924 display ads within the venues was permitted. That was the only time that the Olympics had ads in their venues.

In 1928 in Amsterdam, a large and important sponsor for the Games up to the present day, the Coca-Cola Company, became a partner. Also, the organizers allowed

¹⁰⁴ http://www.olympic.org/documents/olympic_charter_en.pdf

the operation of canteens in the venues. In 1932, the event in Los Angeles was dominated by American approaches emphasizing resources. Communication through marketing was strategically planned and the organizers used the Games so as to ‘convey messages’ and increase financial revenue. It is then that the European culture, which was constructed by family- and Christianity-oriented principles, came in to contradiction with the American commercial dream. In 1936 in Berlin for the first time a form of television coverage of the Games was created by placing 25 screens in Berlin, which allowed Berliners to watch the Games for free.

In 1948, in London, television coverage of the Games from the BBC was a fact, while in Helsinki in 1952 the first attempt at an international marketing programme began with the invitation of investors from other countries and many companies, from 11 countries, responded to the call. Contract rights were conducted for the first time in 1956 in Melbourne. In 1960 the broadcast of the Games was covered by 18 European countries, Canada, the USA and Japan.

In 1964 a tobacco company became a partner for the sum of \$1 million. In 1972 in Munich the trademark rights and publicity rights were sold, and a series of coins and stamps of the Olympics were issued. By 1976 the number of 628 sponsors had been achieved with earnings of \$7 million. But in 1980 in Moscow the Olympics faced the greatest economic failure in the history of the Games, since in this case a form of political marketing was manifest, and the organisers were unable to find domestic sponsorships to compensate for the financial effects of the US boycott of the Games¹⁰⁵.

As we have seen above, the Games showed signs of marketing from the very beginning, but it was Los Angeles 1984 that changed the image of the Games from dependency on money from cities and governments, to a profitable, independent mega event. The President of the Los Angeles Olympic Organizing Committee, Peter Ueberroth, managed to generate large profits through sponsorships, television rights and torch relay products. (Parry, 2012) In Seoul, in 1988, they created a more sophisticated marketing programme, which aimed to reduce the number of sponsors, to increase the value of the rights and to emphasise the value of the Games. In the same spirit, Barcelona 1992 reduced the number of sponsors without reducing the profits of the International Olympic Committee.

¹⁰⁵ http://www.olympic.org/Assets/OSC%20Section/pdf/LRes_E_OMov%20Marketing%20History.eng.pdf

The largest changes were observed in the Games in Atlanta 1996. The financial costs for the organization of the Games were covered by private investments, sale of television rights, signalling and sales rights, and ticket sales - and not from state funds. The Games in Sydney 2000 covered 63% of the costs by the International Olympic Committee and 37% by the successful marketing programme of the Sydney Organising Committee, exceeding the previous record. The Olympic Games in Sydney were the first Games broadcast via internet. In 2004 the BBC estimated that the cost of organizing the Games was \$10 billion, but by the time the Olympics arrived in London 2012 the amount had raised to \$14.5 billion. And even though the worldwide sponsorship partners paid over \$100 million each to participate, with the next tiers paying \$40 million each, all this sponsorship revenue still only covered 40% of the cost of staging the Olympic Games. *“While it is one of the great honours to host the world for an Olympics, it comes with a great price tag.”*¹⁰⁶

5.3 The TOP program

When Juan Antonio Samaranch took over the presidency of IOC, the movement was on the verge of bankruptcy. The Los Angeles Games gave a new perspective that Samaranch understood and embraced. It was Michael Payne (IOC marketing director) who introduced the terminology of the Olympics as a *‘brand’*, the Games as a *‘product’* and finally the image of the Games as an *‘asset’*.¹⁰⁷

In 1985 The TOP programme was developed to help funding of the National Olympic Committees, the Organizing Committees and the movement itself.

The Role of the Olympic Partners.

According to the IOC the partners programme benefits the Olympic Movement in the following ways:

“Sponsorship provides valuable financial resources to the Olympic Family.

Provide support for the staging of the Olympic Games and the operations of the Olympic Movement in the form of products, services, technology, expertise and staff deployment.

