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

**THE KEY STAKEHOLDERS PERCEPTION OF OLYMPIC**  
**EDUCATION IN ICELAND**

by  
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## SUMMARY

Lárus Páll Pálsson: The Key Stakeholders perception of Olympic education in Iceland

(Under the supervision of Ian Culpan, Professor)

The aim of this thesis is to explore the possibilities of expanding Olympic education in Iceland. The study illuminates the sports cultural identity of Iceland, the history of sport in Iceland from the early Vikings settlers in 9<sup>th</sup> century, through the fight for independence of the Icelandic Republic which was fought through sports events at home and in Olympic venues in the early 20<sup>th</sup> century, and soft nationalism in international sporting competitions where a population of three-hundred-fifty thousand can be an equal match to an imperial nation of millions of inhabitants. The participants are twenty-two stakeholders. Their scope of influence spans *educational institutions* in elementary schools, colleges, and universities as well as *sports communities* in clubs, Regional Sports Associations, National Sports Federations, the National Olympic and Sports Association, the National Youth Association, and the Ministry of Education, Science, and Culture and the parliament. The conclusion is that few of the key stakeholders are familiar with Olympic education, however, all perceive value education in sports as an important factor in the development of children. There is no mention of Olympic education in the educational material of sport coaches anywhere in Iceland, and neither is it mentioned in the education material of teachers or physical education teachers in universities but in this thesis are suggestions to expand the Olympic education in Iceland. The perception of Olympism is the glorious sporting moment where the spirit of the mind overcomes physical challenges. Olympism as seen by *Baron Pierre de Coubertin* has been preserved in the *Youth Spirit* of the National Youth Association founded by the first Icelandic Olympian. There is no ongoing Olympic education project in Iceland except for a few statistical and historical presentations. However, the concept of programmes including *Show your character* do have the same concept as Olympic education but is not named as such.

Key words: Olympic education, Viking sports, Independence sports, Sport culture, Youth spirit

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## ABBREVIATION

CAS	Court of Arbitration for Sport
DGI	Danmarks Gymnastik- og Idrætsforeninger
ISCA	International Sport and Culture Association
ICSRA	The Icelandic Centre for Social Research and Analysis
IOC	International Olympic Committee
NOC	National Olympic Committee
NOSA	National Olympic and Sport Association
NSF	National Sport Federations
NSU	National Sport Union
NYA	The National Youth Association
PE	Physical Education
QCA	Qualitative Content Analysis
RSA	Regional Sports Association
RÚV	Ríkisútvarpið
UEFA	Union of European Football Associations
WADA	World Anti-Doping Agency

## INTRODUCTION

My first experience of sport was when I was a little boy, it was a story, and the story is about an athlete. This athlete did not have the muscular physique of the statues of Zeus, nor the strength of Hercules. The athlete had never been in the news or competed among the elite on an international stage to show the glory of humankind before thousands of spectators. The story took place in an elementary school competition in a small country school in Iceland, and the athlete was my aunt. She had never won anything in sport and in fact, she was the opposite image of the elite athlete. She was skinny, wore glasses, was more interested in her schoolbooks than exercise and she liked to read. However, she had the courage to participate in this school race and the competition started. When she was close to the finish line, she was in the second place behind an athletic girl who was considered to be the best in the school and a promising national athlete. Suddenly, the girl fell, and my aunt could have won the race if she had kept on running, but she stopped and helped the girl to her feet. The athletic girl took off with contempt and finished the race victorious and did not even thank my aunt. The competition director heard about this incident and insisted that my aunt would get a medal of honour which she received at the end of the victory ceremony. This story has always been in the back of my head as guidance in life but I did not fully understand it until I learned about Olympism many decades later.

Olympism was the vision of *Baron Pierre de Coubertin*, a late 19<sup>th</sup> century pedagogue and humanist from an upper-class family in France. He believed that sport could teach participants values, moral education, and social etiquette. Olympic education is an educational philosophy which was built on his vision and combines sports and education to cultivate the youth and teach them moral behaviour and ideologies.

*Baron Pierre de Coubertin* was one of the main founders of the modern Olympic Games and the International Olympic Committee (IOC). He established the Olympic Games to promote peace, create friendship between different social classes, and encourage respect for other cultures as well as unite the human race together in Olympism.

*“Olympism is not a system, it is a state of mind. ... and no race or time can hold an exclusive monopoly on it.”*

(Coubertin, 2000, p. 548)

Olympism has changed the lives of many people and even changed the course of history.

The Olympic Games are held every four years and are followed by the Winter Olympic Games which are held two years after every Olympic Games while the Youth Olympic Games are scheduled every other year. These Games are watched closely by millions of people and more than 200 countries send athletes to these events. The Olympic Movement is built on three foundations: the International Olympic Committee, International Sports Federations, and National Olympic Committees. The mission of the IOC is to build a better world through sport (*Who We Are*, 2020). In Iceland, the National Olympic Committee is called the National Olympic and Sport Association (NOSA) and the National Sport Federations (NSF) are associated with the International Sport Federations in their sport.

This paper is a final thesis for a Masters Degree Programme in Olympic Studies, Olympic Education, Organization and management of Olympic events at the Department of Sports organization and management at the University of Peloponnese in Greece. The topic of this thesis is Olympic education in Iceland, and the key stakeholders' interest in implementing Olympic education formally into the Icelandic sport and education system. This topic was considered interesting because Olympism and Olympic education is developing worldwide and, while global influence on the cultural aspects of sport has been studied in many countries, there is a gap in the literature regarding Olympic education in Iceland.

The first objective is to determine if there are any traces of Olympic education in Iceland and what kind of Olympic education there is to be found. In the ever-changing world the cultural values may differ in different parts of the world, however, this thesis focuses on Olympic education and its relevance in Iceland, therefore the progress of Olympic education in other countries will not be addressed here.

The second objective is to identify, and determine the support, or the opposition of the key stakeholders before starting a large-scale promotion or implementation of Olympic education in Iceland. If the key stakeholders are not convinced by Olympic education and its possibilities, the relevance of the concept needs to be researched further before starting pilot studies in classes and in clubs. If the key stakeholders are impressed with Olympic education and consider it to be a positive contribution to the Icelandic sports culture and education system, the next steps would be to implement it in the best possible way in Iceland.

The third objective is to discuss with the key stakeholders, what kind of Olympic education would be suitable in Iceland and what are the constraints and possibilities of implement it into the Icelandic sports and educational system.

Those who are interested in the development of value education in sport and Olympic education should be interested in this thesis as well as those who wants to improve the sports

and education system in Iceland. This thesis may also be of interest to anybody who would like to know about the Icelandic Sports Movement and the Icelandic sports culture.

In the literature review of this paper is a comprehensive introduction to Olympism, Olympic education, and the philosophy of sport for the Icelandic readers of this study. For foreign readers of this paper there is a comprehensive illumination of the Icelandic sports culture from the Viking settlers in the 9<sup>th</sup> century; the participation in the Olympic Games since the early 19<sup>th</sup> century, the fight for the independence of the Icelandic Republic in Olympic stadiums; the influence the Icelandic Sports Movement had in the development of national sovereignty of the Icelandic Republic; the root of the modern Icelandic Sports Movement is investigated; the soft nationalism in international competitions; and the contemporary Icelandic sports culture. This thesis is an introduction to Icelandic sports in the past and present.

Before starting the construction of this thesis, the respective perspectives of the researcher were documented, and there are several working hypotheses in this thesis: 1. The knowledge of the key stakeholders about Olympic education was expected to be very limited, 2. It was expected that the Olympic education in sport was overlooked in the Icelandic Sports Movement, 3. It was expected that commercialism and elite specialisation has replaced the Olympic and educational ideologies of sport, 4. It was expected that physical education teachers are more concerned about energy expenditure than educating the pupils, 5. It was expected that there are no ongoing Olympic education programmes in Iceland, and 6. It was expected that there is no promotions of Olympism on behalf of the NOSA in Iceland. The researcher's view of the topic is that Olympic education is a positive and a constructive phenomenon and it can benefit the Icelandic Sports Movement if it would be implemented formally into the sport and education system.

The main literature about Olympism is the *Selected writings of Pierre de Coubertin*, which was published by the International Olympic Committee. His speeches, columns, and letters have rewritten into a single book where his life's work as a promoter of Olympism and the Olympic Games is illustrated. Much of the literature rephrases his ideology and his vision and though Coubertin never mentions Olympic education, the concept evolved from his work and his guidance about the purpose of sports and the development of the ideal athlete, who is physically fit, intellectual, and morally responsible. The concept of Olympic education is explained in the book *Olympic education* by Professor Roland Naul, PhD, and the work of Professor Deanna Binder PhD, in *Teaching Values* and in other reviewed articles. The *Olympic Charter* is also quoted to understand contemporary Olympism according to the International Olympic Committee. The articles and books of Professor Jim Perry are the foundations of the

philosophy of sport and the academic papers of Professor Viðar Halldórsson are used to illuminate contemporary sports culture in Iceland. The leading historical document used for the description of the sports of the Vikings is a doctoral thesis of Dr. Björn Bjarnason where he studied the narratives of sports in the *Old Icelandic Sagas*, which were written in the 12<sup>th</sup> century. *Vormenn Íslands* by Jón M. Ívarsson and *Íþróttabókin-ÍSí saga og samfélag í 100 ár* edited by Steinar J. Lúðvíksson are the main sources for modern sports history in this thesis. It is worth mentioning two books published during the construction of this thesis and were influential in its development. Professor Viðar Halldórsson published *Sport in Iceland*, a description of the Icelandic contemporary sports culture, and Professor Ian Culpan was a co-editor of *Olympic education – An international review*.

The topic of this thesis was expected to be unknown in the Icelandic Sports Movement, and it was hard to know what the result or the conclusion would be. There was considerable amount of available data about Olympic education in other countries, but the phenomenon had not been investigated in Iceland. It is important to know if the identified key stakeholders perceive Olympic education as a relevant phenomenon in Iceland. Their attitudes and perspectives are important for the development of Olympic education in Iceland and this study is expected to give a deeper understanding of their perspective and their perception of the phenomenon. In this study, the sequence of events and the natural environment of the participants can be relevant, for example, if there is a promotional campaign about the topic from the involved institutions the effects may be beneficial detrimental to the development of Olympic education in Iceland. It was not planned to use the sample to speculate about the understanding of the population, more broadly, even though the population in Iceland is homogeneous. Average knowledge, causation, and statistical data are less relevant for the purpose of this study and the questions which should be asked in a quantitative study are not easily determined. The expected outcome of this thesis is a description of Olympic education and that requires deeper truth seeking than to ask the questions in quantitative studies and therefor qualitative research was selected.

This thesis is a phenomenological thesis which states that there is no scientific theory which needs to be confirmed or rejected, the purpose of this thesis is to illuminate, investigate people's perception of the phenomenon and even speculate about the forces influencing it. During the process of researching and writing this thesis the question arose how to evaluate Olympic education and Olympism in cultures and the decision was taken to address this issue with the *Final Analytical Framework*. The limitation of this study is the construction time and there was a development in the literature during the time of construction and the content of

webpages and programs might have changed. Another limitation was that each participant was just interviewed once instead of multiple times, but it was considered more important to identify more the key stakeholders than discussing the topic again with the same participants.

If the outcome of this study shows that Olympic education is missing in Icelandic sports culture, the feasibility of implementing it must be explored before it is recommended and it is important to explore the key stakeholders' views of Olympism and Olympic education. Therefore, the guiding research question of this thesis is "*What are the key stakeholders' perceptions of an Olympic education programme in Iceland?*". Four sub questions are also identified:

1. What are the key stakeholders understanding of Olympic education?
2. What perception do the key stakeholders have about the importance of Olympic education in child development?
3. What Olympic education programmes exist in their organization?
4. What is the content of the programmes they have?

### **Purpose statement**

The aim of this thesis is to explore the possibilities of expanding Olympic education in Iceland. First it is important to know whether, if any kind of Olympic education is already present in Iceland. In order to upgrade or introduce provision, it is necessary to assess key stakeholders' knowledge and perspectives of Olympic education. Therefore in this thesis, in order to answer the question *What are the key stakeholders' perception of an Olympic education programme in Iceland?*, both qualitative and interpretive research methods will be used and the key stakeholders in Icelandic sports and the education system will be interviewed. When the perspective of the key stakeholders in Iceland is exposed, the next steps of the development would be to find the most appropriate methods of implementation and adapt global Olympic education to fit the Icelandic educational and Icelandic Sports Culture.

## REVIEW OF LITERATURE.

In this chapter the definition of education is examined and the main themes in the philosophy of sport are reviewed. There is a summary of the affect's education has on children and the purpose of physical education in schools will be addressed. In this chapter there is a summary of moral education and the children's steps of development to understand of the world. There is a speculation about the role of the teacher in physical education and the Olympic educational approach to teaching. There is a summary of Olympic education and a few reviews about the philosophy of Olympic education as well as a review about the perspectives of Olympism and the connection it has to Olympic education. There is an interpretation of the Fundamentals of the Olympic Charter and the Olympic Ideology will be explained as well as the Olympic Ethos and the critics of sport and Olympism will be addressed. The sport and education system in Iceland will be explained and there is a review of the literature of the Icelandic contemporary sport culture and the Icelandic sport history from the early settlements around 870 AD, to the enlightenment of modern sport and the resent sport history which influence the Icelandic Sport Culture today.

### Education

There are different views about education, Mountakis, (2016, pp. 5-6) argues that there are two definitions and the first definition is in a wide sense, which defines education as everything we learn during our lifetime, and the second one is in a narrow sense where it is defined as what is learned in formal educational institutions. But education is not only about learning facts and figures, it is about changing the behaviour of the subject (Tyler, 2013). Culpan, (2015) has another definition and he argues that education is a human experience that fosters the development of individuals, to ethical and more fulfilling lives. Other views are that education is a process and if someone persuades you to believe something, but you do not understand it, it is not considered an education. Education and particularly moral education is a process by which the individual has to conceptualise the moral understanding within the rules, and act on it based on their moral understanding (McFee, 2013, p. 118).

Blooms taxonomy of educational objects divides education into three domains. It is the "*Cognitive domain*" which is the ability to learn and remember intellectual knowledge such as dates in history, organizing information, mathematics, and judgment. The "*Affective domain*" which is an emotion-based domain and controls the ability to exhibit empathy with others, adopt values and be dedicated toward those values and relate to ideological ideas. The "*Psychomotor*

*domain*” is the physical abilities people learn such as throwing a ball, making sequential movements and fine movements like sewing (Bloom, 1956, p. 7).

In “*the Cognitive domain*” are attitudes, for example the pursuit of excellence or the spirit of continuous development of your skills. It reflects self-esteem and awareness of your own capability, but it can also be over confidence and abuse of weaker participants. Attitudes can include mutual understanding as well as respect for diversity and empathy with others and it can lead to peace in a broader perspective. Attitudes reflect the sense of justice and equality and the ability to recognise unjust behaviour and to have moral standards to follow it through and stand up for those who are treated unfairly (Bronikowski, 2010, pp. 19-20). Hellison (as cited in Bronikowski, 2010, p. 21) argued that there are four levels of attitudes. Level 0 is “*the irresponsibility level*” where children think others are responsible for their behaviour. Level 1 is “*the self-control*” level where children can control their behaviour and it does not affect other children in class. Level 2 is “*the self-responsibility level*” where children link their own identity to their actions and can plan for their physical activity within a certain framework. The Level 3 is “*the caring level*” where children are aware of their social responsibility and starts to care for others and can cooperate with others. Cognitive skills are split into strategic thinking and critical thinking. Strategic thinking is the process of making a calculated decision, to overcome obstacles and find the most appropriate solution. Critical thinking is the process of reaching a conclusion despite biases and stereotypes and to be able to do critical analysis of an argument (Bronikowski, 2010, pp. 18-20).

In the “*Affective domain*” are social skills like communication, which is the ability to communicate your views and arguments and leadership which is the ability to lead other people to actions and work in a team and have influence in the decision making of the team (Bronikowski, 2010, pp. 18-20). This domain includes “*Moral Education*” which can be divided into three main things; “*moral knowing*”, which is the knowledge of what is considered to be good and what is not considered to be good deeds; “*moral feeling*” which is the conscience and the motive behind actions. It is different to intentionally do good or accidentally do good and “*moral behaviour*” is the actual doing of the good deeds and good habits (Linkona as cited in Arnold, 1997, p. 46).

In the “*Psychomotor domain*”, there are six levels which children go through. The first level is detecting and observing the motion. The second level is redoing the motion with guidance. The third level is to reproduce the motion mechanically. The fourth level is performing the motion accurately and with more speed. The fifth level is adapting the motion into your holistic movement and be able to break the movement down into smaller movements.

The sixth level is when the motion is used tactically and creatively to reach a goal or an objective (O'Neill & Murphy, 2010). According to Bronikowski, (2010, p. 40) children go through five stages in their movement competence. First the children develop their skills in physical activity and become able to adopt new skills. Then they can make and apply tactical decisions. Next, they develop physical and mental capacity which includes developing their character. After that the children will be able to evaluate their performances and improve their physical skills by identifying strengths and weaknesses in themselves and others. In the last stage, they are able to make informed decisions about a healthy and active lifelong lifestyle.

In "*the theory of spiritual development*" by Fowler (1986), the development of people is divided into six stages. The first one usually starts at three years old and lasts until seven years old. It is the stage of "*Intuitive-Projective faith*", where a person is self-centred and considers themselves to be in their own world and other persons are living in their creative world. The child is without prejudice and its imagination and curiosity is tremendous and the child is exploring the world. In this stage the child mimics the behaviour of others and stories and fantasies can be very influential. The second stage is "*Mythic-Literal faith*", where the person starts to understand that he exists in an interpersonal world and there is a society with rules and other people with perspective like themselves. The person understands symbols and language in a literal term. Stories give the person unity to a community and the family connection grows in this stage. The behaviour of the child reflects the culture of the group, depending on the relationship it has with its guardians and the upbringing. The third stage is "*Synthetic-Conventional faith*", where the person understands that there are many classes it belongs to, like school, country, and race. The individuals need to find their identity, and which group they want to belong to. This stage is the end point of many adults who cannot or do not want to develop any further in the stages of spirituality. This stage is where the person starts its independent life. The persons in this stage consider the pack they have identified themselves to as a safe circle and often more important than other groups and the person can be condescending. The prejudice and presumptions of other groups and people often emerged in this stage. The persons in this stage are heavily influenced by the group leaders and they adopt values and ideology of the groups often unintentionally. They do not have an independent mindset, or judgement and do not think critically of the actions of others especially in their own group and their leaders. The fourth stage is the "*Individuative-Reflective faith*", where the person accepts the responsibility of their action, lifestyle, and behaviour. The person starts to develop individuality and brakes away from the ideology of the group. The person starts to think critically of his own behaviour and moral attitude. People in this stage understand that

there are different perspectives and different ideologies in the world. The fifth stage is “*Conjunctive faith*”, where the person gains courage to be himself without attachment to cultural leaders or groups. The person develops self-consciousness and is confident in his own ideology. Symbols relate to conceptual meanings and prejudice and former beliefs are revised and the person takes individual decisions on how to live his life and what moral ethics he wishes to adopt. In this stage the person tries to unify paradox and bring harmony to the world and its people. The person wants to find a meaning and a purpose to their life. The person in this stage sometimes gives in to others in an argument because of the understanding of the parallel truth and perspectives. The sixth stage is so rare that Fowler did not name it, but it can be called the stage of “*Altruistic faith*”, which is when a person reaches the utopian understanding of the harmony of all the beings in the world and its environment. It is the belief that everyone should be included and inclusive in the community and in the world. People in this stage release others from their prejudice and bring people together in harmony. The person in this stage becomes very influential to others and brings about changes in the world. These people are often more appreciated after their death than during their lifetime. During their transformation of the society, they often face confrontation and even death at the hands of others. Their home is the whole world and they include everyone in their group (Fowler, 1986). Even though this theory has its theological origins it is important to understand the development of the person through these stages and the educational elements that is appropriate in each stage.

“*Constructivism*” as a theory of learning, considers the psychological evolution and the biological development of people. “*Constructivism*” suggest that people are constantly organizing knowledge and reorganizing structures and phenomena which they have previously learned. Human knowledge does not go through levels of graduating development but instead, each individual constructs his knowledge individually. Therefore everyone builds their own perception of every concept and everyone has a unique understanding of the world (Fosnot & Perry, 1996).

Moston and Ashworth (as cited in Bronikowski, 2010, pp. 72-77) have set down examples of teaching styles, which can be used in different age groups and skill levels. The first one is “*the Command style*”, where the teacher instructs the participants how to do the exercise, both before the exercise, during the exercise and after the exercise. This teaching style requires constant monitoring on behalf of the teacher and the children simply follow the instructions of the teachers, which does not encourage creative thinking or decision making on behalf of the children. The next one is “*the Practice style*”, where the educator gives the children a certain task and they can choose how to do the task and ask for instruction if needed. “*The Reciprocal*

*style*” emphasises teamwork and the educator pairs children together and they must correct one another to help their classmates to improve. The educator uses certain criteria which the children are supposed to follow in “*the Self-check style*” and the children use self-evaluation to find the best solution. “*The Inclusion style*” is when the educator introduces a task with different levels of difficulty and asks the children to choose which one they want to perform. If they are successful, they can change and increase the difficulty of the task. It is important to let the children complete the task on their own terms and avoid competition. More structured support for the learner can be found in “*The Guided discovery style*” where the teacher introduces a task and breaks it down into separate parts and then ask the children how each part is performed correctly. “*The Divergent style*” is based on many different outcomes and children can choose what to do. For example, create a game, a movement or dance. The teacher explains what needs to be addressed for example the boundaries, the equipment, scoring, penalties and how many players can play the game. After the children have created the game, they must introduce it to other classmates. “*The Learning design style*” is based on the creativity of the learner. The teacher introduces a topic, and the children create questions and self-evaluative tools as well as the tasks which needs to be done. This method is used to improve critical thinking and self-awareness about physical health and development (Moston & Ashworth as cited in Bronikowski, 2010, pp. 72-77).

The teacher needs to consider the pupils’ competence as well as how they develop skills and tactics to complete the desired activity and how their competence affects the completion of the activity. The teacher must have tools to evaluate the performance of the children. The teacher needs to be creative and use a variety of communication and techniques to reach the children and he has to understand how the content of the education will affect the children both in the present and in the future (Bronikowski, 2010, p. 40).

It is important that teachers have a good “*Pedagogical Content Knowledge*”, and they need to be able to transfer that knowledge to the children. Often the focus of the teacher is on discipline and “*defensive teaching*” instead of focusing on learning development. Many teachers prefer to be in the safe zone of curriculum content, even though it is not adequate for the children whom they are teaching. The cultural influence on sports participation in society is also important for the teacher to recognise, to be able to have a better and more lasting impact on the educational development of the pupils. It is also advised that the teacher regularly attends seminars to upgrade their educational skills (Bronikowski, 2010, pp. 85-88).

Hellison (as cited in Bronikowski, 2010, p. 21) recommends using “*teachers talks*” to address the issues of attitudes and behaviour. However, there are multiple ways in which a

teacher might control the behaviour of a class. “*Modelling*” is a method by which the teacher demonstrates the correct behaviour. “*Reinforcement*” is to compliment the children if they behave correctly or compensate them for correct behaviour. “*Reflection time*” is the time it takes for the children to think about their behaviour. “*Pupil sharing*” is the interactions between children when they are discussing ethical issues and solving ethical problem together. A “*specific strategy*” is when children from higher level of competence help the ones that are on the lower levels of competence. The educational effectiveness depends as much on the ability of the teacher to use the right solutions in each circumstance as the content knowledge of the teacher. In physical education the teacher must keep in mind that children receive two kinds of feedback when they are using their motor skills. “*The task intrinsic*” feedback comes from the sensors inside your body and then there is “*the augmented feedback*” that you receive from your social environment for example from the teacher after you finish your task. Teachers should use work schemes or lesson plans to have the lesson well organised and effective. The teacher has to be aware of the capability of the children in each class and what teaching method fits for every class (Bronikowski, 2010, pp. 55-57).

The teacher must be aware of the following mistakes and try to avoid them: the material and the connection to the pupils is unclear; the content and the material are not constructed properly; the explanation of task or activity is unclear; the task is not on the right level for the pupils; the teaching method is not the right one (Bronikowski, 2010, p. 41). The educator has to live by those values he preaches because children will mimic what the educator does rather than what he says and he has to be careful not to focus on the presentation or schooling of the participants but rather foster the moments when those sought after values appear in sport (Arnold, 1997, p. 42).

There are two kinds of knowledge transfer in education. “*Direct methodologies*” is when the teacher makes all the decisions and informs the pupil. This method does not encourage creativity or critical thinking on behalf of the pupil. The “*Indirect methodology*” is more time consuming and needs more preparation. In using this method, the teacher gives the pupils basic information, which the pupils use to solve the task, by decision making and sometimes working as a team. This method can be used to accomplish different aims and objectives of the curriculum which reach further than simple physical ability in physical education (Bronikowski, 2010, pp. 31-32).

Evaluation is a crucial element of all education. However, the evaluation is usually unpopular among participants. But it is also what few of the evaluative participants likes. The evaluation is a tool to determine if the educational process is working in the way it is supposed

to work and it is what distinguishes professionalism from populism. In education, the evaluation is to assess the relative position of the children in the class and give parents information about how their child is doing at school. Evaluation can also be used during lessons to inform the children about how they can improve themselves in the various tasks they are doing. The evaluation in physical education today is usually based on physical abilities which frequently has the effect of demotivate the less capable pupils. The evaluation of physical education should reflect the objectives of improved motivation to practice physical activity in the long term and improve the self-confidence within the pupils. The education and evaluation of social and moral skills should be at the forefront of the physical education and the more the teacher is prepared and is supported by the official curriculum the better are the chances of realising these educational objectives. The children need to know what kind of evaluation will be performed at the end of the semester. One possible option would be to publish a variety of tasks at the beginning of the school years from which children choose one to complete throughout the semester (Bronikowski, 2010, pp. 78-84).

The ethical aspect of sport should be the focus point of school's physical education and it should involve discussion and education of values. Physical education is often too focused on the physical test itself instead of expanding the experience into the cognitive and affective grounds (Parry, 2010, p. 323).

If a physical test is used to determine the results of an intervention it can be counterproductive and a better way to measure the outcome is the effect on the cognitive, affective and behavioural domains. In order to have an effective intervention program, it is important to focus on the positive and educative side of the program in the evaluation because the children will then have a positive experience and a better knowledge of why they should be physically active. The program should be health-oriented rather than skill-oriented and personalized because children are different. The program should focus on personal improvement rather than competition. It should focus on the joy and preference of the children rather than pre-selected sport which children might not like, and the evaluation should reflect that focus. Repetitive activities without realistic reference to the environment and the development of the children can lead to a lack of interest and long term negative effects on the participants (Bronikowski, 2010, pp. 43-46).

The curriculum is an important instrument in educational development. Mountakis (2016) identifies three definitions of curriculum in his papers. His first definition is "*The whole learning of the pupils in any school activity*"; another one is "*The total experience of the pupils in schools*" and finally a curriculum could be "*The activities and any agenda organized as*

*objectives*". Tyler (as cited in Bronikowski, 2010, p. 39) argue that the curriculum should explain the educational aim and what experiences can be used to reach these aims. These experiences need to be organised and should have an evaluation system.

There are many varieties of curriculum. "*The official curriculum*" is what is presented to the public by the ministry of education or schools officials whereas "*the actual curriculum*" is the real content received by pupils during school hours. In addition to the actual content, throughout the school day pupils also receive "*The informal curriculum*" outside formal class time, such as during the lunch break and in social gatherings. Finally, "*the hidden curriculum*" must not be forgotten as it constitutes anything learned at schools without the knowledge of the tutors (Mountakis, 2016, p. 8).

What is certain is that in the future there will be changes. There may be alterations to working conditions, a different political environment, as well as changes at a household level. To cope with this, the education system should prepare the children for the ever-changing future. Physical education is a tool to educate children about *self-development, flexibility, attitudes, creativity, and responsibility*. These are basic values which every individual should continue to develop over their whole lifespan.

*"Well, I ask you, what feeds effort but joy?"*

(Coubertin, 2000, p. 549)

It is important for children to have fun at the school. Physical education can be and should be fun and entertaining for the children. It should be a time where they are able to take their mind off their books and play sports. Physical education is also a good platform to teach children about the sporting heritage of the country and sport as a part of the culture. Sport is sometimes referred to as *the mirror of society*. How people play sport and what kind of sport is played in the country or within the culture shows what kind of values and activities people in that area practice and prefer. It is important to keep in mind that certain physical activities can exclude children who do not have the same skills as others in the class. Therefore, the curriculum and the teachers should try to minimize exclusion by providing a variety of sports which appeal to different abilities. A good way to achieve this that is to introduce games and sports from other cultures. This provides an opportunity to include learning from other subjects to explore the origins of a sport and its place in the history of other countries and cultures. Physical education should focus on involvement and personal development rather than comparison. It is essential that physical education is also closely related to health rather than exclusively to skills. Teaching health-related issues as a major pillar of physical education should help pupils

develop lifelong commitment to physical activity and enjoyment of the effort. Relating health to physical exercise can be done through “*classical physical education*” for example athletics, basketball, and swimming classes. Physical education can be taught through the “*focus method*”, a specific classroom-based lesson about the content in question. Focusing on health in physical education classes can be achieved through “*topic-oriented*” education using multiple lessons combined with physical exercises all related to a specific topic (Bronikowski, 2010, pp. 7-14).

McFee (2010, pp. 347-348) argues that sport has two moral engagement: participants have to follow the rules and learn the principles of the particular sport. McFee argues that not all sports have the same principals and different sports have different levels of morality. In sport particularly in professional sport, the actions of an athlete do not always emphasise ethical behaviour. Even if rules are enforced to promote ethical conduct there is no rule that can be applied in all circumstances and ethical values are more than simply following the rules to avoid punishment.

In order to have a peaceful and promising society, the physical culture must play a part in the development of the inhabitants to be able to socialize with each other and accept common cultural values. This physical culture can play an important role in fostering social connections, encouraging them to co-operate and motivating them to acquire socially approved goods through socially accepted methods (Bronikowski, 2010, p. 16). Poorly constructed sports education can lead to high levels of competitiveness and too much focus on elite sport. This can potentially discourage children who lack the ability to practice physical education in such circumstances and a non-elite sports approach is better suited to encourage those children.

If physical education is going to be the force it needs to be in today’s education system, it must be meaningful and capable of affecting pupils in their everyday life. The teaching methods need to be adjusted for the learners age and the content must be appealing to children. What is most important in education is not learning content by heart which you can easily look up on the web, it is teamwork, communication skills and moral decision-making, all of which can easily be taught in physical education (Bronikowski, 2010, pp. 18-20).

Children are individuals and they have different abilities and skills. Part of the learning process is to accept these differences and discover that your friends and educators still appreciate you even if you fail to win. But the advantages of having many sports to choose from is that pupils might find a sport which suits their physical abilities (Arnold, 1997, p. 41).

The development of physical education has surpassed the sole focus on energy expenditure and now places more emphasis on educating values through pedagogical concepts.

Physical education should focus more on individual development and engagement of all students in order to increase the long term social and health benefits of physical education (Bronikowski, 2010, p. 53).

### **The philosophy of sport**

*“Playing a game is the voluntary attempt to overcome unnecessary obstacles.”*

(Suits, 2010, p. 28)

Sport covers a broad spectrum in modern society. But we must narrow it down to what sport is originally about, the actual physical exercise and the contest. Sport is an intrinsic phenomenon and the necessary conditions for a phenomenon to be considered a sport is that it has to have a goal, for example to score a point or to cross a certain line. The activity also has to be done in a certain way according to rules and it must have physical attributes, which excludes chess and bridge. Lastly, people should participate only for the sake of the activity itself (Steenbergen & Tamboer, 1998, p. 36).

Sport is a game and games are something that many people do for fun, but the definition is challenging. Many scholars agree with Suits definition (2010, pp. 24-28) about the “*pre lusory*” aspect of sport. The “*pre-lusory goal*” is a goal you want to reach just for the sake of reaching it and the “*lusory means*” are the methods and constraint you want to follow to reach that certain goal. The “*lusory attitude*” is to accept the rules and the methods you can use to reach the predetermined goals.

*“The important thing in life is not the triumph, but the battle. The important is not to have won, but to have fought well.”*

(Talbot as cited in Cléret & McNamee, 2013, p. 88)

The fundamentals of sports are that sport is “*Physical*” requiring movement and effort; there has to be a “*Contest*” or a contract between two or more people to compete and strive for excellence; the activity has to be “*Rule-governed*” necessitating fair play and acceptance of the rules; everybody must be “*equal*” before the rules which have to be just; the sport has to be “*Institutionalised*” and have an accepted special authority and the activity has to have “*Shared values and commitments*”, which command respect for the values, opponents and others involved in the activity (Brownell & Parry, 2012, p. 17).

The concept of sport and sport events is different to the sociological concept of sport. Playing a basketball game with your friends or in a competition is not the same as the politics of international sports federations such as the International Olympic Committee and often the public confuses these things (Arnold, 1997, p. 17). Actions taken at sporting institutions are not the practice of sport itself, but individual decisions which can be made of morally poor characters (McFee, 2010, pp. 347-348).

Good sports competitions should meet certain requirements in order to qualify as such. The competition has to be “*voluntary*”; the rules have to apply “*equally*” to every competitor; the competition has to be between two or more “*competitors*”; participants have to follow the “*accepted rules*” and the outcome can’t have a “*value*” except for itself and therefore must have “*no external effects*”. This is to diminish the risk of bragging and the feeling of superiority or inferiority within the participants. A good sports competition must have a “*judge*”, and it should be easy to anticipate what is right and wrong within the rules so the participants must learn to navigate between points and penalties to accomplish their mission of winning. The contest must have an “*ethos*” which is accepted by the community, as well as the local culture, and have its “*internal values*” which can be practiced within the cultural relevance of the interpretation of the rules (Parry, 2010, pp. 318-319). The values of sport are under constant revision and change throughout history as well as between different cultures.

*Practice* is the development and sophistication of a human activity. The practice of sport allow us to develop both the character and the skills of the sport in children before they even understand what virtues are (Parry, 2010, pp. 323-325). According to MacIntyre (1985, p. 194), a *practice* is a social human activity where everyone practicing it is trying to improve the matter in question and progress beyond the achievements of their predecessors. Institutions are important for every *Practice* to maintain and govern the social human activity in question, but they do not fall into the concept of *Practice*. In order to understand the difference between the practice of sport and the larger sociological aspects of sport we need to separate the sporting institutions from the concept of sport. Institutions are the governing bodies of sport, but not the sport itself. Institutions can have totally different purposes, values and attitudes than those expected from athletes. Because external rewards, such as money and prestige, can be the motivation for participating in the institutional side of sport, those aspects of sport are more vulnerable to corruption, conflicts of interest and misbehaviour than physically playing the sport (Steenbergen & Tamboer, 1998, pp. 44-46).

Vulnerability to corruption appears at many levels, and athletes themselves are not immune to ethical misconduct. When the focus is solely upon victory, athletes may suffer from

“*excessive survivalism*” and be willing to break the ethical contract as well as the rules to win the contest. Some athletes look at sport as a mean to receive rewards beyond the sport itself such as admiration, prestige, and money. “*Runaway individualism*” causes athletes not to consider other competitors as their equals nor fellow participants as partners collaborating in the creation a joint experience. “*Oppressive rationalism*” is when athletes and coaches look at themselves and fellow participants as machines and the focus of sport is on measurable data instead of the humanistic aspects of sport. Their lack of respect in sport is revealed when “*depersonalization*” and hatred appear. This can be seen on those occasions when athletes are willing to hurt their opponents for the simple reason that they are in the other team (Kretchmar as cited in Tuxill & Wigmore, 1998, pp. 110-112).

Steenbergen and Tamboer (1998, pp. 37-38) argue that sport has a “*double character*”: the introspective “*autotelic activity*” and the outward-looking “*instrumental activity*”. “*Autotelic activity*” describes the output of the activity only in relation to the game itself, for example the winning and losing of a competition. But sport has an external character which is when sport is used as an instrument to gain other attributes than are within the game itself. For example, when sport is practiced to improve health, acquire monetary rewards or to implement an education in values. This pursuit for external outcomes is the “*instrumentality of sport*”.

“*The theory of fairness*” has two fundamentals: freedom and equality. Both concepts can be related to sport. Everyone has the freedom to participate in any sport of their choice, and everyone has the freedom to not participate. *Equality* in sport refers to the fact that the rules apply to every participant in a sports event. No team or competitor has an unfair advantage and everybody agrees to play by the rules (Rawls as cited in Arnold, 1997, pp. 48-49). If you are playing sport and everybody commits to the ideology of the social group which is playing the sport, participating in sports can create traditions and values within the group and is therefore a form of social union. By agreeing to play sport within this social group you are accepting the way it is played and agreeing to follow the rules and values of *fair play* (McIntosh as cited in Arnold, 1997, pp. 55-57).

*Morality* is the sum of the principles and values we hold in a relationship with others. It is our compassion for fellow citizens and an interest in their well-being (Arnold, 1997, pp. 84-88). An act has to meet three conditions to be considered *morally virtuous*. The one who performs the act must be conscious of what he is doing. The act should be moderate, not done with too much nor too little force and finally the act should be performed deliberately not by accident (Arnold, 1997, p. 69).

It is important to define *Respect* before you start to teach respect. *Respect* for a person is to accept what the person stands for and who the person is. It is accepting that the person is rational and able to take rational decisions even if they are in contradiction to our own decisions and beliefs. Self-respect is a necessary condition to be able to respect others (Tuxill & Wigmore, 1998, pp. 105-108).

*Altruism* is the act of doing something which benefits others even if it is not in your favour, and in sport it might be the cause of your or your team failure to win. Altruistic acts can appear in sport and it is important to harness those moments and use them as educational examples of occasions when individuals exceed the expectations of the rules and traditions of the sport. Those moments illustrate what it is to be morally educated (Arnold, 1997, p. 63).

### Olympism

Baron Pierre de Coubertin was the leading founder of the modern Olympic Movement. He wanted to use sport to develop a philosophy that would benefit the whole of humankind not just the participants in a particular sports event: he wanted to develop a pathway for individual betterment of the youth towards a better life and a better world (Parry, 2003). According to Parry the fundamental principle of Olympism is the following.

*“Olympism is a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education.”*

(Parry, 2003)

Coubertin saw the opportunity which lies in the practise of international sports, the shared experience, the communication between different ethnic groups within a sporting event and even around it by spectators and organisers. Coubertin wanted to promote the values of: *“fairness”, “respect”, “justice”, “rationality”, “autonomy”, “excellence”, “understanding”, and “equality”*. There are different principles in the ancient Olympics, the Olympics today and the Olympics in Coubertin’s period, but the vision of a better society remains. The fact that Olympism can change over time and is relative to culture as well as social structure and time makes it important even today (Parry, 2003). According to the Oxford English dictionary Olympism is:

*“The spirit, principles, and ideals of the modern Olympic Games; commitment to or promotion of these values.”*

(*Olympism | Definition of Olympism in English by Oxford Dictionaries, n.d.*)

According to the Olympic Charter of the International Olympic Committee, Olympism has fundamental principles which are explained in seven paragraphs and they will be introduced in the following pages of this essay. These principles are the cornerstones of Olympism in practice because this is how the IOC defines Olympism. Scholars have questioned this interpretation and the desire to change it or involve more education or more emphasis on other special issues which will also be addressed in the following chapters.

