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MASTER'S THESIS

"OLYMPIC STUDIES, OLYMPIC EDUCATION, ORGANIZATION
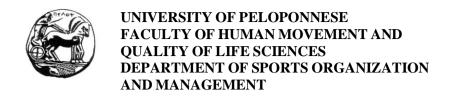AND MANAGEMENT OF OLYMPIC EVENTS"

Olympic Education: from the Embodied Perspective.

Gillian F B Bartle

Supervisor: Cesar R Torres
Professor

Sparta, June, 2015

For Mike and my 'three PhDs'.
Many thanks to those who helped.

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It was approved by the Advisory Committee on the 6th of July 2015

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Abstract.

This thesis explores the concept of *embodiment* and suggests ways that the human being as embodied being might be viewed as central to the concept of Olympism. It also explores how this concept, in turn, might inform Olympic education. De Coubertin's 'starting point' for his idea of Olympism was, arguably, internationalism and peace (Müller, 2004). Coupled with the notion of self-betterment, these features of Olympism are discussed in depth as they inform contemporary debate on Olympic education. In order to fulfil enrichment of current Olympic education programmes, it is suggested that a deeper philosophical understanding of the human being is required. Such understanding refers to the concept of 'human being as moving being' (Martínková, 2011, 2012). It is also suggested that individual self-betterment relies on intersubjective interaction (Rintala, 1994; Simon, 2000; McLaughlin & Torres, 2011). Central to the success of this interaction is the embodied being (Whitehead, 1987, 2010). It is argued that embodiment ought to be placed as central to the idea of Olympism through participation in competitive sport at all levels (Whitehead, 2010). This thesis concludes by discussing the implications of the universalisability of the embodiment and intersubjective interaction based on empathy, for Olympism and for pedagogies that inform Olympic education programmes.

Bartle G., June 2015

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Chapter One - Introduction

It is important to realise and understand better the connection between sport and education" (Martínková, 2012, p. 169).

In the above quotation Martínková suggests that sport might serve an educational purpose. The founder of the International Olympic Committee (IOC), Pierre de Coubertin (1865-1937), seemed to have a similar understanding. Through his idea of Olympism he strives to make this connection explicit. Since sport is a social practice engaged at all levels across much of the world, the importance of getting this relationship right seems crucial. The goal of this thesis is to explore the way that the human being might be viewed as central to the concept of Olympism and how this in turn, informs Olympic education.

The IOC's involvement in sport development brings a special perspective to competitive sport. The idea of Olympism, upon which Pierre de Coubertin founded his modern Olympic Games (IOC, 2013), is articulated through the IOC's three 'pillars' of education, culture and sport. Each of them is dedicated to promoting the ideals of Olympism. The internal values of sport (Suits, 1979; Simon, 2000) appear to have been crucial in the survival of Olympism and the Olympic Games and it is proposed that these continue to inform and enrich the development of Olympic education programmes. Through such programmes the Olympic Movement reaches a vast audience. There are, therefore, optimal opportunities for the IOC to address global issues, such as health and well-being, by providing sound education packages.

In order to fulfil enrichment of current Olympic education programmes, it is suggested here that a deeper philosophical understanding of human being is required. The work of Whitehead (1987; 2010) informs much contemporary policy, involving the IOC and other international nongovernmental bodies (INGOs), aimed at tackling the global phenomenon of increased physical inactivity (McLennan & Thompson, 2015). Whitehead's concept of human being is clarified as being embodied. In other words, a monist rather than dualist view

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of the human being is taken. This helps in an understanding of the human being as an indivisible whole and not consisting of many separate parts, each part of which is to be educated (Whitehead, 2010). Thus it is suggested that future Olympic education programmes grasp as fundamental this view of being which it could be suggested moves closer to de Coubertin's concept of the balanced individual despite his historically informed dualistic perspective (IOC, 2013, p. 11).

To examine this tripartite relationship between sport, education and embodiment, the structure of the thesis follows in four chapters: Olympism; Embodiment; Olympic Education; and finally, bringing these together is a concluding chapter. Chapter Two explores those facets within de Coubertin's ideal of Olympism which have provided the foundations for the concept over the last century. The concept is described as a dynamic one, rather like that of democracy (Parry in Brownell and Parry, 2012). Conceptualisations of Olympism, however, will vary worldwide, although the pursuit of excellence and internationalism remain important and challenging elements of modern Olympism.

Chapter Two attends to self-betterment as one of the values still resonating from the revival of the Games at the end of the 19th century. This chapter will examine dichotomies, such as the individual as pursuing excellence at all costs versus the individual striving to do better, that serve to enlighten some of the struggles in defining the concept of Olympism. The notion of inclusion is used to highlight some of the key narratives Olympism needs to embrace in the modern Olympic era.

Finally in Chapter Two, two specific challenges facing the IOC are highlighted. The first is individualism, the second international understanding. To address the first challenge, it will be suggested that self-improvement relies also on interaction with the Other. The role of competitive sport in creating the opportunity for intersubjective engagement and dialogue will be discussed. In answering the second challenge, the Olympic Games will be explored as a

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place offering opportunities for fostering intersubjective engagement and dialogue. Perhaps these opportunities are not yet grasped fully by the Olympic Movement – the case of Muslim females in some countries will be discussed in order to probe the notion of sporting inclusion. A suggestion is made that the intersubjective experience unique to competitive sport provides the point of departure for an enriched concept of Olympism.

Chapter Three argues that, if Olympism is to continue to be successful as an idea, then the notion of the embodied individual is central to this success. Common in Western perceptions of the human being is that the mind and rational abilities are considered hierarchically superior to the development of the body. Cartesian dualism is challenged significantly if the embodiment is acknowledged by those working with learners in sporting contexts (Whitehead, 1987; 2010). Part of this work involves moving away from body-as-object and the focusing on extrinsic reward at the expense of intrinsic pursuit of a good life (Martínková, 2011; 2012).

It will be suggested that a crucial part of competition in sport is that it gives the embodied individual a *lived* experience of the values inherent within Olympism. In experiencing competitive sport certain conditions must be met – one of which is interaction with the Other. Thus 'human being as moving being' is a concept which is central to this discussion, supported by two philosophical ideas: the idea of human being as embodied and the quality of human beings as intersubjective beings. It is suggested throughout this chapter that all human beings are embodied and all human beings experience the intersubjective due to the ability to empathise (Rintala, 1994; McIntyre, 2012). For these qualities to flourish within the context of the Olympic Movement, opportunities such as those provided by the Athletes' Village and participatory Olympic education programmes seem to be partially embraced by IOC structures at present (Torres, 2011). The next chapter proposes that Olympic education programmes might be strengthened if the embodied being is placed as central to them.

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The Fourth Chapter focuses on Olympic education as this is one way in which Olympism is shared worldwide. The writing of de Coubertin (Müller, 2000, 2004, 2013) is placed alongside the *Olympic Charter* (IOC, 2013) as the philosophical starting point for Olympic education. It is suggested that Olympic education has not been sufficiently clarified by the Olympic Movement and this chapter seeks to address this. Even so, since the recommendations from *Agenda 2020* were published (IOC, November 2014), education seems to have grown in priority for the IOC. Naul's (2007; 2008) four pedagogical approaches form a comprehensive contribution to what is meant by Olympic education and so these will be critiqued. The subject of physical education is discussed as it seems to provide a 'natural' home for Olympic education across curricula. In particular, the idea of 'broad' physical education (Brownell & Parry, 2012) includes a wider contextual range which might encompass focused discussion about contemporary issues in modern sport. Issues include, and are not limited to, globalisation, ethics in sport, the role of sponsors, transparency of the IOC and Olympic education programme content (Teetzel, 2012). Criticism of these education programmes will be addressed. Four areas of concern include: the lack of empirical evidence demonstrating the worth of Olympic education programmes (Monnin, 2012); the issue of sponsor dominance (Lenskyj, 2012); the blind acceptance by teachers of these programmes along with the questionable worth of the content of some programmes (Culpan & McBain, 2012). Additionally, the way in which the human body is conceptualised in these programmes will also be discussed (Pringle, 2012).

In order to address these areas of concern, Naul (2007) suggests two areas which could enhance Olympic education programmes. These two areas are internationalism and consequently, peace education within this (Craig & Craig, 2012), and positive features of modern curricula (Binder, 2001; Priestley & Minty, 2013). These two areas, it is suggested, are phenomena which will add rigour to Olympic education programmes by embracing internationalism and learner needs (Binder, 2007; MacLellan & Soden, 2008). Curriculum developments in Germany (Müller, 2004) and Scotland (Scottish Executive, 2004) provide examples of cross curricular possibilities for Olympic education

whilst the education legacy from London 2012 aids focus on actual Olympic education programmes (BOA-BPA, 2015a). The implications of the universalisability of the embodiment and intersubjective empathy, for Olympism, are then discussed in the concluding chapter of this thesis.

The research methodology employed in this thesis is a conceptual analysis of the ideal of Olympism and the human being. The analysis takes a philosophical perspective on the nature of Olympism and by doing so, probes into the underlying conceptualisation which in turn clarifies aspects of the term. The goal of finding out whether the embodied individual would better serve Olympism than the Western, dualist human being means having to explore whether the human being could be viewed in an alternative way. By placing embodiment as central to this exploration, an existentialist undertone becomes apparent. That is, the active participation in competitive sport at all levels is essential if the embodied dimension of human being is to be developed (Whitehead, 2010, p. 23). The work of phenomenologists is also recognised for the contribution it makes to the understanding of human being. In particular, McIntyre (2012) and Martínková (2011; 2012) fuel the discussion on the nature of being and how this might apply to sport and the concept of Olympism. If successful, this thesis will provide: first, philosophical exploration; second, pedagogical debate; and finally, emerging understanding of Olympism and Olympic education.

By way of clarification, the use of pronouns 'she' and/or 'he' will be used as infrequently as possible but it ought to be stated that this thesis seeks to be impartial in terminology usage wherever appropriate. In addition, the author acknowledges her own cultural and social perspective, including any bias, which cannot be 'escaped', as will become apparent later in this thesis.

Chapter Two - Olympism

Olympism as an idea, as a mission or a philosophy encompasses the underlying values associated with the Olympic Games and this is what sets these international competitions apart from other athletic events (Binder, 2001). De Coubertin was clear on this point:

> 'I agree that the world-championships do form part of the Olympic Games; nevertheless, the Olympic Games are "something else" as well, and it is just this, "something else" that matters, as it is not to be found in any other variety of athletic competition' (Coubertin 2000h, 542-3) (in Martínková, 2012, p. 169).

This chapter will analyse some of the claims made for Olympism as a concept which underpins much of the strategic, educational and commercial developments of the Olympic movement as guided by the IOC. In the first instance, Olympism will be highlighted as a dynamic idea, thus reinforcing the belief that it encompasses societal or even global change without damage to its conceptual integrity. It will also be shown in this chapter that de Coubertin's 'something else' – arguably, the values base of Olympism - is relevant and implicit to the survival of the games. Parry (2006, p. 195) states that:

> In terms of promoting its aims of international understanding and multiculturalism, it is most important that the Olympic Movement continues to work for a coherent universal representation of itself - a concept of Olympism to which each nation can sincerely commit itself while at the same time finding for the general idea a form of expression (a conception) that is unique to itself, generated by its own culture, location, history, tradition, and projected future.

In promoting Olympism as conceptualised above, multicultural and international understanding seem foundational elements which require commitment in order to flourish and feed Olympism. Thus this chapter will focus on two timely challenges for the above conceptualisation – individualism and multiculturalism

with special reference to women. Finally, the idea that communicative action forms the basis to overcoming these challenges will be discussed.

In 1935, Pierre de Coubertin was 'quick to accept the honour' of describing his philosophical thoughts on the meaning of the Olympic Games (Müller, 2000, pp. 580-583). According to Müller, he outlined six features in order to illuminate his philosophy of Olympism. These were: the '*religio athletae*'; the 'elite'; a 'knighthood'; truce; rhythm; and beauty (Müller, *ibid*.). The *religio athletae* refers to the admiration de Coubertin had for the attention to the development and maintenance of one's body and moral character (Brownell & Parry, 2012, p. 34). It encompasses the belief that the pursuit of the good requires attention to all facets of human being – mind, body and character (or soul). Athletes who followed the principle of *religio athletae* were de Coubertin's "ambassadors of modern education" (Naul, 2007, p. 2). Further, for those who succeeded in preparing well enough to participate at the Olympic festival this 'elite' would become the new aristocracy.

> The "new aristocracy" of top level athletes could serve as ideals for the masses and as a motivating force to more sport activity and thus moral development of individuals in all layers of society (Loland, 1995, p. 66).

For de Coubertin, these athletes demonstrate the new humanist 'religion' for the 20th century (Loland, 1995). Further, the best of these athletes, his 'role models', would be 'knights', upholding the moral and physical ideals to which others could aspire. The sporting contest thus necessitates more than the individual is able to provide alone. De Coubertin was expressly committed to the pursuit of success through victory by overcoming an opponent. The desire to pursue the best physical performances, however, would very early on become dichotomous for de Coubertin as the tension between being the best without cheating and witnessing the best humanity might offer, started to build (Naul, 2007). More is said on this below.

