

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

**MASTER'S THESIS**

**SOUTH AFRICAN OLYMPIANS AND THEIR KNOWLEDGE OF OLYMPISM**

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# **SOUTH AFRICAN OLYMPIANS AND THEIR KNOWLEDGE OF OLYMPISM**

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## **Abstract**

Kelello Kgotuwe Tswai: South African Olympians and their knowledge of Olympism.

(Under the supervision of Thierry Zintz, Professor)

Olympism is a very complex subject but yet such a profound topic to be knowledgeable on once one has experienced a small portion of it and continues further to become familiar with it as a whole.

This is in accordance with the Olympic Charter: “Modern Olympism was conceived by Pierre de Coubertin, on whose initiative the International Athletic Congress of Paris was held in June 1894. The international Olympic Committee (IOC) constituted itself on 23 June 1894. The first Olympic Games (Games of the Olympiad) of modern times were celebrated in Athens, Greece, in 1896. In 1914, The Olympic flag presented by Pierre de Coubertin at the Paris Congress was adopted. It includes the five interlaced rings, which represent the union of five continents and the meeting of athletes from throughout the world at the Olympic Games. The first Olympic Winter Games were celebrated in Chamonix, France, in 1924 (IOC, 2017, pg.10).

This study examined an important initiative to further tap into the South African Olympians level of or lack thereof knowledge of Olympism, and how Olympism has impacted their everyday sporting lives. This is a qualitative research that will make use of semi-structured interviews with six Olympians of different sporting codes.

However findings suggest that not many people in South Africa are familiar with Olympism; one would have to be somewhat directly involved in the Olympic Movement to have an enriched knowledge on Olympism. But it is also evident that even some of the highest calibers of athletes in South Africa are unclear about Olympism. The respective Olympians have heard of Olympism but they are not entirely familiar with it.

As final recommendation, more forces within the South African Olympic family should dig deeper in pursuit of Olympism and the Olympic Movement. Those forces being the South African Sports Confederation and Olympic Committee and all its major partners involved, to ensure a greater knowledge of Olympism from the Olympians and the entire sporting family in the country.

**Keywords:** Olympism, Pierre de Coubertin, Olympic Charter, International Olympic Committee, South Africa, Olympians, Olympic Movement

## **Abbreviations**

IOC	International Olympic Committee
IOA	International Olympic Academy
SASCOC	South African Sports Confederation and Olympic Committee
NOCSA	National Olympic Committee of South Africa
NOA	National Olympic Academy
DoE	Department of Education
HET	Higher Education and Training
OG	Olympic Games
YOG	Youth Olympic Games
DSR	Department of Sports and Recreation
PE	Physical Education
OPEX	Operational Excellence
UNESCO	United Nations Educational Scientific and Cultural Organization
RSA	Republic of South Africa
SA	South Africa
SRSA	Sport and Recreation South Africa

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# CHAPTER ONE: INTRODUCTION

## 1.1 Introduction

The goal of Olympism is to place sport at the service of harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity (IOC, 2017, p.11). This is one of the deeper approaches where Olympism is trying to bridge a gap among the human race, and that approach is deeply done with the knowledge of Olympism and all it can do for everyone in the world through sport.

Furthermore, this knowledge of Olympism would be far greatly enriched by starting at a grass root level where education is involved in sport and people can be innovated by it from a developmental level and by respective academic scholars around the world and the International Olympic Committee (IOC).

Several heartwarming quotes by the late Nelson Rolihlahla Mandela state that: “No country can really develop unless its citizens are educated. Education is the most powerful weapon which you can use to change the world. Young people must take it upon themselves to ensure that they receive the highest education possible so that they can represent us well in future as future leaders (Nelson Mandela, 2002).

The Republic of South Africa as a country along the years has been changed by sport; it is the participation in sport that has enriched the country on a larger scale. More still has to be done as innovation should marinate throughout all aspects in the South African sporting and educational system level.

All of that enrichment can be highly uplifted and boosted with something greater than any human being that of Olympism and the knowledge of it. In accordance with the fundamental principles of Olympism of the Olympic Charter (IOC, 2017, p.11), “Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles.”

Moreover, this knowledge of Olympism can be acquired from a young kid that is still in school, all the way up to an elite Olympian.

## **1.2 Relevance**

The people of the Republic of South Africa can embed themselves to doing more for the Olympic Movement across the country; the more people that are informed of the possibilities of enrichment the better it will be for South African sports. The South African Sports Confederation and Olympic Committee (SASCOC) is an association that is in a better place to inform the masses in the country about Olympism and all it can do for its people, not just people that are involved in sports, but any person who is passionate about positive change in their country and building a better world.

Olympism should not just exist when it is time for an Olympiad to resume, but should be instilled throughout the course of life in sport and education development. Sports federations can work hand in hand to reach schools from different sporting and educational backgrounds. As South Africa is a big country with people from different cultural backgrounds and settings. Therefore it may not be easy to communicate information to all people, but it is possible. School settings are different from a young age to higher education and training, and not everyone has the same opportunities in the country.

This particular fundamental principle of Olympism states that: “The Olympic Movement is 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 bringing together of the worlds athletes at the great sports festival, the Olympic Games. Its symbol is five interlaced rings (IOC, 2017, p.11).

Furthermore, the mission of SASCOC is to develop, promote and protect the Olympic Movement in the Republic of South, in accordance with the Olympic Charter (SASCOC, 2015).

### **1.3 Purpose of Study**

The purpose of this study is to examine and investigate past and present South African Olympians on their knowledge of Olympism. As the Olympians are from their own respective sporting codes, different educational backgrounds and settings, it will study the Olympians experiences in their Olympic Movement journey, what they took from their participation in the Olympic Games, how their knowledge or lack thereof of Olympism has impacted their everyday life enrichment and how they can possibly contribute in the future.

### **1.4 Research Question**

This thesis will canvass profoundly on South African Olympians and their knowledge of Olympism, and, in consequence the research question for this study is: “Are the South African Olympians knowledgeable on Olympism as an ideal?” A qualitative approach will be utilized, with the use of one-on-one interviews with the Olympians for the gathering of data.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Introduction**

The literature gathered in this chapter will serve as profound guidelines associated to the topic “South African Olympians and their knowledge of Olympism”. The distinct aim of this literature review is to establish the existent state of Olympism knowledge within the Olympians of South Africa. This will be done through extensive examination and outlined intellectual writings of dominant and elite scholars around the world.

This literature review will consist of six segments. The first segment will focus on the general historical aspects of South Africa, in its concise history, the basic, higher education and training of the country. The second segment will discuss the sports context in South Africa, where the department of South Africa’s sports and recreation plus the team sports high performance will be put to light. The third section will canvass the physical education of South Africa within the school sports system. The National Olympic Committee of South Africa: South African Sports Confederation Olympic Committee will be discussed in the fourth segment, as well as its operational excellence. The fifth and sixth segment of this literature review will put heads together and review the values and ethical aspects within sport and the Olympic Movement, and also examine Olympism within the realms of Baron Pierre de Coubertin, Olympic Solidarity, Olympic Education, Olympic pedagogy, Olympic sport and role modelling perspectives within the International Olympic Committee and respective scholars.

### **2.2. General historical aspects of South Africa**

#### **2.2.1 History of South Africa**

South Africa is a country of many histories. Histories that define the country to what it is today. From the dark days of apartheid and better days of post apartheid South Africa has done a lot to bounce off from all its casualties. Nelson Mandela was and still is one of the most dominant influences of the people of South Africa and the nation’s freedom. As the first president of the new South Africa, Nelson Mandela made it his highest priority to lay the foundations of a united nation while respecting the cultures of its different racial and ethnic elements (Thompson, 2000). The African National Congress (ANC), which sees itself as the embodiment of the nation’s

unity, campaigned under the slogan “One nation, Many Cultures” (Ross, 1999). Archbishop Desmond Tutu writes of “The Rainbow people of God” (Ross, 1999). The country has eleven recognised official languages; its divisions are so great that, within South Africa, calling the country single is more of a routine statement, or a pious hope, than a statement of fact (Ross, 1999). Thompson, (2000) also stated that in May 1995, the government approved a new national anthem, which began with the Nguni and Sotho versions of the popular ANC hymn “Nkosi Sikelel’ iAfrica” (God bless Africa), continued with the opening lines of the Afrikaans anthem “Dis Stem van Suid Afrika” (The voice of South Africa), and ended with an English excerpt from “The call of South Africa”. The South African government began to rename things around the country, moving into a new era of history from the apartheid era to the quality of life of the majority of the people. Beyond these considerations, what matters is the sort of country that South Africa has become and continues to become (Ross, 1999). Ross, (1999) also continues to state that the rate of social and political change is now greater than ever before, and that South Africa is a Christian country, though not exclusively. In addition, South Africa’s first multiracial elections were held in April 1994: Nelson Mandela became President, and a uniquely inhumane political system was finally ended (Hargreaves, 1997, p 191).

South Africa and Africa more generally, is a challenge and an opportunity to the Olympic Movement (Honey, 2000). South African sport is, of course, massively handicapped by the social inequalities of the apartheid era, if not longer (Honey, 2000). Olympic sport also has a role to play in the renovation and establishment of large top-level sporting arenas in South Africa (Honey, 2000). South Africa is still a very unequal society and the further commercialisation and professionalization of elite sport and the less than full integration of the school system, the great mobilize of mass sport participation in South Africa, have meant to slow growth of greater equity and equality in sport (Honey, 2000). Nevertheless, the sport scene is undergoing significant change (Honey, 2000). Africa has much to contribute to international and global sport, but that contribution has been hamstrung for half a century (Honey, 2000). Furthermore, at the beginning of the new millennium the prospects of Baron de Coubertin’s plans for the Olympic ideal in Africa are looking brighter than they have in the past (Honey, 2000).



## 2.2.2 Department of Basic Education: Republic of South Africa

A country, a movement, a person that does not value its youth and children, does not deserve its future.” Quality Basic Education is at the heart of our country’s future (Dept. Basic Education, 2017/18, p.8). The commitment of the South African Government in delivering an integrated service to its children stretches far wider than the delivery of curriculum in the classroom (Dept. Basic Education, 2017/18, p.8).

The Strategic Overview stated by the (Dept. Basic Education, 2017/18, p.21), is as follows:

Vision: Our vision is of a South Africa in which all our people will have access to lifelong learning, education and training opportunities, which will, in turn, contribute towards improving the quality of life and building a peaceful, prosperous and democratic South Africa.

Mission: Our mission is to provide leadership in the establishment of a South African education system for the 21st century.

Values: The Department of Basic Education adheres to the following values:

- **People-** Upholding the Constitution, being accountable to the Minister, the Government and the people of South Africa.
- **Excellence-** Maintaining high standards of performance and professionalism by aiming for excellence in everything we do, including being fair, ethical and trustworthy in all that we do.
- **Teamwork-** Co-operating with one another and with our partners in education in an open and supportive way to achieve shared goals.
- **Learning-** Creating a learning organization in which staff members seek and share knowledge and information while committing them to personal growth.
- **Innovation-** Striving to address the training needs for high-quality service and seeking ways to achieve our goals.

Education is the priority development goal of Government in its efforts to eliminate poverty, inequality and unemployment in South Africa (Dept. Basic Education, 2017/18, p.35). One of the concluding action plan goals on learner well-being, (Dept. Basic Education, 2017/18, p.123) states in Goal 25: Use schools as vehicles for promoting access to a range of public services among learners in areas such as health, poverty alleviation, psychosocial support, sport and culture.

### 2.2.3 Department of Higher Education and Training: Republic of South Africa

Our aim is to support the creation of institutions that will provide diverse opportunities for all those seeking post-school education and training (Dept. Higher Education & training, 2017/18, p.10). A very important aspect of realising our aim is to develop community colleges, a new institutional type that is in its infancy in the Department, to better provide for persons who have left school without completing (Dept. Higher Education & training, 2017/18, p.10).

The Strategic Overview stated by the (Dept. Higher Education & training, 2017/18, p.15) is as follows:

Vision: Leading Post-School Education and Training for growth.

Mission: To provide national strategic leadership in support of the Post-School Education and Training system for improved quality of life of South Africans.

Value Statement:

-Integrity -Accountable -Committed -Responsive -Proactive -Continuous

-Learning -Rational -Team work -Emotional intelligence

Nelson Mandela, (2002) “Without education, your children can never really meet the challenges they will face. So it’s very important to give children education and explain that they should play a role for their country.

## **2.3 The Sports context in South Africa**

### **2.3.1 Department of Sports and Recreation South Africa**

Sport and Recreation South Africa (SRSA) is the national department responsible for sport and recreation in South Africa. In line with the Constitution of the Republic of South Africa, 1996 (Act No.108 of 1996), SRSA has been assigned the powers and functions to develop and implement national policies and programmes regarding sport and recreation in the country (Dept. of Sport and Recreation South Africa, 2013).

Understanding and clarifying the “Sport” and “Recreation”: According to the Department of Sport and Recreation South Africa (2013), the definitions of the term “sport” vary. In a development context the definition of sport usually includes a broad and inclusive spectrum of activities in which people of all ages and abilities can participate, with an emphasis on the positive values of sport. In 2008, the United Nations (UN) Inter-Agency Task Force on Sport for Development and Peace defined sport, for the purposes of development, as “all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games”. According to the Charter of the Council of European Sports: “Sport means all forms of physical activity which, through casual or organized participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competitions at all levels” (Council of Europe, European Sports Charter, London: Sports Council, 1983).

The Department of Sport and Recreation South Africa (2013), explains Passive, Active recreation and Sport as follows: Passive recreation encompasses diverse experiences, Undertaken in leisure time, Not rule bound, Non-competitive, Overlap with other areas e.g.: arts and culture; education and undertaken purely for fun and enjoyment (Dept. of Sport and Recreation South Africa, 2013). Active recreation is a physical activity with the following characteristics: Rules, somewhat flexible, Compete against self or nature, Undertaken for the purpose of fitness and fun, physically and mentally beneficial and can be a stepping stone to formalized sport (Dept. of Sport and Recreation South Africa, 2013). As the focus of SRSA is the physical well-being of

the nation, it will focus on supporting sport and active recreation as defined above (Dept. of Sport and Recreation South Africa, 2013).

“Sport has the power to change the world. It has the power to inspire. It has the power to unite people in a way that little else can. Sport can awaken hope where there was previously only despair.” (Nelson Mandela, Laureus World Sports Awards Ceremony: 2000).

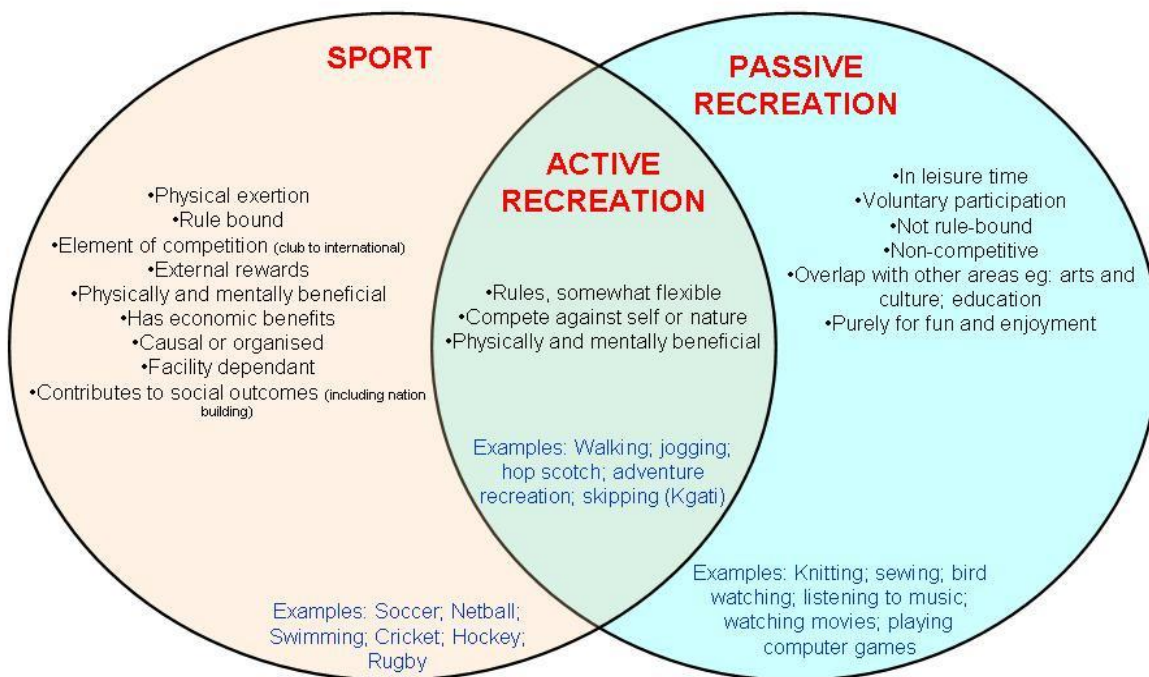


Figure 1: Distinguishing between Sport, Active and Passive recreation (Dept. of Sport and Recreation South Africa, 2013).