*“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.”*

(International Olympic Committee, 2015, p. 13)

This first fundamental principle of the Olympic Charter addresses the development of the character, joy of effort, respect, and a good example. Coubertin wanted to develop sport for educational purposes. He wanted sport to be a force to educate and bring people from different culture together. By doing sport, people must put aside disputes, dedicate time and find a location to do the activity, which refers to the truce and hospitality of the ancient Olympics. Equality and fair play are the self-willing participation and the obedience to the rules of the sport, and everyone must agree to follow the same rules. In addition to that the participation in sport events creates a joint experience by all the participants, which can create respect and recognition for one another. Sports events create a special community which is outside the home community of the participants and builds tolerance towards other communities and cultures. This is not to be confused with the acceptance of unjust behaviour or actions which are in contrast with the ethics of the Olympic charter, for example disrespect for human dignity (Parry, 2010, pp. 321-322).

The Greek word *Kalos K'agathos* describes a healthy man in a healthy body and it is the symbol of the great Olympian, who is fair, just, and physically fit. *Ariate* or excellence is the path to be the best of you academically, morally and physically (Parry, 2010, p. 323). *Excellence* is the full potential of an individual and in order to reach *excellence*, there needs to be a challenge or a competition. No competition can be held without at least two competitors, therefore a competitor is a necessity for an athlete to reach his excellence. In order to win a competition, the athletes must reach their full potential and in order to do that the competitors

must also strive for their best and therefore they both acquire *excellence*. *Fair play* is important in sport because if it is not practiced the athlete is not reaching for excellence and is excluding other athletes to reach their excellence (Cléret & McNamee, 2013, pp. 86-87).

The journey to become an athlete competing on a world stage is long and hard, and the uncertainty of outcome makes it sometimes unrealistic. According to Cléret and McNamee, (2013, pp. 88-89) the effort of reaching as far as you can possibly accomplish is more rewarding than actually receiving the gold medal. Coubertin had a good knowledge of pedagogy, but perhaps less of modern sports science and in his mind the more you trained the better you became and that was his perspective of the effort.

*“Citius, Altius, Fortius! Faster, higher, stronger!”*

(Fr. Didon as cited in Coubertin, 2000, p. 148)

Coubertin took up the motto “*Citius, Altius, Fortius*” (English: faster, higher, stronger) and it is a reference to the individual development, where you train yourself to be better at running, lift heavier weights and jump over bigger hurdles. Coubertin wanted the youth to learn that they are the ones who decide their future and they can become whoever they want to be, as long as they work hard towards their goals (Cléret & McNamee, 2013, pp. 88-89).

*“The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.”*

(International Olympic Committee, 2015, p. 13)

This second fundamental principle of the Olympic Charter addresses the development of humankind and peace. Olympism is a universal philosophy and therefore it is for everyone, every nation, every race, every social class, ideology or religion. Olympism can be implemented and adapted to every culture and can change over time and between traditions and cultures. Universal Olympism and universal values can be implemented through the common ground of sport. The values of *solidarity, equality, peace, multiculturalism, mutual recognition, tolerance, and respect* are specific but can mean different things in different parts of the world. Multicultural education is therefore important to provide mutual respect between countries, international understanding and peaceful diplomatic solutions to disagreements. International sports events are an example of the international co-operations and promote mutual values and mutual respect (Parry, 2003). The Olympic Games attract a lot of attention and Pringle (as cited in Armour & Dagkas, 2012, pp. 261-265) states that political atmosphere, and the change in

values through time can be looked at in the history of the Olympic Games which are a snapshot of the culture of the world at any given Olympic Games.

The ideology battle between the American commercialism and the European culture and education has been going on since the 1904 St. Louis Olympic Games. Both sides saw the Games as an opportunity to promote what they thought was important. Others have also wanted to use the Games for their own propaganda, for example the Nationalists at the 1936 Olympic Games in Berlin and the Communists in the Cold war (Brownell & Parry, 2012, pp. 95-98). But that is what makes the Olympic Games important to everyone, with the range of cultural diversity and multiple interests, such a large number of people can relate to the Games that the population of a nation does not want to miss it even if they are fighting a war or if they have a major dispute with other nations.

*“The Olympic Games are much more than a brand ... the Olympic Games occupy an important place in national history and education in many countries in the world”*

(Brownell & Parry, 2012, p. 104)

This statement indicates that the Olympic Games and the Olympic Movement has a historical meaning for the whole human race and its content should be taught in schools. The Olympic Games provides an insight into the era in which they were held every four years and often creates turning points in history. The 1964 Olympic Games in Tokyo was a turning point for Japan, a nation which had lost the Second World War and did not even have a national flag. But after the Games, the National flag which was used in the Games become the National flag of Japan until today. The former victim of Japanese hostility accepted the re-entering of Japan to the world stage and as a nation among nations. The highlight of the cold war between the Soviet Union and the United States was the Cuba crisis and the boycott of the Olympics in 1980 Moscow Games and in 1984 Los Angeles Games (Brownell & Parry, 2012, pp. 89-90).

*“The Olympic Movement is the concerted, organised, universal and permanent action, carried out under the supreme authority of the IOC, of all individuals and entities who are inspired by the values of Olympism. It covers the five continents. It reaches its peak with the bringing together of the world’s athletes at the great sports festival, the Olympic Games. Its symbol is five interlaced rings.”*

(International Olympic Committee, 2015, p. 13)

This third fundamental principle of the Olympic Charter addresses the globalisation, the universal inclusiveness of all people and the sovereignty of the IOC. Sport is practiced around the world today as it was in the early days of the Olympic movement. From the rainforest of Brazil to the remote villages of Iceland, youth and adults alike watch the football World Cup and the Olympic Games. This multi-cultural phenomenon is therefore a valued human practise. The ethical principles of sport and its moral values are therefore universal and can be accepted in different cultures (Arnold, 1997, p. 1).

*“Multiculturalism essentially reflects a vision in which different culture maintain their distinctiveness but interact within a common framework that pressures them toward conformity.”*

(Brownell & Parry, 2012, p. 134)

One of the principles of Olympism is that it is global, timeless and all cultures can relate to it. But the rules and values do changes, and the concept can be interpreted in multiple places. That makes Olympism a multi-cultural phenomenon and the general principles are guidelines which people learn from one another through the practice of sport and within the Olympic Movement (Brownell & Parry, 2012, p. 18). Pierre de Coubertin wanted culture, a set of common belief, morals, customs, and knowledge within special groups, to be a part of Olympism. Culture in the eye of Coubertin was not bound to geographical boundaries or political superiority. Coubertin considered culture as social culture and there was different culture within different classes of the society as well as between nations (Brownell & Parry, 2012, pp. 133-134).

*“The fundamental rule of the modern Olympiads is summarized in these terms: All games, all nations”*

(Coubertin, 2000, p. 589)

In the political environment of the 20<sup>th</sup> century, particular geographical areas experienced the rule of different political sovereign at different moments, but the sporting culture did not change as rapidly. Coubertin (2000, p. 589) explained it in the letter *Athletic Geography* that he considered *a Sporting nation* to be independent of political boundaries and not to be confused with a sovereign state. By doing that it was possible to continue to practice international sport without the risk of political conflicts.

*“The practice of sport is a human right. Every individual must have the possibility of practising sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play.”*

(International Olympic Committee, 2015, p. 13)

This fourth fundamental principle of the Olympic Charter addresses the *solidarity, equality, fair play, mutual understanding, and friendship*. The concept of fair has been defined by Carr when he argues that fair is “*Not disadvantaging to others*” and treating others “*unbiased, impartial, and in a neutral way*”, fair requires “*sharing burdens and benefits equally*” or at least have the contribution equalling rewards, as well as “*treating similar cases equally*”, it requires everybody to “*Adhering to the rules*” and “*Treating others with the respect they deserve*” (Carr as cited in Loland, 2010, p. 116). Unfair is cheating or attempting to have an advantage and a better chance of winning based on the presumption that the other competitors follow the rules. Cheaters get a free ride in the game and do not contribute fairly to the co-creation of the experience. The “*fair opportunity*” principle in sport is based on the gesture that essential element which individual cannot altered should be compensated for in sport competitions. Gender and age are hard to alter but have an essential effect on the outcome in many sports and therefore it is fair to compete in different age groups and divide the competition by gender. External conditions like weather conditions; the field of play and altitude have an essential impact on the outcome but the effects apply to everyone in the competition and it is therefore not considered unfair to compete under those circumstances (Loland, 2010, pp. 117-118). “*Tactical braking of the rules*” for example in ball games, is not to be considered as unfair play because all participants accept the behaviour and the penalties that follow if someone breaks the rules. But the participants also expect the referee or the judge to enforce the accepted consequences of breaking the rules (Arnold, 1997, p. 26). This acceptance of power of authority which players freely accept is also an important educative value. In order for sport to be fair in general, all people should have equal opportunities to take part in sporting events. It is also possible to standardise the equipment and make every athlete compete with the same equipment to minimise the financial difference between athletes in the outcome of the sport event. Equal distribution of revenues is a factor which can diminish economic disadvantages of clubs and athletes and technological findings should be open to every team and athlete in so that everybody may benefit from the latest development. (Loland, 2010, pp. 121-122).

McFee (2010, pp. 348-352) argues that sport has moral sphere for example *fair play* and level playing field. *Fair play* is really about what is not unfair, and it can be interpreted differently in different sport and it changes through time. Within each sport this interpretation of the rules and regulation relates to the judgment of the referee. What McFee calls level playing field is reflected in the rules that both teams start on equal terms, play by the same rules, and do not have unjust advantages. However, teams may start with, certain acceptable advantage for example more experienced athletes. *Fair play* and a level playing field are basic principles which you learn early in sport. Changing ends at half time and the equal number of members in each team highlights the equality shown in team sports.

Parry (2010, pp. 321-323) interpreted the writings of Pierre de Coubertin and he states that Coubertin wanted to use sport as an educative tool to bring people together as well as a social and holistic tool for the development of the mind, body and character. Sport is about *striving for excellence, friendship* between different ethnic groups and nations and to accept *the contest* to be on *equal terms* where competitors have to put aside any other disagreement during the contest. Within sport and in sport events the participants have a joint experience possibly out of their comfort zone or cultural environment creating empathy between competitors and solidarity among athletes.

*Friendship* is learned by having friends and interacting with them. If you have a friend, you learn how to treat your friend by how he treats you while other influencers can show you how to reach *excellence* in treating your friends. In the same way ethical behaviour is learned through practising ethical behaviour in different circumstances (McFee, 2013, p. 118).

Steenbergen and Tamboer (1998, pp. 39-42) argue that the meaning of *Fair play* or the ethos of the game is twofold. First it is to follow the pre-accepted written rules of the game, and by entering the contest you accept those rules. The second meaning is to comply to the informal rules, which are the moral values of the game. Moral values of the games can be to help your opponent up to his feet or kick him down when the referee does not see you. It is important to distinguish between the rules of the game, which can allow hurting the opponent in fighting sports and the applied values of the game, which means that you can show *fair play* in sports which are violent as long as you play within the accepted ethical norms of that sport.

*“Recognising that sport occurs within the framework of society, sports organisations within the Olympic Movement shall have the rights and obligations of autonomy, which include freely establishing and controlling the rules of sport, determining the structure and governance*

*of their organisations, enjoying the right of elections free from any outside influence and the responsibility for ensuring that principles of good governance be applied.”*

(International Olympic Committee, 2015, p.13)

This fifth fundamental principle of the Olympic Charter addresses the democracy and the autonomy of the IOC. Democracy can be presented in three phrases: “*By the people*”, indicating that institutions and governments must be regularly accountable for their actions and the ones who are governed are able to express their will by electing those in charge, “*For the people*”, emphasising that government is working for the whole population not only the elected few, and “*Of the people*” illustrating that recruits in institutions and governments should be from every part of the society. Human rights are the cornerstone of democracy and those values are that every citizen has the right to choose their way of living; to be heard in court; to have freedom of speech; to be able to form organizations and be free from unjust imprisonment and intimidation from government (Arnold, 1997, p. 82).

Democracy and education are intimately connected. In order to participate in a “*democratic society*”, citizens should be enlightened and understand how to play a responsible part in democratic procedures. “*Liberal education*” attempts to liberate a person from prejudice, passion and generalised opinion and instead teach them morality and rational thinking. “*Rational thinking*” is crucial to be able to consider relevant arguments and conclude based on factors concerning those matters instead of basing conclusions on general feelings (Barrow and Woods, 1982, p. 83).

*“What is being said here should not be confused with or mistaken for the somewhat old-fashioned liberal idea that liberalism is concerned only with the development of autonomous individuals whose mission in life is to seek their own interests and happiness.”*

(Arnold, 1997, p. 87)

“*Liberal education*” in sport is about how participants practice moral challenges which their educator has taught them verbally or by example and sport gives participants valuable experience in social etiquette and creates opportunities to choose freely between different values in different sports as well as practising the chosen values (Arnold, 1997, pp. 88-89).

A “*Liberal state*” is one which allows its citizens to choose which values and culture they want to belong to. But sport is also practised in states which are not liberal, is that not in

contrast with the principles of sport? Brownell and Parry (2012, p. 19) claim that even non liberal states can be a “*reasonable state*” and have basic principles such as *peace* through diplomacy, common good or *justice* as a perception of those in power, consultation through hierarchy, citizens *social responsibility* and *freedom of conscience*. One of the attractions of sport is the ability for people to learn about culture different to their own but democracy and the Olympic Movement must have boundaries for their tolerance. An example of this limits was the exclusion of South African athletes during the apartheid in South Africa, because of the need for all participating organizations to respect the universal principles.

*“The enjoyment of the rights and freedoms set forth in this Olympic Charter shall be secured without discrimination of any kind, such as race, colour, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status.”*

(International Olympic Committee, 2015, p. 14)

This sixth fundamental principle of the Olympic Charter addresses freedom and non-discrimination. Human rights and Olympism have been entangled since Pierre de Coubertin established the first modern Olympic Games in 1896, but as Olympism is intercultural, it is important to note that human rights may have contrasting interpretation be interpreted differently in different places. The United Nations define the concept into two categories: “*First generation human rights*” focuses on the right of each person to do what he wants without the interference of the government and “*Second generation human rights*” focuses on the right of each person to have access to healthcare, housing, and social security. Western countries have traditionally focused on the first generation of individual rights and criticised China and other communist countries for their lack of attention to those human rights. China however, has pointed out the social inequalities and the lack of the second human rights in many western countries (Brownell & Parry, 2012, pp. 121-122).

It is the flow of ideas which make the Olympic Games both interesting and important. States which have been closed and isolated from the world, due to dictatorships, political ideals or geographical circumstances open up their borders and allow guest from all over the world to come and exchange ideas create interracial friendship making it possible for people to participate in an international contest between equals. Multiculturalism is one of the cornerstones of Olympism, as all cultures are a part of the human race and Olympism is a humanistic philosophy. In the liberal state, people can choose their way of living and therefore

people in other states should also be able to choose how they live their lives even though the majority of their people have fewer privileges. The liberal person can disagree with something but respect and accept the decision of those who chose different pathways providing their decisions are not hostile to the liberal ones. Multiculturalism is important to preserve human heritage and defend the liberal right of people to belong to a certain culture and ethnic groups (Brownell & Parry, 2012, p. 20).

*“Belonging to the Olympic Movement requires compliance with the Olympic Charter and recognition by the IOC.”*

(International Olympic Committee, 2015, p. 14)

This seventh fundamental principle of the Olympic Charter addresses the governance of the Olympic Movement. Parry argues that without mutual acceptance of shared values and rules as well as supervision of an authority there will be no sport and therefore it is important to have an international institution to control sports affairs worldwide (Brownell & Parry, 2012, p. 17). The Olympic Movement has three main organisations, the International Olympic Committee, the International Sport Federations and the National Olympic Committees (International Olympic Committee, 2015, p. 17). The Olympic Movement should be able to control their own affairs and select the ways to achieve their humanistic goals. Coubertin wanted the members of the International Olympic Committee to be ambassadors of Olympism rather than delegates from their countries. The members should be independent in their work at the International Olympic Committee and should therefore not be replaced during their lifetime to secure the independence of their action in the Olympic Movement (Coubertin 2000, p. 574). Coubertin (2000, pp. 736-746) considered the organizational structure of the International Olympic Committee to be “*reverse delegation*” where the candidates of positions are the followers of the Olympic ideals instead of elected personal which try to execute what the majority of his voters wants. The members should be “*ambassadors of the Olympic Ideals*” and represent the Olympic Movement in their countries instead of promoting their countries or sporting interests in the Olympic Movement.

Other principles of Olympism have emerged from many scholars. Parry has been one of the most enthusiastic philosophers of sport in the recent decades. Parry states that Olympism is a global philosophy which incorporates human values and human development into physical activities (Brownell & Parry, 2012, p. 15). Parry summarised the philosophical anthropology of Olympism as the idea of Olympism as a human development: he emphasised excellence as “*Striving towards excellence and achievement*”, joy of effort as “*Through effort in competitive*

*sporting activity*”, fair play as “*Under conditions of mutual respect, fairness, justice and equality*”, friendship as “*With a view to creating lasting personal human relationships of friendship*”, peace as “*With international relations of peace, toleration and understanding*”, and at last culture as “*and cultural alliances with the arts*” (Parry, 2010, p. 323).

Knowingly or unknowingly Coubertin passed down his philosophical ideals in his writings and in an enlightened world, the methods of implementation change and develop, but the true spirit of Olympism as described in his writings continues to stand the test of time and is still valued by men and women around the world. Naul (2008, pp. 26-28) stated that Coubertin wanted Olympism to have five philosophical foundations.

1. Competitors in the Olympic Games should be “*ambassadors of modern education*” as well as embodying the ideal of “*the religio-athletae*” and spreading the ideological concept of Olympism by being role models for others and having a good character.
2. Participants should have the drive of self-improvement and continuous development. This philosophical aspect is combined in the words “*Citius, altius, fortius*”. Those words are the mantra of individual desires to be the best but not to be confused with boasting or encouraging discrimination based on accomplishment. It is the vision of equality within the human race and the belief that everyone can improve themselves physically, mentally, and morally.
3. Athletes should honour the ideal of “*knighthood*” and competition based on fair play and regulated contest against one another. The “*joy of effort*” is more important than the victory itself and athletes should compete fairly in the arena. Despite the fact that they are rivals, competitors should also respect one another both during and after the contest.
4. During the Olympics there should be “*peace*” and conflicts should temporarily stop to finish the four-year Olympic cycle and celebrate the youth of humankind. It should be a regular, historical event, which people enjoy and are reluctant to miss even during war time. This temporary truce is implemented to take a break from wars and hostility and “*promote peace*”. It implements regular gatherings of people to have a common place and a neutral ground for permanent peace talks.
5. The Olympic Games should be more than a physical competition. It should also involve beauty, art, and history. Personal development can be intellectual, and Olympism should involve “*culture*”, not to promote one culture over another, but to introduce different cultures to the whole of humanity. Every society should be proud of their culture and people should respect cultures that are different from their own. Coubertin thought it

was possible to compete in arts and literature and those who want to excel in those areas should have a place in the Olympic Games.

These five philosophical foundations according to Naul are based on Coubertin's writings. Olympism is not a definite, calculated scientific phenomenon. It is a subject of change and interpretation. Coubertin himself was an educator, but did not outline a definite and unchangeable way to implement Olympism (Naul, 2010, pp. 26-28).

Segrave (as cited in Culpan, 2015) considers Olympism to be about the “*sovereignty of sport*”, “*excellence*”, “*equality of opportunities*”, “*education*”, “*peace*”, “*culture*”, and “*international understanding*”. Teetzel, (2012) argues that Olympic Values come down to “*fairness*”, “*equality*”, and “*ethical behaviour*”. Fairness is the notion that athletes play by the rules and compete honourably. Equality is relative in sport however “*total equality*” is not possible because than everybody should receive the same rewards and have the same right to compete at the world stage unrelated to the qualities of the athlete or his skills. The Olympic Games are testing the difference in athletes but not the equalities of humankind. In sport, the accomplishment of the athlete and his valour in competition affect how he is rewarded and how he is treated. For example, only the winner of the national championships is rewarded with the honour of competing at the Olympic Games. However, treating people differently based on factors outside their control is unethical. Equal access for all social classes in sports facilities, coaches and funds within society is the index for equality in sport. Ethical behaviour is connected to the Universal Declaration of Human Rights and it is important to note that Olympism is a journey to improve ethical behaviour, but it does not automatically create ethical behaviour in people as history has shown. In philosophical terms ideals describe the perfection of things, but not always what it is possible to achieve. Teetzel (2012) also argues that the fundamental principles of Olympism are unclear and are open to interpretation for personal goals. In his opinion *Olympic ideals* would benefits for more precise instructions on how people should behave and clearer guidelines demonstrating how people can incorporate these values into their lives. Teetzel (2012) defends the idea that Olympic ideals are justified even though they are unattainable.

### **Olympic education**

Olympism and Olympic education are intertwined. Pierre de Coubertin envisioned the Olympic Games as more than just a competition, he wanted the Games to be the final test of the intellectual and physical development of the youth over a four-year period. He wanted to expand the idea of competition and sport to be a tool to educate and cultivate the human race

and bring them together in a harmony and respect for one another (Naul, 2010, pp. 24-26). Coubertin definitions of Olympism was:

*“It is the religion of energy, the belief in intensive willpower developed through the practice of virile sports, requiring good health and a sense of civic duty and enveloped in art and thought”*

(Coubertin as cited in Monnin, 2012, p. 333)

Coubertin wished to change the mindset of peacock learning in the contemporary education system and he had very decisive views about how sport could enhance education and create the holistic man which was both intellectual and had a healthy body. His criticism is reflected in his words:

*“We are making living dictionaries!”*

(Coubertin as cited in Cléret & McNamee, 2013, p. 85)

Olympic education has been around from the early modern Olympics. Coubertin set the stage for this educational development, but it has changed and developed as the science of learning and education has progressed.

*“Olympic education is concerned with social, mental, cultural, ethical and physical development. Sport is at the heart of this education which seeks to raise young people in such a way as they become mentally and physically balanced citizens, who are cooperative, tolerant and respectful of peace ... Olympic education should enable individuals to their family, their community, their country and the world.”*

(Konstantinos as cited in Monnin, 2012, p. 337)

A more general definition is that Olympic education is “*what sport and physical activities contribute towards personal development*” (Monnin, 2012, p. 337). Throughout decades many people have defined Olympic education, Gessman (as cited in Binder, 2005, p. 3) defined it as the development of all humans, in “*fair play*“, “*sociability*“, “*health*“, “*artistic ability*“, and “*creative development*“ while Kidd (as cited in Binder, 2005, p. 4) defined Olympic education as “*mass participation in sports*“, “*education in sport*“, “*chivalry in sport*“, “*international understanding*“, “*cultural transactions*“, and the “*pursuit of excellence*“. Gruepe (as cited in Binder, 2005, p. 4) capture the essence of improvement of Olympic education as “*development*

*of body, mind and character*“, *“availability of different sports*“, and *“international friendship*“ and Mueller (as cited in Binder, 2005, p. 4) echoed the power of Olympic education to promote positive growth in his description as the *“holistic development of the human being*“, *“the strive for perfection*“, *“the development of ethical principles*“, *“the concept of peace development*“, and *“friendship and equality in sports*“.

According to Naul (as cited in Binder, 2005, p. 5), Olympic education has four elements of pedagogical content.

1. *“The knowledge-oriented approach*“, where all the facts and figures of the Olympics are taught as well as the historical events of the Olympic Movement.
2. *“The experiential approach*“, where participants learn cultural understanding, and fair play through participation in festivals and other activities.
3. *“The individual development through effort approach*“, where individual learn to develop themselves mentally and physically through physical experience.
4. *“The lifeworld-oriented approach*“, which present the Olympic ideals as motivation for humanity to practice sport in all stages of their lives.

According to Binder, Olympic education has five educational values: *“the joy of effort*“, *“fair play*“, *“respect for others*“, *“pursuit of excellence*“, and *“balance between body, will and mind*“ (IOC, 2007, p. 65). These educational values are the Olympic ethos which consists of universal principles. They can be implemented in an educational curriculum, indeed sports are ideal ground for teaching those values instead of focusing solely on textbook learning of the principles (Parry, 2010, p. 323).

Olympic education refers to a wide variety of activities from different institutions. Examples of these activities include, Olympic and Sport youth camps, Olympic festivals or running competition in schools, Academic research and seminars in universities, education through promotion and booklets from the National Olympic Committees and promotions from sponsors (IOC, 2007, p. 14). Intervention programmes are platforms for Olympic education, and they should have the following focus points: they should focus on the *joy* in physical effort, they should focus on making all the children feel *self-confidence* including the less skilfully participants, promote *lifelong physical activity*, they should focus on *removing any obstacle* to physical activity, they should create social awareness and support for physical activities and they should promote outdoors activity (Bronikowski, 2010, p. 46). Sport and the Olympics can be used to teach various subjects such as science and mathematics through measurement of time and distance; history and geography through the origins of athletes; language through writing,

listening and discussing about the Olympics and Olympic values; Arts, music and design through symbols, medals and sculpture; English as a second language; and finally sport and physical education through competitions (IOC, 2007, p. 15).

*“Educators have found that the Olympics are a good vehicle for teaching values because children are excited by the thrilling sports event, pageantry, and aesthetically appealing symbols and mascots”*

(Brownell & Parry, 2012, p. 107)

The educational values of sport should be sought for intrinsic rewards more than extrinsic rewards states Arnold (1997, pp. 22-31). He argues that when economic and prestigious rewards are sought, it is tempting to focus on “*winning at all cost*” with the result that sport may become more like conquest and destruction of competitors rather than a friendly activity between rivals. In these circumstances the lure of *violation of rules, unfair advantages* and *violence* are more rewarding than *sportsmanship, honourable competition, and fairness*, therefore it is important to focus on the intrinsic rewards rather than conquest. The counterculture of sport is the phrase “*just to participate not to win*” and it has developed as an opposition to “*winning at all cost*”. The essence of sport remains the competition and by excluding the element of competition this counterculture philosophy turns a sports event into an exercise (Arnold, 1997, p. 40).

One of the moral dimensions of sports education is the ability *to judge*. Participants must have sufficient moral education to be able to *judge an act*, to be morally wrong or morally right. A morally independent person can evaluate principles and decide if he wants to adopt them in his life or not. The essence of this debate is that a moral character understands that those principles have to apply to everyone in the same environment and therefore he understands *equality*. Another moral dimension of sports education is *caring* and *respect* for others. The participants must *care* for one another, not just to obey the rules but to take an interest in the welfare of other participants, both opposition and allies. The process of action is the most important moral dimension: if it did not exist the others would be invalid, the acts have to be done in the interest of others, the participant must do them voluntarily and intentionally (Arnold, 1997, pp. 67-72).

Value education is delicate because values in societies change and therefore should be constantly reviewed. However, there are several ethical principles that are shared in sport and in daily life. Sport can test and develop the character of people in a structured, rule-bound environment. To rationalize the existence of sport in the curriculum, sport must connect itself with the history and cultural identity of the community and appraise the virtues which the

community holds dear. By doing this we can define sport as a practice in which people can develop their character and improve their skills in the sport. By doing that we can educate children about culture and ideas and develop their character through sport. We can combine theoretical and practical issues of physical education through ideas and examples. Physical education can start sooner than cognitive education and it presents an opportunity to teach values and principles earlier in life and evaluate educational progress later in life. Physical education teachers and coaches should consider physical activity as a principle educational instrument to develop virtues and the moral character of their athletes (Parry, 2010, pp. 323-325).

New opinions have emerged in recent years regarding Olympic education. Culpan and Wigmore, (2010) argue that “*Critical Pedagogy*“ should be part of Olympic education and unless International Olympic Committee develop the it to be an emancipatory and socially transformative instrument, Olympic education end up being obsolete and unable to function adequately as a changing force in the world. Teetzel, (2012) argues that Olympic education should review Olympism in a critical way and teach both its negative aspects as well as its positive ones. In Olympic history, there are plenty of examples of un-ethical and ethical behaviour. Those stories should be used for discussion and to educate athletes about virtuous lifestyle as well as providing examples of how not to behave.

*“De Coubertin believed that Olympism needed continual development, renewal, and re-examination to ensure that it was neither an ideological inscription nor a romantic naivety of past years.”*

(Culpan, 2015)

In his paper Culpan, (2015) criticised the broad range of interpretations of the Olympic values and agrees with Teetzel, (2012) about the lack of universal understanding of Olympism. In order for a concept to be universal, there needs to be a common understanding of it, and the conception of it should not change through time nor between cultures. However, the perception of Olympism is culturally relative and continually developing (Parry as cited in Culpan, 2015). In order to teach the Olympic ideology, it is important to first have a common and concrete understanding of Olympism and to regularly scrutinize its values.

Binder emphasises the four following teaching methods when teaching Olympic education. “*Discussions*“ involve participants in activities which they have to represent arguments and develop their cognitive skills, while “*role plays*“, helps participants understand the experience of others. “*Dilemmas*“, allow students to experience first-hand the choices of

different goals, for example to win or to help others, finally using “*small groups*”, improves teamwork and the sharing of ideas before presenting them to a bigger group (IOC, 2007, pp. 14-15). Bronikowski, (2010, pp. 34-46) identifies six different models of teaching physical education in her book.

“*The sport educational model*“ is a curriculum model which focuses on sport as an educational instrument where score and competition is the main factor in the education. The main characteristic of this education is formal competition aimed at winning, often at all cost. The focus is on training sports skills rather than health and active lifestyle which leads to content changes according to the chosen sport while the motivations are record driven, therefore the teachers focus is on the children with the best skills in the sport rather than individuals who need motivation and are in danger of dropping out of practicing sport.

“*Motor learning model*“ is in conjunction with the motor learning theory which is based on the traditional condition learning, the learning task objectives, the situation of the environment, and the development of the athlete.

“*The Ecological task analysis model*“ is based on athletes gradually increasing the difficulty of the exercise until he has mastered it. First the athlete is introduced to the movement, then he is provided with movement options and outcome, and finally the outcome is evaluated. Athletes learn and practice until they have found the best movement pattern.

In a “*Tactical Games approach model*“ the athletes have to learn tactical consideration before they learn the skills of the game. Athletes are introduced to tactical games like capture the flag and run and score games. This is to implement faster decision making and tactical awareness of the athlete. The teacher has to have sufficient pedagogical knowledge to implement this model and adjust the teaching method to the athletes, otherwise there may be difficulty in identifying and correcting incorrect movements.

“*The Co-operative learning instructional model*“ is based on group dynamics and social relationships. This educational form emphasises teamwork and finding solutions for a group objective through cooperation and experience. In this model the children are not just learning side by side, but they learn from each other to achieve common goals. This model encourages interdependence, conflict management and leadership skills. Studies show that this model increase retention and improves learning satisfaction. Countries have started to implement movement education. The internet and the idleness of new generations calls for a new approach to develop improved attitudes toward a physically active lifestyle and healthier daily habits. The idleness of sitting in class has created generation of individuals who have stopped all physical activity after primary school. We have a choice to continue the same route with the

same result or try to address this issue and find a new solution. We need a new approach to increase pupils' interest in physical activity for lifelong practice. This involves both the cognitive and affective domain of children as well as their physical domain. A resistance to change the education system is always possible and therefore Bronikowski has suggested these changes can be made in three steps. The first step is to change the curriculum, the next step is to change the teaching process and the last step is to change the attitudes of the stakeholders.

*“The Healt(a)ware four-module model“* is based on the experience of physical and health education. This module focuses on cross curricular teaching and the best practice would be to combine it with traditional physical education. The module has four themes. The first theme is *“Body and Bodies”*, which is based on the social element of every individual's day to day life. The next one is *“Body and Time”*, which is based on health history and how physical activities have improved our lives. The third theme is *“Body and Measure”*, which is based on how to measure physical activity. The fourth one is *“Body and Environment”*, which is based on physical activities in the surrounding environment.

The teaching methods in physical education have been evolving in recent years and teachers have a better knowledge of both biology and teaching skills but at the same time their resistance to change has grown. The focus has been on physical development instead of healthy lifestyle habits which continue after the mandatory school years. In order to motivate children to practice physical activity it is important to provide interesting topics and adequate content. The teachers have to decide if they want to train only the most physical capable individuals or if they want to be mentors for all the children even though they are at different ability levels (Bronikowski, 2010, pp. 43-46).

Martínková, (2012) argues that learned values in sport are of two kinds. The *“competition values”* are learned only through experience in the sport and *“humanistic values”* of Olympism fostered by the educator. Both classes of these values are important in Olympic education. The humanistic values are important because they diminish the influence of competition and rivalry; they change the focus towards humanistic development instead of conquering; they enhance joy of effort; they increase the harmonious development of the athletes and enhance the experience of practice and competition.

Rest (as cited in Bronikowski, 2010, pp. 18-19) suggests to using four phases to teach moral development in sport.

1. Set the scene, role-playing an event and identify moral question through discussion with the participants. Consider the effect of different actions on all the people involved in the situation.
2. Find the correct action for every individual in the situation and elaborate on each ethical value which should be taken into consideration.
3. Evaluate which ethical value applies in different actions and discuss what the participants would do if this were a real situation in order to develop the decision-making process in the participants.
4. Implementing the agreed upon action plan, to be the correct ethical action, and assist the participants to develop a self-regulating process.

A teacher of Olympic education has to take into account that in sport the athlete should always be the one who takes the decision of whether or not to participate in any sport and as far as possible it should be the athlete, who is responsible for their performance in the competition (Loland, 2010, p. 122). In Olympic education the teacher has certain roles which Arnold (1997, pp. 73-75) describes as follows:

*“The Initiator and Guardian of the Practice of sport”*. In this role the teacher instils in the participants the values of sport and that those values apply to all participants, both your team and your opponents. The teacher must protect the values and ensure that following them is rewarded and not following them is condemned.

*“The Enlightened Leader of Discussion”*. The teacher has to be informed about what is happening in sport in general and discuss the matters of sport which the participants are talking about and is in the news at that moment. He has to construct the discussion towards the values he wants to implement in the group.

*“The Provider of Individual Pastoral Care”*. The teacher should inform the individual of any misconduct by the participants and explain that if there were no values involved in sport, there would be no reason to practice it.

*“The Exemplar of the values Embodied in Sport”*. The actions of the teacher must be in accordance with the values he preaches. Students will always follow the actions of the teacher, as they are more influential than words, and will not obey correct words if the teacher then acts in contradiction to them.

In order to make physical education fun and interesting for all the participants, including the ones who lack the skills to be an active member in traditional sports, teachers should use an exploratory model of teaching as well as the active teaching and experienced-based learning

approaches. The curriculum in physical education should be altered to focus on movement and health using a multidisciplinary approach. The challenges in teaching today are that different ethnic groups and different cultural background of children requires different approaches. This approach requires new curriculum subjects in Olympic education which are: culturally relevant and respecting the “*the cultural identity and diversity*”, focusing on lifelong physical development and “*healthy lifestyles*”, involving the community and emphasise on “*social development*”, constructing “*enterprise*” which Olympic education is a central point, sustainable and has a “*global dimension*”, focusing on “*technology and media*” to reach the audience and focusing on individual “*creativity and critical, reflective thinking*”, to attain the objectives of the education. In the implementation of this change in schools, teachers have to be involved at early stages of the changes and it is important to maintain the focus on the needs of the children and the educational objectives. Studies have shown that teachers return to a “*safety curricular zone of defensive teaching*” where the course requirements are lowered, and the content is reduced to minimum because the teachers’ main concern is to maintain discipline. The objectives of physical education should be to develop self-confidence and a responsible person who is ready for the ever changing world (Bronikowski, 2010, pp. 28-33).

Scholars have interpreted Coubertin’s vision of Olympism and Olympic education, mainly through his writings but Culpan (2015) has explored the contemporary Olympic education and concluded that it is primarily based on data from the history of the Olympic Movement as well as the writings of Coubertin or elite training and a value education. According to Culpan the today’s practice of Olympic education lacks focus, and centres around data education instead of reaching constructive pedagogical aims through physical exercise and learning experiences. Culpan suggests a new approach which is “*Olympism education*” to distinguish it from the existing Olympic education.

*Olympism education* is more culturally relevant and focuses on individual experiences and pedagogical milestones in the development of the participants. According to Culpan (2015), *Olympism education* diminish the emphasis on historical facts and numerical figures of the Olympic Movement and focus more on the “*educational philosophy*” and the different practice and perception of Olympism. The focus is on the “*pedagogical coherence*” and the development of “*criticality to Olympism*”, as well as “*social transformation*” through sport participation in alignment with the national curriculum in order to create a “*critically active citizen*”, which can be active in the development of peace and prosperity in the world. This approach to Olympism can enhance the justification of physical education in public schools. The educator must consider what the children are supposed to learn, what is the best way for

the children to learn, the learning objectives, and how the educator can foster that learning process through physical education.

*Olympism education* is based on three constructivism, the “*Psychological constructivism*“, where there is no single reality, but reality is based on every person’s individual construction of reality which is based on previous personal experience. The best way for people to develop themselves and learn is to be engaged in activities and participate in the learning process. This gives room for many interpretations of reality and people must construct a meaning and take a stand for their position in many debates and issues.

“*Social constructivism*“ considers the influence of the culture and the people around the individual on how he constructs his reality. People learn the cultural meaning of the subject and they construct their reality based on social interaction. By participating in activities with others, understanding of the subject increases.

“*Critical constructivism*“ takes into consideration how social class, financial factors and authority influence the construction of reality by individuals and how people learn.

These three pillars of *Olympism educations* allow Olympism to be culturally different but at the same time people must question reality and constantly scrutinise the concept of Olympism. People should be critical of everything they experience as well as the reality they have constructed and the reality of others. People should also be active and call for changes if they see or are aware of *misbehaviour, inequalities, immoral behaviour, or abuse of power*. Olympism should empower people to be activists and bring about changes in the world. This understanding of Olympism can take the Olympic movement into the future as a constructive and an important element in the educational system and can evolve sport and sports participation around the world into a relevant and a meaningful practice (Culpan, 2015).

In their paper Binder and Naul, (2017, pp. 331-337) describe the common terminology of Olympic education in eighteen papers from as many countries. Apart from the facts and figures about the Olympic Movement education, they distinguish between education as a “*process of teaching*” and a product of education as a “*state of mind*”, and Olympic education apply to both elements as mentioned previously in this essay, but the perception of it varies between counties. The concept of Olympic education is the “*informal learning of sport participation*” and the “*pedagogical orientation*” of sport practise, as well as it is “*value-based teaching*” and a “*lifestyle education*” and a new concept have emerged in war turned countries and civilisations which is “*peace education*” were the communities use sport practice for social healing after conflicts and violent past.

## The Character

The Greek word for a character is *Ethos*. This concept is from the early days of known civilization and describes the fundamentals of the behaviour of an ethical and a reasonable person (Parry, 2010, pp. 318-319). The development of character is first mentioned in Plato's *Republic*, where he argues that physical activity and the development of character through physical activity must be combined. If you only practice academic activity your character will be weak and emotional, but if you just practice physical activity your character will become harsh and immoral. In order to build a strong and civilised character you must practice both academic and physical activity (Plato as cited in Arnold, 1997, pp. 44-45).

Coubertin (as cited in Loland, 2013, p. 57) challenged the traditional belief of the dualism of human nature: body and mind are separate and do not work together. It was viewed in sports that this explanation was shorthanded because the mind influenced, and often tricked the body, especially in high stake situations. This third dimension of a human is often referred to as character.