On the concept of 'truce' de Coubertin witnessed the surge in growth of peace organisations throughout Europe during the late 19th century. He was strongly influenced by the widespread European focus on humanitarianism of the late 19th century. Peace congresses and international expositions were being organised in many locations. De Coubertin was also an admirer of the ancient Greek culture, co-opting the classical Greek idea of *Ekecheiria* (sacred truce) for his Olympic Movement. Loland (1995, p. 62) states that:

> According to Quanz, the list of participants at the 1894 Sorbonne Conference included "the entire power structure of the International Peace Bureau" in addition to presidents of the Universal Peace Congresses in 1889, 1890 and 1891.

On 'rhythm' de Coubertin was seeking to bring about *eurythmy* – what Loland calls the "classical harmony of proportion" (Loland, 1995, p. 62). De Coubertin included artistic endeavours at the Olympic Games with the desire to balance artistic, cultural, physical and intellectual elements of human capabilities. This recipe seems akin to much philosophical thinking about human being in the Olympic context. De Coubertin may not have had this in mind but one could speculate that he would align himself with this thinking. This will be discussed in detail in Chapter Three of this thesis. *Eurythmy* relates to the sixth element of de Coubertin's idea and that is beauty. Beauty is inextricably related to morality and strength of character. It is "... an aesthetic idea, the cult of beauty and grace" (de Coubertin in Loland, 1995, p. 62).

In contemporary parlance, these six features from the Victorian era might be described as: balance of mind, body and soul; pursuit of excellence; joy of effort; peace; quadrennial Festival of the Olympic Games; and beauty. This example of historical evolution supports Parry's analysis of the concept of Olympism. Parry (in Brownell & Parry, 2012, p. 31) suggests that:

> present-day Olympism is not one church, with a set dogma to be parroted universally. There are different competing and collaborating

conceptions of Olympism, with a rich diversity of interpretations and values on offer.

Changing or even competing conceptions of Olympism present not a problematic situation but rather one which ought to be embraced. This diversity offers opportunities to enrich discussions around culturally varying interpretations of Olympism. However, if, as stated above, Olympism is not 'one church' but a multitude of possible conceptualisations, then how has it survived for over a century, embracing an increasing number of cultures and countries with each Olympiad? This is not yet, of course, a feat of longevity, since the ancient games on which de Coubertin based his revival lasted for many centuries. The ancient games existed, however, for entirely different reasons than those of the modern era. They developed, for instance, men for war and glorified the elite men as demi-gods. These games were religious festivals and served to honour the gods (Golden, 2004). They also sought to reach a relatively wide catchment area of Greek-only competitors and to reaffirm the unity of the culture of ancient Greece. According to de Coubertin, those of the modern era were revived, in large part, to promote international understanding and peace (Müller, 2004).

In the modern era, the idea of Olympism also introduced values perhaps not explicitly present in the ancient games. That this revived concept exists across political, economic and social 'boundaries' and so has survived on an international stage this far is, arguably, because it provides a 'framework' within which interpretations develop according to traditions and beliefs associated with variety of cultures within a worldwide catchment (Parry, 2004, p. 387). In some agreement with this analysis, Müller (2013) calls Olympism a dynamic and multi-layered concept. He cites:

> Olympism as being "multi-compatible" since it excludes ideological differences ... Because of its nature, Olympism exceeds any political or economic ideology ... This implies a dynamic impetus as well as a risk though.

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And also,

> Olympism is not an inflexible idea, but a dynamic, almost evolutional perspective ... provided that its fundamental principle, i.e. the improvement of the individual's physical, intellectual and moral performance is respected (p. 56).

This last point is potentially controversial and merits analysis here. One goal of Olympism is to encourage self-improvement - that is, educating oneself, striving to do one's best in relation to self and the effort associated with this striving (Müller, 2004). Far from appealing to what might be termed the selfish element in human nature, self-improvement is to be based in a wider (global) arena of fairness, peace, tolerance, equality and access to sport for all (Brownell & Parry, 2012, p. 33). This relates to de Coubertin's interpretation of sport. He used the term 'athletics' which has its origins in the word 'athlos' or 'feat' (Müller, 2013, p. 51). De Coubertin's concern was with constant self-betterment and the effort to surpass one's previous athletic feats. In turn, this demands strength of will, a further characteristic admired by de Coubertin (*ibid.*). Müller suggests that this is where the "Olympic motto 'citius, altius, fortius'" originates (*ibid.*). If balance of being is achieved then it results in de Coubertin's *religio athletae* referred to above, "when man exceeds himself" (*ibid.*). This harmonious state might be what an athlete experiences when 'in the zone' rather akin to Kant's notion of the sublime wherein reason and imagination work together:

> They raise the forces of the soul above the height of vulgar commonplace, and discover within us a power of resistance of quite another kind, which gives us courage to be able to measure ourselves against the seeming omnipotence of nature (Kant, 1952, p. 111).

When 'effort' disappears and the athlete feels at one with his or her body, this demonstrates the embodied dimension of human being. This body in harmony perspective requires looking beyond the instrumental in sport - that is, beyond the pursuit of medals, fame or money above everything else. For Martínková

(2012) this could be de Coubertin's 'something else'. It is the wider gain, for the individual, in pursuit of the good life, who has chosen responsible means of achieving this. Self-improvement is more than gold in the 100 metres – it is "genuine self-knowledge" gained whilst improving in order to achieve a certain goal along the life course. Thus the striving for improvement has to be differentiated from those improvements whose aim is mainly chasing after records (Martínková, 2012, p. 179).

However, de Coubertin warned that the continual pursuit for excellence might manifest as cheating (doping may validate his concerns), or as political and commercial temptation. This is the other side of the desire to improve, demonstrative of human excess, which includes loss of self-respect, respect for others and the rules of the game which, in turn, may lead to cheating. Further ugly aspects of this attitude include actively seeking instrumental gain either through fame or money, whilst also opening oneself up to the frustration that could accompany lack of economic gain in those sports not glamorous to sponsors. In the heated reality of Olympic level competition some of these other desires are clearly driving the individual in pursuit of excellence. Loland (1995, p. 67) is not alone when he describes elite athletes as follows:

> Olympic athletes seem to be highly specialised entertainment artists to whom prestige and commercial pay off are more important than fair play and moral development.

Loland (2000) further suggests that the "logic of quantification and standardisation of sport leads to an improvement of only one narrow capacity, and often to an extreme" (in Martínková, 2012, p. 175). The continuous pursuit of progress becomes a desire which is insatiable and also impossible. It would appear that elite athletes are failing to reflect on the wider implications of what is being pursued and on values inherent in this pursuit.

This is echoed in the work of Müller, who has raised the point that to focus on the individual serves Olympism but that it also acts as a warning against

selfishness. De Coubertin forewarned of this in his sentiment that in efforts to 'gain time' some human beings place above much else, productivity (Müller, 2000, p. 582). This awareness was made explicit in his later years and so de Coubertin had already begun to reflect on the impact and commercial synthesis of the Games. The basis for the ideals found in Olympism stems from a certain set of individuals. Indeed, these individuals were male, Western, white and wealthy (Carey, *et al.*, 2011, p. 256). The Olympic sporting programme is itself steeped in this relatively unchallenged, narrow historical niche (*ibid.*). One result is that traditional sports, from countries outside this restricted set of parameters, fail to secure a place on the programme. This appears to be an oversight on the part of the IOC whose commitment to diversity could be realised by inclusion of a Host City or country's traditional sport. As Parry (2004, p. 385) says, "...it would be a practical way of affirming a commitment to multiculturalism". In turn, this would reduce the influence of few individuals who have appeared to dominate the landscape of Olympic activities – sporting, cultural and educational. Although an autonomous organisation, the IOC has influence in an ever-increasing economically, culturally and politically diverse range of countries (IOC, 2013, p. 11) and so it would seem to be obligatory that it lead the way in important matters of this kind.

Conceptualising Olympism from the angle of its founders firmly places it in the arena of Western beliefs and traditional philosophy. For instance, culturally, the concepts of physical education and Olympic education are potentially at odds with alternative traditional ideas about the self. A common phrase in African nations is that the person is only a person through others. For Asian nations the sense of humility is valued higher than any notion of self. In both these continental regions community is viewed as more important than 'self' whilst Western educational and philosophical traditions highlight individualism (Binder, 2012, p. 293). That said, there may be opportunity now for breaking down barriers some of which have been brought about due to limitations in global communication. Digital media opens up channels of communication thus affording insights into cultural diversity not experienced at the beginning of the 20th century. The use of social media during recent Olympic Games is fuelling a

truly international experience for athlete and spectator. Of course, there are countries and sectors within many communities whose access to this kind of communication remains limited or does not exist. This is an area which merits attention from the IOC. Another is that concerning the international community of women.

If the pursuit of individual betterment across the sporting community is to be fostered by the Olympic Movement, then the question regarding the inclusion of women needs addressing. The participation of some Muslim women in international competition is one challenge facing the IOC along with the problematic notion of the individual. Evidenced by current practice, it is clear that some cultures will not allow for the development of women in international competition beyond certain boundaries. Implicit here is an inequality that acts against the idea of Olympism. It might be fitting to consider de Coubertin's views as he did address this specific issue. However, his writings are acknowledged as being steeped in an historical frame of reference radically different to that of the present day. His acceptance of women in competitive sport was limited. Even into the eve of his life he maintained:

> Personally, I do not approve of women's participation in public competitions, which does not mean that they should not engage in a great many sports, merely that they should not become the focus of a spectacle. In the Olympic Games, their role should be above all to crown the victors, as was the case in the ancient tournaments (de Coubertin, 1935 in Müller (Ed.), 2000, p. 583).

Although of his time, de Coubertin's rather subservient positioning of women with respect to participation in sport in public was slowly challenged from the 1928 Amsterdam Olympic Games (Leigh and Bonin 1977). From this point on, possibly the most important development in sport has been the increased participation of women at elite and grass roots levels. Despite improvements, equality and sport is an ongoing issue for the IOC as it seeks to further the inclusion of suitably qualified and experienced women in senior administrative

roles (Pfister, 2013). This is an especially pertinent issue for those cultures and countries in which women are subservient and/or excluded from public life and sporting opportunities. Reconciling traditional patriarchal and religious views with the inclusive mandate of Olympic sport continues to be a challenge for those in the Olympic Movement. However, as Teetzel (2012, p. 326) notes:

> While scholars often depict Coubertin's personal views negatively, the principle of charity requires one to situate his views within the social norms and practices of the society in which he lived, and to acknowledge his nobler and more respected character traits, including his dedication to youth education and physical fitness.

The progress of participation by women in Olympic sport highlights the dynamic and evolving nature of Olympism as it has adapted throughout the 20th century. Olympism, as espoused in the *Olympic Charter*, continues to attempt to remain somewhat faithful to de Coubertin's 1935 ideas which, lest it not be forgotten, he had developed over a period of approximately forty years and eleven Olympiads (Müller, 2000, p. 583). To understand this enduring quality it is necessary to consider the current manifestation of his ideological understandings in the *Olympic Charter*, which reads as follows (IOC, 2013, p. 11):

1. 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.

2. 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.

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

De Coubertin's Olympism does not read as being particular to one set of human beings or one endeavour. It is a social philosophy which places sport at its core in order to promote the principles outlined above (Parry, 2004, p. 381). Acknowledging sport as a social practice may help counter the individualistic tendencies that seem to dominate much of contemporary sport. Herein lays the crucial element of sport which has been subservient to what Loland (in Martínková, 2012) describes as 'quantification and standardisation'.

For de Coubertin and the authors of the current *Olympic Charter*, the value of sport lies in its social component, in the 'intersubjective' (McLaughlin & Torres, 2011, p. 59). Herein also, in both every day and sport experiences, there exists an ethical component to the interaction between participants – whether in an individual or a team event. Importantly, once a competitor is viewed through the lens of Olympism, then that person is enabling ethical values (Parry, 2006, p. 42). Ethical behaviour is therefore, situated at the very foundation of Olympism and is, through sport, encapsulated in the embodied human dimension prominent in but not specific to, sport. More will be said regarding this embodied dimension in the following chapters.

As governing body, the IOC is custodian of the values made explicit in the *Olympic Charter*. It has accordingly, built its moral foundations on the premise that Olympism seeks to promote these values through sport, culture and education. Moreover, those involved in the Olympic Movement are expected to uphold the philosophy. This juxtaposition wherein philosophy meets pragmatism causes the IOC many proverbial headaches as it has wrestled with changes in societal expectations – such as women in sport (see Kidd 2005, for analyses of

some minorities who have fought for equality and inclusion over the last 100 years). The global reach of Olympism and the global nearness of multifaceted social and environmental issues (sustainability), including peace-making and building, provide a major challenge to the status quo of the IOC.

These dichotomies philosophical and pragmatic, it could be suggested, manifest in gigantism or globalisation (Maguire in Parry, 2006, p. 189). They have, perhaps, never been more broadly and publicly debated than they are currently. This is borne out by the year long consultation which resulted in the IOC publishing a strategic plan; *Agenda 2020* (IOC, November 2014). The central issue, it seems, is that in the recent past, the organisation did not seek to self-improve ethically but rather, reacted to public unease with its practices (Baines, *et al.*, 2008, p. 823). Global expectation may be responsible for having placed the organisation on a pedestal. This elevation is now being challenged at its very foundations by the same global public. Placing sport 'at the service of humankind' does set the bar high (IOC, 2013, p. 11). Further expectation arises from partnerships between international non-governmental organisations (INGOs) including the United Nations (UN) (Bach, 2014). Sustainability promises become difficult to fulfil for the key stakeholders beholden to the IOC, specifically host cities. This last point has, notably, been directly addressed since *Agenda 2020* and cities bidding for the Games are now actively encouraged by the IOC to seek existing, reusable or temporary venues so as to aid cost efficiency and reduce waste in its many forms (IOC, November 2014, p. 4).