¹⁰⁶ <http://www.cbc.ca/undertheinfluence/season-3/2014/02/08/marketing-the-olympics-1/>

¹⁰⁷ Parry, J. in Brownell, S. & Parry, J. (2012) .Olympic Values and Ethics in Contemporary Society. Belgium: Ghent University. Page: 101

Provide direct support for the training and development of Olympic athletes and hopefuls around the world, as well as essential services for athletes participating in the Games.

Provide essential products and services for broadcasters, journalists, photographers and other media.

Sponsorship activation enhances the Olympic Games experience for spectators and provides the youth of the world with opportunities to experience the Olympic ideals at the global and local levels.

Sponsorship support contributes to the success of the educational, environmental, cultural and youth-oriented initiatives of the Olympic Movement.

Develop advertising and promotional activities that help to promote the Olympic ideals, heighten public awareness of the Olympic Games and increase support for the Olympic athletes.”¹⁰⁸

The role of NOCs

According to the IOC *“the mission of the National Olympic Committee’s (NOCs) is to develop, promote and protect the Olympic Movement in their respective countries”*.¹⁰⁹

Their role is to promote the fundamental principles of Olympism and select the athletes that will represent the country at the Games. Only the NOCs can select the athletes that will participate to the Games.¹¹⁰

Table 3: Olympic Marketing Revenue to NOCs¹¹¹

<i>Olympic Quadriennium</i>	<i>Broadcast Revenue via Olympic Solidarity (million)</i>	<i>TOP Program Revenue* (million)</i>	<i>Total Revenue to NOCs (million)</i>
Albertville/Barcelona 1989-1992	US\$ 51.6	US\$ 35	US\$ 86.6
Lillehammer/Atlanta	US\$ 80.9	US\$ 57	US\$ 137.9

¹⁰⁸http://www.olympic.org/Documents/IOC_Marketing/OLYMPIC_MARKETING_FACT_%20FILE_2014.pdf, page:10

¹⁰⁹ The IOC website.

¹¹⁰ Ibid.

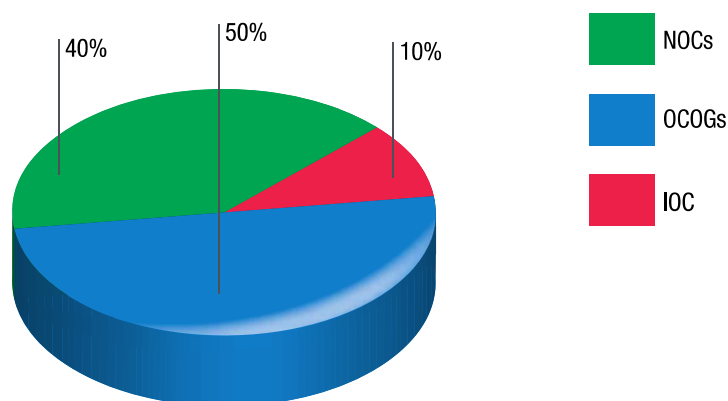
¹¹¹ Separate reporting is conducted with regard to TOP revenue contributions to the NOC of the United States (USOC) and of the host countries for each quadrennium. The figures presented above do not include the contributions to the USOC and the host country NOCs. Source: IOC (2014)

1993-1996			
Nagano/Sydney 1997-2000	US\$ 118.7	US\$ 93	US\$ 211.7
Salt Lake/Athens 2001-2004	US\$ 209.5	US\$ 110	US\$ 319.5
Torino/Beijing 2005-2008	US\$ 233.6	US\$ 139	US\$ 372.6
Vancouver/London 2009/2012	US\$ 663	US\$ 156	US\$ 819

As shown in Table 3, the NOCs receive financial support for training and development of the Olympic teams and athletes. This financial assistance comes through the revenues created by The Olympic Partners (TOP) Programme¹¹² and is distributed to each of the 205 NOCs worldwide. The Top programme was created in 1985 in order to create partnerships that would help and support the Olympic Games.

As Table 4 shows, 40% of the Olympic revenue is distributed to the NOCs.

Table 4: TOP Contributions to the Olympic Movement



Notes on TOP Contributions of goods and services¹¹³

¹¹² “The Olympic Games are one of the most effective international marketing platforms in the world, reaching billions of people in over 200 countries and territories throughout the world. Support from the business community is crucial to the staging of the Games and the operations of every organisation within the Olympic Movement. Revenue generated by commercial partnerships accounts for more than 40% of Olympic revenues and partners provide vital technical services and product support to the whole of the Olympic Family. Each level of sponsorship entitles companies to different marketing rights in various regions, category exclusivity and the use of designated Olympic images and marks.” The IOC Website.