*“In the end, Gentlemen, man is not made up of two parts, the body and the mind. There are three: body, mind and character. Character is not formed by the mind, it is formed above all by the body.”*

(Coubertin, 2000, p. 532)

Character is something that lies within every man and woman, every effort he makes, if it is the willpower to survive a famine or to overcome unnecessary obstacles it all involves the concept of the character of men. In team sport the character of men can be visible in the team spirit and in individual sport the character can be shown through perseverance or an act to help your competitors to continue and finish the competition. The character of a man is shaped both by his cultural surroundings and by individual experiences (Loland, 2013, pp. 27-61). When people have a moral character, they are rational and able to implement decisions according to global principles which are considered moral.

*“It suggests, in some situation an exercise of reason over habit; control over inclination; duty over prudence; strength of will over weakness. Above all, to have a moral character is to suggest that a person is able to act responsibly in relation to himself and others in the different contexts in which he finds himself.”*

(Aristotle as cited in Arnold, 1997, p. 77)

When a person has a moral character, they have moral virtues which are a human excellence which bring forward unity and harmony within mankind. To survive and thrive, sport needs participants with moral character which can be developed through sport on condition that sport is practiced for its intrinsic value. Few other human practices offer a better environment to develop and test the moral character of people (Arnold, 1997, p. 77). According to Cléret and McNamee the vision of Coubertin was to build a strong character, which could train will power as well as the body. The body and the will are the components of character and a man should train both to create a strong character. A man who has no will to do anything is the opposite of the ideal man: therefore the joy of effort is truly one of the cornerstones of Olympism as Coubertin described. The youth should try to seek out what they want and though they may not be successful, the joy of effort to reach their goals should be intrinsically rewarding. In every attempt to reach your goals you get a step closer and you will be better trained and better prepared for future challenges. Training the body and mind helps you to know yourself and your capabilities enabling you to make better choices about what you are capable of reaching for (Cléret & McNamee, 2013, pp. 85-86).

*“Ethos can be summed up as the distinctive character, spirit and attitudes of a group or community. As such it is something about the distinctive values and meaning of that community, but also the actual practice of those values. It is thus summed up not just in concepts but also in how people behave to each other, including the tone of communication. The ethos is discovered in relationship; in attention given, or not given to the other in concern for key values and purposes in practice and so on.”*

(Parry, 2010, p. 317)

Character is the impression of what a person stands for. A person with no character fluctuates between his surroundings tends to agree with the last speaker and is unable to make a stand for what he believes in, for he himself lacks beliefs. A strong character can make his own choices, decide which values he stands for and fight for what he believes in, even though it might seem difficult or contrary to other's opinions (Arnold, 1997, pp. 46-48).

*“Aristotle claims that it is the life of right conduct in relation to his own and other people's welfare and long term interest”.*

(Arnold, 1997, p. 46)

Arnold concludes with the statement that a good character is one who has moral values, lives by them and seeks to implement them in his surroundings. A character is not the sum of what a person has done according to what is believed to be right but the meaning behind his actions (Arnold, 1997, pp. 47-48).

*“...sport provides an unusually good forum for the encourage display of such qualities which are not only admired in sport but in other aspects of life.”*

(Arnold, 1997, p. 51)

Aristotle argued that a man is not born with a character; it develops through life and practice. In order to be just in your everyday life, you have to practice justice in an environment where your actions may or may not be considered just (Aristotle as cited in Arnold, 1997, p. 69). The person has to decide if he is doing the right thing then train himself to do the right thing. Storytelling and discussions are also important in the development of character to first help identify what is right in order to do what is right. Sports provide educators with stories to illustrate what is considered the right thing to do and what is unjust. The interaction between participants in sports develops the affective domain of children and creates relationships which are meaningful for the children in their sociological development (Parry, 2010, pp. 320-321).

The Muscular Christians were a nineteenth century fellowship which was influential in modern sports philosophy and they focused on building character through team sport. By participating in sport, they practiced composure, honour and self-control (Arnold, 1997, pp. 44-45). In team games, the first ethos' is to rely on your teammates and team work to achieve a favourable outcome. This fosters the feeling of awareness and concern for your companions. The rules should emphasise concern for your co-operative members, members of the opposite team, who share the experience of playing the game. Such rules and ethos emphasise justice, fair play, and respect. The actions of the competitors are observed by the community and generate a negative reaction from the spectators if the athletes do not follow the unwritten ethos of the game. The ethos of sport is under constant scrutiny by those who practice it and spectators. The more it is practiced the more understanding we have of the ethos (Parry, 2010, pp. 319-320).

*“The virtues are what constitute the so-called character, in the sense of a particular identity and the capacity to relate.”*

(Parry, 2010, p. 320)

The virtues are learned through practice. There is a difference between knowing the virtues literally and using them in practice. To be able to use and practice them, you have to be able to create an environment necessitating their frequent use. Stories communicate the practice of each virtue and can be used as a teaching method to educate or cultivate the audience. To have a virtuous character, is to knowingly practice virtues for the intrinsic value of the act, without expectation of external reward. Value education is not about choosing what values are best for the community, it is about individuals and how they practice their daily activities. The knowledge transfer from athletes to young children is also important, especially when children look up to the athlete and want to imitate them. In this case, it is essential that the athlete can demonstrate the true meaning of the virtues. The athletes and players in a sports club, are also attached to the inner value of the club, and seek recognition from club members, fans and other stakeholders. Their desire to impress the club drives their practice of the common values of the club and cultural etiquette of society (Parry, 2010, pp. 320-321).

The development of a character is a learning process, and it is based on global principles which are moral and ethical. These principles focus on respect for others and yourself and can only be learned and adopted by a voluntary process (Arnold, 1997, pp. 46-48).

McFee (2013, p. 118) argues that moral education in sport is an important part of the moral education of a character. He does not claim that sport is the only way moral education can be taught but it can be a great part of the education if done properly. Sport should be an exercise for good behaviour and good ethos or ethics. The tutoring of moral character is more than just teaching what is right and wrong and following the rules of the sport, it requires knowledge of how to nurture pupils independent learning abilities and helping the individual to act according to what is right, because of intrinsic rewards rather than to please the educator (Arnold, 1997, p. 52).

*“Competitions reveal the characters of men”*. There is a difference between learning how to behave ethically and behaving ethically in the heat of a competition. Because sport is intrinsic and played just for its own sake, consequences of immoral behaviour are usually minimized and can be detected, and hopefully corrected, before they cause greater harm in society, while good moral behaviour can be enforced by traditional educative conditioning. We learn the concept of moral ethics by making judgements in different cases of moral circumstances. The teaching of moral behaviour is taught in the same way as the rules are taught in any particular sport. McFee, (2010, pp. 353-360) states sport can function as a *“Moral laboratory”* offering participants the opportunity to act or not to act in circumstances which require moral judgement. The first step is to learn the rules and ethical behaviour, then

participants can apply that ethical behaviour in sport and the next step is to apply it in real life. The particularism is the weak link in the theory, because what is specific to certain sport might be different in real life, however McFee argues that a particular reason for an ethical judgement is not the same thing as overruling the ethical principal in question. The ethical principal is still valid, but a particular reason in different circumstances made it not applicable at that time. The “*Moral laboratory*” teaches ethical behaviour in sport and that is one step forward in the development to an ethical behaviour in life. In McFee’s opinion not all sports are suitable to be a “*Moral laboratory*”: boxing and martial arts do not fit the requirements to be “*moral laboratories*” (McFee, 2010, pp. 353-360). Sport is a better candidate for moral education than music because music does not provide the chance to interact in a moral way with others. To excel in music, you must have commitment, dedication and courage but the interaction to show and practice ethical behaviour is missing.

The transferred values between sport and everyday life can be categorised in three ways. The first is the positive view, which proclaims that there is a logical relation between adopting the moral values of sport and the use of them in everyday life. The neutral view proclaims that sport is unimportant and self-contained and therefore does not influence actions in your daily life. The third is a negative view, which states that participating in sport hinders the development of moral character because you need to be immoral to achieve victory, especially in elite sport (Arnold, 1997, pp. 65-66).

The argument McFee (2010, p. 352) has put forward is that sport has internal values that are moral and within sports, participants need to make moral judgements. Sport can create definite moral cases which individuals need to act on and therefore it is possible to consider sport as a “*Moral laboratory*”. This function of sport is the essence of moral education in sport.

*“...in conditions of scarcity such respect can demand great efforts of self-discipline and self-restraint, indeed self-sacrifice, and considerable courage. Sport, one might argue, is the deliberate creation of an artificial condition of such great scarcity.”*

(O’Neil as cited in Tuxill & Wigmore, 1998, p. 115).

According to McFee (2013, pp. 112-114) the fight to win should be done within the moral boundaries and you should always be aiming for higher goals. Sport educates youth about bravery and willpower. The intrinsic values of sport are prerequisite otherwise the lure of money and prestige could lead the athlete astray from an ethical way of thinking towards a moral dilemma with a rational immoral conclusion. Therefore, in order to use sport as a “*moral*

*laboratory*” the motivation to practice sport should be intrinsic. In order to use sport as an educative tool, the motives for participation should be for a good intrinsic reason.

In real life decision making can have great or devastating results, for example when soldiers have to face an enemy, or a decision to run or not to run for office in an election. Athletes should participate in sport for the sake of sport only, to be able to honour the sport and be loyal to its lusory approach to competition and Olympism (McFee, 2013, pp. 114-117).

*“Based on experience interdependence, at team level or beyond;  
Inclusive, moving out from the experience on the field to the wider  
community of supporters and stakeholders; Always being tested,  
either by problems on the field or by potential value conflicts with  
related groups.”*

(Parry, 2010, p. 319)

According to Parry, ethos is the core part of education today. The ethos of education includes safe environment for critique, mutual respect and an academic freedom which is the heart of modern education. Moral education has two aspects, the awareness of what is ethically the right thing to do and the practice of ethos, which is what an individual will do when he is confronted with an ethical dilemma when he knows what is considered ethically correct. Sport can be a training ground for ethical choices. Every game provides incidence or at least an opportunity to show that you understand and practice the ethos of the game (Parry, 2010, pp. 317-318).

Nietzsche (as cited in Cléret & McNamee, 2013, pp. 90-91) compares the mind of people to a cage, where they follow the rules of a superior force of social interaction. In order to be free and independent the individual must create his own values and have the will power to use his body and creativity to create the self or their own character. *The winning at all cost syndrome* is the cage stakeholders and spectators create and any athlete finding himself in this cage must break free from it through creativity and morality.

Sport today has become part of community identity and shows the values within the culture. The ethos of sport can be explained by team sport, where your teammate is responsible for the defence, and you must rely on him to do his work. This can build trust and compassion for one another even between rivals when you witness such trust in an opposite team. The same things apply if someone breaks the ethos of the game, even though it is a teammate, it generates a reaction from participants and spectators. The participants and those who love the game want to be able to continue the activity and if the ethos is not followed, the athletes might find it difficult to find someone to compete with in the future. With external rewards and higher stakes

such as monetary rewards, the temptation of cheating and foul play is higher and moral ethics have to be practiced and tested regularly to be maintained (Parry, 2010, p. 319).

### **Criticism of sport and Olympism**

In this chapter the main criticism of sport will be discussed as will the new findings in the literature review concerning the topics. The issues involve the competitiveness of sport, the value transfer of sports participation, external influences, and the instrumentality of sport.

The “*exploitation of Olympism*” has been criticised. Arnold (1997, p. 6) points out the “*cultural imperialism*” of sport, where sport is used to enforce western values upon other cultures, but that is not the essence of sports participation. Participation is voluntary, and every nation can choose not to engage in the contest. However, if one nation wishes to participate in sport with another nation, the universal rules, democratically selected by delegates from all the member nations in a specific assembly, apply during the contest. Hsu, (2000) concluded that Olympism is an ever changing subject, from the ancient Greeks, to the founding of the modern Olympic Movement and through many presidents of the International Olympic Committee, the Olympic ideology has changed: Olympism is culturally relative but has its common grounds to which all of humankind, western or from other places of the world can relate. The practical matters of Olympism have not been perfected and it is the Olympic Movement’s responsibility to develop and implement the most practical solutions for everyone. In that process, considerations must be made to address the perspectives of all nations and all sports. In the same paper Hsu also pointed out that individual acts of dirty sport politicians and corrupt athletes should not be the grounds to dismiss the Olympic spirit or Olympism. A further criticism of the Olympic Movement is that it exploits children to become representative of their states or commercialise their childhood. Parents in western countries put overwhelming pressure on their children while state-run agencies in communist countries take children from their parents and put them in regional state-run facilities away from their families. However, attention should be paid to the conditions in which these children might live if they are not reallocated to these facilities. These children are usually part of the lower class of society and by going to state-owned facilities they are given the chance to change their social status in that country. Additionally, they have the privilege of having the best coaches and environment for their sports development which could lead to having a better life in the future and that is one of the fundamentals of Olympism, which is the interaction between social classes. The problem of the overwhelming pressure from parents has been addressed in many countries and is considered occasional rather than endemic. The solution to an excess of parental pressure

usually contains educational or counselling programs for the parents (Brownell & Parry, 2012, pp. 116-119).

Teetzel, (2012) criticised the Olympic Games for being nothing more than a commercial event to promote sponsors' products and expose them to the international spotlight in order to expand their businesses and the Olympism is an utopian cause to attain those commercial objectives.

Today, sport is more about money and entertainment instead of religious worshipping as it was in the past. Sport is based on equality and participation in sports is open to everybody and the rules apply equally for all participants. Specialization has grown to be more important than overall physical abilities. The bureaucratization of sport has developed to the point that the governing body of a sport, controls almost everything about the athletes, the competition and the sport itself. Quantification of the sport involves statistics and data which are used as a comparison between nations and athletes in different times which emphasize striving for records, both national and world records (Bronikowski, 2010, p. 17).

Armour and Dagkas, (2012, pp. 261-264) argue that Olympic education should not be enforced upon children if they are not willing to practice sport or receive the knowledge of Olympism. Physical education teacher can be over-convinced about the potential of Olympic education to implement values in the participants. Stakeholders such as sponsors and governments do not necessarily share a common interest with the Olympic Movement and therefore physical education teachers should be critical about the message promoted through the teaching materials which are given to children. The Olympic Movement should always consider the question:

*“who pays? and who benefits?”*

(Lenskyj as cited in Armour & Dagkas, 2012, pp. 261-265)

Lenskyj has criticized the procedure of Olympic Education in schools. He refers to the corporate aspects of the Olympic Movement and the access corporations have to children through the Olympic Educational programme of the International Olympic Committee and the educational materials provided in schools. Business entities can sponsor programmes and advertise their product through the programme in schools and universities without being scrutinized to the same extent as other promotional material targeted at children. He also criticized the corporate side of the Olympics and the unquestioned devotion the Olympic Movement receives from the public. Lenskyj questions the ability and the justification for athletes to be role models. Athletes

are human like everyone else and there is no guarantee that a successful athlete is also ethical: children should not look up to every athlete who has won a gold medal (Lenskyj, 2012).

*“The negative effects of competition”* have been criticised. The paradox of winning and losing has been criticized in sports. Competition means that someone will lose, and someone will win. Competition is said to encourage selfishness, vanity, and hardness towards others. In answer to that criticism, Arnold points out that the desire to win or the occasion of winning a competition does not automatically indulge selfishness. Selfish acts can appear in sport, for example, if you just dribble by yourself in a basketball game and you do not pass the ball. In such situation, your teammates will likely inform you of your misconduct or the educator can make a valuable lesson out of it as such behaviour might cause your team to lose the game, while the team which works together instead of being selfish will usually score more points and win the game (Arnold, 1997, pp. 35-36). Sport has its own dimension, where universal rules and ethics do not apply. When you enter a game or participate in a sports event, you leave the contemporary world and enter the world of sport. In this internal dimension you surrender your rationalisation to other institutions like referees, rule makers and spectators. You are supposed to achieve victory by all means necessary including hurting your opponent, cheating as long as the referee does not see it and striving for victory at all costs (Tuxill & Wigmore, 1998, pp. 111-114). Another criticism of competitive sport is that it teaches children to see themselves as superior to others or conceited. But Arnold (1997, pp. 37-38) replies that it is the motive of the participants which is important. Some children want to play just for fun, some children want to play because of social reasons and others have other motives than to show superiority. *“Striving for victory”*, is an essential part of sport but it is not to be confused with the intrinsic motive of each child to participate in sport. If the only reason for playing sport is to win, then athletes would not compete with others who are considered better, and then nobody would be able to compete with anyone. Additionally, if athletes compete with someone who is not as good as them they may lose interest or invest less effort, because they do not have to excel to get what they want, which is to win. It is also important to remember that losing a game can have a value for participants because they were a part of something important, historical or memorable which they can talk about with their friends, family and even their grandchildren in the future. The concept of losing is also a valuable lesson, which everyone can relate to in real life. How can a man cope with losing the girl of his dreams to his best friend, despite his best efforts? How can people cope with losing the final match in the World Cup or a game in the school break? The practice of losing can build character, teach people to cope, and to prepare for the next match or the next goal and give it more effort than ever before. Skillen (1998, pp. 173-181) addresses

these arguments against sports on the following ground. It is possible to use “*idealist pacifism*“, taking the aggressive nature out of sports practice and focusing on aesthetic aspects of the sport to score points, for example, in a break dance competition. It is also possible to shift the focus toward achievements in sport rather than competition, for example, building a human tower. The score can be counted collectively, and it is possible to change position or team members to have mixed teams so everyone can be a winner at some point. Skillen also argues that even when you lose in a sporting event, there is always the chance of a new match, while if you win a match there is usually a bigger stage on which to compete: regional; national; international and ultimately, the grand stage of the Olympic Games. The environment at sport competitions must nurture constructive interaction between the participating groups. Allport (as cited in Lyras & Peachey, 2011) puts forward four principles which are essential to have successful inter-group encounters:

1. “*Equal status among members of the groups*”
2. “*Common goals for the purpose and the framework of the contact*”
3. “*Inter-group cooperation that helps all groups reach their goals*”
4. “*Support from the authorities, structures, and institutions of a society*”

(Allport as cited in Lyras & Peachey, 2011)

If one of these principles is absent, there is a high risk of clashes, prejudice, and racism between the participating groups. Studies indicate that cultural and educational components as well as physical activities can increase the likelihood of positive humanistic development in the participants (Lyras & Peachey, 2011).

“*The external forces affecting sport*” have been criticised. McNamee (2010, pp. 365-368) summarizes the criticisms of sport. One of the arguments is that participants and sports institutions have not followed the “*lusory rule*” which is that sport should be played solely for the intrinsic value of participating or just for the sake of sport, but not for external rewards like glory, money or idealism. Athletes are more focused on the salary and less focused on the performance or the integrity of the sport and therefore sport has become a means to another end. Envy and unequal distribution of profits have become the most important issues of athletes and other stakeholders in sport. Sport has become a commodity and the commercialisation of sport has transformed its practice into the job of the professional athlete. This transformation of the practice of sport has left people, who do not have the time or physical characteristics for the sport in question, unable to practice sport at the highest level. The mass spectator, through television, radio and gigantic arenas has less understanding of the idealism of sport and

spectators have been criticised for putting too much pressure on athletes to win and therefore degrading the humanism of sport. On the other hand, the “*audience effect*” can enhance performances and athletes tend to perform better when they have spectators watching the competition. Sport has become a corporate entity which follows the rules of supply and demand rather than the pursuit of excellence and the moral behaviour which it should endorse. In sport corporate capitalism and a “*win at all costs*” attitude degrades the good morals of sport. Socialist countries have taken a different path in which sport has become a tool to demonstrate the superiority of their ideology. Coubertin warned that the integrity of sport would be in danger: he was concerned about gambling and unfair play and wished to eliminate dishonour from sport. He emphasises the phrase from the Bishop of Pennsylvania during the London Olympic Games in 1908:

“...*the important thing is not winning, but taking part*”

(Ethelbert Talbot as cited in Coubertin, 2000, p. 589)

Coubertin continues in his own words to clarify the educational meaning of sport and to emphasise that winning should not be the only goal: the athletes should strive for self-improvement instead of winning at all cost.

“...*the essential thing is not to conquer, but to fight well*”

(Coubertin, 2000, p. 589)

The solution Coubertin offered to preserve the integrity of sport was the *Olympic oath* which all athletes should sign, which would bring eternal shame and dishonour any who break the oath and the rules of the sport. The oath would make it clear to the spectators that the athletes goal is to be honest and compete to the best of their capability for the sake of sport, but not for external influences like monetary rewards or ideology (Coubertin, 2000, p. 557). The oath was at first aimed at the debate around the amateur athlete but has become one of the tools to fight dishonesty in sport, at least in the Olympic Games. Skillen (1998, pp. 169-173) has collected some of the arguments against sport. One argument suggests that the competitive nature of sport leads to spectators having negative views of the opposing team’s supporter which could be considered hatred just because they cheer for the other team. Sport is an instrument to separate the socially acceptable and strong from the weak and inferior: it is the survival of the fittest. The social issue has been discussed in the Olympic Movement since its early establishment. The equality of participants in competitions is one of the fundamentals of Olympism and the fact that athletes from lower classes of the society can beat members of the higher social classes

in a sports competition promotes equality and shows that interactions between them can be used to ease the struggle between social classes. Coubertin pointed out that the organisers must control the environment of the competition in order to direct the event towards peace instead of hostility between participating groups (Coubertin, 2000, pp. 214-216).

Carr (2010, pp. 306-315) is concerned about the brutality of some sports and the Olympic Movement must be cautious not to adopt excessively violent sports in order to fulfil a demand from spectators. But as long as the rules try to minimise the physical damage of brutal activity, serious accidents are considered a rare side effect of the activity but not the main reason people participate in the sport. Different sports have different moralities, and it is important to look at what sport fits the morality of a society. While it has been shown that moral education can have an effect on athletes, it has not been proven that sport can have an effect on the growing population of spectators. Practicing sport and watching sport cannot be compared because while you watch sport you do not have the luxury of choosing the actions because you are only watching others making decisions. The spectators must develop an “*explanatory narrative*” to understand why the athlete acts in a particular way, so the spectators have to understand the rules and the ethos of the game. The principles of equality, fair play and justice are most easily transferred to spectators because these principles are most visible in the game (McFee, 2013, pp. 121-122). The coach is an important *role model* for the athlete in sport and he should be informed about his role as an educator, however there is evidence that coaches do not consider themselves as such (Flatuau, 2014) which is a concern for the development of Olympic education. There is evidence that elite athletes do not relate to the Olympic ideals, they find the relativism of the principles confusing and not in accordance with their Olympic experience. Coaches are generally more concerned about obedience, hard work and patience rather than fair play, equality and ethical behaviour (Barker et al., 2012).

Carr (1998, pp. 119-133) argues that there are three possibilities for sport to be a tool for value education. The sport can have a positive or negative moral educational value or no moral educational value at all. His stance is that sport in itself has no moral educational value. The courage, character and principles of the athlete are pre-determined and are shown through the practice of sport, instead of being developed through sports. Human behaviour is hard to predict, and while a simple value education might enlighten a person about values it is unlikely to change their feelings or rational thought. The argument lies in the different motives for participants’ actions in sport. Some of them do sports to be able to brag, some participants do it for social interaction and others for the desire to help others. The root of the discussion is

Plato, and his character development and the enlightened citizen, but ancient values and the values of today are not the same which must be taken into consideration.

*“The efficiency of Olympic education”* has been questioned. It is uncertain whether virtuous actions in sports events can lead to performing virtuous actions in everyday life (Nisbet as cited in Arnold, 1997, pp. 50-55), and according to Carr, (1998, pp. 119-133) it is important not to confuse a subject where moral education could be taught, with the intrinsic moral education of the subject itself. The key performance indicator in moral education is the educational skill of the teacher. Therefore, it is vital to *educate the educators* in order to get the most out of Olympic education. More research is needed to better understand the actual impact of Olympic education on students’ moral values and lifestyle. Some schools are reluctant to adopt Olympic education because they think it is irrelevant to their teaching or curricular agenda. Scholars have indicated that a locally relevant education plan is better than the universal value education promoted by the Olympic movement (Armour & Dagkas, 2012, pp. 261-265).

Carr (2010, pp. 306-315) questions the *“value transaction between sport and real-life”* circumstances. *“Post-Kantian liberal enlightenment”* perspective shows that rule-governed, self-contained games can be an exercise for real life. But Carr is concerned that a well-meaning curriculum and an Olympic educational toolkit does not teach children values. It is in the hands of the teacher or the coach to educate. Physical education is not the only way you can teach ethics, but the advantage of Olympic education is that it is sufficiently dynamic to spark children’s interest in the stories, achievements, glorious buildings, sacrifice, and heroism exhibited in Olympic history. Despite this, Carr concludes that physical education has no more meaning to moral education than any other teaching method.

*“The contradiction of the ethos in sport”* is that it involves competition or contest which can lure competitors to cheat and show bad behaviour (Parry, 2010, pp. 318-319). In other words, it is possible to use sport to teach undesirable values, like cheating, winning at all cost, and motivate children to be conceited. Arnold (1997, pp. 39-40) agrees that sport can be used both in a good way and a less desirable way, but it is the responsibility of the educator to guide the participants down the right ethical path even though an immoral act may lead to victory. The essential part is the discussion and the guidance between the educator and the participants.

Carr (1998, pp. 119-133) argues that liberal educationalists have used the theory of the educational values of sport to justify physical education in schools and to answer these criticisms, we must look at the recent studies and scientific data on physical education. In recent years academic research on value education and Olympic education have increased giving us a deeper understanding of Olympic education and sport participation. Trudeau and Shephard

(2008) reviewed the current literature on physical education and concluded that changing up to one hour of academic time for an hour's physical exercise would not change the academic performance of students, but if physical education time is replaced with academic study time there is no increase in academic performance, which indicates that students achieve the same results with less study time if physical education is present in their curriculum. The study also concludes that physical fitness is not related to academic performance.

In his study Bailey (2006) examines the findings of the available academic research on the physical effect; the effect on lifestyle; affective domain; social effect and cognitive effects in children who participated in school sports. His finding was that sport increases physical competence and physical health which decreases the risk of health-related diseases. He found that youth sports are likely to improve participants' lifestyle later in life therefore justifying the presence of sport in the school curriculum. There is evidence that sport affects the affective domain by increasing participants' self-esteem, reducing the risk of depression as well as improving the school experience of the participants. All those factors can have a positive effect on school performance and the efficiency of teaching hours. The development of the cognitive domain shows that pupils need less time to learn while doing sport and a reduction in academic learning time and the implementation of exercise in the curriculum does not affect academic achievement of participants. Bailey reiterates the importance of an effective teacher and a sports agenda that appeals to all children which emphasise the importance of Olympic education.

In their study Þórlindsson et al., (2018) looked at the "*craftsmanship theory*" which focuses on *intrinsic motivation; play; practice; holistic understanding* and *task-oriented learning*. Their findings were that meaninglessness in school is associated with dropping out of school and the academic performances of students. The same study shows that the levels of craftsmanship in students has a negative correlation with meaninglessness in school. Adolescents who participate in sport are more likely to have higher levels of craftsmanship than those who do not practice sport, and the students with the highest levels of craftsmanship are twice as likely to be academic achievers (Mills et al. as cited in Þórlindsson et al., 2018).

In his paper, V. Halldórsson (2020b) distinguishes between participation sports, where the aim is *friendship, the joy of playing, local and cultural unity*, and performance sports where the aim is *winning at all cost* and *people as machines* ideology, with *commercialization* and *glorification* of the athletes. The pathway of performance sport has transformed sport into an employment for children rather than a *leisure activity* for them. Studies have shown that less than two percent of children participating in early specialisation programmes become part of the senior teams and such programmes have been connected to burnout, anxiety, depression,

long-term injury, and dropout from sports as well as indicating negative social values (Calvin as cited in V. Halldórsson, 2020b).

The Olympic education programmes have shown to increase pupils' awareness of humanistic values and social responsibility (Šukys & Majauskien, 2014), and that is the first step in changing behaviour and implementing moral education. Other studies have shown that value education in physical education has been successful using methods like *Hellison's Teaching Personal and Social Responsibility Model* (Escartí et al., 2010) which indicates that behaviour can be changed through physical education.

Martínková and Parry (2011) talk about two types of instrumentality in sport. The first is the autotelic reward people feel when they practice sport or the intrinsic instrumentality of sport such as scoring a point or playing games for the fun of it. Then there are external rewards, known as the extrinsic instrumentality of sport. Extrinsic instrumentality of sport includes every positive external thing which people receive when they practice sport. Athletes might be seeking monetary reward, the affection of their loved ones or glory for their society. Sport can be used by the governments to prevent social unrest, crime, or health problems like diabetes or obesity. Moral education is also considered an external instrumentality of sport. Corporations can also use sport as a publicity campaign, seeking influence in society through the socialisation of their clubs, and people can use sports events to gain prestige and self-affirmation. Most people practise sport for some kind of reward, but problems may arise when people neglect the autotelic goals and practice sport just for the external instrumentality of sport.

### **Sport and education in Iceland**

The educational system in Iceland is based on four pillars, the pre-primary school education, from new-born to six-years-old, compulsory education from six to six-teen-years-old, upper secondary education from six-teen to twenty-years-old, after which students may progress to higher education or university which is generally undertaken between the age of twenty to twenty-five. The Ministry of Education, Science and Culture creates the national curriculum for the compulsory education and the upper secondary education (*Education in Iceland*, n.d.). There is a national curriculum for every educational pillar which has the same fundamental values: “*literacy*”, “*sustainability*”, “*health and welfare*”, “*democracy and human rights*”, “*equality*” and “*creativity*”. These fundamental values are very similar to those of the Olympic fundamental values, but in none of the curricula will you find a mention of Olympic education. Physical education is encouraged in pre-primary school, but individual institutions are responsible for organising the physical activities and the focus in the national curriculum is

on health-related preventive measures and a healthy lifestyle but not value education (Ministry of Education, Science and Culture, 2011, pp. 20-21).

Throughout the years of compulsory education, physical education should make up almost nine percent of the school hours or 480 minutes per week for six to nine-years-olds, and 360 minutes for ten to sixteen years old. The focus is on healthy lifestyle and physical development. Teachers are encouraged to use physical education as a tool to teach the biology of the human body as well as social- and emotional well-being and to use outdoor when possible. The learning outcomes are divided into “*body awareness, skills and capability*”, “*social factors*”, “*health awareness*” and “*safety and first aid*”. Each school is responsible for the evaluation of physical education and therefore there is no national evaluation of each class, except in the final year where pupils are evaluated in “*swimming skills*”, “*aerobic stamina and physical attributes*”, *rules in selected sports*, “*knowledge of healthy lifestyle*” and “*first aid*” (Ministry of Education, Science and Culture, 2014, pp. 186-199).

In upper secondary education, the hours of physical education are very limited. Collages are instructed to organise classes or fitness programmes for their students up to the age of eighteen, but the structure of the class is arbitrary. Elite athletes who practice sport in a sport clubs can be given an exemption from the physical education classes (Ministry of Education, Science and Culture, 2011b, p. 55). In the previous National Curriculum since 2004 the physical education was instructed to be 8 percent of the course of study in the Upper secondary education (Ministry of Education, Science and Culture, 2007).

The Directorate of Education is an institution which provides schools with educational material and collects information about educational development in Iceland as well as conducting administrative tasks related to the national education of Iceland (*The Directorate of Education*, n.d.).

The University of Iceland trains teachers and physical educators in the School of Education which has four faculties. Physical education is taught in the Faculty of Health Promotion, Sport and Leisure Studies, and the University of Iceland also has a wide variety of Masters programs in the field of Sport and Education (*The School of Education*, n.d.). None of these programs mention anything about Olympic education or Olympism in their courses, however the course “*Ethics and education*” explores ethical theories, human rights, and ethical dilemmas in education (*The Sport and Health Sciences*, n.d.). The University of Reykjavik teaches B.Sc. in Sports Science, a postgraduate M.Sc. in Exercise Science and Coaching and an M.Ed. in Sports Health Education (*The Department of Sport Science*, n.d.). None of their

undergraduate or postgraduate programmes mention Olympic education or Olympism (*Structure of Programme*, n.d.).

The two main governing bodies of sport in Iceland are *Íþróttá- og Ólympíusamband Íslands* (e. *The National Olympic and Sports Association of Iceland*) and *Ungmennafélag Íslands* (e. *The National Youth Association of Iceland*). According to the National Law of Iceland, *The National Olympic and Sports Association of Iceland* (NOSA) is the highest authority of voluntary practice of sport in Iceland and the purpose of the organisation is to manage then national sports movement in Iceland (Sports Act, 1998). *The National Sport Federations* (NSF) and the *Regional Sports Associations* (RSA) elect officials to NOSA every other year in a National Sports Assembly. The NSF comprises the governing bodies of each sport in Iceland and the RSA are associations consisting of the sports clubs in the relevant region which is often linked to a province or municipality in Iceland. According to the Statutes of NOSA the organisation is responsible for elite athletic development and the participation of Icelandic athletes in the Olympic Games as well as developing public sport in Iceland. The organisation is obliged to comply with the Olympic Charter, the rules of World Anti-Doping Agency (WADA) and members of the Olympic Movement in Iceland have as special court for their disputes and the decisions can be appealed to the Court of Arbitration for Sport (CAS). The organisation is responsible for the distribution of governmental funds for sport and distribution of funds received from the National Lottery. The purpose of NOSA is to promote peace, introduce Olympism to Iceland, establish an Olympic Academy, and Olympic Museum in Iceland (Statutes of the National Olympic and Sports Association of Iceland, 2019).

The mission statement of *The National Youth Association of Iceland* (NYA) is to promote the general health of the Icelandic population and develop moral and physical qualities of the youth in Iceland through sport and other activities. According to their by-law the organisation should promote a healthy lifestyle without substance abuse and narcotics and encourage the inhabitation of the whole country and promote land reclamation of the Icelandic wilderness. The officials of the NYA of Iceland are elected in a General Assembly every other year by the affiliated RSA (*Lög Ungmennafélags Íslands*, 2019).

The educational structure for coaches in the Sport Movement in Iceland is two parallel pathways where the sport-specific educational seminars are organised by the NSF and the general seminars are organised by NOSA's board of Development and Education. The first level is an online course for beginners after which the entrants must coach for six months before they take the second level. On completion of the second level, they must coach for twelve months and then the entrants can start the third and final level. Each level has general courses

and sport-specific courses, and coaches are supposed to participate in both seminars to advance to the next level. Many exemptions are allowed, for example due to long professional participation in the specific sport as an athlete and exemptions because of upper secondary education as well as higher education related to sport and education. In the general part organised by the NOSA there is no mention of Olympism or Olympic education, but there are courses about psychology and ethics in sports, teamwork and honour in sport (*Coach Education*, n.d.).

There are 144.000 registered members of the NOSA in Iceland which is around forty percent of the Icelandic population. There are twenty-five RSA and thirty-three NSF affiliated in the NOSA of Iceland. According to the National Statistical Institute, the population of Iceland was three hundred fifty thousand in the beginning of 2018, with minority groups of only eight percent of the population (*Iceland in Figures*, n.d.).

The three largest NSF are the National Football Federation, with almost thirty thousand members, and the National Golf Federation with more than twenty-one thousand members, and the National Gymnastics Federation with more than fourteen thousand members (*Tölfræði 2019*, n.d.). The sports participation of Icelandic youth and the effect of participating in sports on Icelandic youth has been thoroughly studied through the *Youth in Iceland* program, an annual population-based survey. The survey is conducted in all the schools in Iceland by all thirteen to sixteen-years-old school children. It is a joint venture between municipalities, the Icelandic Centre for Social Research and Analysis (ICSRA) and the Ministry of Education, Science and Culture. ICSRA has conducted similar studies among young adults at collages (upper secondary education), which are usually quadrennially performed (*Sveitarfélög – ICSRA – Rannsóknir Og Greining*, n.d.). The institution has also conducted studies, in cooperation with the NOSA and the NYA, about the well-being and the enjoyment of children and adolescents in the organised sports training in the affiliated clubs in conjunction with the *Youth in Iceland* study.

The NOSA has the *Exemplary club project* which is a quality control system for the affiliated clubs and RSA, which is supposed to ensure that the clubs reach a certain standard. In this project the clubs have to fulfil a certain objectives in: structure, documentation, finance, environmental protection, coaching education, and gender equality to be able to call themselves an Exemplary club (*Fyrirmyndarfélag ÍSÍ - Um Verkefnið.Pdf*, n.d.).

The prestigious *Athlete of the year* award is selected by the *Icelandic Association of Sports Journalists*. The Icelandic media comprises one national television station named RUV, which is obliged to broadcast competitions from all sports, and a few other broadcasting corporations which show popular sports events and leagues on their sports channels. Sport news

is also published in newspapers, both in print and online, and by the smaller online sports news distributors which usually just cover one sport enthusiastically. The Association of Sport Journalist has thirty members of whom twenty percent work for small online sports news sites such as *Fótbolti.net* (e. Football.net) and *Handbolti.is* (e. Handball.is), which provide coverage of a single sport. Thirty-three percent of them are from corporate networks which may present a conflict of interests as they could benefit from selecting an athlete from the sport on which they report such as the English premier league, EuroBasket or the Pepsi league in Iceland. Only forty-seven percent of association-registered journalist come from sport neutral media which is a the minority of the casting vote (*Félagatal – Samtök íþróttufréttamanna*, n.d.). According to the NOSA the *Athlete of the Year* award may only be given to a person who is registered in a sport within NOSA and “*the selection shall be grounded on accomplishment, good example, diligence, fair play and advancement*” (*Íþróttamaður Ársins*, n.d.), however, the regulation of the Icelandic Association of Sports Journalists, states that “*the selection should be based on the grounds of accomplishment*” and additionally consider “*good example, diligence, fair play and advancement*” (Reglugerð um kjör íþróttamanns ársins, n.d.). Between 2000 and 2019, sixteen awards have been given to an athlete who plays in a league broadcast on commercial networks and covered by the small online sports news sites but only four have been selected from sports with less media coverage (*Íþróttamenn ársins – Samtök íþróttufréttamanna*, n.d.).

The Icelandic sagas are important for the national identity of Icelanders (Loftsdóttir as stated in V. Halldórsson, 2017, p. 25) and sport in Iceland has a rich cultural relevance and an enduring history of participation in sports relating to the independence movement of Iceland and Icelandic national pride. In their paper, Þórlindsson and Halldórsson (2019b) describe the Icelandic physical culture. Strength and physical ability have long been associated with the hardness of the country, the land and the people have been forged by fire and ice through volcanic eruption and the freezing winters on the edge of the Arctic Circle. During the settlement of Iceland, the Vikings depended on physical stamina and strength, they dependent on farming, fisheries, and war to survive like the city states of Greece during the ancient Olympic Games. Throughout the dark ages a fisherman in Iceland received a bigger cut of the catch if he could lift heavier stones therefore, physical strength often allowed a man to better support his family. In modern times Icelanders have won strongman contests such as “The World’s Strongest Man” and Icelandic women have won the title “The Fittest Women in the World” in the CrossFit games multiple times (Þórlindsson & Halldórsson, 2019b).

## Sports during the Viking age in Iceland

The history of Icelandic sports has been written for hundreds of years. Iceland was inhabited by the Nordic Vikings from 9<sup>th</sup> until 11<sup>th</sup> century CE and the 24 Icelandic Sagas, the historical documents written in the 11<sup>th</sup> and 12<sup>th</sup> centuries by Icelandic historians, contain 88 references to sport and games (V. Halldórsson, 2017, p. 26). The Sagas document Viking sports, and the Vikings really liked sports. Dr. Björn Bjarnason's book and thesis *Íþróttir Fornmanna á Norðurlöndum*, (e. The Historic Sports in the Nordic countries) explores this topic. His findings are also backed up by toponyms in Iceland and in the North European countries that refer to games and other festivals where people gathered to play sports, for example *Leikskálavellir* (e. Games-Cabin fields). Our knowledge of this period also comes from old Norse poetry, *Grágás* (e. Grey goose law) the ancient law book of the Vikings and archaeology (Þórlindsson & Halldórsson, 2019b) and ancient artefacts like the golden horn of Gallehus, support the historical narrative.