The Department of Sport and Recreation South Africa also stands for Sport for Development and Peace. Where Sport at the elite and community level is increasingly being used in a variety of ways to promote social inclusion, prevent conflict, and to enhance peace within and between nations, although we have seen that sport alone cannot prevent conflict or build peace but can in large contribute to broader, more comprehensive efforts in a number of ways. Community sport

serves as a foundation for organized sport and skills development within national sport systems, but its role is expanding to include broader individual, organizational and social impacts (Marshall & Barry, 2015).

Moreover, Sport and Recreation South Africa will continue to use sport and recreation as a medium to enhance social cohesion, better understanding and cooperation between the different cultural groups of South Africa, support is also given to athletes from grass root level up to elite standards.

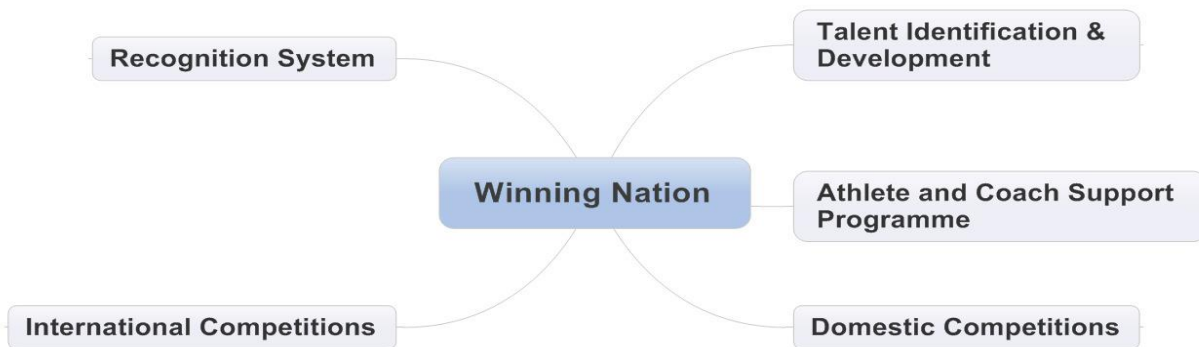
### 2.3.2 Team on Sport: High Performance sports system for South Africa

South Africa as a country has the potential and ability to become a winning nation. No country can expect to achieve and sustain success at the elite level without a strong participation base in the community, because that is where every champion has their beginning (Dept. of Sport and Recreation South Africa, 2013). When we look at the vision of Sport and Recreation South Africa, we see that worldwide sport strategies are focused on increasing levels in participation as well as achieving success in high quality profile sports. “An Active and Winning Nation” is also reflected in the vision of Sport and Recreation South Africa (SRSA). Through its endeavors to create an active and winning sporting nation, SRSA expresses firm commitment to do whatever it takes to have a significant and positive impact on the entire South African nation, including efforts to enhance inclusive citizenship and nation building (Dept. of Sport and Recreation South Africa, 2013).



*Figure 2: Strategic focus areas to assist with broadening the SRSA base of an “Active nation” (Department of Sport and Recreation South Africa, 2013, p. 24).*

Sport and Recreation South Africa shall keep endeavoring to increase international elite sport successes by supporting excellence at all levels of participation within the vision behind a “Winning Nation”.



*Figure 3: Strategic focus areas to assist with broadening the SRSA base of a “Wining nation” (Department of Sport and Recreation South Africa, 2013, p. 29).*

The Minister of Sports and Recreation had a ministerial task to perform in connection to team on sport, based on the high performance sports system for South Africa. Congruent to the Minister of Sports and Recreation South Africa (2002), there is a set of guiding principles that must inform any High Performance program, namely:

Performance; this is the principal objective of the High Performance system. Nothing must compromise the search for performance.

Excellence; there must be a commitment to excellence at all levels in all endeavors.

Access and Equity; the plan must provide the opportunity for all sectors of society to reach their potential.

Professionalism; sport must be run on “business-like” principles.

National Focus; this sports system is for the benefit of the nation as a whole. It is driven by a national direction.

National Federations; these are the bedrock of the sports system. They must take responsibility for the destinies of their sports.

Athlete Centered/Coach Driven; sports performance comes from well-trained, well-coached athletes. Every part of the system is devoted to the long-term welfare and improvement of athletes.

Sports Sciences; vital for success in high performance sport, sports science must be applied, practical and delivered in accordance with the needs of national programs developed by head coaches.

Fair Play; the system must be based on respect for the rules, for fellow athletes and other participants in the system and on honesty and co-operation between all stakeholders.

Drug Free Sport; there is a total commitment to drug free sport, which requires a national testing system and tough penalties.

Sport, just like any other successful enterprise, must be managed and coordinated as a major national industry, run along sound business principles including good corporate governance, a clear focus on core business and accountability to stakeholders in the interests of the customers, in this case the South African public (Minister of Sports and Recreation, 2002).

## **2.4 Physical Education in South Africa**

2.4.1 School sports in the South African education system and the role of physical education in a global perspective. .

In order to have a better understanding of what the management of school sport entails, an investigation into the history of sport, and more specifically the history of the origin of sport, and school sport and physical education in a sociological context, is necessary (Vosloo, 2014). The school is the cornerstone of the community's morale (Vosloo, 2014). Central to this are the morals and ethical values set by the school sport manager, together with the principal and SMT in their roles as leaders in the community (Vosloo, 2014). Related to the current study, this would mean that the school sport manager should be trained to have an understanding of different cultures, as well as the moral and ethical values endorsed by society (Vosloo, 2014).

In addition, this requires an understanding of the relationship between sport and education (Vosloo, 2014). An understanding of an unbiased insight into the history related to schooling in South Africa, especially during apartheid, would further enhance the school sport manager's view of the context of South African school sport (Vosloo, 2014). South Africa is still a very unequal society and the further commercialization and professionalization of elite sport and the less than full integration of the school system, the great mobilizer of mass sport participation in South Africa, have meant the slow growth of greater equity and equality in sport (Honey, 2000). Nevertheless, the sport scene is undergoing significant change (Honey, 2000). Health and physical education programs throughout the world are challenged to provide meaningful and relevant learning experiences for children and youth (Edginton & Chin, 2014). Pierre de Coubertin believed that moral character was primarily formed in the body (Reid, 2012). According to Edginton & Chin (2014), the following moral perspectives are valid:

- As the world is ever changing, a broader global/international perspective of health and physical education pedagogy is needed.

- It is self-evident that we can and need to learn from one another from throughout the world.

- An increasingly globalized and technologically connected world culture enables outstanding professional practices in one part of the world to be reviewed and adopted locally where appropriate.

- Without question, knowledge of global/international practices can assist in advancing health and physical education pedagogy worldwide.



With regard to the relationship between sport and education the school is widely regarded as the place where teaching and learning takes place; this is true of all kinds and types of schools. Vosloo (2014) continues to explain teaching and education as the following: Teaching is aimed at the transferral of knowledge, skills, values, attitudes and competencies. Moreover, teaching can be regarded as the intellectual development of learners, which implies the development of independent thinking. Education, on the other hand, refers to the social processes that bring a person into cultural life; and it is an action intended to bring about change, namely: the accompaniment to adulthood, and preparation for life. Moreover Vosloo (2014) quotes Dr. Martin Luther King, as follows: “The function of education therefore is to teach one to think intensively and to think critically.

The role of Physical Education can serve positive factors in South African schools. Physical Education is part of education and falls under educational values and ideals (Martinkova & Parry, 2011). According to Hendricks (2004) there is a major role that physical education plays and the following needs to be taken in consideration: Physical Education (PE) can still make a contribution to the holistic education and development of the learner, even when only functioning as a single learning outcome of a learning area. Also, as a Physical Education practice, it can contribute to the objectives of education. Physical Education practices can contribute to the prevention of health-related problems, as well as improve the learners’ quality of life and learning capacity and capability.

The aim of the new South African education policy is to promote holistic development. It encourages its citizens to subscribe to the principles of lifelong learning, healthy living, good citizenship and holistic education. The optimal health of a person is dependent on the health of all the person’s individual, yet integrated components, namely, the cognitive, emotional, spiritual and physical beings of the person. This contributes holistically to the health of the whole individual. An active lifestyle is a way of life in which Physical Education and all its various components, such as movement, is valued and integrated into the daily lives of people.

Physical Education establishes the cornerstones for lifelong activity and healthy living, by providing learners with the knowledge, skills, values and attitudes to strive towards the

realization of optimal health. It forms an integral and significant part of the development of the whole learner and should therefore not be as neglected an educational area, as what it presently is in the South African primary school education system. In addition, Physical Education adds value to society through its teachings of social imperatives, such as the importance of teamwork and the acceptance of rules.

Additionally, Article 1 of Unesco (1978) states that the practice of physical education, physical activity and sport is a fundamental right for all:

1.1 Every human being has a fundamental right to physical education, physical activity and sport without discrimination on the basis of ethnicity, gender, sexual orientation, language, religion, political or other opinion, national or social origin, property or any other basis.

1.2 The freedom to develop physical, psychological and social well-being and capabilities through these activities must be supported by all governmental, sport and educational institutions.

1.3 Inclusive, adapted and safe opportunities to participate in physical education, physical activity and sport must be available to all human beings, notably children of preschool age, women and girls, the aged, persons with disabilities and indigenous people.

1.4 Equal opportunity to participate and be involved at all supervision and decision-making levels in physical education, physical activity and sport, whether for the purpose of recreation, health promotion or high performance, is the right of every girl and every woman that must be actively enforced.

1.5 The diversity of physical education, physical activity and sport is a basic feature of their value and appeal. Traditional and indigenous games, dances and sports, also in their modern and emerging forms, express the world's rich cultural heritage and must be protected and promoted.

1.6 Every human being must have the opportunity to attain a level of achievement through physical education, physical activity and sport which corresponds to their capabilities and interest.

1.7 Each education system must assign the requisite place and importance to physical education, physical activity and sport in order to establish a balance and strengthen links between physical activities and other components of education. It must also ensure that quality and inclusive

physical education classes are included, preferentially on a daily basis, as a mandatory part of primary and secondary education and that sport and physical activity at school and in all other educational institutions play an integral role in the daily routine of children and youth.

In Bucher's (1979) view of South African Physical Education, he states that PE is compulsory throughout the public school system; seeking to develop individuals who are mentally and physically fit, have good health habits and knowledge, have good social behavior, and have developed an interest in recreational pursuits.

#### 2.4.2 Physical education in several profound aspects around the world.

The word *physical* refers to the body (Bucher, 1979). It is often used in reference to various bodily characteristics such as physical strength, physical development, physical prowess, physical health, and physical appearance (Bucher, 1979). Therefore, when you add the word *education* to the word *physical* and use the words *physical education*, you are referring to the process of education that concerns activities that develop and maintain the human body (Bucher, 1979). Physical educators have a special responsibility to educate, and thus have used and studied sport, as well as dance, games and designed exercise, in order to accomplish the objectives of education (Miller & Russell, 1971).

Muller (2000) quotes Baron Pierre de Coubertin on the philosophy of physical culture and education, Coubertin outlined the following basic principles:

-Firstly by saying "Know Thyself"; in some ways, this ancient precept is the be-all and end-all of physical culture, summarizing its requirements and objectives. Man himself is the main artisan of improvements in the human body. To work effectively toward improving himself, a man must, know himself. It is understood that we are not talking about the initial stages of childhood education. Although teachers may use certain psychological and physiological facts, the fruits of experience and observation, to great advantage during that phase, the child's cooperation in the effort can be only unwitting at best. Soon, however, conscience awakens in the child. In any event, the admonition to "Know Thyself" takes on its full meaning as an underlying tenet in adolescence.

-Secondly by “Ambitions, Strengths and Weaknesses” the next task is to focus the individual's ambitions, to list his strengths and weaknesses so that all of the one can be used to offset the effects of the other, to the extent possible. This is the general program of physical culture.

Parry (1988), suggested that the way forward for Physical Education lies in the philosophical anthropology (and the ethical ideals) of Olympism, which provide a specification of a variety of human values and excellences which: (i) have been attractive to human groups over an impressive span of time and space; (ii) have contributed massively to our historically developed conceptions of ourselves; (iii) have helped to develop a range of artistic and cultural conceptions that have defined Western culture; (iv) have produced a range of physical activities that have been found universally satisfying and challenging. The justification of PE activities lies in their capacity to facilitate the development of certain human excellences of a valued kind (Parry, 1998).

Twenty-first century learning environments must include (1) increased capacity and efficiency to promote learning for a relatively large number of students at one time; (2) improved effectiveness by promoting deeper learning approaches and linkages to real-world settings; (3) accessibility by removing barriers; (4) generation of a competitive mind-set with greater choice and convenience for the student; (5) promotion of a resource-based emphasis that provides a more student-centered process; and (6) the enabling of a personal touch between students and teachers (Edginton & Chin, 2014). Lessons for Africa became clear when the link between Olympic or Olympism (value-based) education and physical education at school level has been firmly established for Olympic Games legacy projects (Moss, 2017).

Physical Education was an integral part of early humanist education that sought the harmonious development of all aspects of man (Dalen & Benett, 1971). Practically every great humanistic philosopher emphasized the need for devoting attention to physical development and proficiency (Dalen & Benett, 1971). The humanists embraced the classical ideal of the “sound mind in the sound body” as the highest objective of physical education (Dalen & Benett, 1971). Education is not only a right but, through to recovery, education provides physical, psychosocial and cognitive protection that can sustain and save lives (UNESCO, 2015). Education in emergencies

ensures dignity and sustains life by offering safe spaces for learning, where children and youth who need other assistance can be identified and supported (UNESCO, 2015). Physical education and sport can play an important role in mitigating the psychosocial impact of conflict and disasters by giving a sense of routine, stability, structure and hope for the future (UNESCO, 2015). It can save lives by protecting against exploitation and harm, including forced early marriage, recruitment into armed forces and armed groups or organized crime (UNESCO, 2015).

Furthermore, Article 4 of Unesco (1978) states that Physical education; physical activity and sport programmes must inspire lifelong participation:

4.1 Physical education, physical activity and sport programmes must be designed to meet the needs and personal characteristics of those practicing them over their whole lifespan.

4.2 Early positive experiences of play, games and physical activities should be prioritized for all so as to lay a foundation of the knowledge, skills, attitudes and motivation necessary for the maintenance of lifelong participation in physical activity and sport.

4.3 As the only area of school curricula concerned with developing students' competence and confidence in sport and physical activity, physical education provides a learning gateway for the skills, attitudes and knowledge necessary for lifelong physical activity and sport; quality and inclusive physical education classes, taught by qualified physical education teachers, should be mandatory in all grades and levels of education.

4.4 Physical education, physical activity and sport policy and programmes must be systematically monitored and evaluated by appropriate national agencies, to assess whether they satisfy the needs of their intended beneficiaries.

## **2.5 SASCOC (National Olympic Committee)**

### **2.5.1 Constitution of South African Sports Confederation Olympic Committee.**

The mission of the South African Sports Confederation Olympic Committee (SASCOC) is to develop, promote and protect the Olympic Movement in the Republic of South Africa, in accordance with the Olympic Charter (SASCOC, 2015).

The following are the main objects of (SASCOC, 2015):

- to affiliate to and/or be recognised by the appropriate international, continental and regional sport organisations for sport and for high performance sport and for these purposes to act as the recognised national entity for the Republic of South Africa;

-to promote the fundamental principles and values of Olympism in the Republic of South Africa, in particular, in the fields of sport and education, by promoting Olympic educational programmes in all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic Education, such as a National Olympic Academy, an Olympic Museum and other programmes, including cultural, related to the Olympic Movement;

-to encourage the development of sport for all;

-to help in the training of sports administrators;

-to take action against any form of discrimination and violence in sport;

-to adopt and implement WADA's Anti-Doping Code, thereby ensuring that SASCO's anti-doping policies and rules and regulations, membership and/or funding requirements and results management procedures conform with the Code and respect all the rules and responsibilities for NOC's that are listed within the code;

-to ensure close co-operation with both the government and private sector, relating to all aspects of Team South Africa

The Founding Members, which consist of South African sports organisations and sportspersons, have unequivocally pledged to unite and commit themselves towards an improved system based upon the principles of equal opportunity, non-racialism and non-sexism for all persons, and have dedicated themselves to ensuring equitable development at national and representative level, which ensures the implementing of co-ordinated sports procedures and policies, which would ensure high performance levels of athleticism, this allowing delivery of Team South Africa by the pooling of activities, resources, experience and expertise, as well as coordinating the preparation, presentation and delivery of Team South Africa to any high performance event worldwide (SASCOC, 2015). In addition SASCO (2015), an organisation belonging to the Olympic Movement, undertakes to comply with the provisions of the Olympic Charter and to

abide by the decisions of the International Olympic Committee. Elite sport has always been international, but now “sport for all” and “youth sport” are also adopting new international influences (Naul, 2002).