¹¹³ 1. Goods and services contributions in the TOP programme occur in the form of products, services, technology, expertise and personnel deployment. These contributions are assigned a value in terms of U.S. dollars, and these values are included in the TOP revenue figures presented in this document.

2. Goods and services are essential for the daily operations of Olympic Movement organisations and for the staging of the Olympic Games. The distribution of goods and services is based on the needs of each organisation. The OCOGs traditionally receive the greatest percentage of goods and services for their operational responsibilities in staging the Games.

3. The actual distribution of TOP resources may vary, as contributions of goods and services are delivered to fulfil the specific

towards the Olympic Values and to promote Olympism in their countries. By the year 2010 142 National Olympic Academies had been founded in order to defend the Olympic ideal in their countries¹¹⁴.

The size of the Olympics is a very important parameter, but also diverse interests see them as a television event, a business opportunity, an opportunity for growth and renewal of the current economy, an ability to create and improve the image of the host city, a 'vehicle' for campaigns promoting sports, and inspiration for young people as a force for peace and unity. (Toohey & Veal)

The messages that the Olympic Partners communicate are very powerful and inspirational and contribute to the knowledge expansion of Olympic Values through international advertising campaigns. The IOTC has already created partnership with Samsung Hellas for the realization of their programme "*Respect Diversity*"¹¹⁵. This shows that the IOTC is moving in the direction of using sponsors for a good cause. The acceptance of Samsung into this project demonstrates the benefit to the company to ally and co-brand with a noble and priceless cause.

¹¹⁴ Georgiadis, K. (2010). 49 Years of Olympic studies and Olympic education in the International Olympic Academy. 50th International session for Young Participants. Ancient Olympia. Page: 65-77

¹¹⁵ <http://www.samsung.com/gr/news/null/stop-bulling>

Conclusions and Suggestions

Olympic Truce is a concept created by Ancient Greeks so as to create peaceful conditions for organizing the Games. Although the Greeks were warlike and had no intention for Truce to resolve to Peace, they understood that Peace was an important period so as to service their interests, whether these were financial or political, or towards fame and glory. They had the ability and the mentality to conceive an idea that would pause war, so as to regroup and continue what they enjoyed most; battles. The Games themselves were a battle but, with the values of fair play and respect for others, they pursued excellence in '*good strife*' for competition.

The Modern Olympic Games had a more holistic approach, and suggested peace through sport from their revival. Coubertin from his early writings explained and underlined the significance of peace and armistice. The Olympic Movement in its action from the revival until today gives an honest fight to assure peace around the globe while the Games are taking place. Since the institution of the Games is one hundred and twenty years old, it is natural to have received influence by history, whilst still trying to create the right conditions for such a great accomplishment as a Truce Treaty. This project has presented the effort that has been made by those involved in the Olympic Family, so as to come closer to universal peace.

There is no doubt that politics has interfered with the games too many times and created problems that harmed the history of the Games. One could argue that, if the IOC had taking more seriously the fears of an Olympic Village that were raised in the Los Angeles Olympics, maybe the Munich incident could have been avoided. But this is just an assumption. The fact is that the Olympic platform is always a good opportunity to demonstrate, and this is demonstrated since, although these days Tibet activists could let the world know of their concerns through social media with the press of a button, they still choose to be related to the Olympics. This way, this incident will be recorded in Olympic history and analyzed by all those involved with the Games. It will never be forgotten.

Olympic Truce is not panacea for the resolution of all problems but it can contribute to the development of peace through the Olympic Movement. The idea has gained the support of the countries participating in the UN, and there is no better expression of that support than what happened to the Millennium Declaration ¹¹⁶ of the

¹¹⁶ <http://www.un.org/events/olympicTruce/>

United Nations in New York, where all heads of state unanimously accepted the decision on the Olympic Truce, which is part of the declaration of the Millennium Summit. So there is widespread global support from all governments of the World, which demonstrates the new dynamic that has developed around this idea.