Whilst seeking to become more transparent, for instance through encouraging awareness of the broader issues in hosting the Games and of the Games format, debate on features such as multi-cultural participation has also increased. Editions of the Games such as the smaller Asian, European or Mediterranean versions, along with the Youth Olympic Games (YOG) have allowed for the 'testing' of events such as 3 versus 3 basketball, mixed gender and mixed National Olympic Committee (NOC) teams. The seeming 'minor' changes involved in smaller sided, mixed culture or mixed gender competition

go some way in altering the Western perspective which has dominated the Olympic Movement since its inception (Torres, 2011). Müller (2013, p. 58) suggests that emphasising the Olympic ideals at an international level should aid multicultural understanding:

> Open and sincere collaboration among all parties involved is therefore essential, as well as the integrity of all concerned, at all levels, from sports associations up to the International Olympic Committee.

There appear to have been positive steps taken, in order to challenge individualism and xenophobia, through some more intimate experiences offered in the above editions of the Games. A mixed NOC team, for example, ensures a multi-cultural, intersubjective experience perhaps less obvious at the de Coubertin Olympic Games. A consequence of this change could be that the global audience witnesses cross-cultural interaction. Social media again contributes to the communicative experiences once not possible. It remains unclear as to whether this interaction is wholly positive, transient or perhaps questionable in its meaningfulness. Although positive, this focus on inter-cultural experiences perhaps clouds one specific issue – that is, the participation of women from cultures where a higher authority (usually religion) prevents one group of spectators from witnessing competition and prevents another sector of that community from participating in Olympic and other international competitions. This appears to be the antithesis of the claim that part of the role of the IOC is:

> 6. to act against any form of discrimination affecting the Olympic Movement;

> 7. to encourage and support the promotion of women in sport at all levels and in all structures with a view to implementing the principle of equality of men and women (IOC, 2013, p. 16).

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Currently, there seems little opportunity for members of this group to strive for de Coubertin's concept of self-betterment. This issue highlights limitations of the idea of a global sporting family that is the 'Olympic family'. In pursuing the desire for a global family, Olympism has unwittingly allowed for a wedge to be driven between this group of female athletes and the male counterpart and/or this group of female athletes and Olympism. In order for a community to be built an immense conscious effort by each of us to understand one another, including differing cultures, is required (Rintala, 1994; Whitehead 2010). Yet this might be the wedge that, now opened, will promote effort in terms of strategy to bridge the gap.

Olympism is based on competitive sport. For sport to be competitive there must be a contest of some sort – that is, individual against a previous achievement or a contest with Other(s) (Kretchmar in Torres, 2011, p. 6). Competition is, by definition, community based. Furthermore, for a contest to occur, the rules must be agreed and adhered to. Such agreements between individuals or competing teams mean that individual issues should be set to one side. Thus, a community of players has agreed to the rules and agreed to abide by them for the sake of the game (or sport) (Suits, 1979). There is a commonality which helps bind this group in their shared experience. As a community of sports people, our intentions are to play the game, whether it is judo or hockey, and in so doing experience several layers of interaction. Leder (1992 in Welton, 1998, pp. 118-129) states that:

> ... it [the lived body] is bound up with, and directed towards, an experienced world. It is a being in relationship to that which is other: other people, other things, an environment. Moreover, in a significant sense, the lived body helps to constitute this world-as-experienced.

This shared experience works at a number of levels. First, it requires agreement with several layers of rules. Second, it requires acknowledgement of the Other with whom one is competing. The former is perhaps the easier to accomplish. The latter, however, is problematic and, therefore, of interest here in relation to

the concept of Olympism. The necessary interaction which occurs between opposing players needs to be analysed. Within this process, if authentic, there is a requirement that one accepts potential difference and expects a loss of one's egotistical frame of reference. Martínková (2012, p. 178) states:

> When our egoism is limited by an acceptance of others around us as similar human beings, the quality of human relations may also come to the foreground and, with this kind of understanding, a striving for altruism, friendship and respect for others may become apparent.

Hence the importance, for Martínková, of engaging with other athletes. In order to become authentic beings, the interaction with Others is critical since this challenges the individualistic world view often comfortably inhabited by the individual. Torres (2011) makes the point that wherever sport is played there is intersubjective agreement or importantly, cooperation, that each will strive to win whilst respecting rules and the attempt by the Other(s) to compete. This mutual quest for excellence does not come at the expense of the Other (Simon, 2000). Rather, in testing one another, the best player or team will eventually win the contest having achieved a level of excellence not possible without the presence and playing skill of the Other (Torres, 2011). In order to 'play' the game the athletes must adopt a certain attitude - that is, the 'lusory' attitude (Suits, 1979). Thus to engage in the contest requires cooperation and a mentality that allows the game to be played. In this sense, Torres (2011) argues that:

> The tenets of Olympism are fully compatible with competitive sport's inherent mutuality of excellence. Even more, it is probably because of this characteristic that competitive sport is the social practice chosen by the IOC to materialize its goals (p. 8).

This mutual quest for excellence particular to the Olympic competitions is part of de Coubertin's 'something else' due to the symbolic and, crucially, actual

meeting of individuals from different nations. Torres (2011, p. 9) cites MacAloon:

> ... as a moral project in which competitive sport features prominently, the Olympic Games symbolically express "the humankindness necessary and available for all men and women" and constitute "a final display and emotional 'proof' that patriotism and individual achievement are not incompatible with true internationalism but are rather indispensable to it".

During closing ceremonies in particular, individual athletes, officials and team members intermingle freely regardless of national affiliation. This provision for inter-political and multi-cultural collective experience represents an international community. It is arguable whether this opportunity fosters international relations or represents one point in time wherein nations in political opposition suspend animosity for the sake of sport (Torres, 2011). Perhaps 'true Olympians' will be those who choose to live their lives according to the values underpinning Olympism, not those who compete once every four years (Martínková, 2012, p. 180). 'Suspended animation' might apply in some of these communities during Games time – whether on the sports field or in the athletes' village or during ceremonial duties. This could provide the symbolism necessary to perpetuate the survival of Olympism and the business machine that is the IOC (Müller, 2004, p. 14). Less easy to accept are refusals to engage in the sporting contest, for instance, when one competitor withdraws from, say, the judo bout because each representative nation is at war. Far from encapsulating the ideals of Olympism, this rejection of intersubjective experience is disengagement in the potential dialogue gifted to each country in order to foster international understanding (McLaughlin & Torres, 2011).

Intersubjective agreements lie at the heart of sport. For Morgan (2002), as McLaughlin & Torres (*op. cit.*),this means that sport is laden with moral claims. First, the rules of the game are agreed upon in order for the sport to exist and for the sport to function properly, participants must play fairly. Second, due to its competitive element which requires contestants, sport's intrinsic worth becomes

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a communal, shared set of goods and so not to be used for individual instrumental ends. All participants are morally equal partners in the quest for excellence. To ignore this is a moral mistake for Morgan who states (2002, p. 286):

> ... it is only possible to see sports as moral vehicles in the first place if one is mindful of their communicative standing, that they are or should be the outcome of intersubjective agreements rather than the mere summing of individual preferences.

The discussion in this chapter has argued that conceptions of Olympism change, often in reaction to societal changes but also, at times, because the IOC leads the way in international sport. As the highest authority in sport in societies across the world, the IOC acts as a unique source for reflection of human development from an international perspective. Following de Coubertin, international understanding has remained at the core of Olympism. For the present, there remains the apparently unfair treatment of a section of humanity who are not authorised to compete in the Olympic Games. Here internationalism falters. Here, perhaps, equality falters. Whilst acknowledging that work needs to be done, Parry summarises the important contribution of Olympism to society on an international scale so far:

> ... sport has made an enormous contribution to modern society over the past hundred years or so ... the philosophy of Olympism has been the most coherent systematisation of the ethical and political values underlying the practice of sport so far to have emerged (2006, p. 202).

The next chapter will explore the idea that part of what makes the Olympics and competitive sport attractive for human beings is the central role played by 'the human being as moving being'. This phrase extends de Coubertin's notion of the tripartite balance of mind, body and soul. The nature of the human body, and how relationships with the Other are core to learning, and specifically, the

role our embodiment has to play in understanding Olympism will now be discussed.

Chapter Three - Embodiment

It is the aim of this chapter to argue for Olympism as an idea with the embodied individual at its core and to propose, therefore, that future Olympic education programmes account for the embodied perspective of the individual. In order to reach this point, the dualist view of the human being will be challenged and replaced by a monist belief. The embodied being will be discussed as a feature of this monist perspective. At the core of the 'embodiment' is a concept of the human being as moving being. Importantly, the nature of being human will be explored and analysed in a generic sense. It is "an enquiry into the most basic understanding of the human being, regardless of the accidental or contingent properties of particular individuals" (Martínková & Parry, 2012, p. 5). Thus this perspective looks through the lens of the 'universal-personal' to try to build characteristics of human being in a fundamental, philosophical sense (*ibid*., p. 6). Clarification of this kind is essential if a philosophy of Olympism, which accommodates the IOC's universal ethical goals, is to be achieved. Finally, the intersubjective relationships upon which human interaction is based will provide focus on the notion of togetherness. It is argued that this interaction is only achieved through experience and that competitive sport, at all levels, provides a unique entry point into this aspect of human potential.

One of the key features from the traditional discussion on Olympism views the individual from two potentially polarised perspectives – the selfish individual and the striving individual. In spite of his focus on excellence, de Coubertin's individual was not necessarily selfish. Yet, neither was de Coubertin explicit in describing this individual in a deeper, philosophical sense. Indeed, the current *Olympic Charter* is still criticised for its adherence to a conception of Olympism promoting "Eurocentric universal humanism" (Binder, 2001, p. 16). In relation to the striving individual, it was suggested previously that in order to enrich the concept of Olympism, the IOC faces the dilemma of promoting universal equality for individuals who are pursuing sporting excellence, whilst generously accommodating cultural differences – a mission complicated by, for example, gender discrimination in certain cultural contexts. The implications of how to view the individual are discussed below and include how the human being is

defined in a universal sense, in an embodied sense. There is need, first, to clarify what is, or is not, meant by the embodiment.

From as early as Plato (427-347 B.C.E.), the relationship of mind, body and spirit/soul has been held as important in developing well-educated citizens. Plato defined the human being with reference to parts – separation so that each part might be developed through what he considered to be appropriate educational content (Plato, 1974). Specifically, Plato's *Republic* reveals his educational 'curriculum for life' which is underpinned by belief in the importance of rational thinking. If developed through a broad curriculum then this would enable enlightened individuals to pursue the 'good life'. In one sense, this broad approach to curriculum acknowledges the range of human capacities and links to modern curricula. That said, it is clear that Plato is a dualist – that is, he values mind as hierarchically above that of the body and, therefore, splits the human being in two. Further, in his description of the mind, although he outlines three elements to it - reason, desire and something like spirit and all three are important as they build harmony and strength of character (*ibid.*, p. 163) - he attributes reason as having supremacy over the other two, which are fused together, thereby reinforcing his dualist stance. He states:

> The purpose of the two established types of education (mental and physical) is not, as some suppose, to deal one with the mind and the other with the body ... I think that perhaps the main aim of both is to train the mind (*ibid.*, p. 174).

Interestingly, Plato includes men and women in his ideal education system but with unsurprising limitations to the role of females. For instance, the rank of Philosopher Ruler or participation in Olympic Games were excluded to the latter. In the end, it would appear that, for Plato, physical activity is included for instrumental reasons: to prepare for war and motherhood; "to ensure a proper harmony between energy and initiative on the one hand and reason on the other" (*ibid.*, p. 176); and for the maintenance of good health in order to avoid the need for a doctor or be subject to illness or disease (*ibid.*, p. 174). There

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seems to be no explicit reference to continuing physical activity/training beyond the two compulsory years included in his curriculum. Even here, the physical education proposed is for extrinsic ends mentioned above, in a process which clearly aims to map the route to the building of a healthy state.

In creating this state, Plato relies on the perspective that rational thought forms the foundations of human development. This is because the senses are reduced to being facilitators of incoming data. In turn, the sensations received require the faculty of reason in order to make sense of such data - his similes of sun, line and cave are highly effective in demonstrating this (Plato, 1974, pp. 305-325). For Plato, importance is bestowed upon reason as that which ought to form the basis for education. His writings have informed much later discussion in the philosophy of education and, therefore, in curriculum development (Whitehead, 2010). For purposes here, this means that the human body has been seen as being separate from the mind and is relegated to second best behind it.

For Whitehead, separating mind from body is a major issue as the body becomes secondary in an individual's pursuit of the good life. This disregards what she believes is the nature of being human – that we are embodied. She states that:

> Designating our embodiment as purely an object or a machine is unacceptable and insensitive, disregarding and trivialising a key dimension of ourselves and one which, for many, is a highly significant aspect of the reality of life (*ibid*., p. 22).