*“From Odin they learned all sport”*

(Hávamál, as cited in Bjarnason, 1908, p. 1)

Vikings believed in the Norse gods, which share similarities with the Greek mythology. Odin is the wisest of all Norse gods and with his wife Frigg he had many children. As head of the family, Odin is comparable to Zeus in the Greek mythology. In addition to Odin and Frigg, Thor, god of thunder and the mischievous god Loki are among the better-known Norse gods. The Vikings depended on wars and combat to survive and competition and sports were an ideal activity to see who the best warrior was. Participation in sports united the Vikings culturally and mentally as it had deep roots in Viking culture and religion. The contest was one of the cornerstones of the Viking mentality, they viewed chess, games, arts and sports as a contest, while prestigious poetry, catching fish and war were also considered competitions. The *contest* was normally a challenge between two warriors, chiefs or kings to see who was greater than the other and who was the greatest Viking of that time (Þórlindsson & Halldórsson, 2019b). Although documents and records were not kept, poets and bards created poetry and songs of the deeds and the competitions of the protagonist.

Sport was also used to educate young boys in Viking culture and the oldest son of the local chief managed his followers in a *Bændaglíma* match (e. Farmers wrestle) where his team would wrestle one on one against the neighbouring chief's oldest son and his followers. This sport taught the young lads to follow orders from their leaders and improved the leadership of the chief's son. The sport related upbringing and ideologies of the Viking culture contributed to

their exploration and conquest of to the Northern Europe, North America, and Eastern Europe down to Constantinople, and to their raids in the Mediterranean Sea. The best explanation of Viking culture is the Viking code in *Hávamál* (e. The words of Odin) which is a column of wise words, Vikings etiquette and deep philosophical explanation of the world (Bjarnason, 1908, pp. 1-20). *Hávamál* explains that every man should carry arms at all times, even when he goes to sleep or when a guest knocks on your door because you do not know his intentions and especially when travelling long distances. Weapons in the Viking area were swords, spears, axes, rocks, and bows and arrows and their armour consisted of a helmet, and a shield, and a light body armour. They rode horses, set sail in their famous longboats and used skis for travelling in snow (Bjarnason, 1908, pp. 55-57).

<i>Your livestock dies</i>	<i>Deyr fé</i>
<i>Your kinsman die</i>	<i>Deyja frændr</i>
<i>Yourself will die like the rest</i>	<i>Deyr sjalfr et sama</i>
<i>But your legacy</i>	<i>en orðstírr</i>
<i>Will never die</i>	<i>Deyr aldri</i>
<i>If it is a remarkable one</i>	<i>hveim sér góðan getr</i>

“The words of Odin” (*Hávamál* as cited in Bjarnason, 1908, p. 1)

In the Norse mythology there was a great honour in dying by the sword. In fact, not dying by the sword or in battle was considered a cowardly death. All those who died in battle or in a duel went to Valhalla, the place of the gods. In Valhalla, warriors could eat and drink as much as they liked. During the day they would fight but come evening, anyone who was killed during the day would wake up and join the others in the nightly feast. It was the Viking’s mission in life to be worthy of joining the feast in Valhalla. If a Viking could not join their chiefs in battle both they and their family would also be shamed (Bjarnason, 1908, pp. 3-5). This was the way of the Vikings.

Competition in the Viking period was intertwined in the feast of the kings and chiefs. Kings and chiefs asked newcomers and guest to compete with their followers to find out their strengths. The ones that wanted to join the court needed to prove themselves in a competition. Kings and chiefs also competed with their guests and with their subjects as they travelled around their lands. In one chronicle, the king has travelled to his chief’s land and challenge him to a competition to see who was greater. First, they competed in gymnastics, swimming, throwing, and rowing. The score was tied, so the king hung his cloak on a tree, and they competed in

archery. The king hit the centre of the cloak, but the chief hit his arrow in the middle. The king then asked for the son of the chief and put a big acorn on his head and his arrow hit right below the acorn, so the boy bled. When the chief said he wanted to withdraw from the competition, the king bragged that he had overcome the chief's famous skills. The chief replied that the king could say whatever he wished but he would not take the shot. In another similar tale the archer asks the king for two arrows to take the shot and later revealed that one was for the shot at the acorn, and the other was to shot the king in case the first injured the son of the archer (Bjarnason, 1908, pp. 85-87). These stories represent the competitiveness of Viking culture which has continued down through the centuries.

Physical attributes were vital for survival in the Viking period. Working the land, seafaring and battles requires physical strength and stamina and there was peer pressure to achieve excellence in sport because of the emphasis on reputation and performances. The Vikings proved their worth in the group as a result of duels, between shipmates, within bands of fellow warriors or in the groups of followers of the local chief. Even though history has judged the Vikings as vicious barbarians who raided and sacked villages all over Europe, they had their formal Viking code in *Hávamál*. They contributed to trade and commerce and migrated to many places in Europe and America. The Vikings highly regarded the word *drengskapur* similar to the word *honour* and *fair play* and it was used for truth telling, honour and to be a man of your word. *Equality* was also considered in sports and those with superior ability sometimes competed against two people instead of one to even the game, so an equal match was considered *fair play* regardless of the number of competitors. Participation in sports wasn't restricted to royalty, every free man could participate in sports and as such, not many slaves or female competitors are recorded. The Icelandic Sagas describe incidents in which it was not considered honourable to harm an unarmed man even if he was a foe. Even so, many cases describe battles where the homes of enemies were burned down with the residents inside, although the woman and children were usually allowed to leave unharmed. Such relative kindness could lead to a problem because women and children were obliged to avenge these crimes in the future according to the Viking code in *Hávamál*. After battles, kings and chiefs evaluated the performances of allies and foes, and great stories and respect were awarded to Vikings who showed valour in combat even though they were from the opposite army (Þórlindsson & Halldórsson, 2019b). Another element of the Viking spirit was *Fóstbræðralag*, or blood ties in which two comrades would cut their forearms and mix their blood under a piece of cut turf. From that moment on they were considered brothers by the community and by the law. They would always fight together and this entitled and bound them to seek revenge should

his new brother be killed, a token of the ultimate *friendship* between brothers in arms (Magnússon, 1968, pp. 24-25).

The Vikings played a lot of games with weapons. A duel was an accepted method to settle disputes and was considered a form of a supreme court to settle disputes. Even some wars were settled with a duel or *Hólmgöngu* between rival kings. Failure to accept the challenge of a duel was to lose the argument in court so it was vital for the Vikings to practice *fighting with swords and axes* to uphold their legal rights in the community. It is also likely that they practiced skirmishes in order to survive and win battles. The Vikings fought mainly with axes, but swords were considered a status symbol and were usually used only by the famous Vikings. Small axes were used for throwing and there are documents showing that Vikings used a spear in one hand and sword in the other, forgoing- the shield which made them very mobile in battle (Bjarnason, 1908, pp. 59-62).

*Archery* was common in the Viking Sagas, usually the protagonist used a bow and arrow to hunt and to fight in battle. The bows were made from trees and animal intestines or other strings. In one of the stories the protagonist is under attack in his home and he asks his wife to give him her hair to fix the bow. The bow should be the same height as the archer and those who lived in the mountains used it to hunt animals like deer and wild boar (Bjarnason, 1908, pp. 73-83). In one of the Sagas there is a sea battle between rival kings. In which their archers shoot arrows between the boats. One arrow narrowly misses the chieftain who orders his archers to kill the skilled archer on the enemy boat. The chieftain's archer strikes the enemy bow, breaking it and saving the chieftain's life (Magnússon, 1968).

The Vikings practiced *javelin and throwing*. They had spears, axes, and rocks to throw and they also used slings. The Icelandic Sagas describe many competitions of distance throwing and throwing weapons to a target (Bjarnason, 1908, pp. 88-92).

*Swimming* was one of the main sports of the Viking period. Many descriptions are available in the Viking Sagas about swimming competitions and practice in the ponds and lakes. The Vikings were sailors, and therefore being able to swim was essential for survival. Occasionally, underwater swimming and swimming in full armour were practiced for their usefulness when fleeing from enemies. A variation of wrestling took place in lakes where the goal was to hold each other underwater until one surrendered though there were sometimes accidents where one of the competitors did not survive the match (Bjarnason, 1908, pp. 106-117). In the Icelandic Sagas, there are descriptions of achievements which are considered extraordinary, for example the swim of Grettir the Strong who swam seven kilometres in the cold Atlantic Ocean between his home island and the mainland Iceland (Þórlindsson &

Halldórsson, 2019b). In another tale, a woman, her husband and all his followers were banished and fled to an island in a fjord. When her husband and his followers had all been slain, she swam from the island during the night with her four-years-old and eight-year-old sons, and took refuge with one of her husband's relatives in the next valley (Magnússon, 1968, pp. 19-21).

*Rowing* is seldom mentioned but the Vikings are famous for their longboats which had both sails and oars, and *sailing* was a way of living and producing wealth for your family so the Vikings must have practiced it regularly (Bjarnason, 1908, pp. 85-87).

*Running* competitions were widespread in the Viking period, sometimes using walking sticks in competitions. Both children and adults competed during festivals. The Danes are praised for their running abilities in written documents from other nations from that period. *Sliding* was an interesting ability and the Vikings used to slide down a hill or a snowy slope on a plank of wood with great speed and dexterity. *Jumping* between small icebergs was also practiced (Bjarnason, 1908, pp. 119-120). In one of the Icelandic Sagas is a story of a Viking who jumped between icebergs over a river eight metres wide slaying his surprised foes before they could reach their defences and his legacy is still praised (Magnússon, 1968, p, 27).

The Vikings played a lot of *ball and grip games* called *Knattleikar* (e. Ball-play). When they had weapons, they threw them to each other and at a target and they also threw them into the air, catching with either hands to get an advantage in a battle. During feasts and gatherings, one of the games was to throw a bone or a golden puck between people during the feasting by the long fire. This game often resulted in broken bones and bruises for the dinner guests. One story of a developed ball game is when the host divided the strongest men in two teams, and gave them a big animal head covered in fish oil to throw between the teams. The rule was that he who dropped the ball would be despised by others during the feast. The ball was so heavy that sometimes a second man needed to support the catcher so he would not fall over when he caught the *ball* (Bjarnason, 1908, pp. 162-174).

*Figure skating* was not known by the Vikings, but they raced on ice as *speed skaters* and they would put animal bones under their feet and slide on frozen rivers and lagoons. They took a bone from the leg of a bull or deer and cut it in half-, tied a string around the bone and their feet and used walking sticks to go faster on the skating bones.

*Skiing* was a widespread sport, and frequently used to get close enough animals to hunt them with a bow and arrow. It was also used to travel long distances during winter and spies were keen to use it to keep a close eye on neighbouring chiefs. Viking tribes in the mountain and the Finns were known to be good skiers. The competition was often a test of daring to see

who had the courage to descend the steepest slope. The Viking practiced *cross-country-skiing* and travelled to battles on one ski and pushed themselves forward with the other foot.

*Jumping* was important because in battle fighters needed to jump away from blows and spears. Children would practice jumping down from high places, long jump, high jump, backwards jump and even a form pole vault. *Balance walking* was practiced as well as walking on hands and climbing cliffs (Bjarnason, 1908, pp. 121-142).

The Vikings had many *strongman contests*. One of them was *Hráskinnsleikur* (e. Skin haul) similar to a tug of war between two people using an animal skin. Sometimes, the game was played over a fire adding the extra element of danger of falling into the fireplace. The *Reipdráttur* (e. Tug of war) was practiced by the Vikings by using belts or ropes to pull each other to their knees. One variation was that the strongest man sat in a chair and others tried to pull him up from the chair with a rope while he tried to pull them down to their knees. In one of the games the competitors sit on the floor and trust each other's legs and pull one ring with their hands and the winner is the one who can pull the other up from his bum. The Vikings also played a game in which four people threw a ball between themselves and a fifth player in the middle tried to acquire the ball by physical strength (Bjarnason, 1908, pp. 187-190).

*Icelandic standing wrestling*, or *Glíma*, is one of the historical sports that has a cultural relevance similar to the pankration of the Greeks and the lacrosse of the First Nations of North America. Written in the 11<sup>th</sup> and 12<sup>th</sup> centuries, the Icelandic Sagas describe Icelandic wrestling and trace it's origins back to the 7th and 8th century and to the Nordic gods and mythology. The sport is a standing form of wrestling, and the objective is to trip the opponent over onto his knee at least. If both participants fall to their knees it is considered *bræðrabylta* (e. brother fall) and the game would continue. In the Icelandic Sagas there are descriptions of many variations of wrestling including *Glíma* (e. lightning wrestling), *Hryggspenna* (e. Spinegrip) and *Axlatök* (e. shouldergrip). In *Hryggspenna* the competitors put their arms around each other and try to squeeze their opponent until they surrender. In *Axlatök* the competitors put their arms on each other's shoulders and try to throw each other off balance. *Glíma* is the most sophisticated and developed sport and has a touch of gymnastics to it. It was sometimes called "*Mjúkleikur*" (e. agility game or lightning twinkle). The competitors grab onto each other's belts and they dance in the beginning, to keep the flow of the fight. It is called the steps. The competitors step forward and backwards during the fight to increase the rhythm of the fight. It is a test of balance, strength and quick thinking (Bjarnason, 1908, pp. 143-149).

*Hockey* was played by the Vikings during autumn and winter, especially on frozen lakes and hard fields. Many stories in the Icelandic sagas mention hockey games and the protagonist's

fate around a hockey game. Many spectators observed the games, and the field was usually placed where there was a hill for the onlookers to watch the game. Big chiefs organised games for the county's people to watch and witness the abilities of the youth. In the Viking sagas there are many romantic stories where the protagonist shows his strength for his loved ones and many kills and disputes spins off after a harsh game on the ice. The rules of the Ice hockey games in the Viking period is not fully known but Dr. Björn Bjarnson has tried to give an explanation (Bjarnason, 1908, pp. 174-182). The game was between two teams and one person was the chairman, usually the chieftain who had organised the games or with the most prestige. He normally divided the players in equally strong teams unless it was a competition between two regions or two chiefs and their followers. The chairman was also responsible for keeping the peace and stopping the game if the competitors became too vicious, but the game depended on strength and wrestling abilities. The chairman would order anyone who was too strong or too short-tempered to abstain from the games yet, despite these precautions, many people are said to have died or been seriously injured. After the selection of the teams, the competition was between these two teams but just one person from each team competed at any given time. Two lines marked either end of the field and the puck had to cross the opposite line to score a point. The attacker used a wooden stick to hit the puck from his base while the defender tried to stop it crossing the line and, once he caught the puck, kept it out of reach of the attacker. This game depended on strength and daring moves where the attacker tried to hit the puck over the defender's line and the defender used his strength and muscle to stop the attacker. When the puck went over the line the attacker scored a point and continued the offence, but if the defending team managed to get a hold of the puck and keep it safe, they changed places and the defending team started the offence. Later the game developed towards a team game where two and two played against each other and then it developed to a bigger team competition.

### **The Modern sport history of Iceland**

The modern sport history of Iceland is very much linked to the fight for the independency of Iceland as a nation. Iceland was a Danish colony in the 19<sup>th</sup> century, but young people and kids watched foreign sailors play sport when their fishing boats docked in Icelandic harbours at that time and that marks the beginning of the Modern sport in Iceland. Since the Vikings area, almost no sports are mentioned in written documents except *swimming* and *Icelandic Standing Wrestling*. It is presumed that the disappearing of sport in the culture is related to the spreading of Christianity in western Europe and the dark ages, as well as the fact that people had to struggle just to survive in these periods of history in Iceland. Still the schoolboys in Iceland

played *Icelandic Standing Wrestling* and Icelandic aristocrats learned to swim in Danish Universities according to contemporary documents in the 18<sup>th</sup> century. Because of the proximity of the ocean everywhere in Iceland and a large part of the population were sailors, people start to look at swimming education as an important surviving skill and the first known book about sport in Iceland is a swimming educational booklet since 1836. After years of oppression and the colonial rule of Denmark, the interest in sport in Iceland began to grow in the 19<sup>th</sup> century. The verbal fighters of independency in Iceland promoted physical education in schools to encourage the spirit of the Icelandic Nationality and to improve the physical health and the mental toughness of the Icelandic population (Lúðvíksson, 2012, pp. 20-23). Verbal folklore about extraordinary strength and trials of strength have been recorded and one of them is about the *Húsavíkurhellan* or the stone of Húsavík and the stone is hundred and eighty kilos. The Strongman which could lift it to the knee was certified as *amlóði*, but the ones who could lift it up to his chest was certified as *half strong*, and the ones who could carry it around the house was certified as *full strong* (Magnússon, 1968, pp. 92-93).

*Menntaskólinn í Reykjavík* (e. The Reykjavík Collage) was the first school to have regulation about physical education in Iceland and in the year 1850 the schoolboys were required to exercise at least once per week but the sports hall in the school was not ready until the year 1858. The practice in the school was *Icelandic standing wrestling* every other week and *dancing* the week's in-between. The first physical educator in Iceland was *C.P. Steenberg* which was a former Danish sergeant and his apprentice *Ólafur Rósinkranz* was the first Icelandic physical educator which took his mentors place and thought physical education in the spirit of P.H. Ling. Other schools in Iceland started to involve physical education into their curriculum soon after the Reykjavík Collage started it. The first Icelandic sport club was *Skotfélag Reykjavíkur* (e. The Reykjavík Shooting Club) and it was established 1867 and its members were mainly Danish aristocrats and Icelandic bureaucrats. The first known official competition in Iceland was a match in *Glíma*, which was advertised in the newspapers in the year 1873. The flag of the organising club, *Glimufélag Reykjavíkur* (e. The Reykjavík Wrestling Club) was a falcon with a blue background and that same flag was used by the verbal freedom fighters to represent the Iceland independency movement in the years to come. In those years, many swimming clubs and wrestling clubs were established in Iceland and one wealthy Danish immigrant named *Axel V. Tulinius* established gymnastic club and a skating club. He was very influential in the progression of sport in Iceland in the beginning of the 20<sup>th</sup> century and became the first president of *The National Sport Union* in Iceland. *James B. Ferguson* was a Scottish print worker which was working in Iceland and he introduced and coached *football* as well as

other sport to a group of Icelandic pupils and within that team was *Sveinn Björnsson* who became the first president of the Republic of Iceland in the year 1944 as well as his brother who was an agitator for the independence through his newspaper *Ísafold* (e. The land of Ice) (Lúðvíksson, 2012, pp. 25-46). The first football club in Iceland was established 1899 when a handful of boys collected a few coins from each member to buy a single football for practice and it was called *Fótboltafélag Reykjavíkur* (e. The Reykjavík Football Club). This club and other football clubs in Reykjavík would be one of the big forces in the Icelandic sport development when they took part in the foundation of *The National Sport Union* (NSU).

The first official sport pitch in Iceland was a grass field near the botanical garden Hólavallargarður in the capital Reykjavík and it was assigned to *The Reykjavík Wrestling Club* for practicing and competing in *Glima* in the year 1873. The first sport facility in Iceland was *Melavöllurinn* (e. The Gravel Field) and it was a fenced gravel field with sheds to change clothes. Its grand opening was in the year 1911 on the one-hundred-year birthday of the freedom fighter *Jón Sigurðsson* and the sport festival started on his birthday the 17 on June which later became the Independence Day of Iceland and the sport festival lasted eight days where all the sports practiced in Iceland in that time was shown. In those early days of modern sport in Iceland people competed in *Icelandic standing Wrestling, swimming, jumping, football, horseback riding* and *dancing* (Lúðvíksson, 2012, pp. 25-46).

The NYA and the NSU held big and popular events every year on the birthday of *Jón Sigurðsson* in the beginning of the 20<sup>th</sup> century. The Independence Day of Iceland was not decided in these early years of the Icelandic Republic and these sport events and celebrations influenced the atmosphere for this day to become the Independence Day of the Republic of Iceland and it is still a tradition in Iceland to have sport events and especially *Icelandic standing Wrestling* competition on this day (Lúðvíksson, 2012, pp. 42-75). The Sport Movement build up a national network and introduced democratic values in the scattered communities around Iceland in the early 20<sup>th</sup> century. The trustees and the volunteers were from all classes of the local communities and the clubs created a strong national wide community network and participation in formal sport was part of the informal communication of the people in the society. The strong local community connection created cultural difference in the clubs in different geographical locations (Þórlindsson & Halldórsson, 2019a).

In the year 1907 the first parliamentary law was passed which stated that every child should go to school and the school was a breeding ground for play and sport because when there was a break in the lectures the kids would play (Lúðvíksson, 2012, pp. 25-46). The *Icelandic Sports Act* was accepted in the Icelandic parliament in the year 1940 and that law

decided how the governmental body of sport in Iceland was structured. During the preparation of the laws there was a fierce fight between the NSU and the NYA for which organisation would be the leading governmental body of sport in Iceland and the conclusion was that both organisations would be equally ranked but the NSU would be the representative of Iceland abroad and handle the international relationship and elite sport, but the NYA would be the organisational body of youth development and public sport. The following year most of the RSA in the countryside joined the NYA but the ones that belonged to the big towns joined the NSU but many of them joined both associations. The new legislation provided the much-needed public financial support for both organisations. This injection of funds into sport organisations enhanced sport participation in Iceland which led to international achievements for example in the Olympics (Ívarsson, 2007, pp. 103-104). Another milestone in the financial aspects of sport in Iceland is the establishment of *Íslenskar Getraunir* (e. the National lottery), which the NSU established 1969 and owned 2/3 of the company and the NYA and *The National Alliance of Disabled* owned minority shares in the company (Ívarsson, 2007, pp. 335-340).

*Íþróttamiðstöðin á Laugarvatni* (e. The National Sport Centre at Laugarvatn) was established 1967 where many seminar and sport camp was held during the summers and the facilities were used to accredited physical educators during the winters (Ívarsson, 2007, p. 274). In the beginning the operation was a joint venture between the NSU and the NYA but now the NYA is the sole operator of the Sport Centre and the education for physical educators have been transferred to the University of Iceland in Reykjavík.

Iceland received a home rule from Denmark and an independent constitution in the year 1904 which sparked the independence dream of the Icelandic Nation and in that atmosphere the NYA was founded at the National Festival at Þingvellir in the year 1907 by two pioneers *Jóhannes Jósefsson* and *Þórhallur Björnsson*. They had already founded *Ungmennafélag Akureyrar* (e. The Akureyri Youth Club) in 1906 which was the first Icelandic youth club and they had become familiar with the youth association in Norway and in Denmark and they wanted to develop the concept in Iceland to promote the Icelandic National Identity and to progress towards full Independence of Iceland (Ívarsson, 2007, pp. 21-30).

The first mission statement of the NYA of Iceland was the cultivation of the people of Iceland, to enhance the land in Iceland and the promotion of Icelandic culture. The objective was to encourage the youth to be the best version of themselves, to be alcohol abstinence and promote Icelandic culture and the development of the Icelandic Nationality within the country. The clubs that joined the NYA the following years are the predecessors of the association, and they were Regional Agricultural Societies, Regional Speech and Debate clubs, Book clubs, The

Icelandic Independent Order of Good Templars as well as wrestling clubs and gymnastic clubs. In the beginning the biggest clubs in the association were the *Akureyri Youth Club* and the *Reykjavík Youth Club*, and it sparked a tension between them because the board was mostly located in the town of Akureyri but not in the Capital town Reykjavík. This was the first national wide association in Iceland and traveling between these two locations could take weeks, and that was the reason for the establishment and the development of the *Regional Youth Associations* which emerged in 1908 and in 1912 was a youth club in all the counties in Iceland and they planted trees, did charity work and social voluntarily work and all of them practice some kind of sport (Ívarsson, 2007, pp. 21-30). The NYA was a powerful force in the fight for the independency of Iceland. They printed a magazine called *Skinfaxi* (e. The Frozen Mane) which promoted the independence of Iceland, and they promoted a new flag of Iceland which was basically the opposite of the Danish flag with a white cross on a blue ground instead of a white cross on a red ground, and they fought for the clarity of the Icelandic language, and condemned all foreign influences in the language and they promoted the preservation and the foresting of the wilderness in Iceland (Ívarsson, 2007, pp. 38-44).

The NYA have held a multi-sport events which are called *Landsmót UMFÍ* (e. The National Sport Festival) in Iceland since 1909 and the festival is still held every fourth year by the association. The festival is similar to the Olympic Games of the International Olympic Committee and some of the Olympians from the 1908 London Olympics were the initiators of the festival after they came home from the Olympics. The Akureyri Youth Club and *The Regional Sports Association of the Northern territory* held the first *National Sport Festival* in Akureyri 1909, and the events were *swimming, Icelandic standing wrestling, jumping events, running and football*. During this event both upper class of the society and the lower income families watch the events with enthusiasm (Ívarsson, 2007, pp. 335-340).

Many youth clubs were established in the beginning of 20<sup>th</sup> century and that led to more activities in these clubs than just sports. Their objectives were to plant trees, focus on education and book reading and other issues like the fight for independence, moral development, and liberty as well as practising sports as a mean to develop the mental and physical ability of the Icelandic people. In those years both girls and boys participate in sports and the first girl's youth club was *Ungmennafélagið Iðunn* (e The Iðunn Youth Club) and he was established 1908 (Lúðvíksson, 2012, pp. 42-75).

After the participation in the 1908 London Olympic Games, athletes in Iceland wanted to participate in the 1912 Stockholm Olympic Games, but one of the requirements for the participation was that a nationwide organisation would send the delegation. The NYA refused

to establish a specific sport organisation on the ground that its mission was to focus on domestic development but not international sport participation. *Sigurjón Pétursson* was an Olympian from the 1908 London Games and famous for his victories in seven events at the multisport competition in Melavellir in 1911. He was a member of *Glímufélagið Ármann* (e. the Ármann Wrestling Club) and he rounded up many trustees in the sport community in Iceland and eventually twelve clubs, including the two biggest youth clubs both of Reykjavík and Akureyri as well as the female only club *Iðunn Youth Club*, send delegates to the inaugural meeting and the NSU was founded on the 28 of January in the year 1912. *Sigurjón Pétursson* wanted to focus on his athlete development and his preparation for the Olympic Games in Stockholm so he declined to be the first president of the association and *Axel V. Tulinius* a known sport organizer and a business man became the first president of the NSU and in the first board was the National Director of Health, Dr. *Guðmundur Björnson* M.D, and Dr. *Björn Bjarnason*, Historian and Nordic anthropologist and *Björn Jakobsson* which was a physical educator (Lúðvíksson, 2012, pp. 50-56). Not everybody in Iceland was favourable to the sport organisation and when there was a shortage of working hands there was a common saying in Iceland:

*“Young people should dedicate their time to work, instead of  
playing around”*

(Anton Bjarnason as cited in V. Halldórsson, 2017, p. 29)

The NSU started to promote itself in the early days and wanted all sport clubs in Iceland to join the organisation and they started to write, and translate international rules and regulations in each sport, hire coach and instructors to tour the country and promote public sport participation. The association declared that it was the sole organiser of all sport events in Iceland as well as declaring that a member of a club which was not a member of the association could not participate in any sport events they organised. They also reach an agreement with the Icelandic Government, that all the funding which had previously been distributed to individual sport events and projects would be reallocated to the NSU (Lúðvíksson, 2012, pp. 45-67).

The organisational structure of the NSU was very introvert and tyrannical in the first thirty years. There was a yearly congress but the ones who wanted to be in the board of the organisation could be there as long as they wanted. It might be because it was completely voluntary work and required a lot of work on behalf of the members. The governmental structure was centralised, and the board had complete control over every sport event in the country. The task was tremendous and soon there started to develop organising groups which

manage sports events in the municipalities or in large territories and they were later named *the Regional Sports Association* or the *Sport Union* of the region. In 1940 there was a new By-laws where the NSU started to hold a yearly congress with a delegation from all the clubs in the country. *The Regional Sports Associations* had also been a part of the organisational structure of the NYA since 1914 and therefore some of them were members of both organisations. The NSF were accepted in the NSU in the year 1946 and they have been part of the association ever since (Lúðvíksson, 2012, pp. 395-404).

The first President of the NSU in Iceland was *Axel V. Tulinius* and he was in office 1912-1926. He was a successful businessman and a dedicated sportsman and practice sport his entire life. His character was described as just, chivalrous, conscientious, and he could work with everybody and he had good leadership skills.

The second President was *Benedikt Waage* and he participated in many sports including football, swimming, and Icelandic wrestling. He was in office 1926-1962. He was the first Icelander to be a member of the International Olympic Committee and was enlisted in the committee in the year 1946. He was president for 37 years and the role of the organisation changed during these years from being the sole governing body of sport in Iceland to the birth of the NSF which increased sport enthusiasm in Iceland. It was decided by the NSU to send a bureaucratic delegation to the 1920 Antwerpen Olympic Games to absorb the latest development in sport events management in the world. They were heavily criticised in Iceland because they cancelled to send a delegation of Icelandic wrestlers to show the sport in these Olympics. If that have been done many people think that the *Icelandic Standing Wrestling* would have become an Olympic Sport.

The third President was *Gisli Halldórsson* and he was in office 1962-1980. He was a politician at the municipality level and an architect. During his presidency, the sport facilities grew dramatically in Iceland. He was the architect of the current headquarters of the NOSA and the National Sport Stadium and the famous swimming pool in Laugardalur as well as many other sports halls and swimming pools structures around Iceland. He was the initiator of tobacco taxes which funded the Sport Movement as well as other philanthropic organisations in Iceland and he also established a trust funds to finance the constructions of sport facilities.

The fourth President was *Sveinn Björnsson*, he was a businessman and participate in sport in his younger years but early change his path towards sport administration and sport event management. He was in office from 1980-1991. In his presidency, the government put forward a new sports law and in 1972 the National Lottery was established which have funded the sports organisations of Iceland ever since.

The fifth President was *Ellert B. Schram* which was a former president of *The National Football Federation* and he was a member of the Icelandic Parliament. He was in office 1991-2006. He consolidated *the National Sport Union* and *The National Olympic Committee* in Iceland into *The National Sports and Olympic Association of Iceland* and increased international relationship of the association.

The sixth President was *Ólafur Rafnsson* and he was a lawyer and a former president of *The National Basketball Association* in Iceland. He was in office 2016-2013. He was a board member in FIBA, the European Basketball Association and elected the president of that association in the year 2010. He was the first Icelander to be a president of a European Sport Federation. He established an independent sport court in Iceland and steered the organisation through the economic crises of 2008, but his focus was always on the sport grassroots and the support of the elite athletes through public funding.

The seventh President is the current president *Lárus Blöndal*, which is a lawyer and he has been in office since 2013 (Lúðvíksson, 2012, pp. 98-143).

The first National Olympic Committee (NOC) in Iceland was established in the year 1921 by the NSU as a temporary committee under the rule of the association and its objective was to prepare the participation of the Icelandic delegation in the 1924 Paris Olympic Games. The first president of the committee was *Björn Ólafsson* and he was later a minister in the Cabinet of Iceland. But there was a lot of dispute about the independency of the committee and the appointed members which led to that the committee had dissolved before the end of the year 1922 and *The National Football Federation* had established their own Olympic Committee to prepare the participation of footballers in the Olympics. The result of this was that nobody competed in the 1924 Paris Olympic Games or the 1928 Amsterdam Olympic Games under the Icelandic flag. The dispute was settled in the year 1931 with the appointment of *Sigurjón Pétusson* as a president of the committee, but it was considered too expensive to send a delegation to the 1932 Los Angeles Olympic Games (Lúðvíksson, 2012, pp. 335-337).

Iceland participated in the 1936 Berlin Olympic Games and at that time the current president of the NSU was automatically the vice president of the NOC according to the By-laws and the members of the committee were much the same members as the members of the board of the association and the president of the committee was *Axel V. Tulinius* which was a former president of the NSU. But because of the president's illness in the year 1946, *Hallgrímur Fr. Hallgrímsson* took over the presidency in the NOC in a close collaboration with *Benedikt Waage* the president of the NSU even though the By-laws of the International Olympic Committee stated that the NOC should be an independent organisation.

*Bragi Kristjánson* became the president in the year 1954 after a change in the By-laws of the committee where the NSU were able to appoint majority of members in the committee and he held the office until 1962. When he took office, he was a president of *The National Athletic Federation* and he was renowned as a diplomat and skilful to reconcile differences.

*Birgir Kjarran* was president of the NOC in the year 1962 until 1973. He was a businessman and owned a publication and he was a board member in many big companies in Iceland. He was an environmentalist, and he incorporated many environmental issues into the Olympic Movement in Iceland.

*Gísli Halldórsson* became NOC president in the year 1973 and then he was also the president of the NSU at that time. When he resigned as a president of the association, he continued to be the president of the committee until the year 1994. In that period the role of the international influences changed the organisational structure of the NOC in Iceland and the By-laws of the committee had to be changed to comply with the outlines of the International Olympic Committee. The NOC became more independent and the leadership was elected by the NSF instead of the board of the NSU and when the committee started to receive financial support from the International Olympic Committee the importance of the organisation changed and the interest of the Sport Community grew dramatically (Lúðvíksson, 2012, pp. 339-341).

*Július Hafstein* became the president of the committee in the year 1994 and he was the only one who had been a president of three National Sports Federations in Iceland and he was also a member of the International Environmental Committee of the International Olympic Committee. At that time the organisational structure of the sporting body in Iceland was very complicated with three national wide organisations, the NOC, the NSU and the NYA. All these organisational bodies had similar objectives, to promote sport and compete in sport as well as educational development through sport. In the year 1997 *Július Hafstein* was the first president to be voted out of the NOC and then *Ellert B. Schram* the vice president of the committee and the president of the NSU was appointed the presidency of the committee and he remained president until the NOC was unified with the NSU in the year 1997 and became the NOSA of Iceland (Lúðvíksson, 2012, pp. 340-356). This unification was the key factors in the evolution of the infrastructure of the Icelandic Olympic Movement according to the general manager of the organisation, *Líney Halldórsdóttir* (as cited in V. Halldórsson, 2017, p. 42) and the policies in the organisation changed. The focus shifted to sending athletes to the Olympics to gain the experience for future development of sport in Iceland. The NOSA established the educational pathway for coaches and the clubs started to focus on employing certified physical educators to coach all kinds of sports and that graduated towards full time paid occupation for the coaches.

This development was further consolidated with funding programs for coaching education (V. Halldórsson, 2017, pp. 41-44).

The first participation of Icelanders in the Olympic Games was when the NYA of Iceland decided to send a delegation to the 1908 London Olympic Games. The objective of the journey was to increase international awareness of the Icelandic Nation and the Icelandic culture and the Icelandic wrestling was supposed to be presented to the world. The Icelandic delegation of seven showed *Glima* (e. The Icelandic Standing Wrestling) in the 1908 London Olympics and Pierre de Coubertin is said to have wanted the sport to be a regular event on the Games. After the Games the delegation stayed in London and showed the *Icelandic Standing Wrestling* in theatres and shows and people were offered prizes if they could stand for five minutes in a wrestling competition with *Jóhannes Jósefsson* and in the year to come he toured America and showed *Icelandic Standing Wrestling* in exhibitions and shows (Lúðvíksson, 2012, pp. 72-73). Before the Games there was a political skirmish between the NYA and one of the sport clubs in Reykjavík which would represent Iceland in the Games and organise the trip, but *Jóhannes Jósefsson* on behalf of NYA had been invited to send a delegation by the Organising Committee of the Olympic Games in London and therefore he was accepted as a NYA delegate on behalf of Iceland in the Games even though Iceland would not be a sovereign state until 1918. The Icelandic delegation was hindered by the imperial Danish delegation to enter the Opening Ceremony but after a dispute and an intervention by the Organising Committee of the Olympic Games the Icelandic delegation could enter the Opening Ceremony under the Icelandic flag and *Jóhannes Jósefsson* was the first Icelandic Olympian and he competed in Greco-Roman wrestling, but it was under a Danish flag because Iceland was not an independent country (Jósefsson, 1964, pp. 140-152).

Iceland sent a delegation of eight to promote the sport of *Glima* at the Olympic Games in Stockholm 1912. Among them was *Sigurjón Pétursson*, an Icelandic wrestler and a freedom fighter who wanted to show the Icelandic flag at the Opening Ceremony but unfortunately, the Danish delegation was able to hinder the Icelandic delegation to walk into the stadium under the Icelandic flag. The Icelandic delegation refused to participate in the Opening Ceremony under the Danish flag, and it was the first and only Icelandic boycott in the Olympic Games. *Sigurjón Pétursson* competed nevertheless in *Greco-Roman wrestling* and he ended in eighth place and *Glima* was a formal *Demonstration Sport* at the Games and is therefore an official candidate for an Olympic Event (Lúðvíksson, 2012, pp. 73-75). The Icelandic community in Denmark gave a trophy which should be given to the winner at the *Glima* competition in the Olympic Games and the first unofficial Olympic gold medallist from Iceland was *Hallgrímur*

*Benediktsson* who won the Demonstration Sport *Glíma* and he was given the trophy from a member of the Swedish Organising committee and the trophy is now preserved by the International Olympic Committee in Lausanne in Swiss (G. Halldórsson, 2003, pp. 65-66). During the Games the Icelandic delegation had a meeting with Pierre de Coubertin and three others from the International Olympic Committee on the 13<sup>th</sup> of July 1912 to evaluate if *Glíma* or the Icelandic Standing Wrestling could be an Olympic Event. Their conclusion was that *Glíma* was an aesthetic and a noble sport which had meaningful sports values and would be justified as an international sport and they invited the Icelandic delegation to come to Paris and promote the sport there as a preparation for future international development (Halldór Hansen as cited in G. Halldórsson, 2003, p. 64).

Despite that Iceland did not send a delegation to the 1920 Amsterdam Olympics due to dispute in the Icelandic Organising Committee the Icelander *Jón Kaldal* competed in distance running under Danish flag and the Canadian team in *Ice hockey* was the *Falcons* from Winnipeg which was a team of Icelandic immigrants and they won the first gold medal in that sport (Lúðvíksson, 2012, p. 260).

The next time Iceland competed at the Olympic Games was when the NSU pointed a commission in the NOC of Iceland before the 1936 Berlin Olympic Games. There had been an invitation to send thirty physical education teachers to a seminar parallel to the Olympic Games and all the expense was paid by the German Organising Committee. The Icelandic delegation had fifteen athletes and seven organising members and trainers as well as the thirty physical education teachers which also demonstrate the noble sport of *Glíma* at the Games (G. Halldórsson, 2003, pp. 95-104).

Sport was instrument of soft nationalism and the fight for independency of Iceland. When the few men which founded the Sport Movement in Iceland ignited by the nationalism left the scene, that ideology diminish in the sport movement. During the years before the World Wars sport declined due to harsh times and scarce resources. But after the wars, Iceland economy blossomed, and the sport also blossomed so much it was called the *Frjálsíþróttavorið* (e. the Spring of Icelandic Athletics) and the first official Olympic medal was won at the 1956 Melbourne Olympic Games and it was a silver medal in *triple jump* by *Vilhjálmur Einarsson* (V. Halldórsson, 2017, p. 28).