The importance of the Olympic Movement embodied the ideals of integration and the achievement of peace and although the IOC wants to be politically neutral, serving peace in action is the moral and obvious thing to do. The possible restructuring of UN resolutions, so as to become more effective, could be a subject of discussion. Both the UN and the IOC want to have an advisory role to Truce resolutions, but it would be more effective if they were stricter and more specific. The London Games were an inspiration for Truce since many measures were taken by the British Government, and IOTC made its presence more powerful than ever in the history of the Games. The work that IOTC is doing toward the youths of the world is by far the most effective way to assure a more peaceful generation.

In a cynical world the reasons for war are mainly two: Money and Power. Both concepts have limited understanding of Ethos because the means to achieve such an accomplishment, in a lifetime, usually are not honourable or holistic. What differs is the ways that are used to achieve the goal depending on the geographic location and socio-cultural development. The reasons for revolution can be presented in many ways, for example as religious-oriented or national-defence. As a result, the recruitment of soldiers is differentiated starting from their educational pedagogical system.

This paper had long historic references that others have already collect and measured but this was necessary so as to hold a logical order to the argument and to understand that to legitimately regulate a Truce Treaty will not happen overnight.

The Olympic idea has proved both in antiquity and in modern times that it is loyal to the concept of Truce and its relevance. It is a vital part of the rebirth of both ancient and modern Olympics. For sure there are differences from one era to the other, but there are many similarities as well. The truth is that humanity understood Truce from the early beginning of philosophical thoughts.

Greece in antiquity was a geographic location with boundaries, but in modern times the Olympics are a global phenomenon. So aiming for ceasefire in all the war-zones held during the Olympics is a utopia, just a list. In Athens 2004 Olympic Games there were approximately fourteen war-zones around the world and several debates of great significance. Even if the limit is to participant countries, still it is not an easy task.

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This is mainly the difference between ancient times and the present: the Ancients made Ekecheiria so as to host the Olympics, but in the revival of the Games the Olympics were not realized because of wars. (Liponski, 2008)

The IOC has received severe criticism as far as doping incidences are concerned and a lot of financial recourses are given to WADA for doping control. But the reality is that doping exists. The athletes who are the '*stars*' of the '*play*' are meant to be role models for the youth and ambassadors of Peace. This is hardly achieved when their status is disgraced. How can the Olympic Movement request Olympic Truce when the actual Games are a battlefield, with extreme competitive characteristics, and when equality and fair play are just words for advertisements? As Hesiod explained, strife is part of life but there is a difference between bad strife that leads to war and good strife that activates competition. So when the Games ask for the pursuit of excellence, what they really ask for is good strife that will result in good competition that will activate the value of fair play, among other things. In any case it does not mean and no one should translate it as: Do whatever it takes to win. As Parry excellently phrased it: "*any victory based on corruption cannot produce a hero*"¹¹⁷. So how can a Movement that cannot effectively regulate its own participants aim at regulating nations during the Olympics?

Maybe if the Olympic Movement could secure better rewards and post-sport careers for their athletes, then a visit of goddess Nike or an olive wreath could be enough. Athlete support from the Olympic Movement should be seriously considered if they wish to decrease doping and expatriate athletes so as to prevent the disintegration of the Games and have a more holistic understanding. It is important for the IOC to be in line with Olympism, in order to be able to convince the world of their noble intentions, especially where Truce is concerned.

The YOG are a great opportunity for the IOTC to promote peace and help its macro-target that would promote peace, but the way the Games resemble the adult Olympics suggest that there are many threats to overcome before they are recognized as a platform for Peace. It is impossible to expect different results by simply doing the same thing. The YOG should be more carefully thought through, and possibly changed in their fundamental understanding, so as to accomplish their educational purposes and honestly give a chance to young athletes to experience Coubertin's Peace.

¹¹⁷ Parry, J. in Brownell, S. & Parry, J. (2012) .Olympic Values and Ethics in Contemporary Society. Belgium: Ghent University , \ Page:54

Marketing now is a relatively new instrument. It is old enough to have accomplished its original goals, but it is new as far as relating the sponsors with greater and deeper missions that the IOC has always tried to fulfil. The National Olympic Committees, educational programmes and projects of the International Olympic Truce Centre and the International Olympic Academy are supported through it. The marketing programme that the Olympic Movement has achieved for the Olympic Games is a powerful instrument that can help to build new generation of athletes, spectators and followers so as to achieve a step forward to peace. Maybe these resources are not *'pure'* but their use is for a noble cause. Let's face it – the IOC is not the IRS¹¹⁸, it is not their duty to judge where the companies' resources come from, but that the resources that IOC receives are used in line with Olympism and its values.