In referring to the 'embodiment', Whitehead means the potential of human beings to interact with features in the world via movement (*ibid*., pp. 202-203). Whitehead's challenge to dualism, which places rationalism at the heart of what it means to be human, will be seen to be more compelling than that of, for example, empiricists, such as 18th century philosopher Hume, who favoured the senses as the starting point for the ability to learn. Opposing rationalism with

empiricism appears to merely reinforce a dualistic perspective. In terms of Western formal education and recent curriculum development, the rationalist perspective has been dominant until the mid 20th century. Although rooted in the writings of Plato, perhaps more significantly, in the early part of the 17th century Descartes placed at the heart of epistemology the human mind (Descartes, 1998). In a quest to discover that which is certain, Descartes logically argued that being a thinking being is all that he could prove – establishing the enduring adage 'I think therefore I am'. Thereafter, the Cartesian split of mind from body arguably resulted in other dichotomies such as theory-practice, science-art, rationalism-sensationalism, and theoretical reasoning-practical reasoning. What seems to be missing in these dichotomies is an overall appreciation that a person is not split into sections or parts – a mind, body, soul or a musical part, scientific part, spiritual part and so on – but is conceived of as a 'whole'.

In education, as well as in curricula design, the above mentioned split of mind and body finds manifestation in the language associated with the body as it is being used in certain sporting environments (Whitehead, 2010). Dualism tends to support language which refers to the body in a mechanistic way, thereby objectifying it. Magdalinski (2009, p. 66) surmises that at the elite level, such descriptions focus on performance:

> As a result, the highly technologised body has emerged in a global sports arena where technical training equipment, testing, filming, digitising and the physical and biomechanical manipulation of the body have become commonplace.

At the school curricular level, fitness testing within physical education is an example where pupils are measured and compared against national standards, previous performance or even peers. At one level, this is not problematic provided that the pedagogical style (the 'how' of teaching) underpins and maintains a supportive experience for pupils, especially those who are self/bodily aware. However, this view of physical education focuses on the body-as-object to be moulded by means which can be measured. Even the

testing, the techniques and digitising of performance focus upon the body's 'functioning'. Measuring, recording, comparing and achieving fail to recognise the uniqueness of individual movement potential which, apart from being unique, is life-long (Whitehead, 2010). The means-end philosophy which underpins this view of physical education is limiting and potentially damaging with respect to the development of an individual's physical capacities (Whitehead, 2004). Similarly, in relation to elite performance and the use of performance enhancing substances, Kolcio (2005 in Magdalinski, 2009, p. 69) warns of the scientific view of physical achievement stating that it "threatens to replace the embodied human endeavour". At the level of mass participation through physical education, Quinn (in Patterson, 1997, p. 21) states:

> ... the mechanical approach ... loses purpose, enjoyment and tends to overwhelm the other purposes of physical education to do with skills, with equipping people to live a good life in the community, and with reinforcing the cultural emphasis that physical education brings.

Interpreting the human being in this way results in what has been referred to as a 'static' human being. Martínková (2011, p. 219) states:

> Human movement here is understood without intention; it is merely the result of the causal interaction of surrounding objects, and this gives rise to the conception of human movement as mechanical movement.

Thus the human body is viewed as an object among other objects and according to Martínková (*ibid.*) it will have boundaries just like other objects in the world. This static view of the body also means that the human body-as-object is unchanging. Scientific knowledge through, for example, biomechanics and physiology is helpful in generating understanding of the movement of this kind of body. Propositional knowledge is, therefore, not to be discarded by those who challenge dualism. Rather, the body-as-object ought not to dominate a view of the human being by allowing the sense of self to become objectified (Whitehead, 2004, p. 14).

Apart from the mechanistic view of the body in school physical education, if the perspective of body-as-object is dominant, this could also highlight those individuals for whom the gaze of measuring equipment and so on might not be welcome. The priority for physical education should be to encourage movement development, a purpose that has, perhaps, been overshadowed by the fight for curriculum time. Until recently, advocates justified the worth of the subject in various ways - such as through health and fitness, as moral educator or as character building (Patterson, 1997). There may be a sea change with regard to the importance of movement and physical education if policies at national and international levels, outlining weekly minimum physical education time allocation, are fully implemented and if the IOC's desire to put political weight behind the importance of physical education materialises (IOC, November 2014; McLennan & Thompson, 2015).

In order to debunk Descartes, recent thinkers suggest a monist view of the human being and include reference to neuroscience to expunge the Cartesian split (Modell in Whitehead, 2010, p. 23). In spite of this, Western cultures have dualism so ingrained that language reinforces the notion that body is an object and that it is 'controlled' by the mind. Whitehead cites Bresler (2004) who notes that in Japan and Africa where dualism is not dominant there exist no problems with dualist language (Whitehead, 2010, p. 206). Akin to the findings of Binder (2012), language in these cultures deemphasises a focus on the individual and highlights duty to community, humility and self within the context of the Other. The challenge for Western cultures is to reinvent language which challenges dualistic notions of mind over body and deemphasises language that perpetuates the view of body-as-object. Examples of language which suggest body-as-object include things that are done 'to' the body - such as washing 'it' or making 'it' jump higher. These statements do not accommodate a sense of embodied awareness or intentionality of movement. Whitehead (2010, p. 23) states that to:

... say that you have not 'got' a 'body', but rather 'are' your 'body', is hard, if not impossible, for many people to understand and accept.

She further suggests that in order to overcome our near subconscious acceptance of dualism, there needs to be acceptance of both a monist perspective and of a belief in the lived embodiment. How are the monist perspective and a belief in the embodiment explained? The monist perspective sees the human being as one and not made up of many parts. Whitehead (2010, p. 22) states that:

... the person is first and foremost one entity and descriptions of different aspects of a person are isolating specific characteristics of human beings which, in fact, are not 'free-standing' but are part of an intricately integrated entity.

This conception of embodiment opens up opportunities for knowing across many areas of experience (Whitehead, 2010, p. 25). For the individual to develop fully, the experiences that 'being-in-the-world' afford must be multi-faceted. As central to the way in which these experiences are brought about is the moving body. Human beings are constantly interacting with the world around them. In doing so, they become familiar with 'objects' in the world. As soon as something is perceived then meaning is attributed to it or comes from it (Whitehead, 1987, p. 55). In order for this to happen there seems to be some motility (motion) on the part of our embodiment that is required. The objects in the world are not separate from our bodies-in-the-world, as neither makes sense without the interaction that occurs when they are perceived by us.

As embodied beings, the capacity to at once perceive, act and think about an object happens at what Whitehead calls a 'pre-reflective' stage. It might be argued that if this is so, then these capacities might develop anyway. However, if left to be developed by mere exposure to an object, then such capacities as musical ability or imagination might not be extended – they might only exist. This will leave our feeling of 'being-at-home' in the world underdeveloped

(Whitehead, 1987, p. 8) or narrow. The more fully our being-in-the-world is explored, understood and developed, the richer our experiences of living. What is essential is that supremacy is not given to one particular human potential. Unlike Plato and the rationalists, reason is not viewed by the monist as having supremacy over sensation, emotion or action. Indeed, from the monist's perspective, the emotional element of our being is entirely wrapped up with our embodied experience.

The ability to perceive and respond or act with intention ('intentionality') relies on the way in which an individual is able to relate to features in the world through the embodied dimension. Whitehead notes that "(i)ntentionality can be understood as our restless drive to perceive and respond to the world" (Whitehead, 2010, p. 26). This is why an individual constantly interacts with the world. Perception and response are also the processes that contribute to how the individual comes to know and understand self, Others and features in the world. As noted above, motility is needed for an individual to interact with features perceived in the world. For example, balance cannot be achieved by grasping the concept via a set of rules. This demonstrates a point made by Johnson (1987 in Whitehead 2004), who suggests that we take for granted our embodied nature in the 'everyday'. For Whitehead, perception and response or action, are the two modes of conduct which contribute to our embodied dimension (Whitehead, 1990, p. 4).

The body acts according to the environment and through the senses is aware of the nature of that environment. The two modes (action and perception) operate in synchronicity and each goes to make up an holistic action or "an operative potential in the perceiving individual" (*ibid.*, p. 4). With exposure to a multitude of environments the belief is that existence will become increasingly understood. In nurturing this 'operative potential', experiential learning takes a central role in the pedagogy of physical education and Olympic education, as well as in other aspects of human learning. In relating to a feature in the world, our experiences build and develop to involve a vast array of effective ways in which we can interact with such features through the embodied dimension. In

perceiving a trampoline, experience tells the individual that the response to this object requires much in the way of core muscle control of the embodied dimension. This is tacit knowledge – 'knowing how' to interact with an object. Whitehead (2010, p. 28) says that:

> Tacit knowledge is that which is acquired through interaction with the world but is not subject to conscious attention, it is learned through experience, rather than being articulated and subject to detailed description. It is generally related to 'know-how' and may be exemplified in the ability to ride a bicycle.

Whitehead's second mode of conduct, alongside action, which contributes to the embodiment, is perception. She says that the "role of our embodied dimension in perception arises from our experience of relating to an object or feature through movement" (Whitehead, 2010, p. 26). The example Whitehead gives to illustrate this is the perception of a flight of stairs and the tacit knowledge used to progress up and down the staircase (*ibid.*). As part of tacit knowledge, perception operates at below conscious levels and functions *together with* movement (*ibid.*, p. 27). It is, therefore, easily overlooked when discussing movement potential. As a consequence of this, there is no descriptive language associated with it, as was alluded to above. As such, in the early years of life, perception knows no cultural, gender or religious boundary as it contributes to the human being in the generic universal-personal sense. If this is the case, then tacit knowledge experienced through active participation in physical activity becomes increasingly important for the IOC's educational projects. If physical activity is understood from the embodied perspective then boundaries imposed by culture and so on, become less important.

As a further consideration of perception, the sense information brought via the embodied dimension is multi-layered and at a pre-reflective level, this automatically combines to feed back about the object being perceived. The individual does "not have to piece together the different features of an object

and combine these each time it is encountered" (Whitehead, 2010, p. 27). One can appreciate here, the building blocks of movement patterns that quickly become familiar such as running and riding a bike. Illundáin-Agurruza refers to an "integrated body-mind: a conglomerate where physical, emotional, and intellectual facets blend" and "that this embodiment is *active*. It is tethered to movement in that learning originates with bodily motion" (2014, p. 45, italics original). This monist view of being gives credence to embodiment and so human movement capacity is not downgraded or made instrumental. The ability to move is crucial to everyday existence and to the sense of development of self. In this way of thinking, embodiment becomes central to questions regarding the very nature of the human being. Whitehead would also contend that this developing or exploring, of human potentials, does not end with childhood but continues throughout the life-course (Whitehead 2004, p. 4). This notion of self will now be explored because it informs the idea that the lived embodied self and therefore *not* objectified self ought to be at the core of any idea which is humanist, including Olympism.

As a thought experiment, McIntyre (2012) suggests imagining that Others do not exist, that one is alone and has never experienced another person. There would, he suggests, be no sense of personhood nor any self-interest or ego. The only notion of self that could exist would be due to the sensations experienced by the body. The fact that 'I' would be experiencing via my own body would mean I develop an understanding that it is me who initiates these experiences. I would investigate objects in the world but nothing in this imagined world would be similar to 'me'. "I would identify myself as *being* this animated body" (McIntyre, 2012, p. 4). This body would not be unfeeling, or immune to desires and acts of spontaneity. It could experience running and being out of breath for example. It would also perceive that objects around it in the world are not demonstrating similar actions to its self. It would seem that this body would not be treated as object because of the lack of similarity to other objects-in-the-world. Further, this body cannot be escaped – it is not possible to move from one place to the other and leave this body behind.

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Rintala (1994, p. 122) makes the point that "(M)y body is not simply the experience*d*, but it is also the experienc*er*" (italics original). She draws from the work of Edith Stein in adding that whilst experiencing, the 'I' is developing a "stream of consciousness" unique to him or herself. These experiences are primordial – that is, they occur and are experienced by the individual as that individual experiences them: 'I am eat*ing* a delicious meal and experienc*ing* joy' for instance. Thereafter, if I reflect on that delicious meal, this becomes non-primordial and moves into the realm of memory or fantasy. This is where human intersubjective understanding takes Rintala from the sole being ('I') to communal being.

For McIntyre, on meeting 'objects', specifically Others, with similar potentials to me - such as communicative potential and movement potential - the sense of self becomes the concept of personhood. McIntyre uses the analogy of a coin to show that at one and the same time, the Other is experienced as I experience myself. This empathy for the other involves complex communication including the unspoken language of the emotional domain. As Others are introduced the desires and feelings that the lone self has experienced are either confirmed or challenged. Once experiencing Others, I can develop a sense of self by reflecting on the interactions with Others and thereby developing a 'concept' of kind through 'empathetic apperception' (the passive perception of the other just as one might 'perceive' the underside of the coin). "I also enrich my sense of what I *myself* am like" (McIntyre, 2012, p. 7). Rintala calls this 'simple empathy' and suggests that it is "generalisable to all human beings" (1994, p. 124).

When applied in a sporting competition, the notion of 'empathy' may be looked at in a unique way. In the sport context, in order to strive for excellence, there must be competition. The values which are inherent within the sporting structures must be understood by all competitors. This unique scenario ensures a shared experience – the shared contest. Through the mutual quest for excellence (Simon, 2000), sport's internal logic fosters intersubjectivity which requires a moral approach. Here, empathy with the Other becomes part of the experiential road map of those involved. It is unavoidable that individuals

empathise with one another in this unique environment because interaction is necessary for the competition to take place. Both the capacity for empathy and the embodiment are entwined. Empathy cannot be developed by the self but only by the intersubjective 'we'.