Since the 1936 Olympic Games in Berlin, Iceland has always sent a delegation to the Summer Olympic Games but not many medals have been acquired. *Bjarni Friðriksson* won a bronze medal in *judo* at the 1984 Los Angeles Olympic Games and the first Icelandic female who won a medal was *Vala Flosadóttir* who won a bronze medal in *pole vault* at the 2000

Sidney Olympic Games and at the 2008 Peking Olympic Games the handball team won a silver medal which was the first Icelandic team medal at the Olympics (Lúðvíksson, 2012, p. 281). Iceland participated in the 1928 Olympic Winter Games for the first time in the Winter Games and has sent a delegation to all the Winter Olympic Games since then except for the 1972 Olympic Winter Games in Sapporo. Usually there are five to ten participants but Iceland has not received any medal in the Winter Olympic Games (*Keppendur á Vetrarólympíuleikum*, n.d.). Iceland have had much better result at the Paralympic Games. The first delegation went to the 1980 Arnhem Paralympic Games and won a gold and a bronze medal. In 1984 New York Paralympic Games the Icelandic delegation won two silver and eight bronze medals. Since then Iceland have sent a delegation to all the Paralympic Games and has won more than thirty five gold medals and more than fifteen silver medals and over forty bronze medals (*Verðlaunahafa á Ólympíumótum*, n.d.). Iceland has also sent a competitors in the art competition and in the 1952 Helsinki Olympic Games the Icelandic sculptor *Guðmundur Einarsson* was awarded honorary place at the Olympic display with his sculpture “The everlasting Olympic flame” (G. Halldórsson, 2003, pp. 150-151).

*Fræðsluráð Ólympíunefndar Íslands*, (e. The Icelandic NOC Educational council) was establish 1987 and *Valdimar Örnólfsson*, a physical education teacher and a lecturer at the University of Iceland was selected the chairman. The purpose of the council was to: promote the Olympic Games and Olympism, publish material about Olympism and the Olympic Games, create promotional material for the Olympic Movement, and organise the communication with international Olympic academies. The council had no funding and had to apply for funding for every project to the NOC of Iceland. It held 7 public presentation for the ten years it was operating. The council started the tradition to send every year a delegation to the Young participants sessions in the International Olympic Academy in Olympia in Greece and educate the Olympians about Olympism before every Olympic Games which these two projects are still in place. *Ingólfur Hannesson* was a sport anchor and a founding member of the council, he is the only Icelander who has been an Olympic torch bearer and carried the Olympic torch before the 1996 Atlanta Olympic Games. In the year 1996 the name was changed to *Íslensku Ólympíuakademíuna*, (e. the Icelandic Olympic Academy), and the same year the NOC and the NSU consolidate and there has been no news from it since (G. Halldórsson, 2003, pp. 437-440).

During every Olympic Games there is a youth participant camps operated parrel to the Games, where young athletes can go and watch the Games and learn about the Olympic Values and Olympism, but Olympic education has not been on the priorities of the Icelandic NOSA. But during the 1972 Munich Olympic Games a group of four young athletes were sent to the

camps but because of lack of funding and the policy to spend all the allocated money to finance the participation of the elite athletes, nobody from Iceland has participated in those camp since then (G. Halldórsson, 2003, p. 232).

In his paper V. Halldórsson, (2014) states that the sportization of the Icelandic community has been developing fast in the late 20<sup>th</sup> century, especially among youth and young adults where participation in some cohorts has tripled since 1992. The public opinion is that the Icelandic Sport Movement is a positive educational institution which can cultivate children and educate them about socially acceptable values and these views have been confirmed in the ICSRA studies. Children are encouraged to practise sport in the sport clubs after school hours and sport is used to involve immigrants into the society through sport participation.

The multi-sport halls which were built around Iceland in collaboration with physical education in elementary schools during the presidency of *Gísli Halldórsson* created a favourable condition where there was a short distance for the kids to travel to practices and indoor sport could be practiced during the harsh winters. After 1990 the indoor football halls with artificial grass field changed football and then football could be practiced the whole year (V. Halldórsson, 2017, pp. 41-44). The small population of Iceland and the geographical location of the teams, which are usually in and around the capital city has created cluster of expertise where the knowledge get spread quickly between the clubs, both through free flow of coaches and within the informal network surrounding the National Federations. This small network has created close connection from the young children to their role models in the National Team which creates the reality for them to seek a carrier in sport (Þórlindsson & Halldórsson, 2019a). The Icelandic National Handball Federation was established 1946 and Iceland has been a regular competitor in the handball competition at the Olympics. Handball has a deep root in the Icelandic history and nationalism, and because Iceland was a colony of Denmark, the Icelanders are particularly proud of the victories against its former ruling nation and when Iceland won the Danish handball team for the first time, one of the spectators is quoted:

*“Finally, we are independent”*

(Sigurpálsson as cited in Þórlindsson & Halldórsson, 2019a)

Iceland have participated in many major international team sports events for the last decade and Iceland has nine times have the most medals in the Small States of Europe Games since 1985 (Lúðvíksson, 2012, pp. 372-394). In the major international team competitions, Iceland has qualified twenty-two times since 2008 and forty-four times in total and in his book, V.

Halldórsson (2017, pp. 1-3) called the decade the “*Golden age of Icelandic sports*”. The Icelandic women’s and men’s team both qualified for the European Football Finals which highlight the gender equality in the Icelandic sport system. The international result includes Olympic team competition medal and European Championship medal in team sport and during the years 2014 and 2015, the National Teams in basketball, handball and football all qualified for the European Championship Finals (V. Halldórsson, 2017, pp. 1-9). The Men’s National Football Team qualified for the 2018 World Cup and was ranked 18<sup>th</sup> place in the Official FIFA rankings list in 2018. The National Women’s Football team has qualified in the European Championship Finals in 2009, 2013 and 2017 and was ranked in the top 20<sup>th</sup> on the Official FIFA ranking list in 2013. The Icelandic success in the international football stage has been called the “*Black Swan of Elite Football*” (V. Halldórsson, 2020b).

### **The contemporary sport culture in Iceland**

In their paper Þórlindsson and Halldórsson, (2019a) trace the roots of the modern sport culture in Iceland to the voluntaristic movement of the Scandinavian countries in the 20<sup>th</sup> century. The Icelandic Sport Movement was built on democratic grassroots movements like the temperance movement, the scouts and the workers unions which build up the civic society of the Nordic countries. It is similar to the *Nordic Sport Model* where the autonomy of the clubs is exchanged for the ideology of public health and sport for all children and the clubs are social centres which are open for everybody and sport participation is based on *amateurism* ideologies (Bairner as cited in V. Halldórsson, 2017, p. 30). The club activities are driven by trustees on a voluntary basis and the parents of the children are often deeply intertwined into the administration of the clubs, as they are non-profit organisations and not corporations driven by economical gains (V. Halldórsson, 2014). The clubs are managed at a local community level and therefore the clubs foster the enjoyment of practicing sport, individual skill development, social responsibilities, and positive nurturing environment for the participants with educated coaches. The coaches are sharing their information to other coaches to create a dynamic educational platform. Officials, coaches, and athletes in the Olympic Movement help and learn from each other. Sport is considered *play* in Iceland, and it is played with friends, it is a competition, and it is played emotionally and for honour. It is not considered to be work, but the professional players are able to support their family with their hobby. Sport is important in the social context in Iceland, it is cultivating the youth and sport for all ideology is dominant, the interest is also based on the historical elements of the fight for the independence of Iceland and the Viking traditions of honour and pride and representing your clan and your family. The social capital of the Sport

Movement and the social control of the Icelandic spectators and teammates as well as the amateur's elements of the sport culture in Iceland have created a balance against *commercialism*, *individualism*, and *idolism* in the elite players in Iceland (V. Halldórsson, 2017, pp. 106-130). The sport hegemony support diversity in sport and the school curriculum emphasize is on multi-sport participation (V. Halldórsson, 2017, pp. 8-9).

Pórlindsson and Halldórsson, (2019a) talk about “*cultural tools*” which communities provide the sport culture and in Iceland the sport culture is connected to the fundamental values of the Icelandic culture through the clubs which are often rooted in the farmers and the fishermen's ideology of “*dedication*“, “*hard work*“ and “*equality of opportunities*“. The English amateurism ideology has influenced the Icelandic sport culture and these two cultural sphere, the Nordic ideology of sport for all and the English amateurism collided with the international professionalism in the late 20<sup>th</sup> century in Iceland and these cultural elements counteract the “*winning at all cost*” ideology which has followed professionalism in the late 20<sup>th</sup> early 21<sup>st</sup> century and that creates a coveted sport tradition that has led to international achievements through “*intrinsic motivation*“, “*free play*“, “*craftsmanship*“ and “*individual skill development*“ of the athletes (Pórlindsson & Halldórsson, 2019a).

*“Sport have strong roots in the local community. They draw on  
local traditions and social resources”*

(V. Halldórsson, 2017, p. 109)

Increased individualism and the emergent of the capitalist society after the second world war created a community where the sport clubs started to foster the children while both the parents attended work outside of the family home and the clubs became an important tool for socialisation of children (V. Halldórsson, 2017, pp. 26-29). The clubs have historical meaning and traditions which produce a culture and accepted values within the community around the clubs as well as for the athletes which practice sport in the clubs. The names of the clubs are often reference to the Vikings in the Icelandic Sagas, which have a connection in the narrative to their geographical place. While children and young adults are expected to participate in voluntary work and practice sport at an elite level, they are not expected to have any time left to participate in any anti-social behaviour and involvement in a sport clubs, increase the probability that participants have friends with similar healthy values, and that increase the drug preventative effects (V. Halldórsson, 2014).

The best players in the youth teams do not get special treatments and every player is expected to participate in a fund-raising activities and volunteer work which develop positive

perspective towards the club and the sport in general (V. Halldórsson, 2020b). In the clubs the youth development programs differentiate the participants according to skills, to have the appropriate challengers according to the children's ability and there are competitions down to 10 years old (V. Halldórsson, 2017, pp. 83-90). But the clubs do not distinguished between professionals and amateurs at an early stage, and this late specialisation system has created successful senior players, and deliver positive value education at the same time and this parallel development of promising athletes and non-promising athletes have shown to be fruitful because some of the players who played for Iceland in the 2018 Football World Cup were categorised as late bloomers and would not have had a chance to develop to professional players in early child specialised sport systems (V. Halldórsson, 2020b). Sport clubs do not exclude children before the age of 20 years old. Clubs try to have broad membership to increase social capital and to have volunteers for their operation and spectators for their sport events and the lower leagues often consist of amateurs which are playing more for fun with friends than winning the league (V. Halldórsson, 2017, p. 33). The clubs have limited numbers of players in the senior teams and that gives young players a chance to play early in the senior teams. This strengthens the loyalty and the commitment of the young players when they feel that they are needed and important and they gain public attention (V. Halldórsson 2017, pp. 112-114).

According to studies produced from the data from the ICSRA more than sixty percent of children in the last two years of the compulsory education participate in a sport club in 2020 and the portion has been that high for a long time, and there is not much difference between boys and girls and the participation is higher during the earlier grades in Iceland (*Ungt Fólk 2016 - Grunnskólanemar í 8. - 10. Bekk*, 2016; Guðmundsdóttir et al., 2020). In the Upper secondary education the proportion practising in sport clubs has gone down to thirty-seven percent for the age categories seventeen to twenty years old (Pálsdóttir et al., 2016).

The studies show that fifty-five percent of girls are practicing sport at least once per week and sixty-five percent of the boys are practicing at least once per week in the organised sport clubs at the age thirteen to sixteen and forty-three percent of that age group is practising four times per week or more. The highest rate of participants is in the age group ten to eleven years old and then it decreases during the adolescent years. The factors influencing sport participation in Iceland are the positive motivation of the parents; children living with both parents; positive communication with friends and friends which value sport and sport achievements. Other social demographics like education of the parents, intercommunication within the family, economic status or the social class of the family does not have significant effect on sport participation in these age group. The strongest relationship was between

motivation of the parents and sport participation. Other findings in the study were that young children are more likely to participate in sport clubs, but as they get older fewer children practice sport in organised clubs. Those who practise more hours in the clubs are more connected to the club and are more likely to dedicate themselves to the cultural values of the club. Studies have shown that during those years and up to young adult, the clubs increased the pressure on athletes to attend more practices and participate in the elite athleticism. There is also more pressure in the academic field, and the lure of working job and gaining financial independence as well as increased interest of other things in the eye of the participants have tribute to the dropouts in the sport clubs. The individuals usually don't stop practising sport, but they starts to practice sports on their own terms outside the Olympic Movement for example in the commercialised gyms because there is no alternative inside the sport clubs other than elite sport pathway and some of the participants wants to excel on other aspects of life (V. Halldórsson, 2014).

In a study, the children in eight to tenth grade in the elementary schools were asked about how they experienced their coach and eighty-seven percent said that their coach emphasise much or very much on victory in sport competitions, but ninety percent said their coach emphasise much or very much on *drengileg framkoma* which is fair play and chivalry and ninety five percent said their coach emphasise much or very much on healthy lifestyle. The same study shows that eighty percent of children who drop out of sport clubs, do it because they find the sport boring and the same percentage claims that they start to have interest in other things. Forty-five percent said they consider themselves not good enough in the sport and thirty percent said that they quit because it was too expensive. Forty percent quit because their friends quit, and fifty percent thought they did not have the time for it. Thirty percent thought that their sport practices was too competitive, and the same percentage thought the practices were too difficult according to the study. Around ninety percent of those who practice sport within the Olympic Movement in Iceland are having fun in their practices and the same portion likes their coach and are pleased with their sport club and eighty percent are satisfied with their sport facilities. Eighty-six percent of the ones practicing sport at the clubs are very satisfied with their social life in their sport club (Guðmundsdóttir et al., 2020).

Research done by ICSRA have showed the accomplishment of the Icelandic Sport Model as an important social factor in the cultivation of the Icelandic youth where the social environment and the social connection between participants affect their actions and behaviour (V. Halldórsson, 2014). In Iceland the alcohol and drug preventative effects of sport practice relates to the social culture and the structured practice of educated coaches in the organised sport clubs (V. Halldórsson, 2014). In an Icelandic study the alcohol and tobacco preventative

measurements have been demonstrated and 1,6 percent of those who do not practice sport, smoke tobacco but 0,2 percent of those who play sport in a sport club and the same trend is visible in the same study where eleven percent of those who do not practice sport have used alcohol, but only 4 percent of those who play sport in a sport club and 2 percent of those who do not practice sport, have smoked marijuana but just 1 percent of those who practice sport at a sport club (Guðmundsdóttir et al., 2020). Þórlindsson and Halldórsson, (2010) discussed the *theory of anomie and integration* and the use of anabolic androgenic steroids in Iceland and they used the data from ICSRA studies to reach the conclusion that the use of steroids is not common in Iceland and just 0,9 percent of the students in Upper Secondary Education have used steroids, but it is 1,2 percent of boys in the survey and just 0,2 percent of the girls. Their findings are interesting because more sport attendance in organised sport club is not correlated with higher use of steroids but more leisure/fitness intentness outside organised sport clubs, for example in commercialised gyms and corporations, are correlated with higher steroids use. The study shows that those who practice sport 4 times or more per week, outside organised sport clubs were three times more likely to use steroids than those who do not practice sport. Other findings in the study are that anomie, smoking and drinking and use of other illegal drugs are correlated with higher risk of steroids consumption but higher grades, school commitment and rule following as an idea of *fair play* has negative correlation with steroids consumption.

It is important to separate between organised sport and random sport activity. Playing football with your friends, intoxicated on a Saturday night is not the same as taking part in a constructed practice in an organised sport club, with educated coach watching and monitoring your actions. The organised clubs which are affiliated in the NYA and the NOSA are bound to follow their instructions and guidance. Alcohol and tobacco consumption are forbidden in any sport facility in Iceland and the sport clubs are often in cooperation with the elementary schools which emphasize the educational value of the clubs (V. Halldórsson, 2014). In their paper Þórlindsson and Halldórsson, (2010) stress it further that sport needs to be defined between organised sport in clubs with expert guidance and working in compliance with the vision of the Sport Movement in Iceland and the corporate sport which is practiced in unstructured often toxic environment. Family and economic variables seem not to affect the steroids consumption but social variables, like appearance and multi drug abuse seem to be increasingly important factor. The surveillance of the regulatory body within the NOSA and the value education within the sport clubs is working against the temptations of using steroids but competition outside the Olympic Movement like fitness and bodybuilding is not preventative measurement against alcohol, tobacco, drugs, and steroids consumption.

The elements of the Icelandic Sport Movement have been analysed and according to V. Halldórsson, (2020b) it has five characteristics:

1. *The popularity of sport activities in Iceland.* The clubs are based in the local communities and the participation in the club's activities is built on friendship and children are encouraged to practice sport in the clubs. Facilities are close to schools and they are accessible for the public.
2. *The structure of the Sport Movement.* Facilities are financed through the municipalities and participation fee is used to finance the youth development and pay for the salary and education of the youth coaches and therefore Iceland have the highest percentage of educated coaches in the FIFA countries. The clubs charged 300 euros to 700 euros for participation fee and the municipalities usually subsidise the fee.
3. *The amateurism of the Icelandic sport culture.* The Icelandic commercial sport market cannot finance professional league because it has too few spectators and the National Teams have much less money to spent than other National Teams in the western Europe and there is no framework for elite development like the Olympiatoppen in Norway and Team Denmark in Denmark. Private and commercial sport clubs are rare and not accepted in the Olympic Movement and because the clubs are not run-on commercialised grounds there are less incentives to make financial gain on athletes which can be sold, but more encouragement from the community to have a positive impact on participants for the good of the society.
4. *The high rate of enlistment in the Icelandic clubs.* Studies have shown that majority of children in Iceland practiced sport in the sport clubs. Children are usually practicing more than one sport at any given time and it is advised until the age of 14. Regardless of their skills, the children can practice sport in the constructed environment of the clubs from 4 years old to 19 years old. Athletes up to 16 years old are advised to play with their friends in the clubs and after that age the promising players are drafted into the senior team and to international clubs abroad.
5. *The development of positive socio psychological skills.* The Icelandic Sport Culture has been proven to create successful players as well as develop positive value education through socialization of the youth sport system and it has created the positive ideologies of the National Teams and this development is not automatically the result of sport participation in other countries. The children which practice sport are more likely do

well in schools, have a good self-image and be confident and they are less likely to practice deviant behaviour and it is a result of the constructive sport culture in Iceland.

V. Halldórsson (2017, pp. 79-90) stated that the Icelandic people are Collective individualist. Icelanders are more Americanised than the other Nordic countries and they are hardworking and have been noted for strong individualism especially in business studies (Gunnlaugsson & Galliher as cited in V. Halldórsson, 2017, p. 83). But in Iceland it is the feeling of being self-reliant more than individualist and the people have a strong sense of collectivism (Wieting as cited in V. Halldórsson, 2017, p. 83). The individuals in teams are expected to be responsible for their contribution to the mission and they have to take care of themselves and be self-discipline and this has been described as “*organic solidarity*” (Durkheimian as stated in V. Halldórsson, 2017, p. 85).

The amateurism sport is played with the heart and the professionalism is played with the head, and in Iceland there used to be no disciplined play, and if the top players did not want to do something that was not fun, they just did not do it, which shows that the dedication was missing in the sport culture. National Teams assignments were considered a holiday by the players and ended with parties in some cases and sport practices used to be carelessly planned with no structure. (V. Halldórsson, 2017, pp. 97-101; Þórlindsson & Halldórsson, 2019a).

In the late 20<sup>th</sup> century foreign coaches were hired to Iceland and that brought a new perspective, professional attitude, and know-how into the Icelandic Sport Culture, especially in handball around 1970, and later in basketball around 1990 and eventually in football around 2011. These coaches were usually from the top elite level in the Eastern European countries and with them the intensity of the practice and the dedication of the players were brought to a new level and that revolutionize how Icelanders played sport. These coaches changed amateur athletes into professional athletes which wanted to reach higher goals and that changed the culture in the National Teams and in the National Federations (V. Halldórsson, 2017, pp. 44-49). The eastern cultural influences have implemented more carefully planned training, early specialisation, disciplined team execution and tactical strategy into the Icelandic sport culture. The craftsmanship elements of the Icelandic Sport Culture have been apparent where the Icelandic coaches which have emerged from these eastern influences have stated that they learned a lot about the game and coaching from those role models but they also have improved the flaws of their mentors, like the *people are machines mentality*, and the *depersonalization of sport practices* which have characterized the eastern coaches (Þórlindsson & Halldórsson, 2019a).

The Bosman ruling of the European Court of Justice have influenced Icelandic sports and European players can play in Iceland which have even the playing field of the Icelandic Leagues compared to other leagues in Europe. This exchange of people increases the flow of expertise as well as knowledge and the Icelandic players could participate in high elite professional environment in other countries. The players are competing with the best players in Europe which has changed their attitudes and now the Icelandic players feel equal to other famous elite players when they compete at international tournaments. The goals of the National Teams used to be just to do better than the generation before, which involve into not losing by a lot as in 14-2 loss in football against Denmark in 1967, until it graduates into aiming for a draw in football as in 1-1 draw in football against France 1998, a newly crowned World Champions at that time, and in the recent years it has become the quest of participating in the big international tournaments, like in the “*Golden age of Icelandic sports*”, and now the Icelandic spectators expects their teams to get good result against the best National Teams in the world as in 2-1 victory in football against England in the 2016 European Championship (V. Halldórsson, 2017, pp. 44-56).

The biggest international sporting achievement was the silver medal in handball at the 2008 Beijing Olympics and that accomplishment encourages other Icelandic National Teams to set the goals much higher than before (V. Halldórsson, 2017, pp. 56-62). Þórlindsson and Halldórsson, (2019a) stated that at these Olympics the Icelandic handball team worked together as described in the craftsman theory, where the senior players shared their experience, and instructed the younger players about the games, and the best way to overcome the other team during the games, opposite to the normal practice where the coach directs the players, and they obey the coach unconditionally and unquestionably. The Icelandic coach was more in the holistic approach to the task and he spent a lot of time explaining his philosophy and general approach to the games and the play of handball. This *Guided discovery style* works against the “*people as machines*“ ideology. In this cultural environment the players are motivated and searching for solutions instead of waiting for the coach to provide the solutions. The team was creative, spontaneous, and approached the games as a solution-oriented task as in the craftsmanship theory rather than just winning the game. During the preparation period the players learned social behaviour from more experienced players and the team organised tasks for players both individually and collectively which lead to the final objective, which was the Olympic medal and the players contribution to the assignment was constantly reviewed by teammates (Þórlindsson & Halldórsson, 2019a).

It is considered prestigious to be selected in the National Team and when players are selected, it does not matter in what clubs they are in, because everybody celebrates when they perform well, and it would be considered a disgrace if a player would reject to play for the National Team. The players play to preserve their honour and the performance is a self-presentation of their qualities towards their extended families back in Iceland and the players often know the names of the people in the stand and that creates a sense of purpose and accountability. The individualistic spirit drives the ambition of the athlete and they work hard, are self-reliant and reliable and have strong characters (V. Halldórsson, 2017, pp. 115-130). This has been encouraged by the National coaches which first look for the best characters, and then they evaluate their skills (V. Halldórsson, 2017, pp. 66-76).

The characteristics of the National Teams are that the players are good friends, and they feel responsible to one another and play as one team with robust team spirit. They are “*not individualistic*”, and they “*support each other*” and “*show altruistic behaviour in the team*” and “*play with their hearts*”. The players can be egoist and there is competition in the teams, but the players have the same background and cultural ideology and national pride and sacrifice themselves for the team. They have known each other since childhood and take on any task no matter of how small it is and even if the professional players are not insured and would not be compensated if they would injured themselves in a national game, they would still play. The motivation is not monetary or material things, it is rather the *joy of effort* and the *intrinsic motivation* of playing with their friends and live up to the expectation of their family and the people at home (V. Halldórsson, 2017, pp. 79-90).

*“The aforementioned Icelandic national teams have defined themselves by the culture they have shared, resulting in a specific Icelandic national team identity - across the various sports”.*

(V. Halldórsson, 2017, p. 109)

It is called the “*Icelandic Madness*” when the National Team play against much larger and prestigious countries in the sport, but the Icelandic players show mental toughness and are self-confident and willing to sacrifice for the team and have a great desire to win for the National pride. The players feel coherent with their teammates which is not the same feeling as playing on the highest level in international clubs. In Iceland it is important to win the “*character*

*contest*” on the field and the “*Moral payments*” of maintaining good reputation by showing good character is as important as winning on the scoreboard (V. Halldórsson, 2017, pp. 66-76).

Winning a much larger nation in handball created a national pride for the young Icelandic Nation and the National Handball Team has been called “*Our Boys*” in the Icelandic media since 1970. National matches in handball has reach up to eighty present viewing ratings in Iceland and during the semi-final game in the 2008 Beijing Olympics there was no trade made in the Icelandic stock exchange even though it was held on an official working hours in the stock exchange (Þórlindsson & Halldórsson, 2019a). Despite this fact, the Icelandic National Handball Team gets a fraction of the budget of the Danish National Handball Team for the same projects and the individuals in the National Team which received a gold medal in the European championship in team gymnastic had to save and pay for the traveling and accommodation themselves. The Icelandic gymnastic athlete which qualified for the 2016 Rio Olympic Games had three part time jobs besides preparing for the Olympics just to cover the living expenses. But the times are changing and with global professionalization of sports the development has reached Iceland and the sport leagues are semi-professional where players are under contract, but they are paid low salaries for their services which often involves free accommodation, rental cars or complimentary food and gasoline from sponsors. Players usually have full time work elsewhere or are studying in schools and universities. The Icelandic Sport Movement is lacking the scientific methods, infrastructures, and the systematic approaches that Elite Sport establishments in other countries have and the Icelandic athletes often lack the physical ability of their competitors from other countries and the selection pool is often very limited for the National Teams in Iceland. The registration of senior male participants in handball gives us a hint about the pool of athletes which can be selected for the National Team and in Iceland there are fifteen hundred participants, while in Norway the National Team has one hundred and fourteen thousand male participants to choose from (V. Halldórsson, 2017, pp. 31-34). The national athletes in different sports support one another and go to each other’s national sports events and the professional players in international teams bring back knowledge which helps the national athletes in all sports. In the National Teams the “*cultural awareness*” is taught through interconnection of the athletes and the athletes have created a *subculture* and the professional players influence other players and show other athletes’ appropriate behaviour and explicit teaching happens tacitly through the groups (V. Halldórsson, pp. 106-112).

Icelandic sport clubs are in general a non-profit organization and they do not charge high prices for their players if international teams seek their players because they lack funding and because they want their players to have the chance to live the professional dream (V.

Halldórsson, 2017, pp. 44-51). The best players then have the chance to go abroad to play sport professionally and this opens spaces for the younger players in Iceland to play at the highest level in Iceland and gain experience at a young age. (Þórlindsson & Halldórsson, 2019a). Icelandic handball players have played in the most prestigious and successful handball clubs in the world and they have often played in the Champions League Finals. The Icelandic handball coaches have been the head coaches of other national teams which have won medals in the European Championship, Olympic Games and in the World Championship (V. Halldórsson, 2017, pp. 7-9). The players do not receive any salary during National Teams projects in Iceland, except for the football players which receives bonus payments for qualifying for big tournaments and winning games, but other national team players do not get any financial reward and all the National Youth Teams finance their traveling expenditures by themselves or their parents except in the National Football Team. Football is the exception because of the FIFA and the UEFA financial support (V. Halldórsson, 2017, p. 35). One of the National Team player in basketball stated:

*“I have paid my way practically throughout my career. What keeps me in this is the company”*

(Bæringsson as cited in V. Halldórsson, 2017, pp. 34-35)

V. Halldórsson, (2017, pp. 115-130) states that the international success of the Icelandic teams is not because of some super genes or based on the Vikings heritage and there is no such things as *“the Icelandic way of playing sport”*. The success is a *“cultural product”* of teamwork and strong characters as can be found in other successful teams but historical elements, cultural and social elements have contributed to the success of the Icelandic teams but not created it. V. Halldórsson, (2020b) states that the reason for the international success of the National Team in football is not some kind of Masterplan created by the National Football Federation, but the organisational layout of the Icelandic Sport Movement in general, and the success was a combination of many *“socio-cultural”* and *“organizational”* factors. The roots of amateur and the sport for all ideology influenced by international professionalism which have developed more formal and constructed practices in Iceland, have created an optimal environment where sport is *“played for fun”* but at an *“elite level”* and the Icelandic Sport Movement has currently the best from those ideologies and that has created great success in team sport in Iceland according to V. Halldórsson (2020b).

Sport has been connected to the national identity and the positive nationalism in the Republic of Iceland since it was established early in the 20<sup>th</sup> century and that has created much

general interest in sport by the Icelandic population. It is estimated that seventy percent of the Icelandic population watch the matches of the Icelandic National Team in 2018 Football World Cup live in the national television and the first twenty minute of the major News broadcast in Iceland was dedicated to the first match during that same evening and over ninety percent of the Icelandic population followed news about the team somewhat or extensively during the competition. The population of Iceland feels the belongingness to the international stage as a sovereign nation when the national teams participate in international tournaments and study have shown that only 9 percent of the Icelandic population had no interest in the 2018 World Cup. People from all social classes in Iceland watch the competition, no matter of education, gender, financial status, or geographical location and 2,6 percent of the population followed the men's football team to Russia to watch the 2018 World Cup competition, and 6 percent followed the team to the 2016 European Championship in France and 1 percent of the population followed the women's football team to the 2017 European Championship in Holland. People go to national competitions to experience the atmosphere and they go with their families and furthermore twenty-nine percent of the spectators go to these national games because of national pride (V. Halldórsson, 2020a). Among the European viewing figures for the 2010 Football World Cup the highest one was in Iceland even though the Icelandic National Team did not qualify for the tournament. More than eighty percent of the population watch the men's 2010 European handball Championship when Iceland played against Denmark. During the Men's European Football Championship Finals in 2016, Icelanders bought twenty seven thousand tickets which equals 8 percent of the Icelandic population and forty thousand people celebrate the Homecomings of the National Team in handball when they came home with the silver medal from the 2008 Beijing Olympic Games which was twelve percent of the Icelandic population (V. Halldórsson, 2017, pp. 31-32).

In his study V. Halldórsson, (2020a) concluded that during the 2018 Football World Cup the majority of participants in the study, felt patriotic pride and belongingness to the Icelandic community when they watched the matches and around forty percent of them felt their life was better and felt increased wellbeing. Self-confidence and a better connection to people as well as less worries were also noted by eighteen to thirty percent but less than twelve percent disagreed to these statements and seventeen percent felt more stress. In the same study respondents experienced more joyfulness, helpfulness, and passion from their fellow citizens as well as positive attitudes from others during the competition but sixty-six percent of the participants thought that the competitions gained too much interest in the nation and fifty-six percent noted national arrogance by the Icelandic population.

V. Halldórsson, (2020a) warned about the connection between international achievement in sports and a nationalist arrogance in Iceland and he states that the international success of the Icelandic National Teams is probably more connected to the international opportunities which have opened the pathway for the National Teams to compete against the best nations and the opportunity of the Icelandic players to play with international clubs and practice in the best conditions rather than the genealogy and the mentality of the Icelandic population. The small size of the Icelandic population makes the “*social context*” of international participation more towards the *joy of effort* ideology, where good performance and representation of the Icelandic heritage and values are more important than winning the matches in the minds of Icelanders. Even though the result of the matches in the 2018 Football World Cup were not so good, the population in Iceland experienced positive psychological and social effects. During these international tournaments, the population found the common nominator across social and economic status which had the same influence as religion has had in the past. These effects were of during time, but the continuous international achievements reinforce the feelings in the Icelandic population (V. Halldórsson, 2020a).

The Icelanders often see themselves in the role of the underdog in the national competitions and therefore they recognise the need to make the most use of all their resources, work together and the importance of unorthodox style to get result. The common attitude in Iceland is that the athletes should play sport for the sport itself and be competitive as well as ambitious about their success, and that should be more important reward than any monetary compensation (Nordal as cited in V. Halldórsson, pp. 79-97).

There is not much criticism on the Icelandic Sport Model in the literature, but some scholars have raised a concern that the uniqueness of the Icelandic Sport Model might be under threats. The Ideology in Iceland is *fair play* and playing sport as *gentlemen* and it is *amateur* sport in a *professional* progress. V. Halldórsson (2017, pp. 95-104) stated in his book that there is an increased danger that the Icelandic National Teams would lose its competitive advantage if the “*informal play like approach*” of sport practices in Iceland would be changed and that would create a “*monotonous sport*” practices which would not be unique.

According to V. Halldórsson (2017, pp. 126-133), the Icelandic Sport Movement has not been built up by financial superiority. But increasing *commercialisation* and *glorification* can damage the fundamental element which have created the Icelandic success in team sports. The professional mechanical approach can damage the *creativity* and the *joy of effort* which is implemented in the elite sport culture today. The *commercialism* and the *individualism* can damage the *teamwork spirit* and the *willingness* of the players *to sacrifice* everything for the

National Team projects. There are some threats and increased funding in the recent years and the monetary rewards from international competitions have resulted in disputes between the players and the National Federations and these quarrels can easily affect the moral and the chemistry of the teams. Increased individualism can result in vanity and ill will between players in the National Team. Money have the tendency of ruin the *joy of play* and the *pride* of playing for something greater than economic rewards and if people are doing something they love, it changes the attitude if they start doing it for the money. The successful changes in the National Sport Movement were not organised and executed through top down in the Icelandic Sport Movement, but rather it was a random bottom-up approach.

Some people have criticised the indoor sport halls as a factor in changing the trainings, and nowadays the children do not have to work hard to practice sport like their predecessor had to do and therefore the children are not playing in enough hard conditions to understand the importance of *joy of effort* and the *hard work* to be able to practice sport (V. Halldórsson, 2017, pp. 126-133). Another criticism on the Icelandic sport culture is that more and more activities have claimed to be value educational sport activities, but they are in fact promoting socially undesirable values like laziness and violent behaviour (V. Halldórsson, 2014).

People in general have different opinions on the selection of the Athletes of the year and no individual athlete has won the prestigious *Athlete of the year* awards between 2001 until 2015 (V. Halldórsson, 2017, pp. 7-9). These inconsistencies have been noted in many comments from individual sport fans, and within the sport Movement themselves.

The amateur ideology and the philanthropic philosophy have not yet been exchanged for professional sport participation and youth elite training, even though many Icelanders are professional players in top leagues in football, handball, and basketball. Children starts early to compete but, in the competition, and during practice the emphasis is usually on self-development and mental focus rather than medals and winning and female participation is widespread in all sports. The pride and honour to represent your country in an international competitions is valued more than individual monetary gains within the professional athletes in Iceland (Þórlindsson & Halldórsson, 2019b).

## METHODOLOGY

In this chapter, the methodology of this thesis will be discussed. This thesis is expected to explore the feasibility of implementing Olympic education in the Icelandic Sport and Education system and find out what are the Key stakeholder's perception of Olympic education, and what kind of Olympic education is present in the Icelandic sport culture, and the methodology should reflect that objective. The methodology should also consider the best practice to implement Olympic education and find out if there are any obstacles that needs to be addressed before the implementation is organised.

### **The Research Design and Theoretical Framework**

In academic work the first decision is to find the research problem and develop the research question. The researcher should answer the question why the topic should be investigated and who will be the subject of the study and is the study important enough to be performed. The next step is to start researching the literature. Before exploring new knowledge, it is important to investigate what is already known about the topic and it is important to document the knowledge and organise it in the Review of literature. The third step is to decide what kind of research should be performed and the researcher must clarify the purpose of the study and describe the research question. The fourth step of qualitative study is to investigate the researcher's pre-perspective of the topic and find out what views, attitudes, and feelings he has about the topic which can influence the research and the conclusions. The fifth step is to analyse the main concepts related to the topic of the study. The sixth step is to choose the philosophical assumptions and the paradigm of the study. The seventh step is to decide the research method and how the study should be executed. The eighth step is to choose the sample selection and what ethical question need to be answered to protect the participants. The ninth step is to choose the data collection process. The tenth step is to consider the validity and reliability. The eleventh step is to collect the data. The twelfth step is to analyse the data. The thirteenth step is to describe the result. The fourteenth step is to write the discussion chapter. The fifteen step is to write the conclusion. The sixteenth step is to publish the report. The seventeenth step is to use the new knowledge to improve the current situation or implement new procedure into the daily practice (Halldórsdóttir & Arnardóttir, 2013, pp. 61-69).

In her paper Davíðsdóttir, (2013, pp. 230-235) put forward a list of question which should ask before choosing between qualitative and quantitative research. If the purpose of the study is to find statistical overview of the population or to transfer knowledge about small samples over the population or find causal relationships and predict outcomes, then should

quantitative methods be selected. But qualitative methodology should be selected if the purpose of the study is to: find out values of people, understand what happened, investigate topics deeper, and if the study is expected to have side effects. Qualitative research should also be selected if the topic is unclear with unclear objectives and the results and the measurement of success is unclear.

*“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretative, material practices that makes the world visible. [...] qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them.”*

(Denzin & Lincoln as cited in Creswell, 2007, p. 36)

The characteristics of qualitative research is that the data collection is in its *“natural settings”* where the participants feel relaxed and act in their natural way which the researcher can observe. In these studies, it is important to look at the *“researcher as key instrument”* in gathering *“multiple sources of data”* through observation and intercommunication or through other means. The truth is produced through *“inductive data analysis”* where multiple data is examined from many angles and between participants and the researcher until conclusion is reached. The researcher is examining the *“participants’ meaning”* and the research process is *“emergent design”* where the original research plan can change as well as the questions and data collection process, when new information emerge. The study is conducted through *“theoretical lens”* and the researcher makes an *“interpretive inquiry”* where his views and personal perspectives are part of the conclusion. The qualitative research seeks to create *“holistic account”* of the topic, by finding as much data, perspective, factors and relationships as possible to illuminate the truth (Creswell, 2007, pp. 37-39).

Qualitative studies are flexible and there are many kinds of designs available. They are used when detailed and complex information is required to explain the topic including: narratives, raising voices of subcultures, and understand use of power. They are used when quantitative research is not suitable and theories about the topic are not known. The researcher must be willing to invest a lot of time to go through available historical records and data about the topic and conduct new information through interviews. The interviews must be evaluated in the context they are taken. The researcher must be flexible in the study design to be able to find the truth and he must be ready for critique about his methodology from his peers. The

researcher must dedicate a lot of time to analyse large amount of complex data and cut it down to a selected “*theme*” and “*sub-groups*”. The researcher must be willing to create a lot of text and describe many perspectives to be able to show the right picture of the topic (Creswell, 2007, pp. 39-41).

*“There is no one standard or accepted structure as one typically finds  
in quantitative research.”*

(Creswell, 2007, p. 42)

When working with qualitative research, the purpose of the study is to go deeper into the subject and let the dynamic of the study find the truth which is always relative to the experience of the sample and the credibility of qualitative research depends on the quality of the sample and the quality of the interviewer because the interpretation factor can affect the result (Halldórsdóttir & Sigurlína, 2013, p. 221). In qualitative research the role of the interviewer, is as important as the study itself, and his visions, life philosophy, and experience is one of the main factors regarding the quality of the research (Guba & Lincoln as cited in Halldórsdóttir & Sigurlína, 2013, p. 221).