There is no doubt that there is a limitation as far as the choice of Olympic sponsors is concerned, but from the history of marketing one can reach the safe conclusion that IOC is learning through time and is trying to adjust the marketing programme to companies that are able to meet the Olympic Movement's ideals. The products and services related to the games should represent the values of Olympism. For example, a tobacco company, although it had been a sponsor in 1964, could never participate in the games again.

The role of sponsors must be related directly with Truce in many ways so as to help the IOC to reject negative arguments about marketing. For example, each time a scandal breaks upon an Olympic partner, the partner could be charged with a truce fine that would depend on the size of the scandal. These resources could be used directly to pay government to respect a Truce Treaty during the Olympics. It's a bold assumption, but *'money makes the world go round'*. Would Syria stop the war for sixteen days if they were to receive a huge amount of money? They might. In order to secure that this money is not used for evil, the IOC with cooperation with UNESCO could create certain programmes that would help the government and the people of that country as well.

Sponsorships are important for the hosting of the Games and there is no doubt that the Games ought to choose their sponsors based on certain criteria that meet the Olympic Movement's philosophy, otherwise values become printed logos that represent nothing. It could be similar to printing on a gun a "fight for truce" label. The task of Olympic Truce, that the International Olympic Committee has worked hard and

¹¹⁸ IRS: International Revenue Services, <http://www.irs.gov/>

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committed to through all these decades, trying to achieve '*sport for Peace*', is embraced by the world. But it is very crucial to be able to show that those who fight for Truce, and eventually Peace, are in tune with the philosophy of Olympism. Olympic Truce might seem utopia, but history has proven that it has happened, and that gives it the prospect of happening again. "*Be realistic; Ask for the impossible*".¹¹⁹

¹¹⁹ http://en.wikipedia.org/wiki/May_1968_events_in_France

Finale

The Olympic Values hold the power and the knowledge that could lead to Peace and the explicit work of the IOA and the IOTC gives hope to the future generations for a common language that will result in mutual understanding and a respect for diversity. The project of a common educational curriculum could help youth to be educated and to find common grounds for co-existence.

I will use a personal experience so as to clarify the argument. When I joined the Master's Program of the IOA "*Olympic Studies, Olympic Education, Organization and Management of Olympic Events*" I was located in Ancient Olympia for two semesters with twenty seven men and women from different parts of the world. In the first semester there were severe conflicts as far as culture, behaviours and educational level between Western countries and Asian countries. It was really difficult for the West to understand the differences of religion and culture of the East.

The good thing with being a Greek is that we always stand somewhere in the middle. Sometimes West and sometimes East. A lot of debate and difficulty was created between the two parties. In the second semester after a long break we all met again. It was then that I realized what the program had actually achieved. Through classes, professors, Olympic material, sport activities, endless discussions, celebrations, trips and cultural exchanges we all found a common way to co-exist and respect each other. It was a surprise for all when we actually witnessed the two '*enemies*' becoming roommates in our trip to Sparta.

The West went a bit East and the East came a bit West. Isn't this what it is all about? Olympic Education is the most important tool for creating a friendly atmosphere and mutual understanding, and in order to understand the importance of it one has to experience it at least once.

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HELLENIC REPUBLIC
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FACULTY OF HUMAN MOVEMENT AND QUALITY OF LIFE SCIENCES

MASTER'S DEGREE PROGRAMME

“OLYMPIC STUDIES, OLYMPIC EDUCATION, ORGANIZATION AND MANAGEMENT OF OLYMPIC
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Official Statement

With knowledge of my personal responsibility taking legal consequences into account according to the provisions of the article 11 paragraph 2 (Process of deleting from students' records) of the Regulation of Postgraduate Study Programme I hereby declare that during completion of the thesis under the title "The Relevance of Truce: From antiquity until today." I did not use all or part of another author's work or his/her ideas and beliefs without reference to the relevant source (book, newspaper or magazine article, website etc..).

Date 5/2/2015

The Declarer

(Signature)