### 2.5.2 Operational Excellence (OPEX).

The OPEX (2019), programme is for athletes with potential to qualify for participation and return medals at higher level in the multi-coded events delivered by SASCOG:

The programme was reviewed to ensure the following:

- OPEX remains a programme aimed at supporting consistently performing top level senior athletes;
- OPEX supports athletes at U/23 level who have performed well at specific age group international events, and have recently transitioned or will be transitioning to senior level.

Moreover, OPEX (2019) specific focus on Tokyo 2020 Olympic and Paralympic Games medal returns for athletes to qualify for support, they shall be as follows:

- Athletes who were medalists at their respective 2017 World Championships Olympic/Paralympic Disciplines and are still eligible for participation/committed to preparing for Tokyo 2020;
- Athletes who were finalists (up to and including 5th position) at their respective 2017 World Championships in Olympic/Paralympic Disciplines and are still eligible for participation/committed to preparing for Tokyo 2020;
- Athletes who were medalists at the 2018 Gold Coast Commonwealth Games in Olympic/Paralympic Disciplines (in consultation with the National Federation) and are still eligible for participation/committed to preparing for Tokyo 2020;
- SASCOG reserves the right to amend the qualification criteria should the international qualification criteria vary or be amended at any stage prior to any SASCOG approved event.

In correspondence with the fundamental principles of Olympism of the Olympic Charter (IOC, 2017, p.11): The practice of sport is a human right. Every individual must have the possibility of

practicing sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play.

## **2.6. Theoretical Framework**

As a goal this thesis was to understand the knowledge of Olympism within the South African Olympians, and meanings therefore developed through dynamic pedagogical approaches, and it is framed theoretically by an interpretive research paradigm. An interpretive approach is especially pertinent when examining social phenomenon in qualitative research studies. Theories are, simply explanations of why things occur (Gratton & Jones, 2004, p. 72). Thus, you would need to place your findings within an appropriate theoretical framework (Gratton & Jones, 2004, p. 73). As Gratton and Jones (2004) assert, it enables concepts such as thoughts, understandings, values and relationships to be interpreted, described and explained from differing perspectives of the teacher, athlete and student, as well as the researcher.

This study is based on the knowledge of Olympism, a philosophy of life that is derived from profound attributes in the world; Olympic values; virtues; and global sport ethics. This thesis will draw on Olympic values, education and its entire sphere of the Olympic movement. Therefore, the interpretive paradigm will be used in this research. Moreover, taking into account the first fundamental principle that is (IOC, 2017, p. 11):

*“Olympism is a philosophy of life, exalting and combining in a balanced whole the 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’.*

The Olympic Idea and the theory of the entire “Olympic Movement, Olympic Values, Olympic Education and Sport Ethics” will accentuate and give profound emphasis to this study. The Olympic Idea as a universal philosophy by definition applies to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic Movement has worked for a coherent universal representation of itself- a concept of Olympism which identifies a range of values to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression which is unique to itself, generated by its own culture,



location, history, tradition and projected future (Parry, 1998, p. 2). This philosophy has as its focus of interest not just the elite athlete, but everyone; not just a short truce period, but the whole of life; not just competition and winning, but also the values of participation and cooperation; not just sport as an activity, but also as a formative and developmental influence contributing to desirable characteristics of individual personality and social life (Parry, 1988, p. 2).

## **2.7 Values**

### **2.7.1 Defining Values.**

To say that you value something is to say that you think it's good, but there are many ways that a thing can be good (Reid, 2002). Some important categories are intrinsic vs. Extrinsic values and subjective vs. Objective values (Reid, 2002). Competition results from the possibility that sport performances can be compared with something: an opponent or a team, an established record, and/or a personal best (Martinkova, 2008). Values are the principles and fundamental convictions that we each have, that guide each person's behavior; those values provide the standards by which particular actions are judged to be good or desirable (IOC, 2017, p. 12). Once we understand how values motivate our actions and acknowledge that they're freely chosen, we realize that we're responsible for them and had better take inventory (Reid, 2002). Values are important especially for education in its widest sense (institutional education, self-education, sport education, physical education, Olympic education, etc.). (Martinkova, 2012a, p.112) Juan Antonio Samaranch is quite convinced "that sport organized according to Olympic principles may develop human values quite appreciable to all men and women, while enhancing relations of esteem and peace between peoples, on a field [the Olympic Games] (Muller, 1996).

"In every society, sport is a field of dreams and a force for fabulous positive change- we must do everything to harness this power."- Irina Bokova, Director-General (UNESCO, 2016). Adding to that, a strong body is a moral body, because it is capable of guiding the will and at the same time obeys its orders (McNamee & Parry, 2013, p .85). The Ancient Greeks embraced principles and values that were used to help instill behaviors and attitudes designed to address the problems faced by their society. They wanted to nurture people with a warrior spirit, who were loyal to their country but also adept at making friends with their neighbors to avoid unnecessary wars

(IOC, 2017, p. 82). De Coubertin, being a product of late nineteenth-century liberalism, emphasized the values of equality, fairness, justice, respect for persons, rationality and understanding, autonomy, and excellence. These are values that span nearly 3000 years of Olympic history, although some of them may be differently interpreted at different times. They are, basically, the main values of liberal humanism - or perhaps we should say simply humanism, since socialist societies have found little difficulty in including Olympic ideals into their overall ideological stance towards sport (Parry, 2003).

Chairman of the IOC Olympic Education Commission, Barry Maister stated “The core elements of Coubertin’s philosophy, as codified in the Olympic Charter, can provide obvious benefits in multiple learning environments when used with a values based approach:

- Development of body, will and mind: All schools should aim to produce well-rounded individuals who are physically, culturally, psychologically and socially adept, capable of meeting the challenges faced during childhood and adolescence;
- Joy of effort: Schools should encourage striving for one’s personal best and the joy accompanying this effort;
- Value of role models: All schools should seek to develop and embrace the concept of leading by positive example. Peer leaders should be promoted, celebrated and utilized in every facet of life;
- Promotion of universal ethics: Schools should champion the use of sport and cultural expression to promote humanistic attributes such as tolerance, respecting diversity and living through ‘fair play’. These ‘threads’ contribute towards ‘good citizenship’ and, as Coubertin envisioned more than 100 years ago, inner development at a time when young people’s ‘moral compasses’ are starting to be set for later life.” (IOC, 2017, p.11)

### 2.7.2 Defining Ethics.

The basic principles of the IOC Code of Ethics according to Jackson, (2010, p.115) are the following: dignity; integrity; resources and relations with states. Jim Parry as cited in McNamee (2010), added that in relation to education ethos becomes central; therefore, in the case of education ethos will be connected to the core purpose of learning and the conditions that enable that learning, including mutual respect, a safe environment for mutual critique, and the practice of academic freedom. The IOC Ethics Commission is charged with defining and updating a

framework of ethical principles, including a Code of Ethics, based upon the values and principles enshrined in the Olympic Charter of which they said Code forms an integral part (IOC, 2017, p .51). In addition, it investigates complaints raised in relation to the non-respect of such ethical principles, including breaches of the Code of Ethics and, if necessary, proposes sanctions to the IOC Executive Board (IOC, 2017, p. 51).

The ethics of Olympic sport must not yield to pos-modernization, or sports life become relativist (Pawlucki, 2003, p.23). Like any manifestation of sensible participation in life, any sports manifestation requires great preparation (Pawlucki, 2003, p .25). A parallel situation is possible in ethics (Simon, Torres & Hager, 2015). Parry (2003, p.4), thinks that there is a close relationship between ethics and structures, inasmuch as structures encapsulate and express values; It is possible to ‘read off’ working values from structures and compare them with professed values; Conversely, the test of the sincerity with which professed values are held is whether or not they are represented in working practices.; What the Olympic Movement means by its values should be written into its practices; and its sincerity may be interrogated through the reality of its practices.

### 2.7.3 Educational Values in Sport as a whole.

The educational value of sport, it seems, depends on a holistic approach (Reid, 2012). Additionally Reid, (2012) continues and says “Although it might be incorrect to say that “sport” has certain values, I think we can say that people who value sport and understand it philosophically should also value certain things because they are somehow intrinsic to sport. “ Furthermore, Reid (2012) outlined ten intrinsic values of sport as the following: autotelicity; boundaries; freedom; challenge; fairness; uncertainty; learning; excellence; community and beauty. IOC President Thomas Bach stated “Sport develops self-confidence, leading youth to respect themselves and others, both on and off the field of play. Sport has been recognized as a powerful learning tool for education—providing a universal language for delivering key messages on the issues of healthy lifestyles, social inclusion, gender balance and rebuilding of local communities” (IOC, 2017, p.10). In addition Juan Antonio Samaranch firmly believes that sport “possesses an internal purpose, an adventure of the spirit that pushes the individual to contact with himself, with his limits and his virtues (Muller, 1996). Fair play is fundamental to

the whole enterprise of sport and to an understanding of sport as a social practice (Parry, 2012, p .779).

According to the IOC (2017, p. 96), many sport organizations are concerned about issues such as disrespectful behavior by athletes and spectators. The “win at all costs” attitude exhibited by some people in their sport and the way to address these issues is to develop a “fair play culture” also a play culture benefits everyone, with a fair play programme an organization can (IOC, p. 96):

- affirm that participation is a right, and that along with rights come responsibilities;
- begin to create an organizational culture that promotes a positive set of values to teachers, students, coaches, participants, parents and officials in the organization;
- provide a visible commitment to promoting fair play for athletes, safety and respect;
- emphasize fun and the development of physical and sport skills;
- promote a commitment to making participation in all aspects of the programme a positive experience for all participants—athletes, students, spectators, teachers, coaches, parents, officials and volunteers;
- provide a clear set of expectations and guidelines for everybody in the organization, and make the organization accountable for these expectations; and
- develop a vision for the future, and a comprehensive guide by which the organization can run its programmes.

Education uses values as its guides and directions – as the ends of the development of human beings and as motivation of people towards them. (Martinkova, 2012a, p.112)

#### 2.7.4 Olympic Values.

The importance of the Olympic Games should not be under-estimated (Mcintosh, Cantelo & McDermott, 1993). IOC President Thomas Bach stated “The Olympic Values Education Programme (OVEP) helps to guide young people to find a common ground and engage in activities which embrace the core Olympic values of Excellence, Respect and Friendship. Consequently, the IOC focuses on promoting universal participation in sport and physical activity, as well as the development of appropriate educational tools to engage and empower

young people” (IOC, 2017, p .10). The Olympic Values Education Program (OVEP) is a set of teaching resources and toolkits, accessible to everyone, that have been created by the IOC in order to promote Olympic Education as Values education (IOC, 2017). The core values of Olympism: Excellence, Respect and Friendship are the three core values of Olympism and are a central focus at the Olympic Games and Youth Olympic Games (IOC, 2017, p .19). OVEP (Olympic Values Education Programme) focuses on educational processes for experiencing values wherein five educational themes: Joy of effort; fair play; practicing respect; pursuit of excellence and balance between body, will and mind (IOC, 2017, p.20).

Understanding Ancient Greek principles and values: Equally, the core values of the Olympic Movement—Excellence, Respect and Friendship—are a modern adaptation of Ancient Greek values. And it was to facilitate the teaching of these values that the Olympic Movement’s five educational themes were conceived, namely: experiencing the joy of effort; living by the rules of fair play; practicing respect for self, others and the natural environment; pursuing excellence; and finding a balance between body, will and mind (Miller, 2000).

### 2.7.5 Fundamental ethical principles and the Olympic Movement.

In 1894, Pierre de Coubertin invited colleagues and friends to a congress where he introduced a plan to revive the Olympic Games (IOC, 2017 p .27): The aims of the Olympic Movement (1894) are: To promote the development of those physical and moral qualities which are the basis of sport?; To educate young people through sport in a spirit of better understanding between each other, and of friendship, thereby helping to build a better and more peaceful world; To spread the Olympic principles throughout the world, thereby creating international goodwill and to bring together athletes of the world in the great four-yearly sports festival, the Olympic Games. The fundamental principles also contain a reference to the social principles of Olympism (Georgiadis, 2008b, p .26). The central actor is the International Olympic Committee (IOC), founded by Pierre de Coubertin and his friends as mentioned above in 1894: its plays the leading role in the movement (Chappelet & Kubler- Mabbott, 2008). Education and culture are at the heart of the Olympic Movement (Jackson, 2010, p .132). The Olympic movement possesses a character and dynamism of its own: it has its own history, traditions, values and norms, customs,

symbols, personnel, organizational capacity and style, and its own interests and goals (Hargreaves, 1992).

Composition and general organization of the Olympic Movement according to the IOC (2017, p .15) states the following: 1. Under the supreme authority and leadership of the International Olympic Committee, the Olympic Movement encompasses organizations, athletes and other persons who agree to be guided by the Olympic Charter. The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values; 2. The three main constituents of the Olympic Movement are the International Olympic Committee (“IOC”), the International Sports Federations (“IFs”) and the National Olympic Committees (“NOCs”); 3. In addition to its three main constituents, the Olympic Movement also encompasses the Organizing Committees for the Olympic Games (“OCOGs”), the national associations, clubs and persons belonging to the IFs and NOCs, particularly the athletes, whose interests constitute a fundamental element of the Olympic Movement’s action, as well as the judges, referees, coaches and the other sports officials and technicians. It also includes other organizations and institutions; 4. Any person or organization belonging in any capacity whatsoever to the Olympic Movement is bound by the provisions of the Olympic Charter and shall abide by the decisions of the IOC.

A universal philosophy by definition sees itself as relevant to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic movement has worked for a coherent universal representation of itself - a concept of Olympism which identifies a range of values to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression which is unique to itself, generated by its own culture, location, history, tradition and projected future (Parry, 2003, p.2). By the same token, the Mission and role of the IFs within the Olympic Movement are highlighted as follows: to establish and enforce, in accordance with the Olympic spirit, the rules the practice of their respective sports and to ensure their application; to ensure the development of their sports throughout the world; to contribute to the achievement of the goals set out in the Olympic Charter, in particular by way of the spread of Olympism and Olympic education; to support the IOC in the review of candidatures for organizing the Olympic Games for their respective sports; to assume the responsibility for the control and direction of their sports at the Olympic Games;

for other international multisport competitions held under the patronage of the IOC, IFs can assume or delegate responsibility for the control and direction of their sports; to provide technical assistance in the practical implementation of the Olympic Solidarity programmes; and to encourage and support measures relating to the medical care and health of athletes (IOC, 2017, p .56).

Additionally, the contemporary task for the Olympic Movement is to further this project: to try to see more clearly what its Games (and sport in wider society) might come to mean and this task will be both at the level of ideas and of action, if the practice of sport is to be pursued and developed according to Olympic values, the theory must strive for a conception of Olympism which will support that practice and the ideal should seek both to sustain sports practice and to lead sport towards a vision of Olympism which will help to deal with the challenges which are bound to emerge (Parry, 2003, p.3).

## **2.8 Olympism**

### **2.8.1 Defining Olympism.**

Olympism is the veneration of peaceful and confident youth (Muller, 2000, p. 551). The basis of Olympism is active participation in competitive sport (Martinkova, 2012b, p .788). Within Olympism, competitive sport is thus necessarily related to Olympic values, which include excellence, joyful striving, harmonious development of the human being with respect to the self as well as others and, last but not least, peace (Martinkova, 2012b, p .789). An idealistic approach to Olympism is followed of the Olympic ideal worldwide, which is essential for the promotion and dissemination of the Olympic Movement's humanitarian values (Georgiadis, 2012, p .27).

Olympism is the philosophy developed by de Coubertin, emphasizes the role of sport in world development, international understanding, peaceful coexistence and social and moral education (Spaij & Bursleson, 2013, p. 3). Olympism for most people, I suppose, the word 'Olympic' will conjure up images of the Olympic Games, either ancient or modern- the focus of their interest will be a two-week festival of sport held once in every four years between elite athletes representing their countries or city-states in inter-communal competition (Parry, 2003, p.3).

Added profoundly by the IOC (2017, p.11), The Fundamental Principles of Olympism are:

*“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” ;*

In addition;

*“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”.*

But in order for Olympism to become manifest, the athletic instinct must be surrounded by esthetic and moral concerns, as well and it must invite philosophy to arbitrate its competitions, and in some way the national religion, whether a lay religion or not, must act as a backdrop (Muller, 2000).