The discussion then leads to the question of whether empathy is developed as a culturally specific quality. Martínková (2011), who evaluates the work of Patočka, offers some insights with respect to the dilemma of cultural relativity and the humanistic concept of 'universal' empathy. She describes his three 'interdependent movements of human existence' (p. 225). The first movement is the 'anchoring' or 'rooting' phase which is that of the newborn, living instinctively. The second is the movement of 'defence'. She states that in the second life movement, "I live my life based on meanings that have been handed over to me within society and that are not fully clear to me" (*ibid.*, pp. 226-227). It is not difficult to find examples which show how the demonstration of empathy among Others with entirely different sets of influences might be problematic. Rintala's work suggests, however, that empathy need not be wholly based on cultural influences since it is available to all human beings, and there is evidence of universal applications of empathetic behaviours. For instance, Sheets-Johnstone (in Welton, 1998, p. 151) notes that there are:

> ... cross cultural studies ... which show ... for example, that disgust is consistently expressed by a wrinkling upward of the nose and a consequent pursing of the upper lip ... which show basic facial expressions of emotion to be universal are not surprising.

Similarly, at the level of embodiment and development of human capacities, an embodied being has the same potentials regardless of culture (Whitehead, 2004, p. 8). Patočka's (in Martínková, 2011) third life movement describes a life not bound by tradition as in the previous movements. This is termed the 'movement of existence or truth' wherein:

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The meaning here is not passively accepted as in the previous life movements, but the human being obtains meaning through a new kind of understanding ... This enables questions to arise, which point towards the uncovering of the human situation (Martínková, 2011, p. 227).

The embodied individual is here able to set to one side specific "centrisms" - without disregarding personal experiences - including those from that individual's stream of consciousness built during upbringing and specific culture (Rintala, 1994, p. 130). For Rintala, this is 'intellectual empathy' and possibly the most difficult level of empathy to achieve as it takes time and immense effort. She says:

... acts of empathy are seemingly limited by our own repertoire of past experiences on which we can call and the meanings we have attached to those experiences (1994, p. 131).

Experiences afforded by the Olympic Games such as living in the athletes' village, mingling during the closing ceremony, competing on the international stage, interacting with fellow spectators from across the world, could contribute to this 'delimiting' of acts of empathy that are limited by the 'repertoire of past experiences'. Nevertheless, in the quest for striving for universalisability of Olympism, the nature of being cannot ignore cultures or indeed histories. The history of the body cannot be put to one side (Sheets-Johnstone in Welton, 1998). Sheets-Johnstone suggests that those who ignore the history of the body place it into the realm of the unnatural, saying (in Welton, 1998, p. 155):

It is as if we humans descended ... not just into the world but into a ready-made culture, a culture that, whatever its nature, can only be the product of an immaculate linguistic conception.

Instead, individuals might strive, not to overcome cultural experiences, but to openly acknowledge them and encourage thinking about how to empathise with the Other no matter the difference in the Other's historical narrative. Inherent in

this idea is that an individual can develop a sense of being responsible for one's actions when that individual is able to choose a way of existing. This includes being "free of the muting effect of tradition and myth" (Patočka in Martínková, 2011, p. 228).

It might be helpful to explore the further two categories of empathy as outlined by Rintala. In addition to intellectual empathy, Rintala (1994) divides empathy into emotional and kinaesthetic categories. To take the latter first, kinaesthetic empathy, she suggests, can be achieved if I am engaged in an activity of an experience that mirrors similar activities participated in by Others. These are numerous at one level, however, limited at another. At the limited end of the spectrum, movement patterns tend to be more complex and specialised. For example, my open water swimming experience means I am able to empathise kinaesthetically with tri-athletes in a way that non-swimmers cannot. This demonstrates the limitations of kinaesthetic empathy in relation to the more complex end of the human movement spectrum, where fewer individuals will have mastered the more complex movements. For other reasons, human beings who are blind or paralysed will have very different kinaesthetic empathetic experiences to those whose sight and movement are not impaired.

Emotional empathy is, perhaps more accessible to all. Once the Other is recognised, I may experience 'simple' empathy and may attribute some 'value' to the relationship with the Other. This valuing offers a way through cultural barriers since it requires emotional investment.

> In the process of valuing, there is a shift from passive sense perception of physical objects, including events and actions, to 'active rational constitution of meaningful value objects' (Maher 1992 in Rintala 1994, p. 126).

This is akin to McIntyre's "empathetic pairing" which becomes the foundations for his notion of community. "In pairing, we experience the *kinship* of one thing with another" (2012, p. 10). There will be stronger or weaker senses in which I

might associate with the Other – for example, if I know someone to be a cheat then I will refrain from 'empathetic pairing' (*ibid*., p. 11). Understanding and sharing values with the Other, arguably move the human being to a point of existence which is characterised by "the possibility of freedom and, related to that, one's responsibility for one's life" (Martínková, 2012, p. 175). Importantly, being responsible for one's development becomes a shared experience. This is related specifically to the Olympic context by Martínková (*ibid*., p. 178):

> When we can see our sport performance from the wider perspective of human existence it is likely that our conduct will change and our chase for fame and financial gain may quickly lose its appeal, with other values coming to the foreground.

This chapter has provided a direct challenge to the dominant dualistic view of the human body by outlining a monist perspective on the human being. In doing this, the embodied being was placed as central to this perspective in order to underpin the argument for an enriched conception of Olympism. Philosophical clarification of this kind is essential if an idea of Olympism is to accommodate the IOC's universal ethical goals. At the core of *embodiment* is a concept of the human being as moving being. This nature of human being as moving being is "fundamentally inextricable from how the human being exists in the world" (Martínková, 2012, p. 174). In grasping this conceptualisation of the human being, certain features become more important than those such as the quest for records which often involves objectifying or 'scientising' the body. This kind of instrumental goal is not discounted as meaningless but rather, ought to be placed in the context of a wider perspective on the development of one's being.

It was argued that when engaging in competitive sport, intersubjective interactions form the foundation upon which the individual may strive to perform better. The idea of empathy was suggested as part of the way in which the Other becomes a member of a community. The values of Olympism are shared if this quest is pursued responsibly in a context which widens an individual's cultural and societal understanding. Embodiment and empathy are qualities

shared by human beings. There is significance here, for the continued survival of de Coubertin's Olympism if future Olympic education programmes take into account the embodied perspective of the individual.

A perspective which values the Other and the actions of the Other, introduces Olympism into everyday interaction. The relevance of this cannot be ignored since it helps point to a fuller appreciation of the worth of (competitive) sport. For the individual athlete, at all levels, it is important that a sense of community is built on the empathy experienced by members of that community who share commonalities. The potential for inter-cultural empathy presents itself in the international and Olympic context but it seems, is not always given time for effective intellectual empathy to flourish. Perhaps the Olympic athletes' village requires structural reorganisation into which effective opportunities for interaction are built. This seems to happen at the Youth Olympic Games through cultural and educational programmes which are significantly more constructed than those of the Olympic Games (Torres, 2010).

The potential for interaction, for community to be experienced and lived, in the Olympic Games environment could prove important if relationships between cultures are to be successful in the larger political sense. Based on the sameness established initially through strong empathetic pairing, inter-cultural experiences could lead to inter-cultural dialogue. Torres (2011) suggests that this window of opportunity for interaction is valuable since it encourages a conversation among 'equals'. Whilst recognising that this will not dramatically reduce international tensions, he states that:

> ... enlightened about competitive sport and Olympism, Olympians can extend and amplify those conversations well beyond their short residency in the Olympic village into their local communities (Torres, 2011, p, 12).

A significant contribution to this might be Olympians as role models (Müller, 2004, p. 15) - perhaps in their own communities but also wider afield. Some

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may even carry out specific roles such as peace-making or building in line with Sport for Development and Peace programmes.

Two features discussed in this chapter which are universalisable are embodiment and empathy. If these were to be included more explicitly in Olympic education programmes then a sense of building shared futures based on intersubjective interactions, might aid improved understanding of diversity and inclusion. Even if learners are not situated in a multi-cultural community, an increased understanding of global issues will not harm but may benefit the individuals concerned. The following chapter investigates these features further within Olympic education programmes and suggests incorporating the human being as moving being into future Olympic education developments.

Chapter Four – Olympic Education

This chapter aims to extend an understanding of the educational potential of the idea of Olympism whilst situating the human being as moving being at the centre of this investigation. The writings of de Coubertin on Olympic education will be recalled. His principles of Olympism will be aligned with the *Olympic Charter* (2013) in areas which make specific reference to education. Several authors have sought to unpack the narratives of perspectives on de Coubertin's conceptualisation of Olympic education (such as Kidd, 1996; Müller, 2004; Parry, 2004; Binder, 2001; 2010; Culpan & McBain, 2012). Such narratives include criticisms levelled at the IOC regarding Olympic education, suggesting, for example, some alteration of de Coubertin's idea of Olympism, in part because the *Olympic Charter* is not providing clear guidance for educators.

The work of Naul (2007; 2008) will help provide conceptual clarity on pedagogical possibilities for Olympic education. His four perspectives on Olympic education each reveal something about the nature of Olympism. For example, his approaches appear to locate physical education as the 'natural' home for Olympic education and this will be analysed with the intention to provide a richer conception of 'broad' physical education (Brownell & Parry, 2012). It will be suggested that the four approaches discussed by Naul will be enhanced by what he calls an 'integrated didactic approach' for Olympic education (Naul, 2007, p. 5). This approach will be adapted to incorporate; first, a wider education perspective which incorporates internationalism and peace education (Craig & Craig 2012) and; second, features of modern curricula (Binder, 2007; Priestley & Minty, 2013). It will be argued that these latter two additions will challenge some of the criticisms levelled at the IOC regarding the relevance of Olympic education and the anxiety of its place and possible intrusion into differing curricular contexts. Examples will draw from the British Olympic Association and British Paralympic Association's (BOA-BPA) *Get Set,* London 2012 education legacy. This chapter will suggest throughout that a strengthened case for Olympic education can be built if the perspective on the human being is re-conceived as the embodied being.

De Coubertin and the *Olympic Charter*

Olympic education is a relatively new term, first appearing in writings in the 1970s (Müller, 2004, p. 5). However, de Coubertin was primarily an educationalist with the aim of "educational reform" (*ibid.*) and so the development from Olympism to Olympic education does not seem out of place. Although de Coubertin did not provide an outline for an educational programme, based on his writings on Olympism, clear values have become the foundations for Olympic education programmes.

For de Coubertin, the international project was fundamental (Coubertin, 2000, p. 548 in Naul, 2007, pp. 1-2). He states:

> Olympism is not a system, it is a state of mind. The most widely divergent approaches can be accommodated in it, and no race or time can hold an exclusive monopoly on it.

Although humanistic and ambassadorial in perspective, interpretations of de Coubertin's Olympism clearly refer to an account into which all nations and periods in time can be accommodated. The importance de Coubertin attached to the multi-national element of his revived Games is revealed by Müller (2004, p. 5) who states that de Coubertin viewed "the participating athletes as "ambassadors of peace" (Coubertin, 1891)". During this period, improved communications and parallel growth of international movements, such as the Scouts, highlights the impetus behind the growth of internationalism for de Coubertin.

One of the more comprehensive efforts to interpret de Coubertin's Olympism is evident in Olympic education in Germany. Naul cites Grupe who interpreted de Coubertin's values of Olympism in order to inform Olympic pedagogical theory. He lists five principles of Olympic pedagogy (in Naul, 2007, p. 3):

> 1. the principle of unity of body and soul, aimed at harmonious learning and holistic education;

2. the aim of individual self-fulfilment ...;

3. the ideal of amateurism ... with the aim of becoming immune to greed and materialism;

4. the ethical rules and principles of honesty and fairness; and

5. the task of promoting mutual respect between people and nations.

Although not de Coubertin's wording, these principles became the starting point for the development of an educational curriculum in Germany, at the heart of which is Olympism (Müller, 2004, pp. 13-14).

Some of de Coubertin's original writings on Olympic education resonate clearly with current sport development models. For example, Müller (2013, p. 52) states that a common thread is "sport for all – the model, top performance sport". De Coubertin bases elite athlete development upon the pyramid principle, at the base of which is situated 'sport for all' participants (de Coubertin in Müller, 2013, p. 52):

In order for 100 people to develop their bodies it is necessary for 50 to practice a sport, and in order to practice a sport it is necessary for 20 to specialize; but in order for 20 to specialize it is necessary for 5 to be capable of outstanding achievement.

Factors which might encourage this level of participation include a supply of trained educators in order to facilitate learning, time on formal curricula, plus permanent sport facilities. De Coubertin addressed the last point in his writings, envisioning that these would be local, community, multi-use buildings as well as being free for use by everyone (Müller, 2013). This ideal was explicitly made in order to accommodate sporting activity in the daily lives of as many people as possible, thereby improving health (Naul, 2007). Today's sports club facilities, sports centres and school environments are what de Coubertin called "permanent factories" (in Müller, 2004, p. 8).

As a starting point for many Olympic education programmes aligning with de Coubertin's ideals (Naul, 2007), the *Olympic Charter* cites the IOC 'Mission' (IOC, 2013, p. 17) as:

> 12. to encourage and support the development of sport for all;
>
> 15. to encourage and support initiatives blending sport with culture and education;
>
> 16. to encourage and support the activities of the International Olympic Academy ("IOA") and other institutions which dedicate themselves to Olympic education.