According to Patton (as cited in Cohen, Manion, & Morrison, 2007, p. 353) there are different types of interviews, the first one is “*Informal conversational interview*”, where the dialogue is without preorganised formal question and the interview is allowed to develop without fixed structure. The strengths of this method are that the interviewer can adjust his question to the flow of the interview and watch the reaction of the interviewee to the questions. The weakness of the method is that a lot of data is produced, and it can make data analysis harder and the interview can drift away from the original topic. The next one is the “*Interview guide approach*” where the theme is stated in the beginning of the interview and the researcher decides in what order the topics are discussed in the interview. In this method the systematic information gathering contributes to more focused interviews and the themes can be different in each interview. The drawbacks are that the focus can drift from the topic. The third one is “*Closed quantitative interviews*”, were the questions and the response are structured before the interview. In this method the data analysis is simple, and the response is usually short. This method can lead to the result that the experience of the interviewee will not be described correctly, and the interviewee can be offended by the questions. The last one is “*Closed quantitative interview*”, were the questions and the possible reply are decided before the interview. In this method the data analysis is simple, and the data collection can be swift, but

the response of the participants can be short, and the true answer might not fit in the predetermined fixed response.

In interviews it is important to approach the subject with “*objectivity*” and “*neutrality*” (Halldórsdóttir & Sigurlína, 2013, p. 217), and to have a successful interview there must be four elements included: there must be “*trust*” between the participants and the interviewer, they must both “*believe in the importance*” of the interview and have a “*confidential relationship*” between them and the “*curiosity of knowing*” must be one of the key driving factors for the research. “*Naturalness*” of the interviewer is one of the key credibility factors in the study because then the knowledge is unbiased and as close to the truth as possible (Cohen et al., 2007, p. 150).

The data sample is important and how the sample is chosen can reflect the result of the study and influence the conclusion. The most known data sample method is random sample selection where the sample is selected randomly from a population, but in qualitative studies it is preferred to have easy access to the samples as in convenient sample selection, where the researcher choose samples from people he knows and from groups where he has direct access to the sample and can easily organise the interviews. Another method is snowball sample where the participants are asked who should be interviewed next, and then the next participant is asked to suggest the next one and so on. Purposive samples are samples which are selected for the purpose of the study and they can be figures of interest or someone who know the researched topic very well (Þórlindsson & Karlsson, 2013).

Qualitative research can be used to build up the knowledge to find out what questions should be asked to the population in a quantitative research or to understand the social forces within society or the perception of the phenomenon within the sample. In order to acquire the perspectives of the participants it is important to have the direct contact with them to see their reaction to the questions as well as having a dialogues about the topic and to see how much interest the subject showed towards the topics and see if the participants answered with specific body language or cultural references (Cohen et al., 2007, p. 349). The general procedures in qualitative studies is to work your way from the general to the specific, and study negative cases thoroughly (Halldórsdóttir & Sigurlína, 2013, p. 223), and it is important to identify patterns in the data and develop typologies for the thesis to find out what is a common experience of the participants (Gläser & Laudel, 2013).

Moustakis (as cited in Creswell, 2007, pp. 187-188) suggest the following structure of a study. The first chapter is introduction where the importance of the study and the relevancy of the study to the current knowledge is discussed and the study is justified. The experience of the

researcher is explained and the reason for his curiosity about the topic is expressed. The next chapter is the literal review where the known literature and the databased which were used to study the topic are stated. Next chapter is about the conceptual framework of the study and then the methodology of the study is explained. The data presentation is the next chapter where the synthesis experience and the horizontalization is illuminated. The last chapter is the summary where the study is summarised and findings in the study which differentiate from the previous literature and future studies are discussed as well as recommendation for implementation of the new knowledge into the daily lives and the relevant practices.

Gläser and Laudel, (2013) stated in their paper that different methods and methodology can be used in qualitative research and often the researchers want to have a freedom to investigate the topic without interference and restrictions. Qualitative research focuses on interpretations and it is often difficult to evaluate the process and the researcher must first evaluate what type of goals he wants to accomplish and what methods is best suited to reach that goals. One of the outcomes of a qualitative research is a casual explanation of the topic and then the process of the study should adjust to the predicted field of outcome. This process can diminish the work and keep the focus of the research towards the pre-determined goal of the study. In the social explanation in empirical investigations the researcher seeks to provide descriptions of the “*social mechanism*” and the forces which influence it. “*Social mechanism*” is the events which leads to an outcome, often a cultural phenomenon and it is identified by “*process tracing*” where the factors influencing the events are investigated. “*The rumour effects belief formation*” is a sequence of calculated decisions of people where the outcome would not have happened if people would not have act according to their belief that it was going to happen. These situations empathise the fact that the descriptions of a phenomenon should be accurate and carefully thought of by the researcher. It is important to find out the pattern in the data and divide it into “*typologies of conditions*” and “*typologies of mechanism*”. It requires a lot of work to find the mechanism and it is very explorative process and a lot of varieties needed to be in the data.

According to Creswell, (2007, pp. 41-47) a good qualitative research is ethical and the narrative is clear and the study reflects the truth which challenge the reader and the perspectives of the researcher is visible in the study. The data collection is substantial, and the researcher must identify and follow academic approach in the study, where methods are cited, and the researcher focus on one topic which he wants to understand. The final paper has a description of the methods and approaches in the study and all the data produced in the study is preserved. The data analyse is narrowed down through combining data from multiple participants or data

source and the researcher is creating new knowledge with different perspectives. Qualitative research usually studies the human elements of the world and in the interviews are used open-ended questions to get the whole story from the participants. The question change during the interviews as the researcher learns about the topic. The data is collected from many different sources and is organised in many abstractions until a comprehensive picture of the topic is presented. The truth is revealed as perceived by the participants with the researcher's lenses. It is important to consider the ethical aspects of the study and give something back to the participants. The researcher must self-evaluate at all time if he is constructing the right truth and it is important that the study is following all the academical standards which are expected.

The *Philosophical assumptions* of qualitative research are five according to Creswell, (2007, pp. 16-19) and they are: *ontological* which assume that everybody has a different reality, and the researcher is illuminating the perception of all participants in the research, *epistemological* which focus on getting close to the participants and explore the lived experience of individuals and learn directly from the participants what their views, values and perspectives are, *axiological* which accept and illuminates the bias and the perspectives the researcher brings to the study and the researcher explains the narrative from his standpoints, *rhetorical* which have the researcher as the protagonist in the study, *methodological* which follows the data and the methods can change during the investigation to improve the description of the topic and to reach the purpose of the study.

The aim of qualitative studies is to investigate human experience and the social contexts of cultures, phenomenon, and ideologies. The researchers need to understand the social relationships between investigated subjects and use different source of knowledge to conclude. The research needs to be open to multiple paradigms to reach a deep understanding of the researched topic without statistics.

*Paradigm* is a selection of world views which researchers use to conduct their search for the truth. The selected paradigm defines what approach and criteria researchers use to examine and measure the studied topic. One of the paradigms is *Interpretive research* and they are used to illuminate the social context, interaction between people, and create meaning of cultural phenomenon. The truth is what the participants experience as the truth and the values as well as perspectives of everyone are important and meanings are considered evidence. Another paradigm is *Critical research*, and they are used to transform: the accepted cultural reality, values of the society, as well as to empower social groups and individuals. The Icelandic word for it is *gagnrýni* or reflect to improve. The truth is found through debating about the topic and the researcher has to start the research with a value position. The critical researchers focus

on what needs to be changed and to be a reformer with academic reference. The critique is based on a theory of what is being considered as the truth. In those studies, it is presumed that the social structure has hidden forces which continue to control the current situation. People are caged in their perception of their reality, which can contain *myths*, justification of *exploitation* or *disempowerment* and *unmoral* ideologies. The critical studies are expected to identify those forces and initiate radical changes based on the researched topic and help people to understand the need to change the current status (Fossey et al., 2002).

Phenomenological research is a study which seeks to find the truth in the “*lived experiences*”, people have of the phenomenon in question. The philosophical views are based on the return to the Greek philosophy in a search for wisdom instead of calculated figures and away from the sacred quantitative scientism of the 19<sup>th</sup> century. The previously learned truth is put aside, and the approach is “*natural attitude*” without judgement or prejudice. The reality is related to people’s consciousness of the reality and a phenomenon is what peoples consciousness thinks it is. The truth about a phenomenon is the meaning it has in the minds of the people who have experienced it (Creswell, 2007, pp. 57-59)

Phenomenology has sub-groups and one of them are “*hermeneutical phenomenology*” which focus on text and documentations description and interpretation where the researcher interpret document to understand the reality in the document and it is often used for historical text. Another sub-group is “*transcendental phenomenology*” where the aim is to describe the people’s interpretation of the phenomenon. In this sub-group the researcher has to “*bracketing*” his own views to let the participants experience be in the forefront of the study (Manen as cited in Creswell, 2007, p. 59; Moustakis as cited in Creswell, 2007, p. 59). According to Moustakis (as cited in Creswell, 2007, pp. 60-62) the researcher must start with constructing the research problem and decide if the problem is suitable for a Phenomenological research. Then the researcher must decide what philosophical approach he is going to use in the study and “*bracket out*” his own views and experience. In the data collection the researcher must conduct interviews which are deep and sometimes many interviews with the same individual which have experienced the phenomenon. The interview is unstructured with just a couple of “*open-end*” questions about the topic and the researcher tries to gather the experience of the phenomenon. In the data analysis the researcher performs a “*horizontalization*” where these “*cluster of meanings*” are organised into “*themes*” in which the data is divided into and then he create “*textural description*” and “*structural description*” to illuminate the phenomenon and the factors influencing different experience of the participants, as well as “*imaginative variation*” were the researcher imagine what factors could possibly influence the phenomenon even if they

have not appeared in the investigation. Then the researchers write his own personal experience and attitudes. Finally, the researcher writes the “*essential, invariant structure*” of the phenomenon by combining those description together the overall picture of the phenomenon is provided. In this study design the selection of participants is essential and bracketing the researchers views and opinions is important but can be difficult. According to Fossey et al., (2002) the data analysis in phenomenological studies identifies the themes connected to the phenomenon and “*Thematic analysis*” involves classifying, grouping and developing categories derived from the data but not from a specific theory.

Because it is recommended to have a lot of data in the qualitative research it is essential to reduce the data into workable size in the data analysis. Gläser and Laudel, (2013) have suggested two processes in data analysis which are perpetual throughout the investigation and they are Qualitative Content Analysis (QCA) and Coding. The difference between them is that in Coding all the text and material are indexed into a “*system of emergent content specific groups*” and in QCA which is more theory based, only the relevant information is extracted from the material and processed, but both methods can be used in the same study. In both QCA and Coding there is equality between all the voices of the participants.

The approach Gläser and Laudel, (2013) suggested in their paper will now be described. After the first “*data collection*” or interview the “*relevant data*” needs to be extracted from the interview and categorised into a “*data base*” were “*patterns can be identified*” and integrated into the research question and theoretical explanation. All of these parts are interconnected to the “*prior theories*” and the research question. That process effects the next “*data collection*” and the suggested “*categories*” defines the “*relevant data*” which are needed for the research. In the research all the collected data needs to be identified and organised and the data should be related to the research question, but it is presumed that not all the collected data are relevant to the research question. Interviews can create a lot of “*dilution*” where redundant information are provided and the first step in qualitative research is to identify relevant information and separate them from the collected data and allocate them in the correct category in the typologies.

During the study, the categories can change based on the emerging information and data can fluctuate between new and old categories. The relevant data needs to be structured from “*ad hoc*” or have a “*theoretical considerations*” in the system of categories. In the data analyse the researcher needs to be open to unexpected information and the data analysis methods can be “*data driven*” were the categories are created from the emergent information from the study or “*theory driven*” were the categories are created from existing theories. The link between

categories and the data can be established by “*indexing themes*” where codes are attached to the text segments as themes and therefore the relevant text segments are organised into these themes. The link can also be established through “*indexing content*” where descriptions of the text segments which fits the analytical language of the study are attached to the original text segments. The third way to create the link is “*extracting content*” where the data is interpreted into the analytical language of the study and categorised and transferred into a data bank and then the new text is used in the data analysis instead of the original text. These methods are executed to subtract the information relative to the research question from the noise in all the collected data. The researcher needs to be aware of new information and the categories can be changed when the development of the study requires.

When the data have been arranged into a workable size the search for patterns begin. The classical count of appearance can be used to find pattern and “*empirical typology*” can be used to classify variables and the connection between them. These patterns can be organised into “*dimensions*” and if there are important patterns, they can be pre-defined and conflicting cases and rare cases can be a starting framework for the classification. The researcher must watch out for the assumption that he has the right classification and therefore he must be ready to change the classification and be prepared to rearrange the data. When the data collection is adequate and the categories have been organised, the researcher need to evaluate if the categories can be simplified or integrated and if there is a need to consider categories for rear cases and all the relevant data needs to be arrange into the categories. In the final report, the researcher creates a generalization of the mechanism and the forces which influence it (Gläser & Laudel, 2013).

*Coding* has usually been used in Grounded theory studies, but its practice has been suggested in other studies, manly to subtract the relevant information from the masses of collected data which can be indexed and organised and used to find new dimensions of the topic. The danger in coding interviews is the amount of data and codes which is produced and it is necessary to focus on the main issues and key elements emerging in the interviews but be careful not to lose information in the process.

Codes can be abbreviation, numerical, hierarchical, or just words which tag the content of the selected data, but categories can also be used as codes. “*Open coding*” is when the categories are changeable throughout the investigation as an opposite of “*ex ante*” approach where the categories are determined before the investigation starts. The generalization of the collected data starts with each category added to the picture and their variation can be organised into dimensions and that has been called “*dimensionalizing*”. When coding text it is important

to keep the link to the original collected data for possible verification and examination later. Then it is evaluated if the data should be in a new category or if it fits in the previous categories. The codes exhibit what was the topic in the data but not the discussion about the topic, and therefore further steps are required in the data analysis and the codes cannot be used instead of the original text. The researcher has to find connections in the data and generalize the topic and evaluate the variances appearing in the data. The process can be “*axial coding*” where codes are combined into fewer categories and then a description of the phenomenon is provided. The original text needs to be interpreted and descriptions made about the phenomenon and the factors influencing the variance within it. The final output of the study should be conceptualised explanations about the researched phenomenon within the investigated scope (Gläser & Laudel, 2013).

“*Open coding*” is suitable for highly explorative and descriptive studies but the *QCA* is suitable: when the content of the data is more important than the description of how it was presented, if the original data does not need to be examined again after the *QCA* process, and when large amount of data needs to be investigated and minimised. The disadvantages of coding are the vast amount of working data and the increasing number of codes created within the “*Open coding*” method. The *QCA* method subtract the relevant information and creates new data which can be used for data analysis independent of the original data. The advantages of *QCA* are that the data is reduced in the beginning of the process. One version of it is creating concept categories and then count how often that concept appears in the data but that limits the narrative elements of qualitative research. The same typology and methods to select the categories can be used as in *Coding*. It is possible to use categories to extract information from the collected data, but it requires the dimensions of the categories to be of nominal scales and the focus is on multidimensional variables. The study should not be changed into quantitative study. The extraction is performed to organise the information and identify the concept and the relationship between the variables. The variables can be “*dimensionalized*” where different “*values*” are defined as a specific dimension of that variable, for example: the subjects of the topic, the content of the topic, the scope of the topic, and other nominal scales. Other elements like, positions in institution, demographics, and the date of events, can also be factors. The “*values*” must exhibit the original data and the existing dimensions and categories should not be removed when new dimension emerged. The *QCA* method can be used to transcript interviews and then “*the unit of analysis*” is the spoken paragraph and each paragraph has “*identifier*” and if a paragraph fits into two categories that paragraph is put in both categories. The process is emergent and the variables, the values, and the dimensions, are changeable

throughout the study. From this “*extraction*” the data should be structured and the dimensions, connections and the variables should be complete and identified. After the extraction of data, the data is “*processed*”, and the researcher has to: consolidate the extracted data and combine the material into summary, consolidate the same meanings into categories, seek and correct errors, and it is important to keep the different information which emerge. The data bank produced from processing the extracted data should be a “*typological structuration*” where the information is presented as “*data matrix*” which contain theoretical and empirical information without irrelevant data (Gläser & Laudel, 2013).

The outcome of qualitative research should be a statement which describes: the “*voices of the participants*”, the thoughts of the researcher about the topic, and “*a complex description and interpretation of the problem*” which add to the previous knowledge or is a justification for changing the current status (Creswell, 2007, p. 37). Gläser and Laudel, (2013) suggested in their paper that “*Pattern recognition*” is performed through examination of co-occurrence of codes and themes in the original text in *Coding* and in QCA the matrix and the extracted information are examined together to write the result of the study and empirical investigations must contain general description of the researched mechanisms and the conditions that starts and maintains the mechanisms. The explanation of the social mechanism is the combined narrative of the samples which are interviewed but does not empirically represent the population in general.

The conclusion of qualitative research according to Fossey et al., (2002) should be a text which explains the experience and the meaning of the researched topic as in the eye of the participants or the sociocultural context of the topic, but the outcome is always interpreted by the researcher and the trustworthiness of the study is based on: the “*authenticity*” where the presentation of the participants views and experiences is evaluated, “*coherence*” where the descriptions of the interactions in the interviews and the “*permeability*” where the connection between the conclusion and the collected data is evaluated.

According to Creswell and Miller, (2000) the validity procedures in qualitative researches can be divided into nine segments which will now be discussed: *Triangulation* is using different sources to reach a conclusion, *Member checking* is a confirmation from the interviewees that the narrative of the researcher is correct, the *Audit trail* is the documentation and the use of external auditor, *Disconfirming evidence*, are evidence which do not fit to the general predefined description, or the common beliefs in the field in question, *Prolonged engagement* in the field is when the researcher know the field and the etiquettes of the focus group in the study, *Thick, rich description* of the methodical procedure, *Researchers reflexivity* is the thoughts and views of the researcher which can influence the procedure and the

conclusion of the study, *the Collaboration* is when someone is working with the researcher during the study, *Peer debriefing* is discussing the study and the conclusion with your peers and people knowledgeable about the field of study.

In qualitative research the researcher must be careful not to stop the inquiry before all the information has been gathered in the interviews (Cohen et al., 2007, p. 408) and the researcher must be watchful of “*subconscious interpretation*” which is predefined attitudes about the topic or the mistake of just look at a fraction of the data to conclude and not look at the whole picture (Gläser & Laudel, 2013). In order to increase the validity in qualitative research it is important to be able to change the research and follow the data instead of the prefixed layout because the purpose of the study is to be informative and not to be bounded by a pre-determined study structure (Cohen et al., 2007, p. 150; Halldórsdóttir & Sigurlína, 2013, pp. 222-223; Creswell, 2007, p. 39).

### Method

The aim of this thesis is to explore the possibilities of expanding Olympic education in Iceland. First it is important to know what kind of Olympic education is already in Iceland or if it is non-existent. In order to upgrade it to the next level which ever that level is, it is important to know what the key stakeholders know about Olympic education and what are their perspectives about Olympic education. Therefore in this thesis, in order to know the answer to the question „What are the key stakeholders perception of an Olympic education program in Iceland?“, there will be used Qualitative and Interpretative research methods and the key stakeholders in Icelandic Sports and education system will be interviewed. When the perspective of the key stakeholders in Iceland is exposed, the next steps of the development would be to find the best implementation and adapt Global Olympic education to the relative Icelandic Educational- and Sport Culture.

The researcher came to this conclusion after evaluating his connections in the Icelandic Sport Movement and his studies in the International Olympic Academy in Greece. It was expected that little information was available about Olympism and Olympic education in Iceland and after quick review of the literature and data search online it was clear that the research would have to be explorative and emergent since no information was found about Olympism or Olympic education in Iceland. Therefore, this thesis is important to illuminate a missing knowledge in the literature about Olympic education in Iceland. The justification for the study and a reflection of who would benefit from the study was considered and is written in the Introduction chapter.

In this study, the stakeholders had to be identified and their perception of the Olympic education would be investigated. The definition of Olympic education is unclear, and interpretations are changeable and are often culturally relative. The aim of this study is deeper understanding of the topic, but the end result was unclear because there was little information about the topic in the literature. The question about how to receive the knowledge was discussed with the supervising professor and the *qualitative research* method was selected to answer the research question with the informative interview research method. The thesis is an *exploratory research*, because questionnaires and other mechanical research were not expected to have enlighten the knowledge because they tend to be superficial and they are more for general perspective of the population when the researched topic is widely known and clearly defined.

The first information which had to be gained was the interest of the key stakeholders and the presence of Olympic education already in Iceland and therefore the research question would be „*What are the key stakeholder’s perception of an Olympic education program in Iceland?*“. The sub questions were configured to investigate the knowledge and the understanding of the key stakeholders about the topic as well as their perception of the importance of Olympic education in child development. The investigation was also conducted to illuminate the current status of Olympic education programs in Iceland and what obstacles are there which can hinder the implementation of Olympic education in Iceland.

The University of Peloponnese in Greece approved the ethics of this study and the ethical considerations were the following: all participants give their consent to participate in this study, the interviewee selected the location of the interview, anonymity of the participants, and the participants confirmed the interview’s translated script. In the beginning of the study, it was presumed that the issues in the study would not be considered personal or controversial, but as the discussion in some of the interviews developed the interviewee would consider the anonymity of the participants in the study. The considerations were noted, and the names of the interviewees will not be disclosed. The location of the interview was selected by the interviewee and was usually the workplace of the participants and therefore no power issues was raised during the interviews. Even though the interviewees are from many layers of the Sports and education system in Iceland, the population is very homogenous and therefor no cultural considerations was made before or during the interviews. All participants verified the *Theme coded English translation* of their interview and the conclusion was discussed with selected purposive samples which should increase the credibility of the study. The credibility of the study can also be evaluated by examine the list of participants in Appendix IV. Nobody will

profit from this thesis and the author has no knowledge of conflicts of interest regarding the thesis and the thesis is expected to be published in online universities libraries.

Because of the unexplored territory of the Olympic education in Iceland, the world view of *interpretive inquiry* was selected for this study, and *phenomenology* was selected as a basic research method to understand the phenomenon of Olympic education in Iceland as seen by the key stakeholders. *Inductive data analysis* was performed, and the historical documents were examined through the lens of *hermeneutical phenomenology* and the interviews were examined through the lens of *transcendental phenomenology*. The philosophical assumptions in this study are *epistemological* and the research question is answered in the Conclusion chapter with those lenses, but the *axiological* lenses are used in the Discussion chapter as well as in the recommendations. In the Discussion chapter there is a part which has the world view of *Critical research*, where the criticism of the Icelandic Sport Culture which was exposed in the interviews is illuminated and discussed. Because there is a lack of information about the topic, the collected data in the research was supposed to lead the way of the research and therefore *emergent design* was selected without previously locked questionnaires and restraining research methods. In this research the *convenient* and *purposive* sample were selected as the study progressed and *snowball* samples were selected from the participants. The first interviews were *Informal conversational interview* and unstructured but as the knowledge of the phenomenon increased the interviews became more structured and *Interview guide approach* was used.

*Qualitative Content Analysis* was used to extract data from the interviews and separate the *relevant data* from the *dilution*. *Open Coding* was used to identify patterns and themes and the data analysis was *data driven*. In the process the *unit of analysis* was the spoken paragraph in the interview. The data was categorized through *Thematic analysis* and the patterns were organized into *dimensions, themes, and values*. At the end, the data was processed through *axial coding* and a *typological databank* emerged. A *holistic account* and a *description and interpretation of the phenomenon* were created from that databank and are stated in the Conclusion chapter and significant *voices of participants* are illuminated in the discussion chapter as well as the respectable criticism about the Icelandic Sport Culture which emerged in the interviews.

The validity concerns of the study were addressed in the following manners. The *triangulation* of this study was performed through many interviews which were taken from different layers of the Sport Movement in Iceland and additional sources like web pages, historical books, brochures, and official documents like the national curriculum have been reviewed to reach the conclusion. Member checking was conducted during the interviews where

the participants were regularly asked if their understanding was in line with the understanding of the researcher in the interviews, and different perspectives were noted and discussed further. The participants received the *Theme coded English translation* and were asked to confirm the understanding and the English translation of the researcher. This research is a Master thesis in the Master's degree programme in Olympic studies, Olympic education, organisation and management of Olympic events at the International Olympic Academy at the University of Peloponnese in Greece and therefore the *audit trail* is an advisory committee with three respectable professor in the field of study which audit the study. The supervising professor was Professor *Ian Culpan*, at the New Zealand Centre for Olympic Studies in the University of Canterbury, the first member was Professor *Konstantinos Georgiadis*, a Vice-rector at the Culture and International Relations Issues of Sport Psychology at the University of Peloponnese, and the second member was Emeritus Professor Costas Mountakis, at the Department of Sports Organization and Management at the University of Peloponnese. *Disconfirming evidence* was checked, and any negative cases was examined thoroughly. The original goal of the thesis was to investigate the perception of the Key Stakeholder and therefore a natural inquiry was conducted, and all perspectives of the participants were registered impartially. After the creation of the *typological structuration* and after the description of the phenomenon had been created the outcome was compared with the research data. The researcher has a *Prolonged engagement in the field* because he has studied Sport Science in a university in Iceland and he is an active member of the Sport Movement in Iceland and he is currently working in the field of sport administration. During the construction of this thesis, the researcher has watched closely the development in the field of study and the Sport Movement in Iceland. Persistent observation was performed during the interviews to evaluate the truthfulness of the narrative and to evaluate cultural references and to explore if there were any aspects of the topic which needed further investigation. *Thick, rich description* of the procedure of the study was written and it is displayed in this chapter. *Researchers reflexivity* was addressed in the beginning of the study and it is displayed in the Introduction chapter. The *Collaboration* in this thesis is the cooperation between the researcher and the Supervising Professors and some publications which were discussed with the interviewees are quoted and registered in the bibliography of this study. *Peer debriefing* was sought through the interviews because the ones familiar with the topic of this thesis are interviewed and considered to be participants in the study. Findings in the early interviews as well as different methods to reach a conclusion was discussed with the interviewed professors, lecturers, professionals, and administrators in the field of the study.

## The participants

The samples in this study are twenty-two from broad sections of the Sport Movement and the Education system in Iceland and there are fifteen male participants and seven female participants. The youngest participant was thirty years old and the oldest was seventy-two-years-old, five participants were between thirty and forty-years, ten were between forty-one to fifty-years-old, and seven participants were older than fifty-one-years old. The educational level was from college degree which one had, eleven participants have Bachelor of Education or Bachelor of science degree, six participants have master's degree, and four have reach doctoral status in their field. In the study: there are eight coaches and physical teachers, seven volunteers at management level in the NSF, NOSA and the RSA, fourteen participants are working fulltime as managers at different levels in the NSF, NYA, RSA, NOSA and a sport club, six participants are teaching in the universities in Iceland as academics, four are connected to the governmental institutions of Iceland. As is common in Iceland the role of each participants can overlap and therefore the number does not add up to twenty-two and a list of the interviewees and a detailed information about them and their sequences in the interviews can be found in the Appendix IV. The scope of influence are elementary schools, colleges, universities, which are sub-grouped as educational institutions, the Sport clubs, the NSF, the NYA, RSA, and the NOSA which are sub-grouped as the Icelandic Sport Community and then there is the Government.

## Data collection

The data about Olympic education was collected in the Library of the International Olympic Academy in Olympia in Greece early 2018 because it was not expected to be available in Iceland. The study then started to develop in Iceland and domestic information gathering about the topic started in the autumn of 2018. The historical data and the data about sport in Iceland was collected in Iceland before the interviews started. New information became available during the process of the study and they were reviewed as they became public. The data examined in this study were history books, literature about Olympic education, Sport Culture in Iceland and qualitative researches, homepages of institutions and organisations, and interviews. Other data was collected through series of *unstructured interviews*, which developed to more *structured formal interviews* when the researcher gained more understanding of the level of knowledge of the participants and the scope of the topic in Iceland.

In the beginning of the study, the final sample size was not known and information about who was a Key stakeholder was unclear, but the first samples were *convenient* samples and selected through acquaintances and personal relationship of the researcher, since he worked in

the field and had knowledge about the social mechanism in the Icelandic sport culture. During the interviews, the participants were asked to name a candidate for the next interviews and then *snowball* samples were selected from their response to find the next stakeholder and through the data collection process and throughout the duration of the study, *purposive* samples were selected to identify the Key stakeholders and the influencers which could influence the implementation of Olympic education in Iceland. Individuals from different layers of the Icelandic Sport administration and educational system were selected for interview to avoid elite bias as purposive samples. After the first interview it was clear that more people needed to be interviewed than originally was planned to understand the phenomenon and identify the key stakeholders in Iceland and the snowball samples grow which is consistent with the emphasis on *following the data* in qualitative studies. The researcher followed the data from the convenient samples to *saturation* of the snowball samples or until the same names were suggested in the interviews which had already been interviewed. The original plan in this study was to investigate from the grassroots to the senior management in NOSA and government and interview teachers and coaches first and then progress through clubs, schools, and then through institutions and finally interview the key stakeholders in the Ministry of Education, Science and Culture and the senior management of the two national sport organisations in Iceland.

When the selected sample had verbally or by email accepted to be interviewed, an email was sent to their requested email address with the *Sample Cover Letter* which can be seen in Appendix I, and after the interviews the participants were sent by email the *Theme coded English translation* of the interview in a Microsoft Word document and the *Letter of Approval and Confirmation* which they both confirmed by replying the email. The few corrections and comments from the interviewees were reviewed and logged with the original documents.

The first interview was taken in February 2019, and the last interview was taken in June 2020. The durations of the interviews fluctuated from twenty-five minutes to three hours. All the interviews were face to face interviews and they were conducted in Icelandic to avoid language barrier and to keep a good flow in the talks because all the samples had Icelandic as a first language. The design of the study was emergent, and the first interviews were used to gather knowledge and the general feeling about the topic in the Icelandic Sport Culture.

Because the researcher is a *key instrument* in interpretive inquiry the *reflective views and attitudes* of the researcher were recorded before the interviews and they are stated in the Introduction chapter and there is a resume of the researcher provided in Appendix IV. During the interviews, the researcher tried to: be objective and as natural as possible, *bracket out* his

personal views and attitudes, and asked *open end* question to gain deeper understanding and as much *unbiased* descriptions of the phenomenon as possible from the participants.

The interviews had one opening question which started as “*What is your first thought when I ask you about Olympic education?*” but during most of the early interviews that question led to much explanation on the researcher’s behalf in the beginning of the interview. Because this is an informative research, the researcher must follow the data, and in the light of the fact that interviewees did not know Olympic education, the opening question changed to “*What is your first thought when I ask you about Olympism or the Olympic Games*”. This question led to much more open dialogue from the participants and a better description of what their perception of Olympism and Olympic education was. Because the topic of this thesis was not generally known by the subjects the researcher had to explain the topic of the thesis for many of the interviewees, and then try to develop the conversation into an informative dialogue about the topic. The interviewer’s explanation about Olympic education was according to the definition in the literature review. The questions the researcher asked during the interviews was very open and the flow of the interviews was usually open minded and explorative. A list of emergent questions which were frequently used to expand and elaborate on the issues is provided in the Appendix III. During the interviews, a lot of data emerged and a lot of interesting perspectives about the Icelandic sport culture and governance came into light and will be discussed in the Discussion chapter.

The interviewers experience of the interviews was that there was trust between the participants and the interviewer, there was a confidential relationship, where participants expressed their views without hesitation except for two times when consolidation of organisations was discussed, most of the participants were enthusiastic about the researched topic and believed in the importance of the research and were curious about the topic and what benefit it would bring to the Icelandic Sport Movement and education system. Most of the interviews were taken in the workplace of the interviewee or sixteen in total, three were taken at the participants home residents, two were taken in the club house of a Youth Club, and one was taken at a restaurant. The interviews were preferably taken in the comfort of the subjects’ workplace to underline the *natural settings* of the data collection and it was assumed that the subject would feel as much comfortable as possible in his day-to-day environment. The interviews were recorded electronically on Windows voice recorder from Microsoft Inc. with a Hewlett Packard laptop computer.

## Data Analysis

The literature of Olympic education was reviewed and analysed as well as the historical data about the Icelandic sport and contemporary sport culture in Iceland. The hermeneutical phenomenology was used to examine the historical text and transcendental phenomenology was used to the interviews. After each interview it was examined to find out if there were any important discoveries which needed further investigations in the next interview or would call for examination of external data in the literature, institutions web pages or publications. During the time of the study the data was reviewed, and the researcher *lived with the data* as suggested in qualitative research. The recordings were reviewed regularly to find similarities as well as differences and negative cases were analysed thoroughly.

The QCA method was used to diminish the data from the interviews into the researcher's databank and the sound recordings of the interviews were used to create a time logged *QCA script*. The *unit of analysis* was the paragraph and every spoken paragraph from the interviewee about the topic was translated into English and time logged in Google docs and the interviewer's comments are italicized in this *QCA script*. Because of the personal friendship and the acquaintanceship between the researcher and the interviewee there are a lot of personal discussion, irrelevant to the topic, on the recordings and it was not considered important to be able to revisit the dialog of the interviews later in the process and therefore it was considered a *dilution* and not logged in the script.

After extracting the content from the recordings into the databank, the *QCA script* was coded with *Open Coding* where each paragraph was analysed and classified in Comments in the Google docs and the data analytical method was *data driven* and the unit of analysis was *content indexed* into emergent categories with *theme identifier*. Then the coded text was transferred to Microsoft Notes. The next task was to create a *cluster of meaning* and from the Microsoft Notes the text segments with the same *theme identifier* was organised for each interview in a Microsoft Word document and a cluster of similar content sentences emerged in the document under each *theme identifier*. In the word document the *Theme coded English translation* was created and that document was sent to each participant for verification.

*Thematic analysis* was conducted, and the relevant coded text was extracted from the *Theme coded English translation* into a list in an Excel document from Microsoft Inc. to find out similarities in the interviews and to develop *typological structuration* of the stakeholder's perception and their views about the presence of Olympic education in Iceland and its relevancy. Each subject was categorised into: *Scope of Influence*, for example in which organisations the subject had influence, *time of phenomenal experience* was when the subject

was active in the Sport Movement in Iceland or the education system, and *subjects of influence* was determined of which cultural or social group the subject could influence.

The *Theme categories* in the data bank were *dimensionalized* and *Sub-groups* emerged, and *Values* emerged and were quantified for convenience. When all the interviews had been conducted and after a careful consideration and *axial coding*, the *Theme categories* in the *Final Analytical Framework* were five: *Participants Knowledge and understanding*, *Participants perceived relevancy of Olympic education in Iceland*, *Reported current status in Iceland*, *The participants perceived sport culture in Iceland* and *The next steps in the implementation*.

In the *Final Analytical Framework*, the theme *Participants perceived sport culture in Iceland* has the *Sub-groups* based on the prior theories of Olympic education and Open Coding and they are: *States of Excessive Survivalism*, *Instrumentality of sport in Iceland*, and *Ideologies in Icelandic Sport Culture*. These *Sub-groups* were then divided into values like in the *Sup-group State of Excessive Survivalism* is divided into Values which are: *Win at all cost*, *People are machines*, *Dehumanisation of sport*, *Calculated rule breaking*, *Early specialisation*, and *Competitive atmosphere*, and these Values were quantified. The theme category *Knowledge and understanding of the participants*, and *Participants perceived relevancy of Olympic education in Iceland*, are only divided into Values and quantification but *Reported current status in Iceland*, and *The next steps in the implementation* are mixed with Values and *Sub-groups* and quantification. For more detailed classification of the *Final Analytical Framework* of the study see Appendix V. This *Final Analytical Framework* can be used in qualitative studies to investigate Olympic education in other countries, to have a comparison between nations and cultures on the perception of Olympism.

These classifications are based on the interviews and are therefore not all relevant to the research question but may shine a light on the sport culture in Iceland and the reason why the stakeholders have their respective perspective. It was important to categorise all the data and the databank was divided into three categories: data to answer to the research question, significant voices of participants, and data out of the scope of this paper.

The cluster of meanings in the relevant *Theme category* in the *typological structuration* was used to write the Conclusions. In the Conclusions the *essentials* of the researched topic and answer to the research question and the sub-questions, was written as *a complex description and interpretation of the phenomenon*. The significant *voices of the participants* and interesting findings unrelated to the research question is exposed in the Discussions as well as *the thoughts of the researcher about the topic*. After the construction of the Conclusions and the Discussions the outcome was compared to the *Theme coded English translation* for ratification and it was

examined if the result conflicted with the data. All the collected data and created documents from the recordings of the interviews to the typological structuration and the final analytic framework was filed and sent to the University of Peloponnese for the review of the advisory committee to enhance credibility.

### Limitations

The interviews were taken over a long period of time, and because of that, the *rumours affect* have led to a change in web pages, more educative material have emerged, and the knowledge of Olympic education has increased in Iceland through the process of this study and therefore effecting the repeatability of the study. All of the interviewees are Icelandic native speakers, but the QCA script were written in English, and the English versus Icelandic language barrier was diminished by having the interviews in Icelandic but then the risk of translation error and the translations not converting the true meaning of the spoken language into English is at hand, but the subjects confirmed the meaning and the translations after the interviews and therefore it is not considered to have influenced the final conclusions.

The research ended up in twenty-two participants and therefore the important perspectives are expected to have emerge and the key stakeholders identified. The second interview per participant would have improved the research, but because few have heard about Olympic education before, it was considered more important to identify the key stakeholders and explore the perspectives from multiple scopes than revisit the same sample. The original plan was to investigate the senior management of the NOSA and the Government, but when the researched data emerge, the snowball samples and the data lead the way up to the academics and towards samples in the universities. As in many qualitative researchers, some of the samples did not reply emails or were unable to participate and ten samples did not answer emails and seven samples refused or did direct the request to another sample in the same institution, and sixteen suggested snowball samples were not contacted, because the scope of influence had already been covered. The sample which was missing include higher senior management in the University of Iceland, higher senior management in the NOSA, and policy makers in the municipalities. More stakeholders could have been interviewed but during the last interviews the same names which had already been interviewed came up as suggested participants and that is a sign of saturation and that the Key Stakeholders have been identified and interviewed.

Validity treats in this study are the predetermined ideas the researcher had about the topic and the truthfulness of the interviewees. Even though questions about anonymity was raised in the interviews, the topic of the thesis is not considered to be personal or concerning

any controversial matters, and there was a good relationship between the interviewer and the interviewees and therefore it is expected that the interviewees were truthful about their narrative. During the interviews, the explanation of the Olympic education was according to the literal review in this thesis and the researcher was aware that he had to bracket his opinions during the interviews, but the researcher's reflexivity must be considered, and the researcher has worked in the field of sport and is therefore in more of a risk to having predetermined views about the topic and therefore the researchers predetermined views are listed in the introduction chapter. The risk of information lost is always at hand in a qualitative research but the number of the samples and, the review and confirmation of the Theme coded English translation by the participants, which all understand English should diminish the risk, as well as the risk of information bias from the researcher. One of the shortcomings of this thesis was the fact that the researcher is located in Höfn, but the samples are largely located in Reykjavik which is four hundred and sixty kilometres apart and therefore the sample were interviewed in clusters, during trips to Reykjavik and that limited the dates of the interviews and the approach to interview teachers and coaches first and therefore, samples from institutions and senior management were interviewed earlier than originally planned.

The transferability of the study is relative to the Icelandic sample and different culture and different perspective are likely to appear in other countries where the perception of Olympic education can be different. If the decision trail will be examined, people from the same organizations or similar are likely to be questioned again but people from other institutions which are not involve in sport and education could have different knowledge and perspective. The Icelandic population is very homogenous and therefore it is likely that other Icelanders have similar perspective as the sample, especially if they have similar education and are working in the same field as the sample. The collected data can be analysed, and a different researcher would probably reach a corresponding conclusion, using the same decision trail and primary data and therefore the dependability is considered acceptable. The topic of the thesis is Olympic education which has a broad definition which can change over time and because the interviews were interactive the knowledge of the participants about the topic are expected to have changed and that can influence the repeatability.