Furthermore, in his "Olympic Memoirs", Coubertin described his feelings at being back in Greece and at Olympia after thirty years had passed as:

***“Olympia, April 17, 1927  
(Year Four of the Eighth Olympiad)  
To the Young Athletes of All Nations***

*Today, amid the illustrious ruins of Olympia, the monument commemorating the restoration of the Olympic Games, proclaimed thirty-three years ago, was unveiled. Through this gesture of the Greek government, the initiative that it has sought to honor has taken its place in history. Now it is up to you to maintain it. My friends and I have not worked to give you the Olympic Games so that they will be turned into a museum object or a subject for the movies, nor so that commercial or political interests take them over. In restoring an institution that dates back twenty-five centuries, we wanted you to be able to become, once again, adepts of the worship of athletics as our great ancestors conceived it. In the modern world, full of powerful possibilities and yet also threatened by perilous decline, Olympism can become a school for moral nobility and purity as well as physical endurance and energy, but this can happen only if you continually raise your concept of athletic honor and impartiality to the level of your muscular ability. The future depends on you.*

***Pierre de Coubertin”*** (Muller, 2000, p .560).

Therefore to promote Olympism and ensure its continuity, it became necessary to create a body to watch over it; the IOC, the depository and incarnation of the “philosophy of life” that is Olympism (Mbaye, 1995). The primary, fundamental characteristic of ancient Olympism and of



modern Olympism as well, is that it is a religion, by chiseling his body through exercise as a sculptor does a statue, the ancient athlete "honored the gods" and in doing likewise, the modern athlete honors his country, his race, and his flag (Muller, 2000, p .580). Additionally by Muller (2000, p .581), another important characteristic of Olympism is that it is an aristocracy, an elite, of course, this aristocracy and competitive origin since membership is determined solely by the physical superiority of the individual - improved to a certain extent by his willingness to train, and also the idea of the truce is another element of Olympism- closely related to the notion of rhythm.

Olympism is a social philosophy that emphasizes the role of sport in global culture, international understanding, peaceful coexistence, and social and moral education- De Coubertin understood, toward the end of the 19th century, that sport was about to become a major growth point in popular culture—and that, as physical activity, it was potentially universal, providing a means of contact and communication across cultures (Parry, 2006, p .190). In our view, the Olympic idea is the concept of strong physical culture based in part on the spirit of chivalry - what you here so pleasantly call "fair play" -and in part on the esthetic idea of the cult of what is beautiful and graceful (Muller, 2000, p .584).

### 2.8.2 Baron Pierre De Coubertin.

Baron Pierre de Coubertin was born in Paris in 1863, after forfeiting a career in the military; he devoted his life to the reform of education in France, and to the establishment of the Olympic Games and the educational goals of the Olympic Movement (IOC, 2017, p .27). In 1890, Coubertin received a letter from William Penny Brookes inviting him to see the Wenlock Olympian Games in England, which were first held in 1850 and the two men would discuss their desire to see the revival of the Olympic Games as an international event staged in Athens (IOC, 2017, p .27). Coubertin was a man of cultured and refined spirit belonging to social elite of his time (Durantez et al, 2010). About Olympic education in practice by Parry (2003), he states that the practical manifestation of the educational vision of Pierre de Coubertin was the creation of the International Olympic Academy (IOA) in Ancient Olympia. The revival of the Olympic Games represents only a small part of de Coubertin's work (Jackson, 2010, p .12).

In addition, De Coubertin founded the International Olympic Committee at the Sorbonne in Paris in 1894, and its present-day headquarters is in Lausanne, Switzerland and there are now over 200 national Olympic committees, which mean that only the United Nations rivals the Olympic Movement as a global institution (Parry, 2006, p .190). In the development of his vision of the Olympic Games, it is evident that he was influenced by the world and the events that were taking place around him (Jackson, 2010, p.12). Fewer, however, will have heard of “Olympism,” the philosophy developed since the 1890s by the founder of the modern Olympic Movement, Baron Pierre de Coubertin, a French aristocrat who had been much influenced by the British public-school tradition of sport in education, this philosophy has as its focus of interest not just elite athletes but everyone, not just a short truce period but the whole of life, not just competition and winning but also the values of participation and cooperation, sport not just as an activity but also as a formative and developmental influence contributing to desirable characteristics of individual personality and social life (Parry, 2006, p.190).

Sport is a strong ally to de Coubertin’s education system (McNamee & Parry, 2013 p .86). De Coubertin, being a product of late 19th-century liberalism, emphasized the values of formal equality, fairness, justice, and respect for persons and excellence, these are values that span nearly 3,000 years of Olympic history, although some of them may be differently interpreted at different times., they are, basically, the main values of liberal humanism—or perhaps we should say simply humanism, because socialist societies have had little difficulty in including Olympic ideals into their overall ideological stance toward sport and culture. (Parry, 2006, p .191)

### 2.8.3 The Olympic Ideal.

The Greek Ideal, which became the reigning spirit of the Games, was not merely physical but moral too (Diem et al, 1970). In the same way, it might be thought, the modern Olympic Games might stand as an example of global interaction and inter-communication that might lead to a common consciousness based on ideas of peace and internationalism (Brownwell & Parry, 2012, p .35). The aim of Olympic Solidarity is to organize assistance to NOCs, in particular those which have the greatest need of it, this assistance takes the form of programmes elaborated jointly by the IOC and the NOCs, with the technical assistance of the IFs, if necessary (IOC, 2017, p .19). The objectives of these programmes are to help promote the Fundamental

Principles of the Olympic Movement (Jackson, 2010, p .29). Additionally, the Olympic Games are competitions between athletes in individual or team events and not between countries; they bring together the athletes selected by their respective NOCs, whose entries have been accepted by the IOC; they compete under the technical direction of the IFs concerned and the Olympic Games consist of the Games of the Olympiad and the Olympic Winter Games. Only those sports which are practiced on snow or ice are considered as winter sports (IOC, 2017, p .21). More so, numerous athletes have benefited from Olympic Solidarity's programmes to prepare and qualify for the Olympic Games (Jackson, 2010, p .29). Human beings need to have hope, and people want to believe that the Olympic Games can change the world for the better (Brownwell & Parry, 2012, p .162).

The Olympic symbol consists of five interlaced rings of equal dimensions (the Olympic rings), used alone, in one or in five different colours. When used in its five-colour version, these colours shall be, from left to right, blue, yellow, black, green and red. The rings are interlaced from left to right; the blue, black and red rings are situated at the top, the yellow and green rings at the bottom in accordance with the following graphic reproduction. The Olympic symbol expresses the activity of the Olympic Movement and represents the union of the five continents and the meeting of athletes from throughout the world at the Olympic Games (IOC, 2017, p .23). The Olympic motto "Citius – Altius – Fortius" expresses the aspirations of the Olympic Movement (IOC, 2017, p .23). Also according to Martinkova (2008), competition is closely related to the well-known Olympic motto: "Citius, Altius, Fortius" (Faster, Higher, and Stronger). By the same token, it is also well known that the Olympic motto "Citius, Altius, Fortius" came from him, and in the presence of Coubertin he made an impression on his pupils with this motto at the start of a sports festival at the school in Arcueil, on March 17, 1891. In 1894, Coubertin made this into the Olympic motto (Muller, 2000).

Profoundly so, celebration of the Olympic Games can be summed up into the following traits: The Games of the Olympiad are celebrated during the first year of an Olympiad, and the Olympic Winter Games during its third year; The honor and responsibility of hosting the Olympic Games are entrusted by the IOC to a city, which is elected as the host city of the Olympic Games; The dates of the Olympic Games are determined by the IOC Executive Board; The non-celebration of the Olympic Games during the year in which they should be held entails

the cancellation of the rights of the host city, without prejudice to any other rights of the IOC and Any surplus incurred by a host city, an OCOG or the NOC of the country of a host city as a result of the celebration of an Olympic Games shall be applied to the development of the Olympic Movement and of sport (IOC , 2017, p .69). The Olympic Games of ancient times brought the Greek world together every four years in the beautiful valley of Olympia, to contemplate a spectacle, the uniformity of which seems to have constituted an additional charm in the eyes of the spectators (Muller, 2000). Brownwell and Parry (2012, p. 29), claim also that Olympic Ideals may be seen not merely as inert ‘Ideals’, but living ideals which have the power to remake our notions of sport in education, seeing sport not as a mere physical activity but as the cultural and developmental activity of an aspiring, achieving, well-balanced, educated and ethical individual. The ethical code of Olympism, through sport tends to make the human race better and to achieve the deals canon of the balanced and perfect human (Durantez et al., 2010, p. 5).

Furthermore, Martinkova (2012b, p. 788) states that the idea of peace is still firmly embedded within the Olympic movement and is presented as one of its main goals, as formulated in the Olympic Charter: ‘The goal of Olympism is to place sport at the service of harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity’. In addition, Olympic sport should aim towards self-education, development and joyful striving, and it is set amidst humanistic, social and moral values (Martinkova, 2012c, p. 169).

By the same token, Martinkova (2012c, p.112) adds that values are important especially for education in its widest sense (institutional education, self-education, sport education, physical education, Olympic education, etc.)- Education uses values as its guides and directions – as the ends of the development of human beings and as motivation of people towards them. Everyone must have full opportunities, in accordance with his national tradition of sport, for practicing physical education and sport, developing his physical fitness and attaining a level of achievement in sport which corresponds to his gifts (UNESCO, 1978, p. 2). Conclusively, this thesis embraced the interpretive and the descriptive framework.

#### 2.8.4 Olympic Education and Olympic Pedagogy.

The core of the Olympic idea is thus to do with Olympic education rather than the Olympic Games (Naul, 2008). Olympic Education includes a number of pedagogical concepts (Naul, 2008, p.102). The coming together of the world in and through sport is a promising one and with the aid of a common and well-prepared initiation, particularly perhaps in the context of education can be accomplished (Arnold, 1997).

Olympism education needs to be relevant to the learners, to move away from technocratic and scientific functionalist pedagogies, and to incorporate and draw on a range of pedagogies emanating from the critical paradigm (Culpan & Wigmore, 2010, p .71). The implementation of an experiential pedagogy associated with the critical paradigm gives Olympism education useful direction (Culpan & Wigmore, 2010, p.72). The first Olympic education program was implemented in 1972 on the occasion of the Munich Olympics in German primary (Georgiadis, 2008a). The main goal of Olympic Education is to show how the principles of sport and Olympism can be applied in practice during teaching (Georgiadis, 2008, p. 26).

Olympic pedagogy is, thus, a principle of life founded on the practice of sport (Muller, 2000). Since the 1970s, there have been many versions of what Olympic education means, and many descriptions of the orientation and contents of an Olympic education program (Binder, 2005, p5). Bruce Kidd (1985), cited by Binder, (2005, p. 5-6)) articulated the following points of correspondence between Olympism and general goals of education (p. 10): Mass Participation: the expansion of opportunities for sport and play to create what de Coubertin called “the democracy of youth”; Sport as Education: the development of opportunities that are genuinely educational, that assist both individuals and groups in the process of knowledge; Sportsmanship: the fostering of a high standard of sportsmanship, that de Coubertin called “the new code of chivalry”. Cultural Exchange: the integration of the visual and performing arts into the Olympic celebrations; International Understanding: the creation of a movement whose membership transcends racial, religious, political and economic categories, and a brotherhood that promotes understanding and thus contributes to world peace; and Excellence: the pursuit of excellence in performance.

By the same profound token, Binder (2005), describes the “features of an ‘Olympic education, all of which can be traced back to Coubertin’s philosophical legacy” as: the concept of harmonious development of the whole human being; the idea of striving for human perfection through high performance [scientific and artistic as well as sporting]; sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity; the concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals and the promotion of moves towards emancipation in and through sport.

More so, that is why Olympic education is so important for Olympism (Martinkova, 2012a, p .115). Furthermore, critical pedagogy would be a way to familiarize peoples thinking about dominant understandings of sport and Olympic matters (Culpan, 2018, p .6). Pertaining to Olympic Education and pedagogy, the International Olympic Academy and the National Olympic Academies serve as the promotion of the Olympic idea and the dissemination of the Olympic ideal. Even the Olympic Charter adopted Coubertin's principles and grouped them in the following five pedagogical features of an "Olympic education" spectrum: The concept of a harmonious development of the whole human being; - The idea of striving for human perfection through high performance; - Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfill those obligations; The concept of peace and goodwill between nations, reflected by respect and tolerance in relations between Individuals and the promotion of moves towards emancipation In and through sport (Muller, 2000, p .528-529). Olympic learning in an individual development is seen through the network of life world setting (Naul, 2008, p .125)

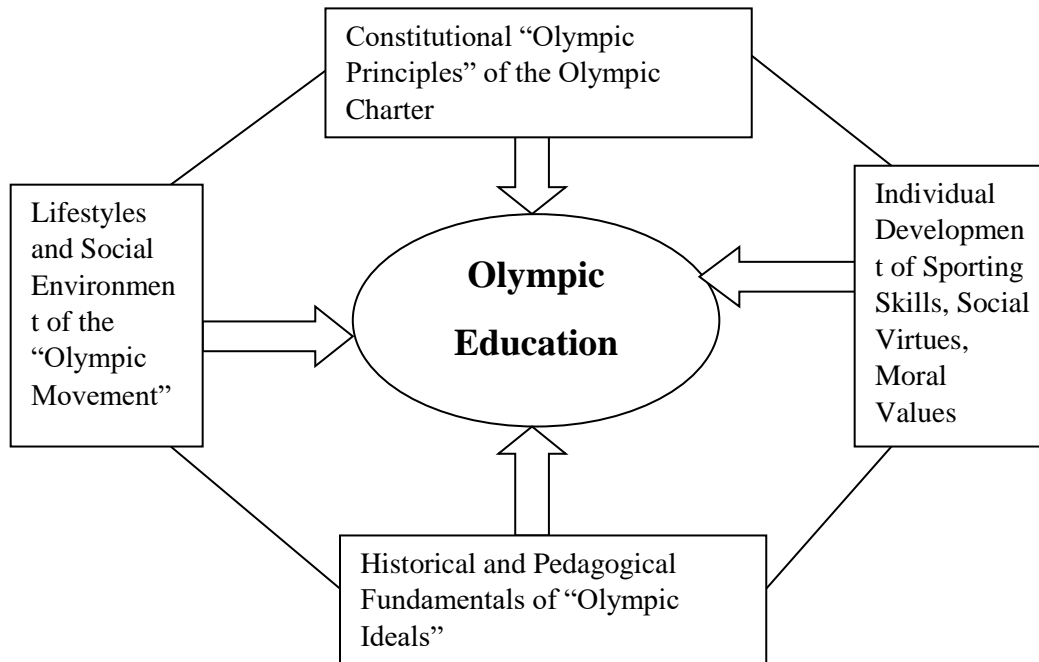


Figure 4: The integrated didactic approach to Olympic Education (Naul, 2008, p .125).

### 2.8.5 Olympic Sport and Role Modelling perspectives

In present times, engagement in Olympic sports often means practicing just the inherent values of sport – in which case the term “Olympic sports” means only “those sports that are included in the Olympic Games programme”, rather than “sports that bear and nurture the Olympic spirit” (Martinkova, 2012a, p.115). The individual who has cultivated his qualities through participation and contest and has gone beyond the limits in any area of life will become a small or a great hero (Georgiadis, 2008b, p26). Olympic sport should aim towards self-education, development and joyful striving, and it is set amidst humanistic, social and moral values (Martinkova, 2012c, p .169). A particularly important field of Olympic sport is top-level sport, which frequently even is considered a cultural asset (Digel & Grupe, 2007, p .51).

Before Baron Pierre de Coubertin’s death, he alluded to five principles of Olympism as a philosophical foundation, but only mentioning the most essential principle called “religio-athletae”: “Pierre de Coubertin assessed the athletes who participate in Olympic Games as

“ambassadors of modern education” for the civilized countries who share with each other the religious spirit of sports as a means of moral character building. It is this sporting religious idea that should shape the athletes ‘awareness. They should be the representatives of the “new human society” (Coubertin, 2000, p.580), ambassadors of the education of civilized peoples (Naul, 2008).

Muller (2000, p .545) states the following:

*“If someone were to ask for the recipe for "becoming Olympic", I would say that the first prerequisite is to be joyful. No doubt, my answer seems surprising. The term "Olympic" incorrectly evokes an Idea of tranquil balance, of forces in perfect counterbalance, a scale in perfect equilibrium. MES SANA- The old saying that pops up in speeches when prizes are awarded. But come now! This is hardly human, or at the very least, hardly youthful! It Is an ideal for old fossils! In life, balance is a result, not a goal, a reward rather than something to be sought out. It is not achieved by taking every possible precaution, but by alternating one's efforts”.*

Furthermore, according to Parry (2006, p .200), although sports are widely considered to be pleasurable, their likelihood of gaining wide acceptance lies rather in their intrinsic value, which transcends the simply hedonic or relative good- their ability to furnish us with pleasurable experiences depends on our prior recognition in them of opportunities to develop and express valued human excellences- they are widely considered to present such opportunities because, even as local instantiations, their object is to challenge our common human propensities and abilities. Parry (2006, p. 200), briefly suggests a set of criteria that might begin to indicate the fundamentally ethical nature of sport, they should be: Physical (so that effort is required); Contest (suggesting a “contract to contest,” valuing competition and excellence); Rule-governed (requiring an obligation to abide by the rules, fair play, equality, and justice); Institutionalized (suggesting “lawful authority”); Sharing of values and commitments (such that due respect is owed to opponents as co facilitators). Thus, it is difficult even to state the characteristics of sport without relying on terms that carry ethical import, and such meanings must apply across the world of sports participation (Parry, 2006, p .200).