De Coubertin's desire to include participation in sport as part of a drive to constantly improve throughout life resonates with contemporary moves to include physical education in schools across the world, especially to combat global health issues (McLennan & Thompson, 2015). It also relates to the work of Whitehead (2010) who calls for physical activity to be incorporated into lifestyle to present a serious and sustainable challenge to modern health issues.

In promoting the development of the 'body' de Coubertin must not be misread, for, "(a)ccording to the philosophy of de Coubertin, performance is not limited to the body" (Müller, 2013, p. 57). Müller makes the point that (2004, p. 7):

> "Olympic education" endeavours to provide a universal education or development of the whole human individual, in contrast to the increasingly specialized education encountered in many specialized disciplines. Consequently, it can only be based on the fundamental values of the human personality.

This point is important for this thesis since placing the embodied being at the heart of de Coubertin's Olympism, informs Olympic education programmes that claim to follow his idea. Coupled with the international element, it also hints at the possibility that Olympic education should encompass a wider socio-political arena if educational packages are to be taken seriously – that is, not viewed as

sponsorship marketing tools for the IOC, (see, for example Lenskyj, 2012). Teetzel (2012, p. 319) suggests that:

> Among Coubertin's most noble intentions was the goal of using sport to educate the world's youth on peace, friendship, and fair play by bringing nations together to participate in friendly competitions (Quanz 1993). His vision of the Olympic Games melded education, sport, and culture to "enhance human development and generally make the world a better place" (Kidd 1996a, 83).

Throughout the *Olympic Charter,* the importance of the role of education is made in explicit principles such as were quoted in the earlier chapter on Olympism (IOC, 2013, p. 11). It is worth quoting the first again here:

> 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.

Aspirational and generic, the emerging question relates to the translation of how to implement intentions such as 'combining ... qualities of body, will and mind'. A phrase such as: 'universal fundamental ethical principles' is not easily interpreted and little evidence is provided in the *Olympic Charter* in order to enlighten the reader (Teetzel, 2012, p. 321). This reflects that to which Parry (2004, p. 387) refers when he talks about the conceptual 'framework' of Olympism, as discussed in Chapter Two. Herein, countries and cultures are able to adopt the Olympic values according to their own histories and traditions, thus also demonstrating the dynamic nature of the concept. As a result, there will be varying conceptualisations of Olympism and therefore, for Olympic education, varying interpretations of how best to teach these values. As Binder states, curriculum development in Olympic education is based on:

> The assumption of a global set of shared values ... ethical as well as cognitive content choices that need to be responsive to cultural differences, religious traditions and educational systems (Binder, 2012, p. 298).

The 'assumption' upon which Olympism is based arguably leads to criticism of education as developed by the IOC (and/or endorsed by the Olympic Movement), primarily through the production of generic education programmes/packages/kits. This highlights, perhaps, the difficulty of the IOC's attempts to pragmatise de Coubertin's desire to blend sport with education and culture. As mentioned in Chapter Two, this is an opportunity to develop balanced, well thought out and informed curricular approaches across the educational spectrum. So far, however, such materials have prompted criticism for several reasons. First, the argument that limited evidence exists showing the worth of such programmes (Monnin, 2012); second, the unauthentic role of sponsors in relation to education (Lenskyj, 2012); third, the double-edged 'blind' acceptance of the content and perhaps questionable rigour of these programmes (Culpan & McBain, 2012); finally, that being an elite athlete leads to certain conceptions of the body (Kretchmar, 1994; Pringle, 2012). In spite of these criticisms, education is an increasingly important part of the continued vision of the IOC as it seeks to promote de Coubertin's ideas as set out in the *Olympic Charter*.

Olympic Education: Naul

Conceptions of Olympic education for schools have been comprehensively outlined by Naul (2007; 2008), who categorises four approaches to world-wide Olympic education initiatives, the roots of which are clearly informed by Olympism. His work is compelling, mapping out approaches to embed and develop Olympic education through his analysis of future trends, some of which are already manifest. One approach, he suggests, is knowledge-oriented. Knowledge-oriented programmes seek "to explain the Olympic idea by means

of its historical and educational legacy" (in Binder, 2012, p. 278). This approach could be criticised for its tendency to favour the mere transmission of facts to students, although its appeal focuses upon propositional knowledge. This supports a somewhat authoritarian and populist position wherein Olympic education is revived as official knowledge (Apple, 1993 in Halsey *et al.*, 1997). It also assumes that educators understand Olympism, Olympic education and the Olympic Games as fixed historical vistas rather than emerging organic narratives. Is delivering knowledge of the Olympic movement using Olympic education material a form of 'assimilation'? Or, does the material used underpin much of the symbolic and actual instantiation of that which sets the Olympic Games apart from world championships and other mega sports events - hence its importance in Olympic education programmes (de Coubertin's 'something else')? A knowledge-oriented approach to Olympic education is positively reinforced by the notion that Olympic festivals are history in the making and therefore, a reflection of the evolution of human beings in sporting performance, not simply antidialogical facts about historical events (Freire, 1972).

Naul's second approach is the experiential pedagogy approach. Sporting activities, music and art 'festivals' which focus on cultural understanding and moral development form the basis of this curricular approach. There is an experiential expectation for inter-school participation or inter-class cooperation (Binder, 2012) which create formal and informal learning opportunities. An often one-day celebratory event of this type accompanies many mega sports events. For instance, the Commonwealth Games 2014 held in Glasgow motivated special localised experiences in some schools and performing arts centres across Scotland. These experiences build upon the knowledge gained from pedagogical information of Naul's first approach. Pupils enact cultural dances, wear era-specific clothing to historicise, contextualise and transform Olympic education experiences.

Critics express concern, however, about the inappropriate intrusion of Olympic day-experiences which are 'parachuted' into an educational programme without an accompanying Olympism context. Aristotle (1976) captured this point in his

explanation of truth as arrived at via practice, one kind of which he termed 'techne praxis'. Herein the concern is not with measureable end goals but with the praxis involved in deciding how best to strive towards various outcomes. In other words, merit is attributed to experiential learning. This is clearly reflected - intentionally or not - in de Coubertin's thoughts on striving and self-betterment, wherein the pursuit of excellence is concerned not with hedonism but with the intrinsic worth of the values which come about through human interaction in those physical activities (Brownell & Parry, 2012, p. 29).

Naul's third approach focuses on striving for excellence through (competitive) physical activity. Inherent here is interaction between learners – intersubjective relationships in the physical domain, as outlined by McLaughlin & Torres (2011). Naul (2008) refers to Olympic education in this context as the 'physical achievement through effort' approach which involves:

> ... individual and social development ... through intense efforts to improve oneself in physical endeavours and through competition with others
>
> (in Binder, 2012, p. 278).

Those who espouse this approach suggest that: "(C)oncentrated and systematic physical practising and training offers a platform for the holistic development of mind, body and spirit" (ibid.). Critics suggest that an emphasis on 'physical practising' needs to be moderated by an awareness of the embodied nature of the human being in order to avoid excessive focus on the objectified body. Further, relying on physical endeavour could marginalise the physically inactive learner as 'observer' whilst the active learner becomes the 'knower'. However, the competitive element typically involved in sport shapes a learning environment through which many issues might be explored if the teacher-learner relationship is based on caring and supportive foundations. As recommended in the Olympic Values Education Programme of the IOC (OVEP), this might include discussion about respecting one's opponent and fair play (Binder, 2007), for example, during a team game. Naul's 'physical achievement through effort' approach could be seen as limited unless regard is made for

learner differences in relation to movement capability as well as ethical concerns so integral to Olympism. Naul's fourth approach perhaps encompasses these.

Naul's fourth approach, what he describes as a 'lifeworld-oriented approach', emphasises the ethical aspects. The lifeworld-oriented approach:

> ... interprets the Olympic ideals as a motivation for learning activities in all aspects of life, integrated with active participation in sport and physical activity (Binder, 2012, p. 278).

For Naul, the Olympic values, in this approach, become contextualised into learning activities which reflect skills and abilities which can be used throughout life, such as respect and fair play. It is an approach "which combines Olympic principles with the children's and young people's social experiences in their daily lives" (Naul, 2007, p. 4). What is also crucial to Naul here is the inclusion of physical activity as integrated within lifestyle and, it might be added, for the duration of the life-course. This orientation was also made explicit by Whitehead (2010) and the United Nations Education, Scientific and Cultural Organisation (UNESCO) document *Quality PE* (McLennan & Thompson, 2015) - young people are more likely to sustain into adulthood physical activity if it is congruent with their lifestyles. As Naul suggests, the importance here is that Olympism resonates through Olympic education with *participation* in sport and physical activity. It is unclear, however, how expression of Olympic values is developed through participation and importantly for this thesis, there is no clear perspective on the human being which informs Olympic education pedagogy.

Olympic Education: Embodiment

The role of the embodied being, for Whitehead (2010), is a fundamental concept. De Coubertin says something similar when he refers to the importance of the balanced individual. However, this concept has been interpreted differently throughout the modern Olympic period and has arguably been

superseded by a tendency towards the 'scientising' of the body – a tendency which informs much Western curricula at present. Perceiving the 'body-as-object', or the 'scientising' of the body (Magdalinski, 2009), is a concept that is embedded across school and higher education sport curricula, where measuring achievement or changes during exercise sit alongside the educational desire to assess and report (Patterson, 1997). The implications of over reliance on measuring, assessing and reporting include an objectifying and overzealous focus on the biological body, even in physical education in schools. Kretchmar (1994) for example, cites the elite athlete's obsession with training the body to the extreme as being a restriction of that individual's 'life aims' and view. He uses terms such as the "objectifying" and "fragmenting" of the body (*ibid.*, p. 98). Again, the body is seen as a machine, a reduction to biological functioning. Rather than demonstrating self-respect as de Coubertin might have known it, the pursuit of excellence can appear to disrespect the body in favour of pain endurance and suffering beyond that which is perhaps deemed 'healthy'. Indeed, Hoberman (1992) refers to this obsession with maximising human body-in-performance as the 'de-humanizing' of sport.

The human development potential of competitive sport need not be dismissed from educational settings. It was demonstrated in the previous chapter that competitive sport at all levels offers unique experiences for participants which are also, it was argued, universalisable. This is important for the future of Olympic education programmes and for the IOC which ought to be seeking clarification of what is meant by Olympic education. The *Charter* advocates 'respect for universal fundamental ethical principles' and the discussion in this thesis identifies two such universals. These are the embodied being and the notion of empathy which relies on intersubjective interactions. Once these are acknowledged as essential to Olympic education, then the 'static', objectified view of the human being becomes less dominant – arguably, critical if learners are to flourish in any educational context. Current Olympic education programmes are perhaps not clear on which perspective of the human being grounds the underlying rationale for the programme. Changing conceptions of the body add to the narrative of the evolving nature of humanity and the

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dynamic nature of Olympism. Implied here, is that the conceptualisation of the human body is also open to change (Magdalinski, 2009). To perceive this as a negative point would be to dismiss the ideas of 'progress', diversity and inclusion – one example might be the changing perceptions of female athletes. In relation to education packages, the varying conceptions of the human body appear rarely open to criticism. However, exceptions are evident. For instance, on London 2012's education legacy website, *Get Set,* are positive images and resources of successful Paralympic athletes (BOA-BPA, 2015a). The use of powerful imagery such as this promotes embodied beings from across the diverse range of human being. At the level of mass participation, the human being is most obviously embodied in formal schooling during physical education. If Olympic education is housed in physical education then the nature of the embodied dimension is exposed as central to discussion.

Olympic Education: Physical Education

For some authors, physical education as Olympic education seems the perfect fit (Naul 2007; Brownell & Parry, 2012; Culpan & McBain 2012). Culpan & McBain (2012) suggest that Olympic education is worthwhile if it is contextualised and structured through physical education. They also suggest that Olympism within physical education structures boosts educational relevance and secures its place on curricula – something physical education has had to justify for decades in many Western countries (Culpan & McBain, 2012, pp. 95-96). Parry (2004; Brownell & Parry 2012) focuses on the internal values of sport in order to justify Olympic education as worthwhile education. In pragmatic terms, these authors appear to locate Olympic education in physical education. A more explicit case for Olympic education in physical education can be found in the German education system, as made by Gessman (2002 in Naul, 2007, p. 4).

> Olympic education is a sport-pedagogic doctrine that sees its educational potential in efforts to achieve a high degree of sporting performance for the individual through concentrated and systematic exercise and training.

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To understand this relationship between physical education and Olympism, it is salient to acknowledge the *a priori* work of sport philosophers. First, sport is identified as a social practice (for example, see McIntyre in Simon, 2000). Second, sport is acknowledged as a unique way in which to develop values which are relevant to society (Arnold, 1992; Skillen, 1995). Thus, it will be presumed agreed that sport is a valued human practice with internal values upon which the foundations of Olympism are built (Parry in Brownell & Parry, 2012).

Suits (2014) argues that game playing possesses certain essential features in order for the game (or sport) to be successfully played. Competitive sport brings forth elements for the practice of ethical decision making not readily found in other curricular areas. When participating in sport, rules, parameters, means of achieving goals and goals themselves provide learning opportunities within which ethical decision making is 'part and parcel' of the experience of sporting activity. Further, introducing competition into lessons provides a formula upon which learners may develop essential human skills such as dealing with foul play, interpreting rules, engaging with others as team members and respecting opponents. According to Binder, for many authors "Olympic education is ethical education carried out in the context of physical activity and sport for all and emphasises fair play and cross-cultural understanding" (2001, p. 20).