## RESULTS

This chapter states the results of this thesis from phenomenological research the outcome of which is a descriptive illumination of the phenomenon in question. The *Final Analytical Framework* of this study, available in Appendix V, was constructed according to the data collected and is divided into five sections. In this chapter, only the results related to the research question of this thesis are revealed.

### The Current status of Olympic education in Iceland

The term Olympic education is a foreign word in the Icelandic language and not many key stakeholders in the Icelandic sports community are familiar with the concept, but many organizations and clubs are working on a similar topic, but it is not called Olympic education. There is no mention of Olympism or Olympic education in the education of teachers, physical educators, sport scientists or the advanced coaches in the Icelandic higher education system even though there are courses about ethics, and individual Olympic principles are mentioned in the education material. NOSA organizes the educational pathway for coaches in cooperation with the NSF, and in the seminars, there are mentions of ethics and honour in sport but there is no mention of Olympism or Olympic education. This fact was also put forward in a blunt statement from one of the academics in this study:

*“There is no teaching about Olympism in the clubs or in the universities.”*

In *educational institutions* both sports participation and value education are perceived very important but there is no mention of Olympic education in the years of compulsory education, upper secondary education or in the universities. But other forms of value education are widely known, and many elementary schools and colleges have founding values and ideologies which have been taught through mottos and slogans like *friendship, respect* and *teamwork* and schools use philosophical methods like *“Upbringing towards responsibility: Control theory and the restorative philosophy”* to cultivate the children. There is one elementary school preparing a pilot project in cooperation with NOSA where elite athletes, alumni of the school, are promoted and pictures of them will be displayed on the school walls and they come back to the school and educate the younger children about athleticism, character development and sports.

There are some value educational projects in the educational system and in the Sports Movement which can be called Olympic education such as *The Nordic School Race* and *The Olympic day*, but the content of these events are just physical activities with no educational agenda except for the *Show your Character* project where presentations about character

development are at the forefront of the educational agenda. This project is a tool for young coaches and physical educators to be inspired to use value education and character development in their coaching sessions and in their classes. The content of this program is online articles and presentations organised by the projects about value education, skill- and character development, and other interconnection activities for coaches and educators. This project has all the content to be Olympic education, except it is not named as such by the project's promoters, NOSA or the NYA. Many of the other programs tend to be short lived and seem to die out after a few years or are considered just a yearly sporting event without delivering the message of the Olympic Spirit. The only Olympic educational Program organised by NOSA, is a single facts and figures presentation for the Olympians before their departure for the Olympics Games and a delegation of two participants on an annual trip to *The International Session for Young Participants* at the International Olympic Academy in Olympia in Greece. There have not been any publications on the subject of Olympism or Olympic education in Iceland and the NSF have not shown any interest in promoting the concept except for a few small NSFs which have recently started to show interest in promoting the *Olympic Spirit* and the *Olympic Ideology*.

NOSA's main focus is on the achievement of medals, the glory of international attention, the prestige of sporting achievements such as the numbers of Olympians in every Olympic Games and the success of the national teams in World Cups and European competitions which may be rooted in the soft nationalism of the fight for independence the Icelandic Republic. A large part of the organisational work in NOSA is the financing and distributing of funds to the Sports Movement. The organisation is evaluated on the amount of money collected every year and distributed to the Olympic Movement. One of the participants involved in the NSF in the study refers to this:

*“The only evaluation of the National Congress or in the annual meeting is the financial statement and the money which has been made, which does not tell us what has been accomplished or what our work has created.”*

The issue of commercialism was mentioned by many subjects, and while most of them understand that sport needs finance and the commercial aspect of sport is a necessity to continue the development of sport, compliance and good governance need to be more effective and visible.

Olympic education has been introduced before by the NOSA of Iceland, but it has not been implemented into key educational institutions in Iceland and is therefore unfamiliar to teachers, coaches and the public.

There used to be an Olympic Academy in Iceland, but it was just a committee of a few individuals who had studied at the Olympic Academy in Olympia in Greece many years ago and their influence in the Icelandic Sports Movement has faded. In the government there is knowledge about Olympism and the health benefits of sport participation and the importance of value education of sport under the guidance of expert coaches.

The focus in compulsory education and upper secondary education is towards academic education and physical education has decreased dramatically in the formal national curriculum in upper secondary education and in education in general in Iceland. When the upper secondary education was reduced from four to three years the trend was to reduce the number of physical education classes but maintain the same number of academic classes which diminishes the effectiveness of the education. The national curriculum for upper secondary education states that colleges should offer every student under the age of eighteen a sport or fitness course, but it does not have any minimum requirement for physical education. The colleges are expected to have one sports course each semester accessible for all students and some colleges are offering student credits for membership in commercial gyms which do not ensure the expert guidance essential for youth and young adults.

### **Knowledge and understanding of participants**

Olympic education is not recognized in the *Icelandic sports community* and very few subjects in this study had heard of the concept. While the majority of the interviewees use value education in their work, it is not known as Olympic education. University scholars and board members of NOSA know about Olympism and the Olympic ideals, but they have not been able to deliver the message to clubs or schools, at least not effectively, since none of the coaches or teachers interviewed for this study were familiar with Olympic education, which is an essential part of Olympism. The teachers *in schools*, and the coaches and managers *at club level* in the Icelandic Sport Movement do know Olympism but their perception of it is varied. For many it is related to a distant memory of something spectacular, and the vision of a victory during the Olympic Games or a glorious incident in a sports event. One of the teachers in the study describes it like this:

*“The first thing that comes into my mind, when I think about Olympism, is the woman who crawled to the finishing line, and then everybody celebrates when she finishes the race, that is the Olympic spirit.”*

Most of the participants connected the Olympic ideals to the *Youth spirit*, which is similar to the *Olympic spirit* but is presented by the NYA, rather than NOSA but those who have participated in international Olympic events were the most likely to know about the Olympic ideals. In the NSF, the Olympic ideology is moderately well-known and recently there has been some effort from NOSA to educate the managing directors of the NSF about Olympism, but Olympic education is not well-known despite managerial familiarity with individual Olympic ideologies.

### **The Participants perceived relevance of Olympic education**

It is not possible to state what the key stakeholders' perception of the Olympic educational program in Iceland was, because few of them had heard about the topic before being interviewed for this study and even fewer of them knew what Olympic education was before the explanation in the interviews. When discussed, all participants considered value education, which is the essence of Olympic education, very important for child development and terms like *teamwork, respect, equality, commitment, excellence*, and other Olympic ideals were mentioned as important benefits of participation in sports and often mentioned as the *Youth spirit*.

All the interviewees consider organized sports participation as a *good instrument of value education*, and agree that it is a good *alcohol and drug prevention method* providing it is practiced in clubs under the expert guidance of a good coach. Interviewees were familiar with the *health benefits of sport participation*, both the physical and the mental benefits, and they state that these benefits are widely known in Iceland and those statements have been confirmed in Icelandic studies by ICSRA. Many participants mention that leading by example was an important part of value education and that elite athletes and coaches should be good role models.

In *universities* and the *NSF* education of youth coaches is considered highly important. Sports and physical education were considered highly important by all the subjects and the importance of Olympism and the Olympic ideals was considered high by all the subjects with few exceptions, where moderate importance was noted. The importance of Olympic education was considered high by most subjects after considerable reflection of the phenomenon, with the exception of one respondent who was more enthusiastic about developing a winning team than individual moral development. Many versions of Olympic education and implementation of it in Iceland was discussed in the interviews and only one of the subjects interviewed was not in favour of implementing Olympic education in Iceland because he thought it was more important to focus on physical specialisation, competitiveness and strive for victory. However, all the

administrators held a positive view towards the implementation of Olympic education into their organization and the scholars are enthusiastic about this relatively new spectrum of knowledge in education in Iceland. Most of the participants want to explore Olympic education as a valuable tool for the holistic development of athletes. Indeed one academic noted:

*“If we start working with the Olympic Ideology as such, I think it would create a lot of value to the Icelandic Sport Movement.”*

In this study, the teachers mention that there is no educational material available in the Icelandic language about Olympic education but if information was available they would use it and try to implement it into their schools.

### **The Participants perceived sport culture**

When the *compulsory education* finish, the physical education decreases, and the children are directed to the sport clubs to practice sport and for them to have access to sport education they must start practicing sport in the sport clubs. In most sports clubs in Iceland the framework in the club changes from *general sport participation* to *elite sport specialisation* after the participants reach the age of sixteen and then the athlete will become part of the elite development within the club and the ones who do not want to be elite athletes drop out of organized sports in the Olympic Movement. The youth and young adult tend to go to the commercialized gyms and sports entities which are not part of the Olympic Movement or stop practicing sport at all. The academics addressed this as from that moment on, there is no expert guidance to educate and cultivate them and the teachers in the college do not have the same influence on the young adult as their coaches and role models.

The adolescents go to companies in the fitness industry like World Class and corporate sports like CrossFit and Mixed Martial Arts which do not have any values or ideology except for making a profit out of the athletes with few exceptions and they become the ideology provider of the youth and young adult. These private businesses are not supervised from any organizations such as WADA, CAS, or any regulatory agencies of the International Olympic Committee, they are completely subjected to the rule of business and the business owner. There are commercialized businesses in Iceland which profit from violence and some do not promote clean sports and young adults who practice sport outside of the Olympic Movement are more likely to use illicit- and enhancement drugs than those who practice sport in an organised sport club. These corporations do not have any concerns for the health of the participants or the moral development of the young adult and because of the lack of expert guidance and sometimes

negative guidance provided by private entities the side effect has been general acceptance of drug abuse, anorexia, unhealthy body image and anti-social behaviour.

The international gaming industry is also trying to influence the culture with idle activities. The scholars warned about these corporations as well as the fitness industry, which have a lot of money and no moral obligation and these activities should not be considered *healthy sports*. This development has led to, excluded and expensive public sport culture and the popularity of violent activities has increased because the aim is to create more public show biz, advertising views and higher click ratings regardless of the wellbeing of the athlete.

The concept of Olympism and Olympic values has prevailed in the Icelandic sport culture as the *Youth Spirit* of the National Youth Association which was founded by the first representative of Iceland towards the International Olympic Committee and he was the first Icelandic Olympians and competed in 1908 London Olympics when Iceland was a Danish colony. The organisation was founded to improve the health of the Icelandic youth, promote liberal education, and establish cultural identity for the Icelandic people connected to the historical Viking culture of *drengskapur* (e. honour and fair play), *orðstírr* (e. personal legacy), and *bræðralag* (e. brotherhood) and the organization contributed greatly to the development of the independency of the Icelandic Republic. The *Youth Spirit* of the National Youth Association is well known in Iceland and has inspired sport development and is intertwined in the Icelandic sport culture. Many scholars in Iceland states that the success of the Icelandic national teams in handball, basketball and football has to do with this *Youth Spirit* mentality. The *Youth Spirit* ideology is “inclusiveness“, “respect“, “the drive to do our best“, “teamwork“, “character development“, “gender equality“ and “everybody should have a chance to practice sport“ and it is still the cornerstones of the Icelandic sport culture today.

In the grassroots community the individual development of the athlete is considered to be more important than to be the best elite athlete and to take part as a Nation in international sport events, is in general considered to be more important than winning which shows the *joy of effort* attituded in the Icelandic population. Sports like the strongman stone challenges and *Glíma* has followed the communities since the settlement of Iceland and the competition element of the Icelandic culture has been illuminated in the literature, were Vikings competed in gatherings, when traveling, and in wars they evaluated friends and foes for their valour and competence. One of the participants connected to the NSF describes their setup:

*“We have competitions down to seven years old where you can win trophies. There is a big competition element in the Icelandic people in*

*general. It is deep in the roots of our sport organisations to compete. But on the other hand, during practices, the coaches are focusing on developing the character and the personality of the children. I think that is general in the Icelandic Sport Movement.”*

In this quote the interviewee describes the cultural identity of the competition, in the Icelandic Sport culture, as the competition is an important part of the Icelandic culture, but the element of individual development and the *strive for excellence* during practices and leading up to the competition is also highlighted.

There is a growing concern by the academics and others that the positive values and attitudes promoted by the NYA are changing in the Icelandic Sport Movement and *runaway individualism, arrogance and depersonalization* attitudes are becoming more dominant in some sports. There is a growing pressure on *youth elite specialization* and *win at all cost* attitude as well as *monetary compensation* for sport participation which shows increasing *commercialism, oppressive rationalism* and *excessive survivalism* in the sport culture and the introduction and promotion of the Olympic education in Iceland can be an instrument to change that development to a better sport culture in the country and a better liberal and democratic society for all.

## DISCUSSIONS

This chapter is divided into four parts, in the first part the phenomenological voices of the participants are exposed and the interesting findings in the interviews which are unrelated to the research questions are discussed. This is done because in phenomenological studies all perspectives are expected to be heard. In the second part the critical views which were discovered during the study are identified and discussed and the researcher put on a critical lens and addresses the forces effecting the Icelandic sport culture. In the third part are recommendations, discussed during the interviews, on what needs to be done to improve the Icelandic sport culture, enhance Olympism in Iceland and how to implement Olympic education into the sport and education system. The fourth and the last part is the final postlude of this study, where the thoughts and speculations of the researcher are documented, and future studies and actions are discussed.

### **The Sport culture with the phenomenological lenses**

In this part the interesting discoveries and the voices of the participants are illuminated and discussed further as well as the researcher's interpretations of the Icelandic sport culture.

According to interviewee the Icelandic sport model is unique because everybody is invited to play and do sport at the same practices and the clubs are inclusive where both the prominent youth athlete and the ones that are not considered to become elite athlete practice together. The grassroot sport community is more driven by the values of the *Youth spirit* than the *Olympic spirit* and in general everyone volunteering in the clubs are doing it on philanthropic, non-profit ideology for youth development and most of the clubs are working on this ideology introduced by the NYA. The sport culture in Iceland is rooted in the Viking culture and the soft nationalism of the early 20<sup>th</sup> century. Many Icelandic studies show that the participation in Icelandic sport clubs is linked to healthy lifestyle, lower alcohol and tobacco consumption and the clubs are preventative factors for drug abuse. Studies in other countries show that this is not always the case, but this is the reality in Iceland. According to the interviewees, the value education and the competition is always mixed in sport. The Icelandic sport movement focus more on competition in general but during practices the coaches are focusing on *value education, character development, physical development* and *skill development* of the athletes. Many coaches use Olympic education philosophy even if they do not call it Olympic education and in the interviews the development of a coach was described as when they are starting, they think winning is everything but when they get more experienced and evolve, they understand that it is the character development of the athlete which makes

their work valuable. Many interviewees considered it important to have educated coaches to train all the athlete from the first practice to the last and the coaches are usually well educated, and they understand their role as an educator but in the past the youngest and less experienced coach was pointed to the youngest groups but that has changed in recent years where more experienced coaches are coaching the youngest athletes and that has raised the participation rate in the clubs and children are involved in the clubs longer because they have good coaches from the first day, they enter a practice. There is an understanding in the sport movement that the best youth athletes will not always be the best elite athletes as adults.

The sport participation and the improvement of the quality of life through sport does not hit the news, even though it can change the life of people and it is very positive for the community, but it is not newsworthy to the television stations. According to interviewee the Sport Movement needs to advertise these aspects of sport, more than the numbers on the scoreboard and the results of games. The sport news anchors are much more interested in commercial sport, violent sport, and sport which is not bound by any ethical restrictions, because that makes their media coverage more popular.

According to some of the interviewees, which opinion is conflicting with others there is not much will in the Olympic Sport Movement in Iceland, to promote Olympism or Olympic education and there is a reluctance to change the financial goals and the international result missions of NOSA. As stated in the conclusion, many stakeholders do not know or have even heard of Olympic education and that calls for a great effort on behalf of NOSA to introduce, promote to the public and implement Olympic education programs to educate the population about the importance of Olympism in the sport culture. Many foreign coaches have influenced the Icelandic sport culture and they often have had different values and ideologies than the Olympic ideals. Those values often involve *excessive survivalism*, *runaway individualism*, *oppressive rationalism*, and *depersonalisation* of sport practices. This influence has had both positive and negative affect because the Icelandic athletes have evolved and started practicing according to professional standards, but this has also created conflicts with the native values of *amateurism*, *friendship*, *fair play*, and the construction of *collective experience* through sport.

The lack of evaluation mechanism for moral behaviour was addressed in the interviews. The only mechanism to evaluate the morality of the athletes is to look at the numbers of violations in each game or the injuries caused by competing players. It is a matter of high importance to develop a scale which can evaluate fair play and chivalry and the development in moral behaviour of athletes and teams because what is developing now in sport is more injuries, more aggressive acts and more focus on financial aspects of sports rather than

educational aspects of sport. In some of the youth tournaments in Iceland there is a special trophy for the teams which have the least violation of the rules during the tournament and that is a positive development.

The Icelandic government introduce Iceland through the international attention of the Icelandic National teams and uses international sport events to promote Icelandic businesses, cultures, and Icelandic interests.

In almost every municipality in Iceland there is a Leisure card which parents can use to pay for activities, and it was originally established to promote sport participation within the youth. Today it is possible to use it for many activities like religious schools, language course and correspondence schools which have diluted the use of the card and many children are not able to use it for sport participation. It is also possible to use it for gym membership and then the children are vulnerable for exploitation economically and in added health risk because of no professional supervision in the gym and possibly harmful value education as they are exposed to drug abuse, more alcohol consumption and unhealthy self-image. This development is important to address and change according to interviewees.

The reason for the high rate of youth coach education is the support from the municipalities, which finance and operate the sport facilities and therefore the income from the youth practice fee can be used for coaching education and to pay the coaches good and decent salary. The municipality in Iceland are more focused on the youth development in the sport clubs than on the success of the adult team and that has influenced the focus of the clubs.

According to the Exemplary club project the system has a criterion which segregate the Youth academy of the club from the elite or the senior part of the club, both financially and structurally and that has helped the club to keep the focus on what is the purpose of the club. The youth committee of each club is focusing on the youth development and the champions board or the elite development committee is focusing on fundraising for the elite team and signing in players to the club. The documents necessary for the program are easy to create but it is more important to encourage the administrators to implement it in the clubs. The Exemplary club's program is a good guideline to create a professional environment in the clubs and the RSA, but many clubs fulfilled the requirements and then it is just a file in the desk and the instruments are not used in the day-to-day activities and many clubs have criticised the project because there are no financial rewards for fulfilling the requirements for the clubs.

The population in general and the parents in particular are more interested in the youth development in the clubs and therefore the clubs have been directed into that mentality, because of the public opinion and because it is the will of the volunteers. A few clubs have started to

develop value educational pathways and there is an education about health and drug prevention and nutrition in the clubs. One of the subject mentions that sport clubs and organized sport are diminishing but outdoor activities are booming. An interviewee reported big difference between clubs in Iceland when visiting clubs which have value education and those clubs which do not have value education in their agenda. When the subject entered a practice at a club, which is working on value education, there is a different atmosphere in the room and the behaviour of the children is different.

The Icelandic Sport Movement is based on volunteer work from former athletes and parents and nobody owns the clubs, the NSF, the RSA, the NYA or the NOSA. It is an organisational body, built on liberal democratic values, which is “*By the people*”, “*For the people*”, and “*Of the people*” and its governing bodies are elected in a general assembly.

According to an interviewee, the education administration in Iceland does often have a lack of understanding, that physical education is part of the holistic development of the children. Some of the principles in the elementary schools look at sport education as problematic and it does not fit into the schedule of the school, and therefore it tends to be residual aspects in some of the schools and colleges. According to another teacher, there are physical education teachers who know the Youth spirit and promote lifelong sport participation and an alternative sport participation where the children do not have to compete with others and they encourage children to develop, their character, their mentality and physical fitness on their own terms and avoid comparisons with others. It was reported that teachers teach respect and encourage the best athletes to help others to reach their best performance and try to implement value education which children can use their whole life. It was also reported that teachers use cooperation games to practice teamwork and encourage children to see things from different perspectives and the teachers use Discussion to educate children and promote different sports to different children. According to same source the teachers are enlightened leaders of the discussion and they use International sport events to talk about sport and promote different sport in their classes and many schools are taking part in health-related events to promote public sport participation.

The Ministry of education, Science and Culture know and base their decisions on the fact that organized sport is the cornerstone of drug prevention for young adult and in the curriculum, there is a focus on diversified sport skill education, but the objectives are not just bringing overweight children to normal weight. Physical education is supposed to promote *healthy lifestyle* in the school system and the education system is guided to use physical education materials into all the education in the school. According to an interviewee, the change which was made a few years ago when the upper secondary education was shortened from four

years to three years, has made it more difficult for young athletes to practice elite sport and a subject mentioned that there is a growing anxiety in children and there is no flexibility in the educational system after that change in the colleges. This change has made it harder for athletes to practice elite sport and participating in an academic development with their peers. This is concerning because at this age, athletes are in most danger of dropping out of sports. Physical education in collage is supposed to encourage active lifestyle, but elite athletes have been injured during physical class because of overload and a lack of communication between the coach in the club and the physical education teacher in the college. One of the collages is teaching physical development and psychological themes like *confidence* and *self-awareness* and social values like *teamwork*. The schools are taking part in health-related events to promote public sport participation, but it is possible to increase the overall enjoyment of school participations with Olympic education and more physical education in elementary schools and colleges according to an interviewee.

There is no Olympic education in the University of Iceland which educate the physical education teachers, but the lectures are promoting the *health benefits* of sport, the *character development*, *sport for all* and a *healthy lifestyle* and the universities need materials about Olympic education to be able to teach the future educators about the subject.

According to interviewees the NOSA and the NSF are more focused on elite athlete development, the competition in the Olympic Games, and international results than the Olympic spirit. In the regions where the NYA has not been present, for example in Reykjavík where the first official professional club has been announced, the sport culture is more focused on victory and financial gain than character development of individual athlete and the promotion of the Olympic ideals. This can be connected to the historical data which shows that the two main governmental bodies of NOSA and NYA have specialized their effort in different ways. Since the unification of the *National Sport Union* and the *National Olympic Committee* in 1997 the focus on international competition, elite sport development and fund distribution has overshadowed the Olympic ideology which have become a by-product of NOSA instead of the main vision and the NYA has taken the lead to promote the *value education*, the *sport for all* atmosphere and the *philanthropic grassroots* development in the country and in fact the Ideology of Olympism. The NYA and the NSF have focused on the concept of Olympism, but without Olympism because NYA is not associated in the International Olympic Movement or the IOC. But the NYA is connected to international organizations in the Nordic countries like the DGI, or the *Danmarks Gymnastik- og Idrætsforeninger* and ISCA, or the *International Sport and Culture Association*. There is an opportunity for the NYA to connect to the Olympism and

connect the Nordic ideology of philanthropic club culture, where the clubs are not profit driven and not owned by multi-millionaires like in England and America but are build-up of the communities and educators. The Icelandic setup is valuable for the International Sports Movement as it lines up with the ideology of *Pierre de Coubertin*, to use sport as an educative mechanism to endorse moral education. The Icelandic Olympians Association has started a program in Africa to promote this setup of volunteer-based community clubs, and this setup would enhance the Olympic spirit in grassroot clubs world-wide and change the focus of clubs from profit to promise of a brighter future for the participating athletes.

The coaching education system of NOSA is two dimensional, first is the general pathway of the NOSA and then there is the specialized NSF pathway, and the coaches are expected to participate in both pathways parallel to each other. There is no supervision or confirmation between the pathways and therefore many coaches just go through the NSF seminars and do not start the pathway of NOSA. Coaches with experience and higher education can omit the first seminars and depending on the educational level of the coaches they can be national coaches or coaches in the highest league in Iceland without ever going through the NOSA seminar and without ever learning about Olympism. In many NSF, the coaches are required to have minimum education to be eligible to sign a team and participate in the national tournaments in that sport and the clubs tends to send new uneducated coaches to the NSF coaching seminars and they finish the required NSF pathway, but the clubs do not send them to the NOSA coaching pathway. It might be because of the expence, but perhaps it is that the clubs do not see the value in it or they are not aware of the coaching pathway and that might be a case for another investigation. The NOSA coaching seminar are used more for small NSF which do not have their own coaching seminars. If Olympic education would be implemented into the educational seminars of NOSA, it is vital to implement it also in the NSF seminars to reach all the coaches and educators in the Sport Movement.

One of the things addressed in the study was that NOSA do not have any museum or a facility where they can display Olympic education or educate people about the Olympic Games and Olympism. The only symbolism which is displayed is pictures of athletes and some artifacts in the NOSA office building and some of the NSF do have symbolism decoration in their office, but it is seldom related to Olympism. When the statues of the NOSA is examined there is a statement that the purpose of the organization is to create an Olympic Museum and a National Olympic Academy. It is hard to find any indications that this purpose of the organization has been sought or any effort from the NOSA has been made to execute that mission.

Interviewees reported that the public knows about the health benefits of sports, but the politician do not know how much sport is positively affecting the community. Most of the cost in the public health care system in Iceland can be eliminated with proactive measurements through better nutrition and exercises. The health care system is always responding to a crisis and putting out fires at a much higher cost than it cost to use preventative measurements. It is possible to decrease the health care cost in Iceland by introducing Olympic education into the education institutions and educate the educators about those preventative factors. If the same amount of money would be used to prevent disease and improve health with exercise and physical activities the health of the Icelandic nation would be much better, and the funding of the health care system would be much more effective and less costly.

The public in Iceland are interested in sports and most of the interviewees as well as most of the public perceive the Olympic Games more connected to the achievements and the medals rather than the Olympic spirit but the population of Iceland cheers the national teams and the athletes even though they do not get a gold medals because the expectations of the public is that the athletes never stop fighting and they are expected to strive for their best achievable result and never give up. That is what the Icelandic spectator expects from athletes. That is the essence of Icelandic spectators' mentality.

There are pilot programs in Iceland where the municipalities are working with the clubs to develop a sport program which bring immigrants and other minorities together and connect them to the communities through sport. The objective is to connect the schools and the education system to families through sport participation. Olympic education can be of value to this program where values, customs and culture of different ethnic groups and nations can be introduced through different sport participation.

According to the interviews, the perspective in Iceland has changed from that athletes are lazy and do not want to work an honest job, towards the common perspective that organized sport participation is a healthy and a constructive activity for all people and the health benefits of sport participation both physical and mental are widely known in Iceland. The coaches and the academics stated that the parents in Iceland, know that sports are a good value education, it is a good alcohol and drug prevention activity for youth and young adult if it is practiced in clubs with expert guidance of a good coach, and the parents want their children to be a part of the sport culture but often the parents confuse organised sport within the Icelandic Olympic Movement with unguided, unregulated physical exercises.

According to interviewees the entertainment of sport competitions at the Olympics is so much, that it will overshadow any cultural competitions and the young athletes in Iceland want

to compete and are enthusiastic about the Olympic Games, even though the Olympic spirit is missing in the NSF.

Other findings in the interviews were that there is a lack of history recording in many of the smaller NSF, which needs to be improved and there is a shortage of education materials such as books, especially which are interesting for boys in Iceland.

### **The Critical research paradigm of the Sport culture**

In this chapter the criticism of the interviewees is documented and discussed, and the critical paradigm is used to review those statements.

Commercialism has been growing in Iceland and the commercialized gyms and entities are big part of the sport culture. This has led to an expensive public sport, where individuals profit from the physical exercise of the population which should be a public health care issue. The practice of sport should be accessible for of all social classes independent of financial status. The development has been that big fitness corporations plant themselves besides public pools where the municipalities have used public money to build these facilities and the company sells access to their equipment and their customers get free access to the public pool, but others must pay entrance fee to go to the public pool, which highlight the inequality of these arrangement. Other factors which have been criticised are the bodybuilding, fitness beauty competitions, strong man competitions and other competitions which are not regulated and accept drug usage, and other controversy method to achieve results.

The sport clubs start their elite sport specialisation usually when children reach the age of sixteen. As stated before, at that age there is a big dropout of participants in the clubs and the adolescent choose to practice elite sports, stop practicing sport or enter commercialised businesses to exercise. This exclusion of young adults and adolescence makes the community widely dependent on the supply of privately owned gyms and entities which do not have any values or ethical considerations except making a profit out of the athletes and they become the ideology provider of the youth and young adult. The young adults become *a means to an end*, through *body image glorification*, *dehumanisations* of activities, and above all profiteering of the owners. The adolescences are vulnerable to the instrumentality of the activity as *entertainment*, *brutalism*, *achievement by proxy*, and *glorification of individuals* who are ready to seek *self-affirmation* through *win at all cost* including using enhancement drugs.

This is particularly dangerous because these are the adolescence times of their lives, where individuals search for the true self, social acceptance and adopt life's ideologies to follow and a purpose in their life. They are leaving the *Mythic-Literal faith*, and entering the *Synthetic-*

*Conventional faith*, where they are attaching themselves to the ideologies of their institutions and selected groups and cultures to belong to. There might not be a formal curriculum, but the *hidden curriculum* learned through social interaction and social acceptance should be considered. These adolescences are leaving the institutions of sports where the ideology of fair play, chivalry, mutual respect, honesty, solidarity, human dignity, and Olympism are taught and entering the institutions of commercialized gyms and entities where they can be exposed to the ideology of greed, body image prejudice, self-interest, everything obtainable by money, narcissism, carelessness towards the participants, egoistic, and the glorification of violent behaviour and savagery are worshiped. This description was not discussed with all the participants in this study and some interviewees objected it, making it a controversy but studies have shown that: alcohol, tobacco, enhancement drugs, and illicit drugs abuse is much higher in the fitness industry than in the organised sports clubs.

According to the *theory of anomie and integration*, the will to follow rules and social norms are connected to the attachment of individual to ideological institutions and cultures and the sub-culture in the gyms and private businesses is not the same as in the organised sport environment and adolescent are more vulnerable than other groups. The NOSA of Iceland has failed to capitalize on the work it is producing through the youth development of the clubs, it has failed to prevent public sport from being a commercialized entity and the NOSA has failed to prevent young people to be exposed to bad moral behaviour and unethical environment in the commercialized gyms and entities.

The commercialism has also invaded the clubs at an elite level, where players are getting salaries, perks and benefits and a large amount of money are used to import semi-professional players. According to interviewees, the Icelandic clubs are too much focusing on buying professional players instead of developing their players and the clubs are not focusing on helping young athletes to develop. There is a risk that some people will have the club financially ruin to get the team to the next division because the board of the clubs are only evaluated by the trophies and in football for example the financial gains of reaching the UEFA Champions League has driven the clubs to invest more money in players and gamble to reach the top places in the National tournaments. The financial benefits of being in the top league and compete at the UEFA Champions League is substantial so the focus is to win and create a winning team at all cost. This has also been the development in other sports, but this is a direction away from the philanthropic volunteer-based organizations as in the Nordic countries where sport for all ideology has been dominant in the clubs and away from the ideology of *amateurism* which was one of the founding ideologies of Pierre de Coubertin. The board of the clubs do rarely consider

the educational influence the club has on the athletes or the social impact the club has on the community. The stakes in the sport movement have become higher and the amount of money has become larger and then the corruption is more likely to occur even though every interviewee in the study believe that the Icelandic Sport Movement is still an innocent community without corruption.

In the NSF, the goal is to get the national team into international final competitions to get the money from the broadcasting rights. The television stations in Iceland have started to produce sport events with sports which are not compliant with the NOSA rules and regulations and therefore jeopardize the cooperation they have with the NOSA and that is a clear indicator that the commercialism is growing. The television stations have advertised and broadcasted from brutal sport events as entertainment as well as events which are not regulated by WADA, and therefore downgraded the efforts of clean athletes, performing similar tasks operating within the NOSA regulations. In the Football Association of Iceland, the commercialism has been most apparent and recently the first club to announce that it was formally a commercialised club was a football club in Reykjavík and in the National leagues in football the club with the most financial strength is the one who wins the league. It is possible to see the pattern when the club *Knattspyrnufélag Reykjavíkur* won the titles in the top league, they had the support of one of the biggest banks in Iceland before the economic crash of 2008 and the *Knattspyrnufélagið Valur* has profited from real estate investment and is now usually in the top position in all the team sport competitions they participating in, and the *Ungmennafélagið Stjarnan* have collected a lot of financial support from the municipalities and sponsors similar to the *Fimleikafélag Hafnarfjarðar* which recently transferred a large amount of money from the youth board operation to finance their projects, resulting in the resignation of the entire Youth board committee in the club. The commercialism has basically taken over the top league in the National Football Association and the sport events are more *showbiz* and *win at all cost* driven activities than a pathway for young adults toward a cultivated human. Some of the clubs like *Íþróttfélagið Gróttá* and *Ungmennafélagið Breiðablik* has taken strategically decisions to be more than just the money and it will be interesting to see how they will develop against the commercialised clubs and if they can preserve the Olympic ideology.

Other negative factors mentioned was that the advertising sponsors agreement where alcohol beverages and online betting agencies, and their posters are advertised in the field of play, within the Olympic Movement and sometimes where youth are expected to compete. The clubs and the NSF have diluted the preventative measurements of sport by accepting such sponsors and this has provoked concerns in the Icelandic Sport Movement.

According to one interviewee, there is a growing negative atmosphere in sport and in the culture in general in Iceland because there is a lack of Olympic values and moral education in Iceland, the society is developing towards *everything is obtainable through money* and *people are means to an end* mentality and it needs to be addressed and counteracted. One of the reasons for this outcome is the development in the sport news, which is more about commercialism aspects of sports, excessive survivalism as focusing only on the victory and violent sport activity to increase clickbait and viewing ratings. It was also mentioned that the humanized machines mentality and drug abuse have had a bad influence on the NSF in the past and the doping of a few athletes have damaged the sport carrier of other clean athletes.

One of the volunteers pointed out that there is no report or evaluation of the work of the clubs, NSF, the RSA, and the NOSA other than the financial statement at the end of each year and its leaders are always looking at the financial gain or losses of the organization, but not the objectives the organizations should really be working towards. That influence the perspective of the Olympic Movement and its focus and it leads to the conclusion that money is the only thing that matters in the organisations.

Gender equality in Icelandic sports culture is more advanced than in many other countries, even though there are still issues which needs to be addressed like intimate personal relationship between adult athletes and coaches, which have been accepted behaviour, and the fact that the number of female coaches is still much less than male coaches. The portion of boys participating in sport clubs are ten percent more than the portion of girls but there is not much difference between sport diligence between boys and girls in Iceland. There is a concern that the majority of teachers in elementary schools in Iceland are female and the boys do not find a role models in the education system and therefore are reluctant to reading and academic development at a young age and the same pattern has been seen in the sport movement where the girls often find it hard to relate to role models of the opposite gender. Throughout the modern sport history, the Icelandic females have had their representatives and in 1908 the first woman only youth club was founded and in 1912 a female became a member of the board in the NYA and in 1986 a female became a member of the board in the NSU which was one of the predecessors of NOSA and today the Director managers of NOSA, NYA and the largest NSF are all females. The root may be in the cultural heritage of the Vikings where the wife of the chieftain manages the farm and the hamlet while the chieftain was away in wars and in the Viking voyages. There has also been recent discoveries that women in the Viking society also participated in the voyages and wars as *shield maidens*.

One of the criticisms addressed in the interviews was that there is a lot of politics in the sport clubs and they fight over districts for recruitment and money from the government, municipalities, and from the NOSA. There needs to be a balance between athlete development and public health sport participation, and in the interviews, it was reported that the pressure is sometimes too much on the youth to be an elite athlete both from parents and from the clubs. In most sports the athletes know they are role models and have high moral standards, but often elite athletes have been seen to conduct bad behaviour like binge drinking, use oral tobacco during practices and spitting on the field according to interviewees. It was reported in the interviews that the professional athlete gets the most attention in the media and the most financial gain. The parents are becoming more and more commercially minded and encourage their children to participate in sport which can provide money rather than the sport which the children want to participate in and enjoys.

Another mentioned criticism was that the final festivals in the clubs are often celebrated with alcohol and sometimes this is the event when the youth start drinking alcohol, which is in contradiction with the statements of the clubs that they have alcohol preventative obligation towards the youth athletes, and they are receiving funds from the government and the municipalities because they are an instrument to prevent alcohol consumption.

According to many interviewees the corruption of the International Olympic Committee and the International Sport Federations has damaged the reputation of sport in Iceland and in the world and the promotion of the Olympic ideals and ethical behaviour within the sport community in Iceland has been difficult because of the international scandals. One of the interviewees mentioned that in a small country like Iceland the communication channels are short and that can improve the dynamic of the sport movement, and accelerate development, but it increases the risk of *conflicts of interest* and it is alarming how one person can change the perception of violent sports in Iceland. The academics have raised a concern that there is a danger with more money getting involved in sport, that *commercialism, corruption* and *win at all cost* attitudes are becoming more dominant in the Icelandic sport culture but the scholars are working hard to prevent this development and they are trying to create a positive influence on the development toward morally responsible sport culture.

### **Recommendation**

In this part are discussions about what needs to be done to implement Olympic education in Iceland as well as other recommendations which was discussed during the interviews.

The most appropriate way to implement Olympic education in Iceland is through the education system according to interviewees. Therefore, it is recommended to introduce Olympic education to the principals and teachers in the elementary schools and colleges in general meetings with presentations at their location. In these presentations the philosophical educational values of Olympic education will be introduced and the opportunity to use outdoor activity and physical activities as a teaching method to teach math, history and reading will be suggested. Outdoor activities are an important element for college students as well as other young adult and that needs to be promoted to administrators in educational institutions in Iceland. It is also recommended to introduce to the administrators and the Ministry of Education, Science and Culture the studies which show improved academic efficiency of the curriculums which have sports and physical education on their agenda.

The *education institutions* should be encouraged to use Olympic education to: improve the school spirit, decrease violent confrontation of the students, create a feeling of belonging in the students, increase the total happiness of the student, and increase the academic efficiency of the education. Olympic education can also help develop a *solidarity* in the schools and colleges. Sport can create friendship and mutual understanding between different ethnic groups and students from different social status within the institutions. College and elementary schools should use sport as a value educational tool instead of energy expenditure and encourage physical education teachers to create awareness of the Olympic ideology and inspire young people to be rational, liberal and without prejudice. The principles should guide the teachers to use physical education classes as well as other classes to be organized as *practice style* and *reciprocal style* teaching to improve the social capability of the pupils and improve teamwork within the groups and classes and use the *inclusion style* and the *divergent style teaching* to encourage children with different capability to participate in sport and physical education. The teachers should use *discussions*, *role plays* and *dilemmas* to transform the social atmosphere in the schools and colleges to a healthy environment of mutual *respect*, *friendship*, and *brotherhood* where the Olympic values are of high importance and create *liberal education* and *rational thinking* within the students. According to the craftsmanship theory involving student in the decision making and with these methods it will: increase students' *enthusiasm* about their studies, create a *feeling of accomplishments*, and it will increase the *overall enjoyment* of the students in the collage and schools. To improve this factor, there must be sources of education material and instruments for the teachers to work with accessible in the schools and colleges.

The principals need to encourage cooperation between academic teachers and physical education teachers, to create activities which have academical education intertwine in a physical

activity and often it is just the communications between the teachers within the school, which is missing to create this activity and children learn everything they are interested in.

The clubs with the schools and colleges needs to be more connected and working together to improve the students experience of practicing elite sport and study academic education. That would help clubs to prevent dropout in sports and the college to have expert guidance for their students, which increase the probability of a better's students, higher grades, positive social skills, and student's confidence. Sport participation of students in upper secondary education in Iceland need to be intermingled for the athletes to be able to practice their sport and gain education and the need of the athlete must be identified and accepted by the administrators. Some college have started this development but more general knowledge of the importance of sport in the life of the student must be recognised.