Quotes by Coubertin (Muller, 2000, p .593) that clarifies a lot on sport:

*“The important thing in life is not victory but struggle; the essential is not to have won but to have fought well.”*

And,

*"For every hundred who engage in physical culture, fifty must engage in sports. For every fifty who engage in sports, twenty must specialize. For every twenty who specialize, five must be capable of astonishing feats. All this holds together and is interrelated. That is why theoreticians' campaigns against specialized athletes are puerile and without effect." (Muller, 2000, p.593).*

Moreover,

*"Life is simple, because struggle is simple. A good fighter pulls back, but does not give up. He yields, but he never gives in. When faced with the impossible, he changes course and goes ahead. If his breath gives out, he rests and he waits. If he has been knocked out of the fight, he encourages his brothers with his words and his presence. Even when everything comes tumbling down around him, he never despairs"(Muller, 2000, p.594).*

According to Batten, G cited by Georgiadis (2010), her understanding of what an Olympic role model stands for is as follows-

*“The Olympics elicit many things: selflessness, hard work, dedication, overcoming adversity, and most of all, being the embodiment of success”;*

Therefore, we do not choose to be role models; it is something our societies place on us; it is a consequence of circumstance; but we can control what type of role models we are (good or bad) and what we do with that responsibility- the hero has the capacity to educate and reach a wide audience, while the personal mentor will impact a very small number, but is more likely to have a more lasting impact on behavioral change.

## **2.9 Summary of Literature Review**

This literature review covers a wide range of works and literature on Physical Education in South Africa and around the world, Olympism, Olympic values, Ethics, Olympic sport, Olympic Education and the views on the Olympic Ideal. It discusses basic, higher and education and training in a South African perspective. Also covers how high performance sport is taken care of in South Africa and its future plan of endeavours.

In addition and as conclusion, certain scholars have mentioned the following, that is very important when we look at Olympism as a whole profound spectrum: Sport is a powerful means of promoting health, but an even more powerful means of building social capital and perhaps the most effective system we have, outside of the family, for providing young people with positive adult role models and mentors and opportunities for positive development (Jackson, 2010, p 78). That is, sport is accessible to and understood by a wide segment of our population, so that the values sport might express or presuppose are out in the open for all that approach sport with some understanding to appreciate (Boxill, 2003, p 24).

Also, education is a priority that prepares one for meeting life's need; sport can provide pleasure throughout life as a hobby and interest (Jackson, 2010, p 95). More so, for de Coubertin, mutual understanding was a fundamental value that could underpin the ideal of world peace (Spaij & Burleson, 2013, p 3). The idea of the importance of participation in sport has been an integral part of the Olympic Games since its beginning- not only in modern times but also in ancient times (Martinkova, 2012c, p 169). This symbolic portrayal of the competition and performance-oriented principle in top-level sport is still to be regarded as important for our social order, as the principle of performance and achievement should serve as the central criterion for the distribution of individual opportunities and possible gratifications or rewards (Digel & Grupe, 2007, p 60).

Therefore, the Olympic Games, the preparation to participate in them and the long-term organisation of one's own life in order to (possibly) achieve such participation, but also the symbols and rituals of the Games themselves and their connections to the arts, music, science, architecture and painting as well as the clearly expressed declaration of belief in

internationalism, peace and peacefulness can display the idea of an Olympic organisation of one's life as well as outside – the idea this is based on should not be restricted to top-level sport and the Games- according to the Olympic Charter and the “Olympians”- but should compromise sport in its totality and in particular the sport of young people (Digel & Grupe, 2007, p 74-75).

On the one hand, since Olympism is a social movement for change through sport, studying it requires prospective thinking and envisioning possible future scenarios about the ideal kind of person, sport education and Olympic Games that would be truly embraced by humanity (Girginov, 2010, p 4). The concept of Olympism and the content of the Olympic philosophy have always been strongly linked with education (Chatziefstathiou & Henry, 2012). Marion Keim in (Wassong et al, 2016, p 216) wrote that Pierre de Coubertin and Nelson Mandela were such visionaries, the one considered the Father of the Modern Olympic Games, the other the father of the Nation in South Africa. Two men from the most different circumstances and upbringing one can imagine, brought up on the opposite side of the globe, but yet there were similarities (Wassong et al, p 2016).

Critical Olympism has a place in ensuring that the ethical and moral practices of sport are considered as valued human practices (Culpan, 2018, p 6). Sport, then, not only provides a context of equality and fairness within which the individual can strive for excellence, but also forms a community within which friendships are developed and sustained and through which a wider vision of peace is articulated and pursued (McNamee, 2010). According to Georgiadis (2010, p 27), Olympic Education shares the objectives of the Olympic Movement, and it is a multilevel educational process, which is a part of general education with different targets of population, in order to teach Olympic values through sport and culture. Finally, in the words of Batten, G in Georgiadis (2010, p 62), “ As role models we have an opportunity to use this power, this phenomenon for good, to help educate not only other young athletes but young people as well, about the Olympic values of Friendship, Excellence and Respect.

## **CHAPTER THREE: METHODOLOGY**

### **3.1 Introduction**

This chapter presents the research methodology of the thesis. In further details, in this particular chapter the researcher will outline the research methods, its approach, the data collection methods, the selection of the participants, its sampling, the process, the type of data analysis used, the ethical consideration and the summary of the methodology. In addition this study will be a Social Science study. Social science research is central in a “reality-based community” (Neuman, 2014, p. 8). It relies on people carefully studying experiences, events, and facts in social reality (Neuman, 2014, p. 8). While social research helps us answer questions about the social world, it also raises new questions and may change how we look at the world as well (Neuman, 2014, p. 8). Research methodology is a way to systematically solve the research problem (Kothari, 2004, p. 8).

### **3.2 Research Methodology**

In order to capture the objectives of the thesis, a qualitative research approach was grasped. Therefore this thesis will be using the extensive qualitative research method to achieve its principles and to tap into the knowledge of South African Olympians. As a result the research format used in the study should be seen as a custom to answer the research question “Are the South African Olympians knowledgeable on Olympism as an Ideal?” The thesis aimed at exploring and understanding the meanings constructed and composed by the Participants/Olympians. Appendix A presents the research questions that this study was guided by. Furthermore, the table below distinguishes clearly between quantitative and qualitative approaches:

<b>QUANTITATIVE APPROACH</b>	<b>QUALITATIVE APPROACH</b>
Measure objective facts	Construct social reality, cultural meaning
Focus on variables	Focus on interactive processes, events
Reliability the key factor	Authenticity the key factor
Value free	Values present and explicit
Separate theory and data	Theory and data fused
Independent of context	Situationally constrained
Many cases, subjects	Few cases, subjects
Statistical analysis	Thematic analysis
Researcher detached	Researcher involved

*Table 1: Quantitative vs. Qualitative Approaches (Neuman, 2014).*

Moreover, Denzin and Lincoln cited in (Neuman, 2014, p. 15) states that “the extent to which a qualitative revolution is taking over the social sciences and related professional fields is nothing short of amazing.” Qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs (Creswell, 2014, p. 232).

### 3.2.1 Justification for using qualitative research

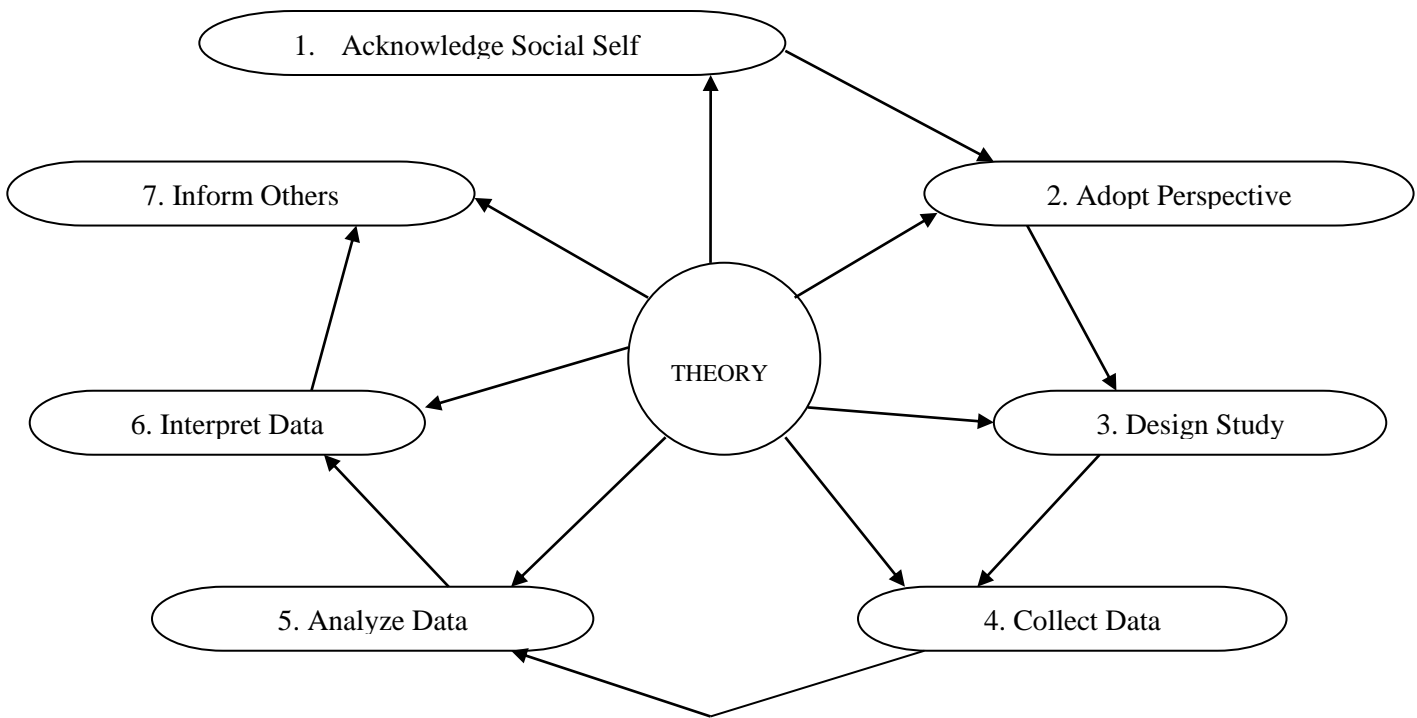
Here the researcher will justify using the qualitative research approach for study whilst exploring the knowledge of the South African Olympians. While both quantitative and qualitative research approaches share core scientific principles, but they also differ in significant ways. Each approach has its strengths and limitations (Neuman, 2014, p. 18). Keeping in mind that many social scientists who adopt a qualitative approach follow a slightly different set of steps than they use in quantitative studies, these steps also vary according to the specific qualitative research methods used, and also this approach is more fluid and less linear, or step by step (Neuman, 2014).

The following is the Qualitative Approach to Social Research that was used as a guide by the researcher in this study (Neuman, 2014, p. 20):

<i>1. Acknowledge self and context;</i>
<i>2. Adopt a perspective;</i>
<i>3-6. Design a study and collect, analyze, and interpret data.</i>
<i>7. Inform others.</i>

*Table 2: A qualitative approach to social research (Neuman, 2014, p.20)*

This is similar for both approaches, but here again, the style of a report varies according to the approach used (See Figure 5.)



*Figure 5: Steps in the Qualitative Research Process (Neuman, 2015, p 21).*

By the same token, one can conduct research for many reasons and purposes, but in this particular study, the purpose of it is to describe and interpret a social phenomenon which is the Olympians and their experiences within the whole spectrum of sport, additionally some studies may have multiple purposes of describing, interpreting and explaining that phenomenon, but one purpose is usually the most profound, and that is why this approach was used, to explore, interpret and describe the knowledge or their lack of Olympism. Moreover, Olympism is a very complex and broad phenomenon, therefore this study will be tapping into the knowledge of Olympians and therefore describing what they know or might not know about Olympism as an ideal phenomenon. Descriptive research presents a picture of the specific details of a situation, social setting, or relationship (Neuman, 2014, p. 38). Furthermore, Neuman (2014, p. 38) says that Descriptive research is research in which the primary purpose is to “paint a picture” using words or numbers and to present a profile, a classification of types, or an outline of steps to answer questions such as who, when, where, and how. After all, this thesis adopted a descriptive theoretical framework. Additionally, this study made use of the semi- structured interview approach; again in Appendix A the interview transcripts are provided in order to give an outline of the questions that were inquired during the interviews.

### 3.2.2 Research Question

As mentioned before in chapter one, the aim of this study is to examine the knowledge of Olympism in South African Olympians as an ideal. In this academic work, the researcher will check into thoroughly what the Olympians know and how did they come up to their understanding of Olympism as a whole, through their Olympic careers and everyday lives. Additionally, based on the aim mentioned above the research question is:

*“Are the South African Olympians knowledgeable on Olympism as an ideal?”*

### **3.3 Role of the Researcher and Data Collection**

Kvale as cited in Cohen et al., (2007b, p. 284), says that the use of the interview in research marks a move away from seeing human subjects as simply manipulable and data as somehow external to individuals, and towards regarding knowledge as generated between humans, often through conversations. Therefore this study made use of a semi-structured interview as a form of data collection. During the research process and especially during the data collection phase, the participants were able to decide on the type of setting for their interviews. Interviews enable participants—are they interviewers or interviewees—to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view (Cohen et al., 2007b, p. 284).

As a result each participant was interviewed at a setting chosen by him/her at the time that was convenient to him/her. Reason being, that some of the participants were not in the same country as the researcher, the participants were on international duty, and indicated a preference for the interviews. The interviews were conducted by the researcher and were all conducted in English. Conducting the interviews in English allowed the researcher to transcribe the interviews as presented by the participants without translating the interviews. Given the researcher's background on the knowledge of Olympism and sports career, it was somewhat easier for the researcher to identify with the participants' responses, although the researcher guarded against imposing views on the participants.

Once the participants agreed to be interviewed, an appointment was made with each participant at the time convenient to both the participant and the interviewer. The background of the research was explained to the participants as well as the ethical considerations relating to participation. The researcher did not assume an expert position and was transparent with the participants, which allowed them to easily talk about their Olympic careers and their everyday life experiences. Furthermore, all participants were interviewed by the researcher and all interviews were recorded on audiotape. The interviews were semi-structured, with the researcher beginning with some broad question for each participant while allowing subsequent questions to be guided by the conversation between the researcher and each participant. The participants were treated as experts and were allowed to make the most of the opportunity to tell their stories. Furthermore,



the questions used in this particular study were constructed in a way to hearten discussion with participants and are found in Appendix A.

### 3.3.1 Justification for using interviews

For this study, the semi- structured interview approach was used to collect data, and reason being that it provides a clear set of instructions for interviewers and can provide reliable, comparable qualitative data. Additionally, this study will make use of semi- structured interviews because questions for the Olympians were prepared ahead of time, allowing the interviewer to prepare and appear competent during the interview. In the same profound breath, they allow Participants/Olympians the freedom to express their views in their own terms. Interviews may also access information on past events, rare occasions, dastardly deeds, and that was an imperative trait in this study. Clandestine trysts, disasters, celebrations, or buried emotions (Tracy, 2013, p. 132).

Kvale as cited in Cohen et al., (2007b, p. 290) highlights key characteristics of qualitative research interviews, which this study used as further simplification in the study, as not all Participants/Olympians will relay information in the same manner:

- *Life world*

The topic of the qualitative research interview is the lived world of the subjects and their relation to it;

- *Meaning*

The interview seeks to interpret the meaning of central themes in the life world of the subject. The interviewer registers and interprets the meaning of what is said as well as how it is said;

- *Qualitative*

The interview seeks qualitative knowledge expressed in normal language; it does not aim at quantification;

- *Descriptive*

The interview attempts to obtain open nuanced descriptions of different aspects of the subjects' life worlds;

- *Specificity*

Descriptions of specific situations and action sequences are elicited, not general opinions;

- *Deliberate naiveté*

The interviewer exhibits openness to new and unexpected phenomena, rather than having ready-made categories and schemes of interpretation;

- *Focused*

The interview is focused on particular themes; it is neither strictly structured with standardized questions, nor entirely ‘non-directive’;

- *Ambiguity*

Interviewee statements can sometimes be ambiguous, reflecting contradictions in the world the subject lives in;

- *Change*

The process of being interviewed may produce new insights and awareness, and the subject may in the course of the interview come to change his or her descriptions and meanings about a theme;

- *Sensitivity*

Different interviewers can produce different statements on the same themes, depending on their sensitivity to and knowledge of the interview topic;

- *Interpersonal relations*

The knowledge obtained is produced through the interpersonal interaction in the interview and

- *Positive experience*

A well carried-out research interview can be a rare and enriching experience for the interviewee, who may obtain new insights into his or her life situation.