In an attempt to marry ethical ideals and practice, Olympic education has as its goal "to show how the principles of sport and Olympism can be applied in practice during teaching" (Georgiadis, 2014, p. 3). If Olympic education is to secure a home in physical education then values internal to this practice, such as fair play, tolerance and respect also seem to fit naturally into this frame of reference. Here, the ideals espoused by de Coubertin might be said to be embodied *through their application.* Parry calls this kind of physical education which encompasses values education and Olympic education, 'broad' physical education (in Brownell & Parry, 2012, p. 45). In broad physical education it is expected that students *experience* the practice of sport – that is, *participation* in

physical activity, potentially, provides deep learning experiences. This perspective on physical education clearly relies on a view of the human being as moving being and in so doing, situates the embodiment as central to pedagogical understanding of physical activity (Martínková, 2012; Whitehead, 2010).

'Sport pedagogy' comes under the umbrella of Olympic pedagogy which, "in German-speaking countries at least, is understood as the theory ... of Olympic education for the purposes of learning physical, social, ethical and humanistic values and virtues in sport activities" (Naul, 2007, p. 1). Elements of this pedagogy demonstrate overlap with de Coubertin's Olympism and the current *Olympic Charter*. In order to "avoid the risk of reducing "Olympic education" to nothing more than improved sports education" Müller (2004, p. 15) acknowledges the importance of sports internal values. Importantly, the above perspectives incorporate the moral worth of participating in sporting activities. As Suits (1979, p. 16) eloquently notes: "In morals conformity to rules makes the action right, but in games [sport] it makes the action". That is, when performing in sport the moral action is intrinsic and essential to playing the game (Suits, 2014, p. 33).

It need not necessarily follow, however, that Olympic education ought to be situated in physical education. Culpan & McBain (2012) reinforce that values are already accounted for in physical education curricula and that additional content relating to values is not required. They do, however, make explicit that Olympism could be seen as a means of locating the values internal to sport and the worth of participation in physical activities. Further, what is being contested by Culpan & McBain is the 'one size fits all' approach of Olympic education that seems to deposit un-contextualised materials in the hope that this will induce interaction with different educational narratives:

> In effect this vague positioning of Olympic education restricts its relevance, accessibility, cultural and pedagogical contextualisation and educative worth (Culpan & McBain, 2012, p. 99).

Thus, learners need to be encouraged to experience more than the practice of sport. Naul (2007, p. 6) calls for an "integrated didactic concept for Olympic education". That is (*ibid.*):

- learning at a variety of locations that together embrace school and sport
- learning in a number of subject areas at school
- learning in the various forms of Olympic education, as the integration of experience, ability and knowledge.

Teachers of physical education may have an advantage over other curricular areas in that intersubjectivity is paramount for successful game playing. Sport presents opportunities for intersubjective interactions quite unlike other social practices (McLaughlin & Torres, 2011, p. 60). As also stated by Naul (2007), encountering an opponent is essential to improving social ability and improving moral decision-making through engagement in sport. This is the practical realisation of Olympism because the embodied individual is central in the creation of these realities. It also remains faithful to de Coubertin's notion of *religio athletae* or the contemporary value of 'joy of effort' (Naul, 2007, p. 4).

Olympic Education: Integrated Experiential Pedagogy

Olympic education has been shown to involve often more than just participation in sport. Values of Olympism can be taught, made explicit and translated across subject and curricula (Binder 2007, 2012; Brownell & Parry, 2012). Naul (2007; 2008) recognises the potential and challenge of the modern curriculum in the development of Olympic education. Conceptualisations of curriculum are varied and dynamic. Thus, confronting the universalisation proposed in the *Olympic Charter* (IOC, 2013), Olympic education programmes will inevitably be broad based in order to appeal worldwide. There are, however, certain features of today's education curricula which could enhance Olympic education programmes. It might be considered ironic - since child-centred education has long been advocated - that one of these features places the learner at the

centre of educational approaches (Dewey, 1916; Rousseau, 1979; and recently, Binder, 2012; Priestley & Minty, 2013). Second, cross-curricular work might address Naul's (2007, p. 5) concern that contemporary 'socio-cultural conditions for young people' are not accounted for fully, through linked up conceptual knowledge, in secondary educational settings (see for example, Scottish Executive, 2004).

Modern curriculum practices place the learner's needs at the core of educational decision making. The teacher's role includes navigating the methodology employed and content to be explored. Learners are involved in evaluating prior learning and making decisions about areas of progress (Priestley & Minty, 2013). Educational processes are negotiated, learners are stakeholders, and external contributors support wider achievements, with responsibilities and preferences accounting for life-long aspirations.

> For all individuals to develop deep, useful, flexible knowledge bases, their prior learning and individual proclivities can neither be ignored nor discounted (MacLellan & Soden, 2008, p. 35).

"Sandford, Duncombe, and Armour (2008, 422) comment on how the international literature now understands that it is the "social process […] and the explicit focus on personal development, that are most significant in effecting behavioural change" rather than the sports activity by itself" (in Binder 2001, p. 362). The OVEP lists several highly interactive ways in which learners guide their learning (Binder, 2007, p. 14). These include: incorporating discussions (facilitated by teacher or student); using dilemmas (such as moral scenarios involving actual Olympic examples); role playing and; keeping groups small to maximise participation. The advantage of such methods becomes clear when learning is enhanced by pedagogy which relies on the embodied dimension. Empathy between learners is fostered best through intersubjective interaction. The embodied dimension facilitates the intersubjective if material and method work to encourage practical engagement with content to be learned.

The second area of importance for Olympic education in modern curricula is cross-curricular work. Modern curriculum embeds, in design and pedagogy, cross curriculum themes and frameworks that challenge the isolationist and restrictive subject specific curricula. The most recent Scottish education curriculum, the *Curriculum for Excellence* (CfE) (Scottish Executive, 2004) highlights the possibilities for inter-subject cooperation as it focuses upon cross curricular design throughout its 3 – 18+ design. Within the CfE, subject groupings work on a co-creational model. Although research revealed practical timetabling implications and sustainability of collaborative work between discrete subject staff (Priestley & Minty, 2013), scope for Olympic content co-creation is evident. However, "(R)esource and timetabling implications within secondary school structures were emphasised as potentially significant inhibitors" (GU Final Report, 2009, p. 30).

The Olympic education legacy programme from London 2012 continues to produce material which relates to Rio 2016. Much of the content is applicable to a wide range of school subject areas and cross curricular work is positively encouraged (BOA-BPA, 2015a). This website acts as a "hub" sharing resources and ideas with sports leaders and educators. It is presumed, however, that educators have knowledge of Olympism and are able to translate this into educationally relevant experiences. There is a gap here between resource provision and worthwhile learning. Teachers require education in order to be able to facilitate learning in the context of Olympism. Further, the Olympic education content lends itself to a pedagogy which is underpinned by an understanding of embodiment and so educators ought to have understanding of the embodied nature of being (Whitehead, 2010).

As an alternative to the *Get Set* model, which is very much resource provision (BOA-BPA, 2015a), Müller (2004, p. 14) shares experience from the German education system which works in partnership with the NOC. The emphasis from each partner is that cross curriculum approaches should be encouraged.

Topics relevant to the Olympic Movement can be dealt with in different ways in the various disciplines, though a better way is to present them as a multidisciplinary educational project (or part of one) (*ibid.*).

"An Olympic education in this sense is understood as an education that goes beyond the school as seat of learning" (Naul, 2007, p. 5). Scottish curriculum development shares this sentiment as it encourages engagement with the local community and external stakeholders (Scottish Executive, 2004, p. 1). The quality of partnership is crucial for successful learning experiences. It might also be suggested that all partners – for instance, NOC and school - have an understanding of the embodied dimension to ensure consistency of educational engagement that is relevant to Olympic education.

Internationalism and Peace

De Coubertin's vision for peace and intercultural understanding might now be labelled as 'priority' as it has been placed on the IOC's *Agenda 2020* strategic 'road map' (IOC, November, 2014).

It is well established that Coubertin sought to use a large, international sports festival to bridge communication channels between cultures and promote intercultural acceptance and respect (Guttmann 1992; MacAloon 1981; Powell 1994; Weber 1970; Weiler 2004) (Teetzel, 2012, p. 318).

For Müller (2004, p. 13), an Olympic education which encompasses peace will:

- promote understanding of the specific cultural features of other nations and continents;
- help familiarize people with the forms of sport played by others;
- improve familiarity with the cultures of those countries which organize the Olympic Games;

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- assist and promote internationally sporting contacts and personal contacts between individuals.

He further states that "sport speaks all languages" (*ibid.*). This reinforces points made by Whitehead (2010) and McLaughlin & Torres (2011) that the embodied nature of being means that engagement in sport fosters intersubjective interaction which is the foundation of human relationships. Since all human beings possess the embodied capacity to play sport, then the potential for inter-cultural empathetic experiences is also possessed by all of us. As a challenge to the equality issue presented in Chapter Two, wherein one section of female athletes struggles to compete internationally because of religious philosophy, Müller (2004, p. 12) says that:

> Even though Olympism is based on the culture of the Christian West, and hence that of Europe, comparable ethical values also form the foundation of human life and coexistence in other religions and social systems, too.

There is also recognition here, that exposure to the Olympic Games provides opportunities for development of mutual understanding. In a similar vein, Parry states (2004, p. 387):

> Children who are brought into sporting practices, and who are aware of international competitions such as the Olympic Games and the World Cup, are thereby becoming aware of the possibilities of international co-operation, mutual respect, and mutual valuing.

Awareness-raising is stage one in recognising difference. However, in order to advance beyond raising awareness, a process of embodied intersubjective engagement must be entered into (Lederach, 1997). Thereafter, discussion could lead to engagement (broadened awareness) of political, social and economic issues, including those relating to conflict and peace (Giulianotti, 2011). It is one of the tasks of Olympic education to move beyond the

awareness-raising stage to the engagement stage of recognising and understanding difference. The medium of the Olympic Games as "the greatest of all peaceful global gatherings" (Müller, 2004, p. 13) allows for awareness, engagement and reframing of important global issues.

As part of the growth of international communication and international movements at the end of the 19th century (including the revival of the Olympic Games (Koulouri, 2006) is an increase in global issues such as multi-culturalism, peace building and human rights. Although the IOC's record on human rights has been questioned by, among others Kidd (2010), the IOC relationship with the United Nations (UN) has cemented political desire to foster Sport for Development and Peace (SDP) programmes internationally (Bach, 2014).

> Binder (2001, 2005) and Naul (2008) reveal that there are diverse, multiple and contested forms of Olympic education across the globe. They report that Olympic education programmes are often offered in a passive and expository manner drawing on an across the curricula approach that does not promote learning through active participation in PE or sport (Culpan & McBain, 2012, p. 98).

To help realise its potential in promoting peace (IOTC, n.d.), the IOC established the International Olympic Truce Centre (IOTC) in 2000. In order to promote peace, activities include a call for NOCs whose countries may be experiencing conflict to adopt temporary ceasefires during opening and closing ceremonies. Recommendation 18 of *Agenda 2020* (IOC, November 2014) highlights the need to support athletes away from home particularly where conflict is prevalent. This recommendation will be implemented at future Games by, for example, providing safe space for remembrance of those lost (*ibid.*, p. 12).

Sport as a means for promoting peace has been recognised as having potential to contribute to an holistic peace and reconciliation programme in areas of

(post) conflict (Craig & Craig, 2012). Alongside other agencies with non-sporting expertise, Sport in Society (SIS) and SDP programmes form part of a larger process of peace building and peacemaking. These programmes share the same values as are found in the ideals of Olympism (Kamberidou, 2011, p. 174) and seek to challenge the global north/south dualism – two of the main issues which SDP programmes must address (Giulianotti, 2011). In these programmes, engagement means using culturally relevant frames of reference, and acknowledging and challenging stereotypes (Lederach, 1997). Conflicting groups may need (mediated) clarification as notions of 'peace' and 'development' vary considerably (*ibid.*).

> Within SDP, this imagining will require programmes to draw on existing sporting traditions and their normative moral content. It will also necessitate the challenging of these traditions when they are a vehicle (intentionally or not) for the reproduction of the underlying conditions promoting inequality and conflict (Craig & Craig, 2012, p. 6).

Whilst accounting for cultural and moral norms of the host population, the norms of SDP programme leaders must not be imported or else risk cultural invasion (Freire, 1972). According to Giulianotti (2011) engaging and then entering into dialogue with those whose voices need to be heard is the most important feature of any SDP programme.

Currently, the notion of peace is present in two sections in the OVEP toolkit (sections 2 and 4, Binder, 2007) and Naul's approaches to Olympic education do not highlight peace in any significant way. It is suggested here that Olympic education programmes which integrate SDP acknowledge an increasingly relevant area of the IOC's work for intrinsic humanitarian reasons (Bach, 2014) as well as, perhaps, the instrumental, "self-interest" of the Olympic business (Walker, *et al.*, 2010, p. 672).