The institutions of the education system should be encouraged to organize collage competitions and sport events. The physical education teachers should organize sport events within the institutions and between themselves and promote the Olympic Ideology and they can seek to be in cooperation with the NYA or NOSA and create *National Competitions* for collages like the *Youth National Games*. A big sport festival like this would encourages participation in a social gathering which would unites students, creates shared valued experience, creates interconnection between schools and within schools and create solidarity. The schools and the colleges need to be encouraged to create and participate in Olympic events like the School race and the Olympic day and promote Olympism as a cultural phenomenon and the Olympic ideology of friendship, respect, and a healthy lifestyle.

It was mentioned in the interviews that the expense of a *hardcover book* is considered less than the maintenance of an *electronic library* with enhanced electronic books. This interesting statement goes against previous understanding that online material is more economical. It was also mentioned that readers remember less from reading text on screen than reding text in books. Therefore, it is suggested to increase publication and publish books about Olympism, the Olympic Games, Olympic values, character development stories, and books about athletes and their Olympic experience as well as stories about how sport have saved the lives of so many individuals and helped people through life and how people around the world have acted on those ideologies in real circumstances and how they concluded to do the right thing. It is also recommended to publish books with stories about altruism, friendship, teamwork, volunteerism and connect it to the Icelandic history, the Icelandic Sagas, and publish books about the sports of the Vikings, the *Glima*, Stone challenges, duels, competitions, and

extraordinary achievements to emphasise the cultural identity of the Icelandic sport culture and sport history.

According to an interviewee, the books about football players, basketball players and colourful books about famous international teams are constantly in use in the school library by boys in the elementary schools. These sport books can spark the *reading interest of boys* and be one step to prevent the illiteracy of boys and girls since children likes to read what they are interested in and many children are interested in sport. Therefore, it is suggested to publish children books with sport stories about role models and heroes with moral educational emphasis and books which explains values. Stories from the Olympics and other sport events can be published as well as stories about modern athletes. These books need to have a lot of pictures in it. The children books and the books about the Icelandic history and culture can be interesting for readers which are learning Icelandic as a second language, to connect the historical and cultural relevance of sport in Iceland.

It is recommended to create, translate or republish books and material about Olympic education for the teachers which they can use in their academic education. The teachers need to have more access to education material and instruments for teaching, it can be a philosophy or a methodological procedure which they can use in their teaching. The IOC regularly publish a lot of books and online materials about Olympism and Olympic education, but it needs to be promoted in Iceland through the NOSA and through the Bureau of education to reach the teachers in the school system and the coaches. These materials include books like *"Teaching Values, an Olympic educational toolkit"*, *"The Fundamentals of Olympic Value education"* and *"Be a champion of life"* which the IOC has produced. Teachers also needs books with hard topics, and it is easy to connect poverty, war and refugees to the countries which compete at the Olympics Games and other sports events. These books need to have instructions for the teachers, talking points for hard topics, and explanation why the book is constructed as it is. The NOSA of Iceland has much material about the subjects, but it needs to be available to the public and the teachers to be effective and usable. Therefore, it is important to increase the accessibility of material about Olympism and Olympic education, both through libraries and online material and seminar as well as presentations in the clubs and in the NSF.

In order to inform the public about Olympism it is recommended to promote television shows, sport events, and write newspaper articles as well as present Olympism at the social media and inform the public about the relevancy of Olympism in today's society and create awareness about Olympic education. This should be done by involving the *Olympians society* to promote Olympism and Olympic education, young athletes need to be in the forefront of the

communication with the public and they should be inspirational and educated about the purpose of sport and Olympism. This is the official purpose of the *Olympians society* and the involved athletes should take the initiative to promote Olympism in interviews and promote themselves as Olympians. The athletes should be encouraged to be role models for good values and let them introduce Olympism and Olympic education in the schools and in the sport clubs during practices. It is important to promote and tell the stories of athletes when sport save lives and the importance of sport in the lives of people and the positive experience of sport participation.

The importance of sport anchors is underestimated in Iceland, and they need to be educated about Olympism and involved in the Olympic Movement. Their interest in the ideologies of sport is not apparent today, and they are key stakeholders when changing the public perception of sport and the Olympic Movement and communicating the sport ideology to people. They need to be informed about the Olympic ideology and their responsibility as to promote sport values such as *altruism, fair play, and chivalry* in their sport news coverage.

There should be organized a field trip to Olympia in Greece for the management and the board of directors in the Olympic Movement and the sport news anchors should be included. The NOC of other countries organize similar educational journey yearly in the beginning of each autumn. In this field trip there would be educational seminars about Olympism and Olympic education.

There need to be more decisive role of the NOSA to implement Olympic ideology and Olympism into its material for the coaching education pathway as well as information about Olympic education and the purpose of sport and the Olympic Games. According to the current structure of the educational pathways it needs to be in both the educational pathways of the NOSA and in the NSF educational pathway. It is also possible to have a single educational pathway and include the material about Olympism in all the seminars since coaches can omit some of them.

The NOSA should organize seminars about Olympic values for athletes and leaders in the Olympic Movement as it is important to educate the boards and committees about what is the purpose of sports. It is recommended to have the Olympic seminars mandatory and have a qualifying system for the institutions to bring in people to this seminar. The NOSA should create material about Olympism and Olympic education for the club education and for athletes to implement into the elite athlete program of the NSF. The NOSA should also create material about Olympism for the management in the clubs, RSA and the NSF for them to implement it in the day-to-day activities of the clubs.

NOSA should create materials which encourage Olympism and Olympic ideology in the sport events like school race and other sport events to enhance the experience and the educative values of these events. NOSA could also organize more Olympic events like elementary school competitions, university sport competition, and collage sport competitions with more presentation and emphasis on Olympism and the focus of the events should be to promote the Olympic ideology.

The NOSA should create TEAM Iceland. The concept of TEAM Iceland would be to promote athletes and national teams and create a holistic framework for achievement for the elite athlete. This organization would consolidate elite athleticism in one central station where all National level athletes in team and individual sport would be assisted in all aspects of sport, such as physical development, mental toughness and personally as well as life coping concept like applying to work and communication with sponsors.

The NOSA should establish educational department which sole purpose is to promote Olympic education within the Olympic Movement in Iceland. NOSA can also work closer with other organisations which have the same purpose, especially the NYA towards their common goals and the organisations could even be unified.

The evaluation in the Icelandic Sport Movement today is solely monetarily as shown in the financial statement at the end of the year. It is important to find another mechanism of evaluating the sport organizations. The evaluation could be fewer fouls in the games, less injuries in sport and more ethical acts in sport competition. What we are witnessing now is more injuries, more aggressive acts in sport and more focus on financial aspects of sports than educational aspects of sport. It is essential to create milestones and evaluation measurements without financial attachment for the clubs, RSA, and the NSF, to see where they are and how they are developing regarding Olympic education and Olympic ideologies. Finance is important in the sport movement, but it is also important to be able to evaluate the activities and the work the sport movement has created. If the only evaluation is in money, then the focus is on the money.

The Exemplary club's program is good for what it was originally created to accomplish, which was to create a professional environment in the clubs and RSA, but the program can be improved to emphasise the importance of Olympic education. It is recommended to enhance the Exemplary club's program and have it obligatory to have a visit from the NOSA educational department to talk to the boards and volunteers working in the clubs about *integrity, fair play, and Olympism*. The lack of financial reward for the clubs, when they go through this program, have been criticized. It is recommended to have it obligatory to fulfil the requirements, to have

lottery money distribution and that is to have a pressure on the clubs to attain the obligation of the program and continue to develop the clubs. In that way the clubs will see the financial gain of fulfilling the requirements and acting on it.

It is recommended that the clubs develop a program for young adults who do not want to practice elite sport after the age of fifteen. Today these individuals do not have any expert guidance if they stop practise sports, go to a privatized gym or other commercial sports activities. The coaches need to introduce Olympism during their practices in this program and these programs should offer sport practice on non-elite grounds and should teach children to be physically active their whole life, a healthy lifestyle and value education without the pressure of elite sports development.

It is important to increase the cooperation between the education institutions and the clubs to combine the academic ambition of athletes as well as sports ambition and the athletes should not have to choose either one. That would help clubs to prevent dropout in sports and the college to have expert guidance for their students, which increase the probability of more confident students, possibly higher grades, and solidarity within the student. That work has started in some schools and that can help athletes to combine elite athlete participation and education and help youth to continue in sport until the young adulthood.

The NYA and the RSA should organize *National College and University Games* to prevent premature dropout of youth athletes. The age which attends those institutions are the age which is most likely to drop out of sport practices in the clubs and there is a gap, between the age sixteen to twenty-five years old in competitions within the Olympic movement in Iceland. There are many competitions for youth in many sports, but then there are adult elite competitions which have become semi-professional to full time professional league, and most of participants in youth sport do not become professional players and therefore they drop out of organised sport in the clubs. With the *National College and University Games* there is a platform for young adult to come, compete and conquer without being a professional athlete. Those Games could be a scouting event for professional clubs, create *friendship, brotherhood* and *feeling of belonging* to a collage community and create more affective domain connection to a university or a collage. Given the fact that there is one large University in Iceland, it might be reasonable to have their Faculties or Academic Schools competing together. The requirements should be athletes which is registered in collage or universities within the given age. It is optional to exclude the players in the top leagues since they can be considered as not *amateur athletes*, but the counter argument is that then we do not have the best athletes competing. The competition should take part in April before the final test in the college and

universities or in autumn soon after they start. The RSA could also organise school and collage competitions in their regions.

There is an opportunity for the NYA to work together with the NOSA and the NSF and bring the *Landsmót* (e. National Sport Festival) as a prequalifying event for the Youth Olympic Games. That would increase the viewability of the Festival, and increase the importance of the event, which would bring in more participants and increase the awareness of the event as well as promoting the Youth Olympic Games for the NOSA.

When looked over an international perspective it would be interesting to connect the historical Viking heritage of *drengskapur* (e. honour and fair play), *orðstírr* (e. personal legacy), and *bræðralag* (e. brotherhood) to the sport of *Glíma* (e. the Icelandic Standing Wrestling). These values are the cultural identity of the Icelandic history created during the independence fight of the Republic of Iceland. It would also be interesting to connect the National sport of *Glíma* (e. the Icelandic Standing Wrestling) as a cultural sport which should be an Olympic Games Event. The sport was a show sport at the 1908 London Olympic Games and in the 1912 Stockholm Olympic Games and should have been selected as an official Olympic sport at the 1916 Berlin Olympic Games which was cancelled because of World War I. Therefore, the sport has a substantive ground for being accepted as a cultural sport and given an official place at the event calendar in the 2024 Paris Olympic Games. The culture of France is based on the old Vikings which settled in Normandy and became the Kings and Queens of France, the Danish laws in England and the culture of Scots and the Irish are rooted in the Viking history as well as the Nordic countries and the Baltic countries east to Ukraine, and North America in the west, and in all these areas there used to be a Viking settlement and a Viking culture thriving and *Glíma* is a worthwhile representative of those cultures. Scholars studying Olympism and Olympic values have suggested to consider cultural sport as an additional event at the Olympic Games, similar to when Judo entered the 1964 Tokyo Olympic Games and when Taekwondo enter the 1988 Seoul Olympic Games.

The most important thing is to implement the Olympic education into the education of the teachers, sport science students and the coaches in the universities. It is essential to find professors which are dedicated to introducing the Olympic ideology and teach this subject to the students and promote Olympism in their lectures. It is also important to involve the professors into the project to promote Olympic education within the academic community. It is possible to introduce the philosophical educational values of Olympic education and have classes about the history of the Olympic Games and the Olympic Movement. There are four ways to implement Olympic education into the universities.

1. Establish full time *National Olympic Academy*, which would require staff, teachers, professors, and facilities. The academy could be a collage-level, university-level, or postgraduate-level institution. The National Olympic Academy would focus its research on Olympic education, physical education, philosophy of sport, sport studies, liberal education, and Olympism. The National Olympic Library would be located at the same place and there would all the historical documents collected from the NSF be preserved and displayed. The location should be in Laugardalur where all the NSF and NOSA are located. Another location would be at Laugarvatn where the NYA has facilities which are used for youth campus and the place has a historical connection to sport and physical education.
2. Establish *Institute for Olympic education* in one of the universities in Iceland. Olympic Ideology should be connected to leadership training, positive psychology, goal setting and achievements. These courses are for physical education teachers and coaches and Continuing education for current coaches as well as teachers and managers in corporations.
3. Create a *Faculty of Olympic education* in the universities which focuses on education, outdoor activities, value education, philosophy of sport, sport curriculum, leadership, and sport history. The studies are for teachers and coaches as well as sport science education.
4. Create a *subject of Olympic education* in the universities which should be aimed for teachers and sport science education and create similar course in the college education for sport programmes.

The funding of those activities should be from the governments and it is possible to apply for funding within the International Olympic Committee and the Olympic solidarity fund. These pillars should influence and increase research for behavioural education, Olympic studies, and social sport studies. Some of the interviewees wanted the National Olympic Academy to be an ideological academy where the ideology would just be introduced in the universities as a philosophical educational theory. It is possible to take this direction, but it will not change the current status of status quo. If Olympic education is supposed to be implemented into the Icelandic sport culture it is essential to consolidate the concept into the education institutions.

The original purpose of the Municipalities Leisure card was to lower the threshold for lower class families to participate in sport but today it has become diluted with other activities. It can be used for activities which do not include expert's guidance for moral development or

physical challenge which is necessary for the health benefits to emerge. It is recommended to change the criteria for the Leisure card in the Municipalities. They should not be eligible for activities which do not provide expert guidance in the program, physical activities, and a good moral education. There can be three version of the Leisure card:

1. The Leisure card is solely for sport participation in clubs within the NOSA, and other organizations cannot use it.
2. The Leisure card is solely for sport participation in clubs within the NOSA, but it is possible to use half of the Leisure card in other activities.
3. The Leisure card is solely for sport participation in clubs within the NOSA but create a new card which can be used for other activities than organised sport.

It is important to promote Olympic education as more valuable sport activity than other sports and activities which do not have Olympic education as a primary objective. The clubs need to create awareness about Olympism and show that sport clubs which have Olympic education and are part of the NOSA, create more value for the municipalities and the society than other commercial entities selling leisure activities.

The Ministry of Education, Science and Culture should connect the cultural identity of the Icelandic heritage of the Vikings and the Olympic ideology. Find the common denominators as friendship, honour, personal legacy in the form of fair play and hard work ethics. Create culturally relevant Olympic education, for educative purposes in the schools and college and intertwined it into reading lessons, history lessons, and sociologically discussions about the society and the evolution of the community. The ministry should also change the national curriculum for physical education and create milestones of physical measurements and value educational elements and Olympic education should be as a development pathway in the national curriculum. There should also be created a book publication fund, which authors can apply for, but the books must have an educational value or encourage children to read.

The NOSA and the Ministry of Education, Science and Culture should build the Olympic sanctuary, which include Olympic Library, Olympic museum, hotel or a campus for teams, and a good sporting facility. In that campus, school classes or clubs can come for sport participation and learn about the Olympic Games, the Olympism, value education and practice sport. In this campus there could be cultural night where different ethnic groups can come together and present their culture. One of the functions of this sanctuary would be Olympic Library which would be accountable for collecting historical data and materials from the NSF and record their history to secure that they will not be forgotten.

Next recommended studies and questions which needs to be answered regarding implementations of Olympic education in Iceland are: quantitative research within selected groups with the questionnaire developed in this study and is shown in Appendix III, Meta Data Analysis of studies which study how countries have implement Olympic education into their educational systems to find the best practice of implementation, phenomenological study of the Youth spirit in Iceland, quantitative research to examine and confirm the views and attitudes which were illuminated in this thesis.

The next steps in the implementation would be to investigate how other counties have done it and if the same methodology can be used to adopt Olympic education into the Icelandic educational system and find positive advocate in the Sports movement and in the education system. Thereafter organise a pilot project in collages where Olympic education will be in the forefront of the education and write case studies about the experience. In these projects the implementation of Olympic ideals and Olympic education will be tested in an Icelandic environment. This is important to find out the relevance of the concept in the education system and the same methods can be used in elementary schools.

One of the by-products of this study was an evaluation scale of Olympism and Olympic education in the culture, which is shown in Appendix V, as the *Final Analytical Framework* of this study. This list is expected to be used in phenomenological studies to evaluate stages of Olympism or a starting point for further studies in other countries or cultures. This evaluation scale is to be validated and rationalised in future studies. Another study worth doing is a comparison of the Icelandic sport model with other sport cultures and use the Final Analytical Framework created in this study, to investigate sport culture in another countries. It would be interesting to examine how effective Olympic education has been to change the sport culture from excessive survivalism, oppressive rationalism, runaway individualism, and commercialism towards the Olympic ideals. It would be interesting to compare pupils in elementary schools with Olympic education, and pupils in school without Olympic education and examine if they are enjoying the school day more than the comparison group.

Finally, it would be interesting to examine studies about cost in the healthcare system and what preventative measurements, like education about nutrition, exercise, and a healthy lifestyle can save in the health care system and show what the work of the Sport Movement is creating for the benefit of the society. It is also important to find these studies which have been done in this field and promote them to politicians, the government, and the municipalities.

## Conclusion

The aim of this thesis was to explore the possibilities of expanding Olympic education in Iceland. Qualitative research methods were selected since little information about the topic was found in the literature, and the study had to be explorative and interpretive of the culture and the forces which possibly could affect the implementation.

The research question of this thesis was “*What are the key stakeholder’s perception of an Olympic education program in Iceland?*”, phenomenological research was conducted with interviews and hermeneutic studies of historical data about the sport culture in Iceland in the past and in the present. The conclusion was that it is difficult to state what the perception of the key stakeholders was before the illumination of the phenomenon started in the interviews because the words Olympic education were not known to the key stakeholders. But the concept is known and widely used in the Icelandic Sports Movement and even Pierre de Coubertin did not know the words Olympic education, but his perception of the concept is what laid the foundation of the phenomenon today. In the interviews and after considerable illumination of the topic, many suggestions emerged of how such programs would look like and they are described in the third part of this chapter.

The first sub question was “*What are the key stakeholders understanding of Olympic education?*” and as stated before the words were not known by the key stakeholders, but Olympism as perceived by Pierre de Coubertin has prevailed in the *Youth Spirit* of the Icelandic National Youth Association founded by the first Icelandic Olympian. The key stakeholders understanding is that: value education, alcohol, tobacco and drug prevention, the health benefits, and the Olympic ideals are all connected to sport participation, but only if sports are performed under expert’s guidance of a qualified coach.

The second sub question was “*What perception do the key stakeholders have about the importance of Olympic education in child development?*” and all the key stakeholders consider value education an important part of child development and only few does not consider Olympic education important to child development after considerable illumination of the topic in the interviews.

The third sub question was “*What Olympic education programs exist in their organization?*” and the only formal Olympic education programs in Iceland is a single presentation for the athletes before they go to Olympic Games, and yearly two candidates participated in the *Young participants session* of the International Olympic Academy in Olympia in Greece. Other yearly events are the *Olympic day* and the *Nordic school race* and then are other events for public exercise delivered without the message of Olympism. But there

are programs like *Show your character* which have the same concept as the Olympic education, but they are not named as such.

The fourth sub question was “*What is the content of the programmes they have?*” and the content of the presentation for the athletes before they go to the Olympic Games is the facts and figures of the Olympic Games and the Olympic ideology. The content of other programs in the National Olympic and Sports Association is mainly physical exercise without the message of Olympism. The concept of *Show your character* is educational framework for physical education teachers and coaches which encourage them to use value education in their classes and practices as well as interactive social media.

This study has confirmed the first working hypothesis that Olympic education is not known in the Icelandic Sports Movement, but value education and the *Youth Spirit* is known and that is still the main ideological elements of the sports culture in Iceland which has proved the second working hypothesis wrong since the concept is the same in Olympic education and value education. The third working hypothesis could not be determined but commercialism is growing in the sports culture in Iceland, but it is hard to state that it has replaced the educational ideologies of sport since the youth development committees in the clubs are still working according to the Olympic ideals, but the top leagues in some sport have been overtaken by commercialism. The fourth working hypothesis was disproven since physical education teachers are providing health education, value education and guiding pupils to do sport outside of the physical education classes in Iceland. The fifth working hypothesis was confirmed since there are no ongoing Olympic education programmes organised by the NOSA and the sixth working hypothesis was also confirmed since NOSA is not promoting Olympism in Iceland. According to this study Olympic education can be a valuable addition to the Icelandic sports culture and the education system in Iceland.

In this thesis the first objective was to find out if there was any Olympic education in Iceland and the contemporary sport culture in Iceland from the literature as well as from the interviews of key stakeholders has been described. The historical factors influencing the culture and the forces which are affecting the culture today have been illuminated, and to understand the present it is important to understand how the history created the contemporary realm of sports. The thesis was constructed to understand the foundation of the sport culture in Iceland and forces affecting it. Therefore, the history of the sport culture in Iceland since it was settled in the 9<sup>th</sup> century was examined. During those times, the youth learned the social etiquette as in *Egilssaga* a six-year-old boy killed a slave when competing in Ice hockey game, a team wrestling tournament tested the organisation skill, and the evaluation skill of the chief's son,

and his followers could prove their worth to their peers and to the opposite sex and warriors were tested in duels of strength by the fireplace in the long houses and palaces of the Nordic kings. Sports have influenced the independent freedom of the Icelandic people and the humanistic ideology incorporated by the Baron Pierre de Coubertin into Olympism have thrived in Iceland under a different emblem in the Icelandic sport culture as the *Youth Spirit* presented by an organisation exterior to the International Olympic Movement.

The second objective was to identify the key stakeholders of Olympic education and they are identified in Appendix IV, and the third objective was to discuss with the key stakeholder the future of Olympic education in Iceland and that was performed in the interviews and the result of those discussion can be seen in the third part of this chapter.

As mentioned in the introduction, Olympism is more than the competition and sport gives us stories. You can watch children everywhere in the world, and they play sports. They want to be Ronaldo in football, or Jordan in basketball or Usain Bolt in running competition. They have heard stories or watch a match and they tell their friends about competitions they watch. There are also stories about the villain, Ben Johnson in the Olympics, or Charles Barkley in Basketball. All those stories teach the youth about how to behave and they watch athletes and look up to them as they are role models for those children and the coach and the physical education teacher are as an important figure in the minds of the pupils and athletes, and they must understand their responsibilities in the life of those individuals.

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## **APPENDICES**

**APPENDIX I**  
**Sample Cover Letter**

Name:

Address:

Date XX.XX.XXX

Góðan dag,

Ég er mastersnemi í Olympíufræðum við Háskólann á Peloponnese á Grikklandi. Ég er að gera Mastersverkefni og hef áhuga á að taka viðtal við þig varðandi Olympíska kennslufræði (e. Olympic education) og hvort að sú kennslufræði geti aukið gæði kennslu/þjálfunar á Íslandi.

Virðingarfyllst

Lárus Páll Pálsson

Mastersnemi við Háskólann í Peloponnese í Spörtu

Dear receiver,

I am a student at the master's degree programme in Olympic studies, Olympic education, organisation and management of Olympic events at the University of Peloponnese in Sparta, Greece. I am doing a Master thesis and I am interested in interviewing you about Olympic education in Iceland and the possibility of using it to improve the quality of education and coaching in Iceland.

Best regard

Lárus Páll Pálsson

**APPENDIX II**  
**Letter of Approval and Confirmation**

Name:

Address:

Date XX.XX.XXX

Sæl/l, X

Ég vill byrja á því að þakka þér fyrir að gefa þér tíma fyrir viðtalið sem við áttum, vegna M.Sc. ritgerðar minnar í Ólympíufræðum við Háskólann á Peloponnese í Spörtu á Grikklandi.

Meðfylgjandi eru glósur mínar frá viðtalinu, á ensku sem ég mun nota við að skrifa niðurstöður mínar og umræður í ritgerðinni. Ég vill biðja þig að lesa þær yfir og senda mér staðfestingu á notkun eða athugasemdir ef einhverjar eru fyrir XX.XX.XXXX n.k.

Í ritgerðinni verður ekki vísað í einstaka tilvitnanir, eða viðmælendur heldur verður almenna skoðunin sem tengist rannsóknarspurningu ritgerðarinnar tekin saman í niðurstöðukaflanum og mismunandi túlkanir ásamt áhugaverðum sjónarmiðum sem komu fram í viðtölunum ræddar í umræðukafla ritgerðarinnar. Rannsóknargögnin verða send til Háskólans á Peloponnese í Spörtu á Grikklandi til staðfestingar og varðveislu en verða ekki gerð opinber. Bent er á að það er hægt að segja sig frá rannsókninni fram að ofangreindri dagsetingu.

Fyrir meiri upplýsingar um Ólympíufræslu er bent á eftirfarandi heimasíður:

[https://issuu.com/aopaniberica/docs/the\\_fundamentals\\_of\\_english](https://issuu.com/aopaniberica/docs/the_fundamentals_of_english)

[https://issuu.com/aopaniberica/docs/activity\\_sheets\\_english](https://issuu.com/aopaniberica/docs/activity_sheets_english)

Bestu kveðjur

Lárus Páll Pálsson

Name:

Address:

Date XX.XX.XXX

Dear mr/s X

I want to start by thanking you for giving me the time for the interview we had, for my M.Sc. dissertation in Olympic Studies, Olympic Education, Organization and management of Olympic events at the University of the Peloponnese in Sparta, Greece.

Attached are my notes from the interview, in English which I will use to write my Conclusions section and Discussions section in the thesis. I would like to ask you to read them over and send me confirmation of usage or comments if there are any before the datum XX.XX.XXXX.

In the thesis there will be no reference to individual quotations, or interviewees, but the general opinion related to the research question of the thesis will be summarized in the Conclusions section and different interpretations along with interesting points of view that emerged in the interviews will be debated in the discussion section of the thesis. The data generated in the research will be sent to the University of Peloponnese in Sparta, Greece for confirmation and preservation, but will not be made public. Withdrawn of participation is possible until the above-mentioned datum.

For more information on Olympic education, visit the following websites:

[https://issuu.com/aopaniberica/docs/the\\_fundamentals\\_of\\_english](https://issuu.com/aopaniberica/docs/the_fundamentals_of_english)

[https://issuu.com/aopaniberica/docs/activity\\_sheets\\_english](https://issuu.com/aopaniberica/docs/activity_sheets_english)

Best regards

Lárus Páll Pálsson

**APPENDIX III**  
**Open end structured questions**

In the beginning of the interview the participants were asked to state their: name, organisations, position of employment or their volunteer appointment in the organisations, and their education. Then the opening question was asked to start the interview and other questions evolved during the interviews and became part of the effort to find a deeper understanding of the phenomenon.

### **General questions**

1. What is the first thing that comes into your mind when you hear "*Olympic education*"?
2. What is the first thing that comes into your mind when you hear "*Olympism*"?
3. What is the first thing that comes into your mind when you hear "*Olympic Games*"?
4. What is your understanding of Olympic education/Olympism?
5. What is the purpose of the Olympic Games?
6. Do you think sport is important for child development?
7. Do you think physical education is important for child development?
8. Do you think Olympic education is important for child development?
9. Do you think value education is important for child development?
10. What material is available about Olympic education?
11. Could Olympic education be used in teaching subjects other than physical education?

### **Questions for the principals, teachers, coaches and sport clubs' administrators**

1. Does your organization have physical/sport education?
2. What kind of physical/sport education exists in the organisation?
3. Does your organization have value education?
4. Is Olympic education implemented in your organization?
5. What is the content of the Olympic education programmes?
6. For how long has Olympic education been operated in the organisation?
7. How are the physical education teachers or coaches evaluated?
8. Who designs/implements the physical education curriculum in the organization?
9. What are the objectives of physical education in the organization?
10. How does your physical education teacher or coach evaluate participants?
11. Are there any Olympic events organised in/by your organisation?

### **Questions for the NOC, RSA, NF, the academics and the government officials**

1. What are the characteristics of the Icelandic Sports Culture?
2. Does the Icelandic sports culture teach positive or negative values?
3. What values does the Icelandic sports culture teach participants?
4. What needs to be improved in the Icelandic Sport Movement?
5. Does your organization have values?
6. How could Olympic education add value to the Icelandic sport and education system?
7. Should Olympic education be implemented into the Sport and educational system?
8. How can we improve the existing Olympic education in Iceland?
9. How can Olympic education be implemented into the Sport and educational system?
10. What are the obstacles of implementing Olympic education in Icelandic institutions?
11. What are the obstacles of implementing Olympic education in the Sport Movement?

**APPENDIX IV**  
**List of participants**

In this appendix are detailed information about the participants of the study and the sequences of the interviews. In the end there is also a description of the researcher because in qualitative research the researcher is the main instrument which is used to interpretate the interviews.

The first interview was Mr. A, manager at the National Olympic and Sport Association of Iceland, the interview was taken on the 1<sup>st</sup> February 2019 at his office in the NOSA. He was selected because he is responsible for development and education in The National Olympic and Sport Association of Iceland and he has participated in seminars about Olympism and Olympic education in Olympia in Greece. He was considered to be a key stakeholder about implementing Olympic education in Iceland and a good first person to contact, he also has good information about others who could influence the development of Olympic education in Iceland. He was a purposive sample.

The second interview was Mr. B, a Physical Educator in an Elementary school and a youth coach in a Youth Club, the interview was taken on the 2<sup>nd</sup> of February 2019 at his home. He was selected because he is a coach in one of the largest Youth Club in Iceland, and he is also a teacher in an Elementary school. He is a convenient sample and was available at the needed time.

The third interview was Mr. C, a Manager at one of the Regional Sport Association and a Lecturer at an university, the interview was taken on the 4<sup>th</sup> of February 2019 at his RSA office. The Regional Sport Association organise many sport events in Iceland. He was a convenient sample.

The fourth interview was Ms. D, a Physical Educator in an Elementary school and a youth coach in Football at Youth Club, the interview was taken on the 15<sup>th</sup> of Mars 2019 at the Club house of her Youth Club. She was a convenient sample.

The fifth interview was Mr. E, a certified UEFA A coach, Ph. D. candidate at a university, he is a former Youth development head coach in a Youth Club, he was a senior coach of a professional woman football team, he is a teacher at all levels in The Coach Educational Program of The NSF in Iceland, the interview was taken on the 17<sup>th</sup> of October 2019 at his University. He was a snowball sample and an educator to coaches in a sport federation in Iceland.

The sixth interview was Ms. F, a Department Manager and a Physical Educator at an Elementary School and a former National team athlete in her sport. The interview was taken on the 17<sup>th</sup> of October 2019 at her office in the Elementary School. She was a convenient sample.

The seventh interview was Mr. G, adjunct Lecturer at a university, he is a member of the Executive Board in The National Olympic and Sport Association of Iceland, he is a Project Manager at Alcohol and Drug Prevention Task Force in a municipality, he worked as a Head Coach in a Sport club, the interview was taken on the 17<sup>th</sup> of October 2019 at the Icelandic NOSA office. His University has graduate Physical Educators and Teachers since its founding in 1911. He was a snowball sample where his name was mentioned in previous interviews and he is a key stakeholder in Olympic education in Iceland.

The eighth interview was Mr. H, an Office Manager at a Ministry in Iceland, his Office supervise schools-, sport- and youth education and development in Iceland, the interview was taken on the 15<sup>th</sup> of November 2019 at his office. He was a snowball and a purposive sample because the perspective of this ministry is very important for the implementation of Olympic education in Iceland.

The ninth interview was Ms. I, a Manager at the National Youth Association in Iceland, the interview was taken on the 15<sup>th</sup> of November 2019 at her NYA office. The National Youth Association is one of the largest governing sport body in Iceland where almost every Regional Sport Association is affiliated in the organisation. She was a snowball and a purposive sample.

The tenth interview was Mr. J, a Department Manager of the Education Department at one of the NSF in Iceland, the interview was taken on the 15<sup>th</sup> of November 2019 at his NSF office. He was a convenient sample.

The eleventh interview was Mr. K, an Olympian, he is a former president of a NSF, the interview was taken on the 16<sup>th</sup> of November 2019 at his home. He was a convenient sample.

The twelfth interview was Mr. L, he is a Manager at Youth club, he is a member of the Executive board at The National Youth Association in Iceland, the interview was taken on the 17<sup>th</sup> of November 2019 at his club office. He was a convenient sample.

The thirteenth interview was Ms. M, a General Manager at a NSF in Iceland, the interview was taken on the 11<sup>th</sup> of January 2020 at her NSF office. She was a convenient sample.

The fourteenth interview was Ms. N, a General Manager at another NSF in Iceland, the interview was taken on the 11<sup>th</sup> of January 2020 at her NSF office. She was a convenient sample.

The fifteenth interview was Mr. O a member of the Executive Board of The National Sport and Olympic Association in Iceland, he is a former President and a General Manager of a NSF in Iceland, he is a member of The Youth Development Committee of his International Sport Federation, the interview was taken on the 11<sup>th</sup> of January 2020 at the cafe Kaffihús Vesturbæjar. He was a purposive sample.

The sixteenth interview was Mr. P, an Adjunct at his university, a Project Manager at a Collage, he was a head coach of the senior men's team in his Youth club, the interview was taken on the 13<sup>th</sup> of January 2020 at his workplace. The sample was a purposive and a snowball sample.

The seventeenth interview was Mr. Q, a member of the Icelandic Parliament, a former Lecturer at a University, he is a former head coach at the senior men's football team in a Youth club and he has coached many first league teams in football in Iceland, the Interview was taken on the 13<sup>th</sup> of January 2020 at his parliamentary office. He was a purposive sample.

The eighteenth interview was Mr. R, a Professor of Sociology at the Faculty of Social Sciences in his University and he specialise in sociology of excellence. He is a University lecturer. The interview was taken on the 27<sup>th</sup> of January 2020 at his University office. He was a purposive and a snowball sample, were in many previous interviews he was mentioned as a big influencer of sport culture in Iceland.

The nineteenth interview was Ms. S, a chairwoman of a Regional Youth Association. She is a former regional athlete and a coach in athletics and is a certified teacher. She is a member of a Committee in the National Youth Association of Iceland. The interview was taken on the 17<sup>th</sup> of April 2020 at club house of her Youth Club. She was a purposive sample and a convenience sample.

The twentieth interview was Mr. T, the president of the Icelandic Olympians Association and a former president of a NSF. The interview was taken on the 18<sup>th</sup> of June 2020 at his home. He was a purposive sample.

The twentieth-first interview was Mr. U, Department specialist at the Directorate of education in Iceland. The Directorate of education is a governmental institution which publish schoolbooks and produce material for all the educational institutions in Iceland. The interview

was taken on the 19<sup>th</sup> of June 2020 at his workplace. He was a snowball sample and a purposive sample.

The twentieth-second interview was Ms. V, a Dean in one of the universities in Iceland. She was a member of the board in a Sport club and a member of several governmental committees about healthcare reforms. The interview was taken on the 22<sup>nd</sup> of June 2020 at her university workplace. She was a snowball sample and a purposive sample.

The researcher is a middle age white male, who has been an active member of the club and sport administration in various positions in the Icelandic Sport Movement and he has practice sport since he was adolescent. He was a president of a NSF, a member of the board of International Sport Federation, an international sport referee, a certified national sport referee in two sports, a former chairman and a cashier of a sport committee in a sport club in Iceland, a former coach in swimming, weightlifting, and basketball, and currently a managing director of a Youth Club in Iceland. He has a B.Sc. degree in Sport Science and another B.Sc. degree in Business Administration and is currently studying at Master's degree programme in Olympic studies, Olympic education, organisation and management of Olympic events at the International Olympic Academy at the University of Peloponnese in Greece.

**APPENDIX V**  
**The Final Analytical Framework**

The Final Analytical Framework was indexed into the following theme categories: Participants knowledge and understanding, Participants perceived relevancy of Olympic Education, Reported current Status, The participants perceived sport culture and The Next steps in the implementation. Each theme category has Values, and some themes have Sub-group and Values, and for convenience all the Values are quantified. This framework can be used in other countries in qualitative or quantitative research to evaluate the stages of Olympism and Olympic education in the relevant country.

Participants knowledge and understanding

	High	Moderate	Low
<i>Knowledge of Olympism</i>			
<i>Knowledge of Olympic ideals</i>			
<i>Knowledge of Olympic education</i>			
<i>Knowledge of value education</i>			
<i>Knowledge of the Olympic Movement</i>			

Participants perceived relevance of Olympic education

	High	Moderate	Low
<i>The importance of sport</i>			
<i>The importance of Physical education</i>			
<i>The importance of value education</i>			
<i>The importance of Olympism</i>			
<i>The importance of Olympic ideals</i>			
<i>The importance of Olympic education</i>			
<i>The importance of Role models</i>			
<i>The importance of collective experience</i>			

Reported current status

	Non-existent	To some degree	Fully operational
<i>Physical education in scope of influence</i>			
<i>Implemented value education in scope of inf.</i>			
<i>Implemented OE<sup>1</sup> in scope of influence</i>			
<i>Available books and resources about OE<sup>1</sup></i>			
<i>Perceived value education in schools</i>			
<i>Perceived value education in sport clubs</i>			
<i>Perceived value education in NSF<sup>2</sup></i>			
<i>Perceived value education in the NOC<sup>3</sup></i>			
<i>Sport as public policies approach</i>			
<i>Alcohol and drug prevention</i>			
<i>Obesity and diabetes prevention</i>			
<i>Mental health improvement</i>			
<i>Moral education</i>			
<i>Prevention of social unrest and crimes</i>			
<i>Socialisation of groups</i>			
<i>Volunteerism</i>			
<i>Autonomy of sport</i>			

<sup>1</sup> OE Olympic education

<sup>2</sup> NSF National Sport Federation

<sup>3</sup> NOC National Olympic Committee/ (NOSA) National Olympic and Sport Association in Iceland

Participants perceived sport culture

	Approve	Disapprove
<i>States of Excessive Survivalism</i>		
<i>Win at all cost</i>		
<i>People are machines</i>		
<i>Dehumanisation of sport</i>		
<i>Calculated rule braking</i>		
<i>Early specialisation</i>		
<i>Competitive atmosphere</i>		
<i>Instrumentality of sport in the culture</i>		
<i>Commercialization</i>		
<i>Entertainment</i>		
<i>Brutalism of sport</i>		
<i>Cultural imperialism</i>		
<i>Soft-Nationalism</i>		
<i>Achievement by proxy</i>		
<i>Self-affirmation of participants</i>		
<i>Glorification of athletes</i>		
<i>Corruption</i>		
<i>Ideologies in the Sport Culture</i>		
<i>Excellence</i>		
<i>Fair play</i>		
<i>Equality</i>		
<i>Respect for persons</i>		
<i>The Joy of effort</i>		
<i>Friendship</i>		
<i>Critical thinking</i>		
<i>Rationality</i>		
<i>Liberty</i>		
<i>Justice</i>		
<i>Peace</i>		

The Next steps in the implementation

	Agree	Disagree
<i>Should Olympic education be implemented?</i>		
<i>Should value education be implemented?</i>		
<i>How can we implement Olympic education?</i>		
<i>Through public schools?</i>		
<i>Through teacher's education?</i>		
<i>Through the NOC<sup>1</sup>?</i>		
<i>Through the sport clubs?</i>		
<i>Through the NSF<sup>2</sup>?</i>		
<i>Should we make more resources available?</i>		
<i>How can we make more resources available?</i>		
<i>Through book publication?</i>		
<i>Through internet?</i>		
<i>Through teacher's education material?</i>		
<i>Through NOC<sup>1</sup> events?</i>		
<i>Through the NSF<sup>2</sup> coaching education?</i>		

<sup>1</sup> NOC National Olympic Committee/ (NOSA) National Olympic and Sport Association in Iceland

<sup>2</sup> NSF National Sport Federation