



# Teaching Olympism in Schools: Olympic Education as a Focus on Values Education

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Series University lectures | 16



Centre d'Estudis Olímpics  
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This work has been published as part of the educational project promoted by the Olympic Studies Centre (CEO-UAB), *University Lectures on the Olympics*, within the framework of the International Chair in Olympism (IOC-UAB). The project aims to provide online access to texts covering the main subjects related to the written by international experts and aimed at university students and lecturers.

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To cite this work, you can use the reference:

Binder, Deanna L. (2010): *Teaching Olympism in schools: Olympic Education as a focus on values education: university lectures on the Olympics* [on line article]. Bellaterra : Centre d'Estudis Olímpics (UAB). International Chair in Olympism (IOC-UAB) [Date consulted: dd/mm/yy]  
<[http://ceo.uab.cat/pdf/binder\\_eng.pdf](http://ceo.uab.cat/pdf/binder_eng.pdf)>

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ISBN: 978-84-693-6168-9

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## 1. Introduction

Fundamental to the understanding of Olympism is its emphasis on an educational mandate. In fact, the “Olympic idea cannot be understood without an understanding of its educational mission” (Gessman, 1992:33). This educational mandate is outlined in several of the Fundamental Principles of the Olympic Charter (IOC: 2000).

Fundamental Principle #2 – 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 found in effort, the educational value of good example and respect for universal fundamental ethical principles.

Fundamental Principle #3 – The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity.

This is a values education mandate. Some of the specific positive values referred to in these principles include a respect for balance in the human character between aspects of mind, body and spirit, an understanding of the joy found in effort, an emphasis on peaceful behaviour, and respect for others (here described as preservation of human dignity). The principles, while somewhat awkward in their English wording, also include direction for an Olympic pedagogy. That is, the fundamental principles seem to suggest components of a possible teaching and learning strategy. Note the references to such strategies as “blending sport with culture and education,” setting “good examples,” and encouraging participation in sport as an educational situation in which these values can be developed.

Since the 1970s, there have been many versions of what Olympic education means, and many descriptions of the orientation and contents of an Olympic education program. Dr. Norbert Mueller’s lecture on the Olympic education orientation of Pierre de Coubertin, which is located in this series of lectures on the Autonomous University of Barcelona’s web site, is an example. Several other descriptions of Olympic education are described in the discussion that follows here.

The present lecture's main focus, however, is on "how" teachers, coaches, and professors can help young people develop values associated with the concept of Olympism. In the process of exploring pedagogical strategies that are necessary to or seem to facilitate the development of and the reinforcement of positive values and behaviours, reference will be made to current curriculum literature in the general field of values education, and also to literature on the topic of values development within sport education and physical education programs. The lecture will then introduce issues and concerns with respect to the teaching of four core educational values identified in an international Olympic education project as being closely related to the concept of Olympism: joy of endeavour in physical activity, fair play, multiculturalism (international understanding) and being the best that you can be (pursuit of excellence). It will conclude by discussing the complexities of trying to measure changes in values and behaviours as a result of an Olympic education intervention.

## 2. Orientation for the reader

It is hoped that this lecture will inaugurate a worldwide discussion on the topic of Olympic pedagogy. In a post-modern milieu is it even thinkable to speak about "universal fundamental ethical principles" as the Olympic Charter does? It is true that ethical issues such as fair play, violence, cheating, abuse of performance enhancing drugs, commercialism, equity, etc. receive much media attention and are frequently addressed in papers and presentations at Olympic sport and physical education conferences. They seem to have worldwide relevance. Unfortunately the pedagogy of these issues is rarely addressed. How are fair play/ethical behaviours learned? How can they be taught, and how can this teaching be supported? The literature also appears silent on the cross-cultural issues. How, for example, is fair play understood and experienced by people in different cultural contexts?

Educators, like all people, are products of their own cultural, political and educational milieux. They see the world through the filters of their particular educational and systemic orientations. Hans Georg Gadamer (1989) describes this filter as a "horizon" defining the boundaries of understanding between people. Thus, for example, this lecture is somewhat defined or boundaried by its dependence on Euro-American understandings (literature)

available in English. It is also somewhat boundaried by the North-American, specifically Canadian, orientation of its author to schools, educational systems and curriculum.