This chapter has focused on Olympic education and in particular, four approaches explored and clarified by Naul (2007; 2008). Although the place of Olympic education seems historically comfortable within the subject area of physical education, later discussion suggested a cross-curricular approach could help embed within the modern school structure (Müller, 2004; Scottish Executive, 2004; Culpan & McBain, 2012; BOA-BPA, 2015a). However, Olympic education might not be welcomed into educational institutions for several reasons. These include: lack of evidence for the worth of Olympic education programmes; the pandering to sponsors; blind acceptance of material and questionable appropriate content; and finally, the scientising and vague attention paid to the human body. In order to address these criticisms, it was suggested that teachers adopt a broad understanding, which emphasises active participation in physical activity with time spent developing understanding, analysis and evaluation of ethical issues experienced through this participation (Binder, 2001; Brownell & Parry, 2012).

Finally, the perspective on the human body in the context of physical education and sport has, arguably, experienced a 'scientised kaleidoscope' of our embodied potential. The previous chapter discussed this fully as it placed the embodied being as central to learning across the curriculum but most pertinently for the promotion of Olympism through Olympic education. However, the example of the *Get Set* (BOA-BPA, 2015a) programme demonstrates that providing an internet resource of ideas does not equate with provision of Olympic education from the perspective of the embodied being for two reasons. First, more activities could be situated in the sphere of active participation in sport. For instance, a task entitled 'What Makes an Effective Team?' uses small group discussion and reflection rather than experiential learning through participating in a team sport (BOA-BPA, 2015b). Second, educator knowledge on Olympism is often presumed – though not in Germany where teacher training seminars are 'well attended' (Müller, 2004, p. 10). It has been argued here that if the embodied being is central to Olympism then this could inform a richer more experiential perspective in Olympic education. In addition, it was seen that understanding and self-knowledge potentially increase because of

competitive sport since "sport first demands togetherness – to meet together, to respect equality, to strive together, to push each other to be better" (Martínková, 2012, p. 178).

In summary, there are clearly valuable educational goals embedded within Olympic principles. This is not to suggest a singular education tenet but that de Coubertin's Olympism forms a dynamic evolutionary concept – as for instance, the concept of democracy (cf Parry in Brownell & Parry, 2012). Nevertheless, the values of Olympism are relevant to educational aspirations, international concerns of equity and diversity as well as providing opportunities for physical excellence. Practitioners should also be aware of their own boundaries such as cultural and religious experiences, and be open to the experiences of others (Binder, 2010). The next chapter concludes this thesis by bringing together the importance of the universal qualities of embodiment and empathy with the implications of this for Olympism and Olympic education.

Chapter Five - Conclusion.

The goal of this thesis was to explore the way that the human being might be viewed as central to the concept of Olympism and how this in turn, might inform Olympic education. The point of departure for this thesis was the nature of human being. It was thought that if placed in a central position and applied to Olympism that Olympic education might be enriched. Olympism is a dynamic concept and one which, it is hoped, will being proactive in developing key areas addressed in this study. Themes have emerged from this research and include: the importance of the concept of the human being as embodied being; the importance of the intersubjective afforded by participation in sport; the contemporary relevance of Olympism especially to international understanding and peace; the need for active participation in competitive sport at all levels; the importance of embodied experiential learning; and finally, the need for the development of critical thinking about issues in world sport.

The Olympic Games epitomises the very fastest, highest and strongest that human beings strive for and admire. Individuals competing in the Olympic Games have sought to be the best they can be to achieve sporting success. The desire for self-improvement is relevant to us all and in all areas of life as well as in sport. Indeed, it was made clear that "overall self-improvement must include the improvement of the whole human being" and not just the desire to gain records (Martínková, 2012, p. 179).

This thesis has argued throughout that the foundation for increasing this understanding is recognising the embodied potential of human beings. Human beings are moving beings; they are embodied. Understanding this concept affects an understanding of every aspect of human life (Whitehead, 2010). Martínková (2011, p. 228) states:

> ... 'movement' is not something added to the human being (as is the case with mechanical movement), but it is indivisible from what the human being *is*.

This phenomenological view of movement is more complex than the dualist view of movement dominant in the West and which this thesis has challenged. Martínková also states:

> ... partial human movements cannot be abstracted from the whole, but need to be viewed within the whole direction of one's existence, together with all its partial aims (*ibid.*).

Recognising movement as central to our being has profound implications for education and Olympic education, and suggests the development of programmes which encourage active participation in physical activity and sport. Additionally, worthwhile educational development is best achieved in community. As stated by Illundáin-Agurruza (2014, p. 50): "It is in the company of others, within a community ... that we best flourish." This notion of community, whether temporary in sporting activity – such as during the Summer or Winter Games – provides a method of interaction which is unique (Delanty, 2003).

Intersubjectivity is necessary for the practice of competitive sport wherein athletes engage in a mutual quest for excellence (Simon 2000, Torres 2011). "Moreover, in order to be able to compete, athletes not only have to meet, but also to acknowledge each other as equal" (Martínková, 2012, p. 179). Athletes come together from around the world in order to compete and this requires a fundamental recognition of the Other as the same in this respect. Recognising sameness in the Other is possible because of the ability to empathise (Rintala, 1994; McIntyre, 2012). This became the second universalisable feature of human being that became evident throughout this thesis.

Being capable of empathy and the importance of intersubjective relations was highlighted as being particularly relevant to understanding inclusion and diversity. Since the de Coubertin era, individualism has become more obviously interrelated with international understanding and multi-culturalism. The relationship between the IOC and UN demonstrates the growing application of

sport in other important international contexts, such as peace building (Bach, 2014). The unique internal logic of sport fosters intersubjective experiences not available to other social practices (Torres, 2011), hence the necessary contribution of SDP programmes in post-conflict areas (Giulianotti, 2011, Craig & Craig, 2012). The spread of the ideas of Olympism into international environments means that the Eurocentric position of the IOC is being challenged (Binder, 2001; Parry, 2006; Carey, *et al*., 2011). What emerges from this area of development is that *participation* in sport underpins much of the potential for intersubjectivity, human understanding and ultimately, peace. Thus movement becomes core to the human being even in potentially unpredictable environments.

After these philosophical discussions the pragmatic considerations of how to fulfil embodied and intersubjective demands falls to the educationalist. For Olympic education, the values of Olympism are those which it seeks to make explicit. Embodiment is at the core of modern pedagogies which emphasise the central role of the learner, the importance of experiential, active learning strategies and the central role of values-based learning activities.

In the context of formal education, Olympic education seems to fit into the subject area of physical education. This thesis argued for a broader approach to physical education which encompassed more explicit teaching and learning in relation to issues in sport on a global scale (Brownell & Parry, 2012). Therefore, physical education should be seen "not as mere physical activity but as the cultural and developmental activity of an aspiring, achieving, well-balanced, educated and ethical individual" and society (*ibid*., p. 29). Although this broad physical education may go some way in addressing experiential approaches to Olympic education, it might also be recommended that the cross curricular model currently adopted in Western primary schooling be applied to secondary education. Curriculum structures may require considerable overhaul in order to accommodate such a 'radical revision' of current education, "that compartmentalise[s] subjects instead of connecting them vitally to the student in

ways that become integrated as fibres of their very being, and that extend to their community" (Illundáin-Agurruza, 2014, p. 50).

Further recommendations for Olympic education include the need for a clear outline of its meaning and that this is written into the *Olympic Charter* to aid clarity for sponsor activities as well as NOCs, International Federations (IFs) and others (Rezende, 2008). A second recommendation requests an Olympic education network wherein teachers and those delivering this education can interact and share ideas (*ibid.*). This has been discussed since *Agenda 2020,* where the suggestion was made that a hub for teachers be included, as well as one for learners, as there currently seems to be a lack of collaborative possibilities (IOC, November 2014).

It is necessary here, to address the growth in e-learning (electronic media, social media, digital media). This has a place in Olympic (and all) education, not least because it allows for the easy and cost-effective dissemination and sharing of propositional knowledge, ideas and resources. Three points, however, merit mention. The first is that the knowledge shared must still undergo rigorous vetting, preferably by educators trained in Olympic education. Second, experiential learning is not as embodied when a screen is placed between educators and/or learners. This became evident, to some extent, during discussion about resource provision (internet based) and educational delivery (BOA-BPA, 2015a). Third, not all individuals have access to modern technology – community hubs might address this limit with some success.

As part of the vision for this thesis, the human body has been brought to the fore because it receives vague attention in Olympic education programmes. The general treatment within programmes tends to focus on the body-as-object rather than viewing the human being as embodied. Sport brings together Olympism and the human being by allowing for existence in "an idealised world ... a world in which we can address basic existential questions of personal and cultural significance, and in the process confront the nature of our true ontological selves" (Segrave & Chu, 1996, p. 63). Educational processes that

accommodate participation in sport from an embodied perspective of human being, as well as critical reflection on wider socio-cultural and political contexts, means confronting Olympic histories and one's own subjective interpretation of sporting events (Kohe, 2010).

It was mentioned that some educators might not have sufficient training in Olympic education in order to critically deliver content. Kohe (2010, pp. 487-488) claims that "Few teachers have adequate knowledge of the olympic movement to impart youth with olympic or other moral values" (non-capital 'o' in original). Kohe may not be correct with regard to 'other moral values' but the point could be valid in relation to Olympic knowledge. It was also stressed throughout this thesis that educators incorporate active learning methods through which ethical and health issues can be addressed (McLennan & Thompson, 2015). As Monnin (2012, p. 355) states:

> ... researchers on moral development and values education have suggested that practical experiences rather than rules, commands or lectures are a more effective means of instilling values in young people. Practical experiences in the form of games, role plays and simulations can be used to provide situations of moral conflict and thus opportunities for children to develop their abilities in moral reasoning from various points of view (Binder 2005; Carvalho 2002; Piaget 1996; Puig 1998; Zabalza 2000).

If this thesis is correct then two developing areas for Olympic education have been recognised as relevant to the future vision of the IOC. The first is the human being as moving being and the second, internationalism and peace. First, viewing the human being as moving being has been clarified as central to the idea of Olympism since sport's internal values are exemplified by the intersubjective relationships as referred to above. The question to be discussed next was: How does Olympic education translate a concept of human being as moving being and the desire to address internationalism into sporting applications? Features of modern curricula were outlined and suggested as

areas which ought to be embraced in order to enrich Olympic education. One such feature is to ensure that learner needs are met as far as possible by allowing for flexible, cross curricular engagement. However, it was suggested that restructuring might be required in terms of secondary schooling, in order to build cross curricular activities. Further, current curricula seem increasingly open to engaging with external agencies. For example, curriculum policy development in Scotland focuses upon four capacities - responsible citizens, successful contributors, confident individuals and effective learners (Scottish Executive, 2004) – community partnerships help in attainment of many of these. In a similar way, perhaps NOC input could be more contextualised and partnership oriented in bridging the gap between the ideals of Olympism and practicalities of sharing these ideals in educational contexts, as is apparent in the German curriculum (Müller, 2004).

Second, the dramatic increase in international communication since the latter part of the 20th century means access to areas of the world wherein peace building, making and keeping are priority. SDP programmes were highlighted as an example of manifestation of the internal values of sport which rely on (and help develop) intersubjective relationships (McLaughlin & Torres, 2011). The IOC clearly sees its future as including a role which enables communities to interact and (re)build social structures post conflict (Bach, 2014). Access to the Other has also been increased with the rise in digital media and this too, is embraced by many in the Olympic Movement (the '#YOGselfie campaign' during the Winter YOGs 2014, held in Nanjing, serves as an example). Care must be taken however, not to presume that everyone has access to such media or can translate such communication educationally.

Finally, it is worth closing with comment on the importance of the human being as moving being and the future of Olympism. If the notion of embodiment is aligned with global concerns related to health and well being (McLennan & Thompson, 2015, p. 6), a more concerted challenge might be mounted to address this concern. The work on physical literacy by Whitehead (2010), as cited in *Quality PE* (*op. cit.*), gives weight to a more holistic, all round approach

(McLennan & Thompson, 2015, p. 24). The work of these, and other authors, reinforces the belief that the embodied being provides access to all human capacities and so is fundamental to education curricula. The IOC clearly holds political weight and under the current leadership, seems to desire greater involvement with ways of tackling global health concerns (IOC, November 2014), especially non-communicable diseases (McLennan & Thompson, 2015, p. 15). To maximise on the capability of the relationships being built between INGOs is to place as central the embodied being and adopt practical physical activity and sport wherever possible in Olympic and other, education. An holistic, 'umbrella' approach to increasing and maintaining activity levels is crucial if a successful outcome is to be achieved. Physical activity must be incorporated into a person's lifestyle for sustainability throughout the life course (Whitehead, 2010). Applying these concepts in Olympic education initiatives will enhance de Coubertin's mission for developing young people who are "balanced in body, will and mind". It is presumed here, that de Coubertin would have been a supporter of *embodiment* as a foundation for Olympism and Olympic education.

Glossary.

Cross curriculum: the linking of discrete subject areas to transform knowledge, skills and understanding of a broader topic area.

Dualism: the view that human beings comprise two separate parts – the 'mind' and the 'body'.

Embodiment: the potential that individuals have of interacting with Others and the environment via movement.

Experiential Learning: is learning by doing and learning by reflecting on experience whilst forming conceptual clarity.

Lifecourse: this covers all stages of an individual's life.

Monism: the view that human beings are a non-divisible whole.

Peacemaking: is action based conflict transformation founded on equitable power relations, where all parties agree upon strategies to make ethical decisions for the community.

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