In addition, Kvale as cited in Cohen et al., (2007b, p. 290) set out seven stages of an interview investigation that can be used to plan this type of research:

1. <i>Thematizing;</i>
2. <i>Designing;</i>
3. <i>Interviewing;</i>
4. <i>Transcribing;</i>
5. <i>Analyzing;</i>
6. <i>Verifying; and</i>
7. <i>Reporting.</i>

*Table 3: Seven stages of an interview investigation (Cohen et al., 2007b, p .290)*

Moreover, this study will make use of Thematizing (themes), which will further be explained in the next section of data analysis. Keeping in mind that this is one of the most important steps in the research procedure, for only apprehensive formulation of objectives at this point will eventually produce the right kind of data necessary for appealing answers to the research problem.

### **3.4 Data Analysis**

The usage of the interpretive approach in data analysis is imperative for the exploration of themes and the conception of in-depth information. The main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people (Kumar, 2011, p . 103). One of the most distinguishing features of qualitative research is the adherence to the concept of respondent concordance whereby you as a researcher make every effort to seek agreement of your respondents with your interpretation, presentation of the situations, experiences, perceptions and conclusions (Kumar, 2011, p . 104). In qualitative data the analysis here is almost inevitably interpretive; hence the data analysis is less a completely accurate representation (as in the numerical, positivist tradition) but more of a reflexive, reactive interaction between the

researcher and the decontextualized data that are already interpretations of a social encounter (Cohen, 2007a, p. 469).

This study has used a thematic analysis approach to analyze the data gathered, by using the principles aligned in qualitative approaches. It was important for the researcher to gain a mutual ground with the Participants/Olympians, as it gave the semi-structured interviews a feel of positivity and ease in respect. Thematic analysis is the process of identifying patterns or themes within qualitative data (Maguire & Delahunt, 2017, p. 2). Braun and Clarke, as cited by Maguire and Delahunt (2017, p. 3) followed the 6-step framework, arguably being the most influential approach, in the social sciences and probably because it offers such a clear and usable framework for doing thematic analysis. The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting, and use these themes to address the research or say something about issues (Maguire & Delahunt, 2017, p. 3).

The six-phase guide by Braun and Clarke cited by Maguire and Delahunt (2017, p. 4), is very useful for this particular analysis of data and is as the following was practiced beforehand:

<p style="text-align: center;"><b>Step 1: Becoming familiar with the data,</b></p> <p>You should be very familiar with the entire body of data before you go any further. It is useful at this stage to make notes and jot down early impressions.</p>
<p style="text-align: center;"><b>Step 2: Generate initial codes,</b></p> <p>In this phase the researcher can start to organize the data in a meaningful and systematic way.</p>
<p style="text-align: center;"><b>Step 3: Search for themes,</b></p> <p>In this case codes were examined, and some of them clearly fitted together into a theme.</p>
<p style="text-align: center;"><b>Step 4: Review themes,</b></p> <p>During this phase the researcher will review, modify and develop the preliminary themes that were identified in Step 3. Do they make sense? It is useful to gather together all the data that is relevant to each theme.</p>
<p style="text-align: center;"><b>Step 5: Define themes,</b></p> <p>This is the final refinement of the themes and the aim is to ‘identify the essence of what each theme is about’.</p>

**Step 6: Write-up,**

The end-point of research is some kind of report, often a journal article or dissertation.

*Table 4: A 6 phase framework for implementing a thematic analysis in qualitative data*

**3.4.1 Thematic Analysis: Themes**

As mentioned in the previous section, a thematic analysis is a type of qualitative analysis. A thematic analysis is the most appropriate for this study as it seeks to discover traits among the Participants/Olympians using the interpretive approach. Therefore, it profoundly allowed the researcher to cohort an analysis of the persistence of a theme and one of the whole content.

The semi-structured interviews were recorded and analyzed using the above mentioned analysis approach. Keeping in mind that the thematic analysis process analyses data without engaging pre-existing themes, which means that it can be adopted to any research that relies only on upon participants' clarifications (Mohammed, 2012, p . 42). In other words, each statement or idea contributes towards understanding the issues, which lead to an appreciation of the whole picture (Mohammed, 2012, p. 42).

Therefore, themes were inaugurated from the analysis thematic process and are listed below.

<b>Research Questions</b>	<b>Themes</b>
Q1: What do you associate with the Olympic Games?	Theme 1: Best athletes from all nations coming together in the spirit of excellence.
Q2: Have you heard about the Olympic Spirit?	Theme 2: Most of the participants have heard of the Olympic Spirit.
Q3: What does the Olympic ideal mean?	Theme 3: Achieving your biggest goal as an athlete.
Q4: One important Ideal in the Olympic Movement is fair play. Have you heard about any other Olympic/Paralympic values? Can you name any that you are familiar with?	Theme 4: Understanding of Olympic values is clear among the participants.
Q5: What does the symbol of the five Olympic rings remind you of/or mean to you?	Theme 5: Five continents coming together.
Q6: Who is the President of the International Olympic Committee?	Theme 6: The knowledge of the IOC President was ambiguous.
Q7: Have you heard about Pierre de Coubertin?	Theme 7: The majority of the participants have not heard of Baron Pierre de Coubertin.

Q8: In your opinion does participation in the Olympic Games lead to a better world, recognition or cultural enrichment?	Theme 8: Participation in the Olympic Games lead to a better world, recognition and cultural enrichment.
Q9: What do the Olympic Games promote?	Theme 9: The Olympic Games promote values and universal ethics.
Q10: Are you familiar with the Olympic Motto?	Theme 10: The familiarity of the Olympic Motto is uncertain.
Q11: Have you heard about the Olympic Truce?	Theme 11: The comprehension of the Olympic Truce is lacking.
Q12: Did you know that the International Olympic Committee runs an Olympic Values Education Programme?	Theme 12: The larger proportion of the participants knows about the Olympic Values Education Programme.
Q13: Did you know that the International Olympic Academy exists?	Theme 13: None of the participants are aware that the IOA exists.
Q14: What is the Olympic movement?	Theme 14: Meeting people from different countries and excellence through sports.
Q15: Have you heard about the Paralympic Games?	Theme 15: Knowledge of the Paralympic Games is apparent.
Q16: Have you taken part in any Olympic day event?	Theme 16: The larger part of the participants has taken part in an Olympic day event.
Q17: What can you tell me about the Olympic oath and creed?	Theme 17: A smaller proportion of the participants are aware of the Olympic Oath/Creed.
<b>Bonus Questions:</b> What is Olympism? What do you think Olympism means?	Bonus Question Theme: All participants have an inkling of Olympism as an ideal.

*Table 5: Thematizing*

### **3.5 Research Design: Case Study**

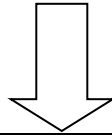
A research design is a framework that has been created to find answers to research questions. Certainly, the interpretive paradigm suggests that it is absolutely necessary to analyze social action from the actors' standpoint – a concept often referred to by using the German word *verstehen* (“to understand”) (Tracy, 2013, p. 410). Although this study aims and has the purpose to describe and interpret a social phenomenon being Olympism, this study also has a number of cases to examine, and the depth-intensity of the investigation into features of the cases involved. Sometimes we carefully select or sample a smaller number of cases out of a much larger pool of

cases or population (Neuman, 2014, p. 40). We study a case because it is part of some grouping—type or kind—that we study to develop knowledge about causes of similarities and differences among a type or kind of case (Neuman, 2014, p .41). Therefore, this study will make use of the case study research. The study aims to dig deeper in the in-depth examination of an extensive amount of information about very few cases for one period or across multiple periods of time. In addition, a Case-study research examines many features of a few cases, the cases can be individuals, groups, organizations, movements, events, or geographic units, while the data on the case are detailed, varied, and extensive (Neuman, 2014, p .42).

A Case study research has the following six strengths according to (Neuman, 2014, p. 42):

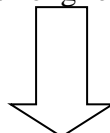
**1. Conceptual validity.**

Case studies help to “flush out” and identify concepts/variables that are of greatest interest and move toward their core or essential meaning in abstract theory;



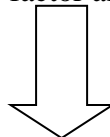
**2. Heuristic impact.**

Case studies are highly heuristic (i.e., providing further learning, discovery, or problem solving). They help with constructing new theories, developing or extending concepts, and exploring the boundaries among related concepts;



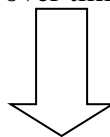
**3. Causal mechanisms identification.**

Case studies have the ability to make visible the details of social processes and mechanisms by which one factor affects others;



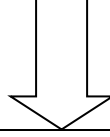
**4. Ability to capture complexity and trace processes.**

Case studies can effectively depict highly complex, multiple-factor events/situations and trace processes over time and space;



**5. Calibration.**

Case studies enable researchers to adjust measures of abstract concepts to dependable, lived experiences and concrete standards; and



**6. Holistic elaboration.**

Case studies can elaborate on an entire situation or process holistically and permit the incorporation of multiple perspectives or viewpoints.

*Figure 6: Six strengths of a case study (Neuman, 2014, p. 24)*

Case studies have a detailed focus but tell a larger story (Neuman, 2014, p. 42). In addition, Case studies can establish cause and effect, indeed one of their strengths is that they observe effects in real contexts, recognizing that context is a powerful determinant of both causes and effects (Cohen et al., 2007b, p . 198). Furthermore, the research design of a ‘case study’ is considered most appropriate approach to be used in this study. It will investigate and report the complex and unfolding interactions of events, human relationships and other profound factors in a unique instance, in connection to the knowledge of Olympism in South African Olympians.

### **3.6 Sampling and selection of Olympians**

The population on which the research will target are South African Olympians. Taking into great consideration that the researcher can’t gain information from the whole population of Olympians in South Africa, data was gathered from volunteered Olympians with National Federations that was cohesive to the researchers request for participation in the thesis. The purpose of sampling in qualitative research is designed either to gain in-depth knowledge about a situation/event/episode or to know as much as possible about different aspects of an individual on the assumption that the individual is typical of the group and hence will provide insight into the group (Kumar, 2011, p. 176).

Furthermore, in qualitative research you do not have a predetermined sample size but during the data collection phase you wait to reach a point of data saturation (Kumar, 2011, p. 176). In other



words, this study used semi-structured interviews to gain knowledge from Olympians- 5 to 10 interviews were planned but 6 interviews were carried out until saturation of information was gathered, keeping in mind that when the researcher is not getting new information or it is negligible, it is assumed you have reached a data saturation point and you stop collecting additional information from the Olympian participants.

According to Kumar (2011, p. 176), the concept of sampling is further explained below:

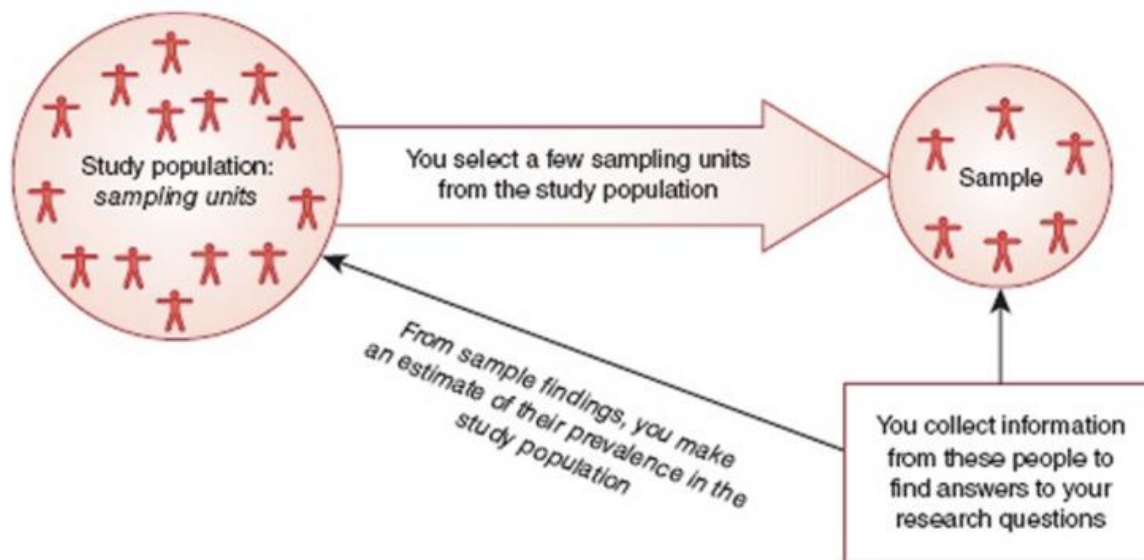


Figure 7: The Concept of Sampling (Kumar, 2011, p. 176)

The sample size for this particular qualitative study consists of 6 South African Olympians, from different high performance sporting codes. This selection of Olympians was made randomly as it includes participants that volunteered and made initiative partake. Moreover, pseudonyms will be used further in this study to conceal the Olympians identity. For instance: Olympian/Participant 1.

### 3.7 Ethical Considerations

Whatever the specific nature of their work, social researchers must take into account the effects of the research on participants, and act in such a way as to preserve their dignity as human beings (Cohen et al., 2007b, p 56). Particular ethical considerations have been established, regarding the

procedure of the University of Peloponnese and the ground rule of the International Olympic Academy. This current study eradicated any ethical issues before hand. As it was mentioned earlier, all participants reported their written acceptance regarding their participation in the research, through a signed ethical consent form (Appendix C) and an informed sheet (Appendix B). At the same time, the participants were asked to also send an email if they so wished to withdraw from the search.

The aim of both ethical letters was to reassure participants that their participation in the research is voluntary and that they were free to withdraw from it at any point and for any reason. By the same token, the participants were fully informed regarding the objectives of the study, while they were reassured that their answers were treated as confidential and used only for academic purposes and only for the purposes of the particular research. In addition the researcher attempted to create and maintain conditions of comfort throughout.

Doubtlessly, ethics according to Cavan cited by Cohen et al (2007b, p. 56) has been defined as: a matter of principled sensitivity to the rights of others; being ethical limits the choices we can make in the pursuit of truth; ethics say that while truth is good, respect for human dignity is better, even if, in the extreme case and the respect of human nature leaves one ignorant of human nature.

### **3.8 Summary of Methodology**

This chapter outlined how the research was conducted, in a qualitative, descriptive and interpretative manner, illustrating the process used to select the Olympians, the method used to collect data as well as the approach that was used in determining and analyzing the respective texts. Literature from respective scholars substantiates explanation of it. The aim of the study was to understand the Olympians knowledge of Olympism thereby illustrating in which the idea under exploration and analysis is constructed further. Moralistic and ethical application were also highly complied to. As mentioned above, in qualitative research data is usually collected to a point where you are not getting new information or it is negligible – the data saturation point- this stage determines the sample size (Kumar, 2011, p . 194). By the same token the concept of

saturation point was more applicable in this study as the researcher was collecting information on a one-to-one basis.

## **CHAPTER FOUR: FINDINGS (RESULTS)**

### **4.1 Introduction**

How a researcher processes and analyzes data in a qualitative study depends upon how he or she planned to communicate the findings. Kumar (2011, p. 248), suggests that broadly, there are three ways in which you can write about your findings in qualitative research: (1) developing a narrative to describe a situation, episode, event or instance; (2) identifying the main themes that emerge from your field notes or transcription of your in-depth interviews and writing about them, quoting extensively in verbatim format; and (3) in addition to (2) above, also quantify the main themes in order to provide their prevalence and thus significance. This is precisely what this study made use of, a thematic analysis with regards to data capturing. Methods of communicating and displaying analyzed data according to Kumar (2011, p. 258-259) is as follows: there are four ways of acquainting and displaying the data; 1. Text; 2. Tables; 3. Graphs; and 4. Statistical measures.

Therefore, because of the nature and purpose of exploration in qualitative research, text becomes the dominant and usually the sole mode of articulation. But in addition, as a researcher it is entirely up to you to decide the best way of translating the findings to the readers. This thesis will make use of text as a method of communicating analyzed data, the writing will be thematic: that is the following according to Kumar (2011, p. 259), written around various themes of your report; findings should be integrated into the literature citing references using an acceptable system of citation; your writing should follow a logical progression of thought; and the layout should be attractive and pleasing to the eye. Language, in terms of clarity and flow, plays an important role in communication of the captured data.

Furthermore, this chapter will discuss the findings of this research. The methodology chapter outlined already the approaches that were carried out, and data gathered has been taken from the

individual semi-structured interviews. The purpose of this study is to examine and investigate past and present South African Olympians on their knowledge of Olympism. A thematic analysis has been used to develop particular themes pertaining to each question. As mentioned previously, the participants have been referred to individually by their pseudonyms, Olympians/Participant 1 to 6. In addition, the findings have been presented instantly under the question that they complement and reciprocate with.

## 4.2 Findings

**Research Question:** Are South African Olympians knowledgeable on Olympism as an ideal?

This research question was addressed in the semi-structured interview that was administered to six (6) Olympians, the related questions and results are as follows:

### **Question 1: What do you associate with the Olympic Games?**

The researcher asked the participants what they associate with the Olympic Games. All 6 participants associated the Olympic Games differently with the following:

Participants/Olympians 1 and 2 stated, just in different words that:

They associate the Olympic Games with *“The best athletes’ in the world coming together and nations coming together with the best athletes”*.