Hopefully, this does not mean that the understanding and insights of the author of this lecture do not have meaning and relevance for people in other educational circumstances. Rather, it means that readers (each with his or her own “horizon”) should approach this lecture with a reflective orientation, engaging the author in a silent dialogue, and reflecting on questions such as:

1. Do the values that are described here have the same meaning for me and for people in my cultural and educational lifeworld as they seem to have for the author? How are each of the values different? How are they the same?
2. What components of an Olympic education program would integrate well with educational priorities and the value systems in my country? What components might not be welcomed? Why?
3. Do I understand the educational principles outlined in this lecture for teaching Olympic values? Will they have relevance in the educational and cultural circumstances in which I work? Why or why not?
4. What teaching and learning strategies could I suggest to enhance the teaching of Olympism in the schools in my country?

Hopefully, in the not too distant future, a silent dialogue, such as the one recommended for a reading of this lecture, could become an international exchange of ideas through internet discussions, a conference or a series of workshops.

### **3. Descriptions of Olympic Education**

Since the 1970s, Olympic scholars have continued to rework the pedagogical ideas of Olympism. For Gessman, (1992) the core of the Olympic value system is the steady development of the potential of every human being. His emphasis is on school sport, and he outlines suggested learning areas that would be connected to school sport (practice, training, competitions) carried out in correspondence with the Olympic idea. These learning areas

include: fair play, health, risk-taking and adventure, artistic and creative development, and sociability (p. 38).

Bruce Kidd (1985) articulated the following points of correspondence between Olympism and general goals of education (p. 10):

- Mass Participation: the expansion of opportunities for sport and play to create what de Coubertin called “the democracy of youth”;
- Sport as Education: the development of opportunities that are genuinely educational, that assist both individuals and groups in the process of knowledge;
- Sportsmanship: the fostering of a high standard of sportsmanship, that de Coubertin called “the new code of chivalry”.
- Cultural Exchange: the integration of the visual and performing arts into the Olympic celebrations;
- International Understanding: the creation of a movement whose membership transcends racial, religious, political and economic categories, a brotherhood that promotes understanding and thus contributes to world peace; and
- Excellence: the pursuit of excellence in performance.

In Germany, Gruepe (1996) distilled three main pedagogical messages out of de Coubertin’s writings on education: 1) development of body, mind and character through a striving for achievement in physical endeavours and competition (carried out always in the spirit of fair play), 2) availability of a wide variety of sports, and 3) peace, friendliness and international understanding.

Mueller (2004), in his recent lecture on Olympic Education offers a description of the Olympic education ideas that evolved in the life and writings of Pierre de Coubertin. He describes the “features of an ‘Olympic education, all of which can be traced back to Coubertin’s philosophical legacy:”

- the concept of harmonious development of the whole human being



- the idea of striving for human perfection through high performance [scientific and artistic as well as sporting]
- sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity
- the concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals
- the promotion of moves towards emancipation in and through sport.

Readers will recognize the similarities and cross-overs in these various interpretations of Olympic education. Each, however, has its own particular emphasis. In a white paper for the German Rhein-Ruhr bid committee for the 2012 Olympic Games, Naul (2002) notes that although there seems to be agreement on the general didactic standards that need to exist for a program to be described as “Olympic education” (p. B11) there are major differences in the way that these characteristics are transformed into Olympic pedagogical content, activities and methods. He describes several worldwide approaches to Olympic education initiatives:

- the knowledge-oriented [wissens-orientierte] approach – This approach, which according to Naul is the most widespread in the world, focuses on presenting information about the ancient and modern Games, may include excursions to Olympic sites and emphasizes “Namen, Daten und Fakten” [names, dates and facts].
- the experiential [erlebnis] approach – This approach emphasizes participation by children and youth in school “Olympic” festivals and competitions, international school cooperation and communication, and special emphasis on the teaching of fair play and cultural understanding.
- the “individual development through effort” [konnens-orientierte] approach – This approach focuses on the idea that individual and social development occurs through intense efforts to improve oneself in physical endeavours and through competition with others. Gessman (2002) suggests that concentrated and systematic physical practising and training offers a platform for the holistic development of mind, body and spirit.
- the lifeworld [lebenswelt]-oriented approach – This is an approach to Olympic education that Naul credits to the author of this lecture (Deanna Binder). He notes

that “Binder understands and interprets the Olympic ideals as a motivation for individual learning activities for all students in all aspects of their life, integrated with personal participation in sport and physical activity” (p. B15 with translation by the author of this lecture).