Then, participants/Olympians 3 and 4 said:

*“Excellence and discipline”* is what the Olympic Games is associated with.

While Participants/Olympians 5 and 6 stated that:

They associated the Olympic Games with *“different sporting codes coming together to compete and the highest level of sport achievement”*.

Therefore, these findings have emerged Theme 1: Best athletes from all nations coming together in the spirit of excellence.

### **Question 2: Have you heard about the Olympic Spirit?**

The participants here were asked if they had heard of the Olympic Spirit.

Consequently Participants/Olympians 1 and 3 answered:

*“No we have not”* heard about the Olympic Spirit.

However, Participants/Olympians 2, 4, 5 and 6 said:

*“Yes, we have”* heard about the Olympic Spirit.

The above mentioned findings have emerged into Theme 2: Most of the participants have heard of the Olympic Spirit.

### **Question 3: What does the Olympic Ideal mean?**

The participants' were asked what the Olympic Ideal meant to them, and they all had positive and strong answers. The results are as follows:

Participants/Olympians 1, 3 and 6 said that:

*“It's the biggest goal and the dream; the celebration of the Olympic Movement and achievement of Olympic goals; and achieving your best in an athletic performance stage”.*

While Participant/Olympian 2 stated that:

The Olympic Ideal is having an attribute such as *“fairplay”* and believing in *“non-discrimination”* and *“equality”* for everyone around.

Participant/Olympian 4 added that the Olympic Ideal:

Is when one can *“overcome their disability to be a world class athlete”.*

Participant/Olympian 5 stated strongly that;

The Olympic Ideal is when *“continents come together and also trying to keep the learning's of Baron de Coubertin”.*

The findings came out with Theme 3: Achieving your biggest goal as an athlete.

**Question 4: One important Ideal in the Olympic Movement is fair play. Have you heard about any other Olympic/Paralympic values? Can you name any that you are familiar with?**

The researcher clarified further and asked if they were familiar with and Olympic/Paralympic values, they stated the following:

Participants/Olympians 1, 2, 3 and 6 mentioned that:

Being a “*clean athlete, friendship, global unity, participation, diversity and excellence*” are values that they have heard of within the Olympic Movement.

Meanwhile Participant/Olympian 5 says that:

Believing in values is to believe in ‘education, gender equity and tools that prepare you for the future’.

Resultantly, Participant/Olympian 4 was not familiar with any Olympic/Paralympic values and therefore could not mention any.

The findings resulted in Theme 4: Understanding of Olympic values is clear among the participants.

**Question 5: What does the symbol of the five Olympic Rings remind you of/or mean to you?**

The researcher asked the participants what the Olympic Rings reminded them of and what is possibly means to them.

Participants/Olympians 2, 3, 4, 5, and 6 stated that:

The Olympic Rings reminded them of the “*five continents coming together*”.

Whilst Participant/Olympian 1 mentioned that;

The Olympic Rings was a remembrance of the “*Olympic Ideal and its power*”.

Therefore these above findings gave rise to Theme 5: Five continents coming together.

**Question 6: Who is the president of the International Olympic Committee?**

With this question, the researcher asked the participants if they knew who the President of the International Olympic Committee is, and the answers resulted as follows:

Participants/Olympians 2, 4, and 5 said that:

The President of the International Olympic Committee is “*Thomas Bach*”.

Whilst Participants/Olympians 1, 3 and 6 said that;

They have “*no idea*” of who the President of the International Olympic Committee is.

These findings emerged into Theme 6: The knowledge of the IOC President was ambiguous.

**Question 7: Have you heard about Baron Pierre de Coubertin?**

The participants here were then asked if they had heard of Baron Pierre de Coubertin, and they declared the following:

Participants/Olympians 1, 2, 3, and 4 said that:

They were “*not*” familiar with Baron Pierre de Coubertin.

Whilst Participants/Olympians 5 and 6 stated that:

They “*have*” heard Baron Pierre de Coubertin.

Therefore, the findings above stemmed with Theme 7: The majority of the participants have not heard of Baron Pierre de Coubertin.

**Question 8: In your opinion does participation in the Olympic Games lead to a better world, recognition or cultural enrichment?**

The participants here were asked if participation in the Olympic Games can lead to a better world, recognition or cultural enrichment, and they proceeded by stating the following:

Participants/Olympians 1, 2 and 6 simply said:

“*Yes it certainly does*”.

At the same time Participant/Olympian 5 said:

“*Yes*”, and continued by also mentioning again that the Olympic Games “*brings nations together*”.

But Participants/Olympians 3 and 4 said:

“Yes”, but to a certain extent-as the Olympic Games “*tend to focus more on the money and also when traits like doping is involved, a lot of value gets lost*”.

What transpired from these findings is Theme 8: Participation in the Olympic Games lead to a better world, recognition and cultural enrichment.

### **Question 9: What do the Olympic Games promote?**

Here the researcher asked the participants what the Olympic Games promoted. All participants had answers in a form of values and universal ethics.

Participants/Olympians 1, 2, 3, 5 and 6 said that:

The Olympic Games promoted ‘*fairplay, unity, equality, and respect for ones country, awareness, global unity and excellence*”.

And Participant/Olympian 4 said that:

The Olympic Games promote “*sportsmanship*”.

These findings proceeded with Theme 9: The Olympic Games promote values and universal ethics.

### **Question 10: Are you familiar with the Olympic Motto?**

The participants were asked if they were familiar with the Olympic Motto and the familiarity went both ways.

Participants/Olympians 3, 5 and 6 stated that:

They were “*not familiar*’ with the Olympic Motto and “*did not know*” what it was.

Whilst, Participants/Olympians 1, 2 and 4 stated with confidence that:

The Olympic Motto is “*Citius- Altius- Fortius*”.

The researcher then compiled Theme 10: The familiarity of the Olympic Motto is uncertain.

### **Question 11: Have you heard about the Olympic Truce?**

The participants were asked if they had heard of the Olympic Truce and they all consequently stated the same answer.



Participants/Olympians 1, 2, 3, 4, 5 and 6 said that:

They had “*not unfortunately*” heard of the Olympic Truce.

The findings led to Theme 11: The comprehension of the Olympic Truce is lacking.

**Question 12: Did you know that the International Olympic Committee runs an Olympic Values Education Programme?**

In this research question participants were asked if they knew that the International Olympic Committee ran an Olympic Values Education Programme, and the results came out somewhat positive.

Participants/Olympians 1, 2, 3 and 5 said that:

They “*knew that the International Olympic Committee ran an Olympic Values Education Programme*”, and that “*the National Federation had given them information about it*”.

Whilst Participants/Olympians 4 and 5 stated that:

They had “*not heard*” of the programme at all.

These findings proceeded with Theme 12: The larger proportion know about the Olympic Values Education Programme.

**Question 13: Did you know that an International Olympic Academy exists?**

In this particular research question, the researcher continued by asking the participants if they knew about the International Olympic Academy.

All Participants/Olympians 1, 2, 3, 4, 5 and 6 said that:

They “*did not know*” that the International Olympic Academy existed.

The findings loomed with Theme 13: None of the participants were aware that the IOA exists.

**Question 14: What is the Olympic Movement?**

Participants here were asked what the Olympic Movement is, and they all had their own specific answers.

Participant/Olympian 1 said that:

The Olympic Movement includes “*meeting people from different countries and forming friendships*”.

Participant/Olympian 2 said that:

The Olympic Movement is “*bringing awareness in younger people and sport participation*”.

Participant/Olympian 3 said that:

The Olympic Movement is “*achieving personal goals and representing ones country*”.

Participants/Olympians 4, 5 and 6 stated that:

The “*betterment of sport, the promotion of Olympism and excellence through sport*” is the Olympic Movement.

The above mentioned findings materialized Theme 14: Meeting people from different countries and excellence through sports.

#### **Question 15: Have you heard about the Paralympic Games?**

In this research question the researcher asked whether the participants had heard of the Paralympic Games, and the results were positive.

Participants/Olympians 1, 2, 3, 4, 5 and 6 answered that:

They “*have heard*” of the Paralympic Games.

The findings simply came out with Theme 15: Knowledge of the Paralympic Games is apparent.

#### **Question 16: Have you taken part in any Olympic Day event?**

The researcher asked the participants if they have taken part in any Olympic Day event and the results were adequate.

Participants/Olympians 1, 2, 5 and 6 stated simply that:

They “*have taken part in an Olympic Day event*”.

Whilst, Participants/Olympians 3 and 4 said that:

They “*have not taken part in any Olympic Day event*”.

The findings emerged into Theme 16: The larger part of the participants has taken part in an Olympic day event.

**Question 17: What can you tell me about the Olympic oath and creed?**

The final question here, participants were asked if they knew anything about the Olympic oath and creed, and the results were all different.

Participants/Olympians 1, 4, 5 and 6 said that:

They know *“very little about the Olympic oath and creed”*.

Whilst Participants/Olympians 2 and 3 stated that:

The Olympic oath and creed is when *“you take an oath to be respectful to all coaches, officials, other athletes and all people around you, whilst swearing to participate clean as an athlete and fairly with respect”*.

The above findings proceeded with Theme 17: A smaller proportion of the participants are aware of the Olympic Oath/Creed.

**Bonus Question: What is Olympism? What do you think Olympism means?**

After the final question, the researcher asked the participants a bonus question, a bonus question that would include tracking back to all the previously stated questions, to see whether they could formulate what Olympism is and what they think its means, and they all answered differently.

Participants/Olympians 1 and 4 said that:

Olympism means *“the Ideal athlete and the Olympic Spirit”*.

Whilst Participants/Olympians 2 and 5 said that:

Olympism includes *“values in the Olympic Movement and its promotion throughout the world”*.

Participants/Olympians 3 and 6 added that:

Olympism refers to *“excellence, giving your all at all times”*.

These findings came up with bonus question Theme: All participants have an inkling of Olympism as an ideal.

In the same breath the above mentioned findings have resulted in the emergence of Theme 1 to 17 and the bonus question theme to each interview question.

### **4.3 Summary of Results**

This chapter provides all the data gathered from the Participants/Olympians answers to the respective questions asked in the semi-structured interviews. The data advocates that South African Olympians to some extent are acquainted with the Olympic Movement, but also moderately suggests that certain principles of the whole Olympic Ideal is not apparent. However, the participants when asked questions that related to their career experiences as Olympians, they could then give intellectual answers related to a part of what Olympism is all about.

The findings also revealed that the Participants/Olympians where eager to know further about the question at hand if they had no answer to it. Some of the Participants/Olympians presented their respective answers in a form of suggestions and ideas, which then showed that if Olympism was a common subject in the everyday life, it would have been a whole different ball game. The findings have resulted in 17 plus the bonus theme and are outlined in the methodology chapter. Furthermore, these themes will be discussed in the next chapter.

## CHAPTER FIVE: DISCUSSION

### 5.1 Introduction

This chapter will explore further the findings of the semi-structured interviews that were held with each South African Olympian, in order to perceive and understand what they are aware of and have knowledge or lack thereof, within the whole topic of Olympism and its entire Olympic Movement. In addition, this chapter will address the research questions that were asked and the 17 plus bonus question themes produced from the respective research questions.

### 5.2 Outcomes

#### **Theme 1: Best athletes from all nations coming together in the spirit of excellence.**

This particular theme shows us that the Participants/Olympians associate the Olympic Games with the spirit of excellence, and also when all athletes that are considered the best in the world come together to compete on one field. They all had a similar idea of what the Games meant for them and what they associated it with. Although Participant/Olympian 4 and 6 said in different words that the association includes “*discipline and the highest level of sport achievement*”.

Looking at the answers of the Participants/Olympians, and relating to one of the programmes that the South African Olympic Committee (SASCOC) runs, one can look back at the literature (OPEX, 2019) stating that:

*“OPEX remains a programme aimed at supporting consistently performing top level senior athletes”;*

Moreover, all athletes that would be going to the Games and competing with other nations, through the Olympic spirit and one of the Olympic values: “*Excellence*”.

In the same way, “*it might be thought, the modern Olympic Games might stand as an example of global interaction and inter-communication that might lead to a common consciousness based on ideas of peace and internationalism* (Brownwell & Parry, 2012, p .35)”.

## **Theme 2: Most of the participants have heard of the Olympic Spirit.**

In generating this theme, most of the Participants/Olympians had an idea of what the Olympic Spirit was, but two of them had no clue as to what it was.

Recalling from the findings, Participants/Olympians answered in a straight “Yes” or “No”.

Linkage to literature (IOC, 2017, p.11) of the fundamental principle of Olympism 4 stating that:  
*“The practice of sport is a human right. Every individual must have the possibility of practicing sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play”.*

## **Theme 3: Achieving your biggest goal as an athlete.**

This particular question was an open-ended question, were it led the Participants/Olympians to further say what they ideal is or was. They all had different answers, but the theme generated here reflected that they believe that being at the Olympics and participating in it, is part of the whole spectrum of the Olympic Ideal, and therefore ones biggest achievement.

Addressing this particular theme according to the Participants/Olympians answer, is that they believe that the Olympic ideal is achieving ones biggest goal as an athlete. The whole spectrum of the Olympic Games is of course to compete, but the Father of the Games Baron Pierre de Coubertin left the whole world with the following words:

“An athlete’s biggest goal should be to participate and make their nation proud, and not to just be number one or win”,

Taking into account what Baron Pierre de Coubertin is saying, literature such as the (IOC, 2017, p. 11) fundamental principle 1 of Olympism stating the following:

*“Olympism is a philosophy of life, exalting and combining in a balanced whole the 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’.*

That you’re Olympic Ideal should be to be the best athlete you can possibly be through ethical training, but also grasping the philosophy of life being Olympism.

Diem (1970) further states that:

*“The Greek Ideal, which became the reigning spirit of the Games, was not merely physical but moral too”.*

#### **Theme 4: Understanding of Olympic values is clear among the participants.**

The Olympic Values were understood, as nearly most of the Participants/Olympians mentioned at least one value, which meant a lot to them and carried them through the Games. It was all positive as Values such as “*Friendship*”, “*Global unity*”, “*Diversity*”, “*Excellence*”, “*Education*”, “*Gender equity*”, and being a “*Clean athlete*” was mentioned by them.

Parry (1998, p.2) stated that:

*“The Olympic Idea as a universal philosophy by definition applies to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic Movement has worked for a coherent universal representation of itself- a concept of Olympism which identifies a range of values to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression which is unique to itself, generated by its own culture, location, history, tradition and projected future (Parry, 1998, p. 2)”.*

Values are important in the sporting world, and adhering to them ethically will bring all nations together regardless of what will/is going on in the world. Furthermore, (Reid, 2002, Martinkova, 2012) stated that:

*“Once we understand how values motivate our actions and acknowledge that they’re freely chosen, we realize that we’re responsible for them and had better take inventory (Reid, 2002). Values are important especially for education in its widest sense (institutional education, self-education, sport education, physical education, Olympic education, etc.). (Martinkova, 2012a, p.112)”.*

#### **Theme 5: Five continents coming together.**

The Participants/Olympians here had the same idea of what the symbol of the five Olympic Rings reminded them of. Therefore, the produced theme is very concise, as it reminded them of the five continents coming together, whilst Participant/Olympian 1 said:

*“It reminds me of the Olympic Ideal and that to me is very powerful”.*

It was clear that the Participants/Olympians had an understanding of the Olympic symbol.

Looking at the literature (IOC, 2017, p. 23) the Olympic symbol consists of:

*“Five interlaced rings of equal dimensions (the Olympic rings), used alone, in one or in five different colours. When used in its five-colour version, these colours shall be, from left to right, blue, yellow, black, green and red. The rings are interlaced from left to right; the blue, black and red rings are situated at the top, the yellow and green rings at the bottom in accordance with the following graphic reproduction. The Olympic symbol expresses the activity of the Olympic Movement and represents the union of the five continents and the meeting of athletes from throughout the world at the Olympic Games”.*

#### **Theme 6: The knowledge of the IOC President was ambiguous.**

This generated theme was also a fifty-fifty ball game, as three Participants/Olympians knew that the President of the International Olympic Committee is Thomas Bach, whilst the other three mentioned that they had no clue. Therefore, the knowledge of who the Present is, presented itself in an ambiguous manner.

In addition, literature (IOC, 2017, p. 16) shows us that:

*“The mission of the IOC is to promote Olympism throughout the world and to lead the Olympic Movement. It is President Thomas Bach’ duty to make sure that all the roles and missions of the IOC is well carried out according to the Olympic Charter (IOC, 2017)”.*

#### **Theme 7: The majority of the participants have not heard of Baron Pierre de Coubertin.**

Consequently, the Father of the Olympic Games Baron Pierre de Coubertin was mildly known, as four Participants/Olympians knew him whilst the other two didn’t. The answers here was a basic “no” if they knew, and a basic “Coubertin” if they knew.

Additionally, through literature (IOC, 2017, Durantez et al., 2010, Jackson, 2010, Parry, 2006):

*“Baron Pierre de Coubertin was born in Paris in 1863, after forfeiting a career in the military; he devoted his life to the reform of education in France, and to the establishment of the Olympic Games and the educational goals of the Olympic Movement (IOC, 2017, p .27)”;*



*“Coubertin was a man of cultured and refined spirit belonging to social elite of his time”;*

*“The revival of the Olympic Games represents only a small part of de Coubertin’s work”;*

*“De Coubertin founded the International Olympic Committee at the Sorbonne in Paris in 1894, and its present-day headquarters is in Lausanne, Switzerland and there are now over 200 national Olympic committees, which mean that only the United Nations rivals the Olympic Movement as a global institution”.*

Participants/Olympians according to literature (McNamee & Parry, 2013) should be aware that:

*“Sport is a strong ally to de Coubertin’s education system”.*

**Theme 8: Participation in the Olympic Games lead to a better world, recognition and cultural enrichment.**

Every Participant/Olympian here had a very specific profound answer, as they connected the answers to what they ethically believe in. Most of the Participants/Olympians simply said: *“Yes, participation certain does lead to a better world, recognition and cultural enrichment”.* Whilst, the others said the same but added that it also leads to unethical issues such as doping and making the Games all about money. Literature (Muller, 1996) reminds us of the words of Juan Antonio Samaranch, a former IOC President, saying convincingly that:

*“Sport organized according to Olympic principles may develop human values quite appreciable to all men and women, while enhancing relations of esteem and peace between peoples, on a field [the Olympic Games]”.*

**Theme 9: The Olympic Games promote values and universal ethics.**

Every Participant/Olympian had their own personal view of what the Games promoted. Which led to this particular theme as all of them mentioned a value that includes universal ethics. Together they all incorporated the following value and universal ethics: *“Fairplay”, “Unity”, “Equality”, “Respect”, “Sportsmanship”, and “Excellence”.*

Based on literature (Jackson, 2010) basic principles of the IOC Code of Ethics are as follows:

*“Dignity; Integrity; Resources and relations with the states”*

**Theme 10: The familiarity of the Olympic Motto is uncertain.**

The literature (IOC, 2017, p. 23) mentions that the Olympic Motto is a huge part of the Olympic Movement. The *“Olympic Motto “Citius – Altius – Fortius” expresses the aspirations of the Olympic Movement”*.

The Participants/Olympians here gave simple straight forward answers, as some of them were familiar with the Olympic Motto and others were not. Therefore, the theme suggests that the familiarity of the Olympic Motto was uncertain among them. A simple *“Yes or “No”* was given.

**Theme 11: The comprehension of the Olympic Truce is lacking.**

This theme was generated as all the Participant/Olympians mentioned that they were not familiar with the Olympic Truce. All of them said: *“No”, I am not familiar but I am intrigued*.

Literature by (Muller, 2000) speaks out and says that:

*“The tradition of the Olympic Truce dates back to the 9<sup>th</sup> century BC, in Ancient Greece”;*

The idea is:

*“The tradition of the “Truce” or “Ekecheiria” was established in ancient Greece by the signature of a treaty between the three kings. During the Truce period, the athletes, artists and their families, as well as ordinary pilgrims, could travel in total safety to participate in or attend the Olympic Games and return afterwards to their respective countries. As the opening of the Games approached, the sacred Truce was proclaimed and announced by citizens of Elis who travelled throughout Greece to pass on the message”*.

**Theme 12: The larger proportion of the participants knows about the Olympic Values Education Programme.**

Here most of the Participants/Olympians mentioned that they had heard of the Olympic Values Education Programme, and that their National Federations would send out emails informing them about it. But they could not elaborate further on the programme and only mentioned that it had to do with education in the younger generation athletes. Based on the literature (Dept. Basic Education, 2017) adheres to values such as:

*“People; Excellence; Teamwork; Learning; and Innovation”*

In addition to that the IOC President Thomas Bach stated that the:

*“The Olympic Values Education Programme (OVEP) helps to guide young people to find a common ground and engage in activities which embrace the core Olympic values of Excellence, Respect and Friendship”.*

Moreover, literature (IOC, 2017, p. 20) further says that:

*“OVEP (Olympic Values Education Programme) focuses on educational processes for experiencing values wherein five educational themes: Joy of effort; fair play; practicing respect; pursuit of excellence and balance between body, will and mind”.*

**Theme 13: None of the participants are aware that the IOA exists.**

This theme was produced as none of the Participants/Olympians knew that the International Olympic Academy existed. They all mentioned that they had no clue of what it was if the researcher could give them further knowledge on it.

However, one of the IOC’s missions and role is: *“to encourage and support the activities of the International Olympic Academy (IOA) and other institutions which dedicate themselves to Olympic education”.*

The South African Olympic Committee (SASCOC) should do more in educating the Participants/Olympians on the academies around the world, therefore bringing awareness to education through sport among them and the rest of the country.

**Theme 14: Meeting people from different countries and excellence through sports.**

Participants/Olympians here mentioned several factors as to what the Olympic Movement is to them, by also collectively stating that it involves: *“Meeting people from different nations”, “Forming friendships”, “Awareness”, “Achieving personal goals”, “Promotes Olympism”* and the *“Betterment of sport”*.

Furthermore, literature (Martinkova 2012b, p. 788) states that:

*“The idea of peace is still firmly embedded within the Olympic movement and is presented as one of its main goals, as formulated in the Olympic Charter: ‘The goal of Olympism is to place sport at the service of harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity’. In addition, Olympic sport should aim*

*towards self-education, development and joyful striving, and it is set amidst humanistic, social and moral values”.*

**Theme 15: Knowledge of the Paralympic Games is apparent.**

The theme derived here was very simple, as all Participants/Olympians have heard of the Paralympic Games, and therefore the knowledge was very much apparent. All Participants/Olympians understood the existence of the Paralympic Games. Literature (Boxill, 2003, McNamee, 2010) further shows that is:

*“Sport is accessible to and understood by a wide segment of our population, so that the values sport might express or presuppose are out in the open for all that approach sport with some understanding to appreciate”;*

And

*“Sport, then, not only provides a context of equality and fairness within which the individual can strive for excellence, but also forms a community within which friendships are developed and sustained and through which a wider vision of peace is articulated and pursued”.*

Sport is sport no matter which Games. They are all celebrated with the same values and universal ethics.

**Theme 16: The larger part of the participants has taken part in an Olympic day event.**

In this particular theme, four Participants/Olympians had taken part in an Olympic Day event that was organized by their respective National Federations. But the other two Participants/Olympians had not taken part in an Olympic Day event.

In the words of Batten, G in literature (Georgiadis, 2010) is states that:

*“As role models we have an opportunity to use this power, this phenomenon for good, to help educate not only other young athletes but young people as well, about the Olympic values of Friendship, Excellence and Respect”.*

As these participants are Olympians and looked up too by many, the above mentioned shows that being a role model have a huge part to play in the generations of the world. Olympic day event

are events that also promote Olympism through the Olympic Movement, and that is through teaching the world about the Olympic Values.

**Theme 17: A smaller proportion of the participants are aware of the Olympic Oath/Creed.**

This theme was produced because only two Participant/Olympians could tell me about the Olympic oath and creed. The majority of the Participants/Olympians shared very little and, had no clue about the knowledge of the oath and creed. Additionally, although the knowledge of the Oath and Creed is not fairly known by the Participants/Olympians, literature (IOC, 2017) Mentions that:

*“The Olympic Oath which is distinct from the creed is a solemn promise made by the one athlete, judge or official, and one coach at the Opening Ceremony of each Olympic Games. Each taker is from the host nation and takes the oath on behalf of all athletes, officials, or coaches at the currently celebrated games. While reciting the oath, the oath taker holds a corner of the Olympic flag”.*

**Bonus Question Theme: All participants have an inkling of Olympism as an ideal.**

The researcher mentioned to the Participants/Olympians after all the 17 research questions were asked, that taken into account what’s was asked, can they recall back and put together what they think Olympism is and what it is about. This particular theme was produced from the collective answers the Participants/Olympians shared, and they said that: Olympism includes being “*and Olympic athlete*”, “*values in the Olympic Movement*”, “*excellence and giving it ones all every time*”, “*the Olympic Spirit*”, and “*the promotion of the Olympic Movement throughout the world*”.

Based on the answers the Participants/Olympians have stated, we can take a look at the literature from (IOC, 2017, p. 11) fundamental principle of Olympism 3 stating that:

*“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 values of Olympism. It covers the five continents. It reaches its peak with the bringing together of the worlds athletes at the great sports festival, the Olympic Games. Its symbol is five interlaced rings”.*

### **5.3 Limitations**

The findings and further discussions of this study show us that the Participants/Olympians are mildly aware of Olympism and the Olympic Movement and what it has played in their lives as past and present Olympians. The limitation of this study is that the researcher only got a hold of Olympians that have volunteered to be apart for this dissertation. Most Olympians based they answers on general knowledge of their experiences as elite athletes, and that related high performance rather than the focus of Olympism and the movement per say.

### **5.4 Summary of the Discussions**

The findings suggest that the Participants/Olympians are fifty/fifty aware of the whole Olympic Movement spectrum. The answers show that they have an idea of what a certain subject may entail but not necessarily what it is. A lot of one word answers were given, such as a simple yes or no, which stated that they are knowledgeable on certain subjects but cannot elaborate further into that particular subject. The Participants/Olympians knew a lot on their personal values and values that they think athletes should align themselves with, which showed that they were aware that being an ethical athlete is very imperative in the Olympic Games. All the Participants/Olympians asked further what the answer was when they couldn't provide an answer, which showed interest to know more about Olympism and its movement as a whole. Furthermore, when asked further on the bonus question the researcher asked the Participants/Olympians to track back on all research questions asked and think to themselves what Olympism is or what it may or may not entail, and they all mentioned a value that they familiarised themselves with throughout competition and their everyday life's. In addition, the findings of this study suggest that the knowledge of Olympism in South African Olympians is not fully known, but on the bridge of awareness.

## **CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS**

### **6.1 Concluding Notes**

After the themes produced by this study have been explained and discussed in the previous chapters, this chapter will therefore outline the key findings and concluding notes along with possible recommendations. One of the main key findings is that the Olympic Values are familiar within the Participants/Olympians. Their knowledge of an ethical athlete is apparent and that is what they try and live by in their everyday lives and careers.

Moreover, most subjects within the Olympic Movement were not familiar among the Participants/Olympians, such as the Olympic oath and creed, Olympic Truce, Coubertin and the awareness of the International Olympic Academy. The Participants/Olympians have heard of the term Olympism but they were uncertain of what it meant and related it to the values an athlete should possess or align themselves with.

After the interviews with the Olympians, the researcher had to act as a tool of knowledge transfer as all Participants/Olympians were interested in learning and knowing further on Olympism. The South African Olympic Committee should perhaps do more to promote Olympism during participation in the Olympic Games, as it will serve a greater value to the athletes and their knowledge.

### **6.2. Recommendations**

Olympism should be known by all humans around all nations, and should be linked with education through sports to further boost awareness through values of everyday life. A lot can be done among nations to further elevate the true meaning of Olympism in everyone's life. Olympians have a platform to enrich and influence aspiring athletes across the border, and can do so by further and enriched knowledge of Olympism and also through sharing their experiences of their Olympic career. This can be orchestrated by the help of the IOC to do more and to also make sure that more is done than less within the Olympic Movement. The fundamental principles say a lot on Olympism, and are important guides to help everyone to be engaged in the Olympic spirit. South Africa as a country has gotten far from the days of apartheid and also with the participation in Sport from the olden days to present times, which

shows that there is a huge growth in potential among the nation with regards to the knowledge of Olympism. Olympians can do more and are willing to do more as long as consistent communication from SASCOC and the Olympians National Federations is met frequently. With the famous words of Nelson Mandela, the former President of South Africa, who firmly believed that sport is a tool for life, He also believed in “the power of sport” as he so eloquently conveyed during a speech in 2006 and mentioned among other sayings that:

*“Sport has the power to change the world. It has the power to inspire and unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope where once there was only despair”*



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## APPENDICES

### Appendix A: Semi-Structured Interview Questions for Olympians

Q1: What do you associate with the Olympic Games?

Q2: Have you heard about the Olympic Spirit?

Q3: What does the Olympic ideal mean?

Q4: One important ideal in the Olympic Movement is fair play. Have you heard about any other Olympic/ Paralympic values? / Can you name any that you are familiar with?

Q5: What does the symbol of the five Olympic Rings remind you of/or mean to you?

Q6: Who is the president of the International Olympic Committee?

Q7: Have you heard about Pierre de Coubertin?

Q8: In your opinion does participation in the Olympic Games lead to a better world, recognition or cultural enrichment?

Q9: What do the Olympic Games promote?

Q10: Are you familiar with the Olympic motto?

Q11: Have you heard about the Olympic Truce?

Q12: Did you know that the International Olympic Committee runs an Olympic Values Education Programme?

Q13: Did you know that an International Olympic Academy exists?

Q14: What is the Olympic Movement?

Q15: Have you heard about the Paralympics Games?

Q16: Have you taken part in any Olympic day event?

Q17: What can you tell me about the Olympic oath and creed?

**Bonus question:** What is Olympism? What do you think Olympism means?



## Appendix B: Informed Sheet form for Olympians



HELLENIC REPUBLIC  
UNIVERSITY OF PELOPONNESE  
FACULTY OF HUMAN MOVEMENT  
AND QUALITY OF LIFE SCIENCE  
DEPARTMENT OF SPORTS  
ORGANIZATION AND MANAGEMENT  
Secretariat of master's degree programme  
Tel: 2106878952, Fax: 2106878840  
E-mail: master@ioa.org.gr



INTERNATIONAL OLYMPIC ACADEMY



### Information Sheet

Date

Dear Sir/Madam,

My name is **Kelello Kgotuwe Tswai**, I am a graduate student with the Department of Sports Organization and Management, Faculty of Human Movement and Quality of Life Sciences, University of Peloponnese at the International Olympic Academy and I am doing research on “**South African Olympians and their knowledge of Olympism**” as a requirement of the Master’s Degree Programme “Olympic Studies, Olympic Education, Organization and Management of Olympic Events”.

My research project entitles “**South African Olympians and their knowledge of Olympism**” and you are invited to be part of this research. This information sheet is to provide you with all the necessary details so that you can make an informed decision on whether you are willing to participate in this study. The aim of this research project is to examine whether the Olympians in South Africa are knowledgeable on Olympism as an Ideal.

Your involvement in this research would include a 20 minutes audio recorded individual interview. You will be asked questions about your understanding of Olympism, how did you come up to this understanding and whether you believe that the Olympic Movement as an Ideal is important in the daily life’s of Olympians.

These interviews will be completed at a convenient time. I will maintain the confidentiality of any information gathered and your identity will be kept anonymous as names will not be used in the thesis. Instead, code names will be used to identify the participants. You will be able to view the interview

transcripts. The data will be kept on my personal password-protected hard disk and will be stored for a period of no more than 2 years before being destroyed.

This interview offers no risk to you. Your participation in this research is voluntary. Therefore, you are able to withdraw from the project, including any material you have provided, at any time without consequence.

Thank you for taking the time to consider my request and if you do agree to be a participant in this study, please complete and sign the consent form provided with this information sheet.

Should you have any questions or concerns about your participation, you can contact me on the details provided below.

If you wish to contact my thesis supervisor at any time, please contact Prof Thierry Zintz via E-mail: [thierry.zintz@uclovain.be](mailto:thierry.zintz@uclovain.be)

Yours sincerely,

Kelello Kgotuwe Tswai

Tel: +27 64 905 5440

E-mail: [kellykelello@gmail.com](mailto:kellykelello@gmail.com)

**The coordination committee of the master degree programme has reviewed and approved this project.**

***Contact:***

*The International Olympic Academy*

*Secretariat of master's degree programme*

*Tel: +30 210 6878952*

*E-mail: [master@ioa.org.gr](mailto:master@ioa.org.gr)*

## Appendix C: Ethical Consent form for Olympians



HELLENIC REPUBLIC  
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E-mail: [master@ioa.org.gr](mailto:master@ioa.org.gr)



INTERNATIONAL OLYMPIC ACADEMY



### Consent Form

Kelello Kgotuwe Tswai

Tel: +27 64 905 5440

E-mail: [kellykelello@gmail.com](mailto:kellykelello@gmail.com)

### South African Olympians and their knowledge of Olympism

#### **Declaration of consent of participation**

I have read and understood the purpose and requirements of the study and on this basis; I agree to participate as a subject for this research. I understand that any data gathered will remain anonymous and confidential. I understand that I may withdraw at any time, without consequence – including the withdrawal of any information I have provided. I understand the information on this form is for contacting purposes only and will not be disclosed to other parties or used in the study.

By signing below, I agree to participate in this research project.

**NAME:** \_\_\_\_\_

**SIGNATURE:** \_\_\_\_\_

**PHONE/EMAIL:** \_\_\_\_\_

*Thank you for your contribution to this study.*