The “lifeworld” orientation, as described by Naul, is represented by five “basic objectives” which formed the pedagogical foundation for an international teacher’s handbook based on the values of Olympism (Binder 2000). These objectives evolved through the deliberations of participants to three international conferences sponsored by the Foundation for Olympic and Sport Education of Athens, Greece. According to the statement of objectives, activities in an Olympic education program will:

- enrich the human personality through physical activity and sport, blended with culture, and understood as lifelong experience.
- develop a sense of human solidarity, tolerance and mutual respect associated with fair play.
- encourage peace, mutual understanding, respect for different cultures, protection of the environment, basic human values and concerns, according to regional and national requirements.
- encourage excellence and achievement in accordance with fundamental Olympic ideals.
- develop a sense of the continuity of human civilization as explored through ancient and modern Olympic history.

These values echo values articulated previously in this lecture by other scholars: Gessman, Gruepe, Kidd, Mueller. In the international teachers’ handbook, *Be A Champion in Life* (Binder, 2000), produced by the Foundation for Olympic and Sport Education, these values are reworded in appropriate educational language for teachers, and become five themes:

- Body, Mind and Spirit: Inspiring Children to Participate in Physical Activity
- Fair Play: The Spirit of Sport in Life and Community
- Multiculturalism: Learning to Live With Diversity

- In Pursuit of Excellence: Identity, Self-Confidence and Self-Respect
- The Olympics Present and Past: Celebrating the Olympic Spirit

Worded in such a way, each of these values represents not only an agreed-upon component of an Olympic education program, but also presents a value that is a priority for most school systems in the world.

The remainder of this lecture explores current thinking and research regarding how children learn and how to effectively teach these values. Hopefully such an exploration may help to define useful methodologies for an Olympic pedagogy. It may also help to assure that the implementation of Olympic education initiatives supports the mandate and methods of schools, and therefore will receive the endorsement of educational authorities.

## 4. Teaching Olympic Values

Values development or values/moral education is a complex process that takes place in all aspects of the lifeworld of children and youth. In traditional cultures, influences such as the family, the immediate community and religion were the key factors in this process. These factors continue to have a significant influence. In most countries today, however, the responsibility for developing values is also assigned to schools in formal teaching settings. Global influences such as TV, the internet, population displacement because of war and migration, and the living together of people from many different cultures further complicate the processes of helping children and youth develop positive values.

Since the 1960s curriculum development related to values education in North America has been dominated by the moral development theory of Lawrence Kohlberg. In 1990 when I wrote *Fair Play for Kids*, a project of the Canadian Commission for Fair Play, I developed a pedagogical, theoretical framework based on the developmental approaches to moral reasoning most profoundly identified with Lawrence Kohlberg (1981). The resource manual was developed for teachers working with children aged 8/9 to 11/12, and included the following information for teachers from Hersh, et.al., *Promoting moral growth: From Piaget to Kohlberg*, (1979):

- Figuring out what is fair and learning how to cooperate and share are what interests elementary school youngsters, because they are developing the capacity to understand that other people see the world differently – e.g., cooperative problem-solving activities (p. 135).
- Teachers can help students develop their moral reasoning abilities by providing experiences which create moral conflict exposing children to other higher modes of thinking than their own. Stimulation of moral development occurs when children are presented with genuine and difficult moral conflicts (p. 138-142).

Two learning processes were identified in the literature as important for helping children ages 8 - 11 develop their ability to make moral judgements, and were highlighted throughout Fair Play for Kids (Binder, 1995, p. 4):

- Identifying and resolving moral conflicts. Talk is a very important component of the process of conflict resolution and moral decision-making. Most of the activities in this program are accompanied by a Let's Talk section.
- Changing roles and perspectives. Children at this age tend to see their world from an egocentric point of view. Games, simulations, role plays etc. provide them with opportunities to put themselves in someone else's shoes.

Over sixty activities were designed to help children explore various aspects of fair play through these teaching/learning strategies. Through questions in a “Let’s Talk” section for each activity, students were encouraged to engage in the “moral conflicts” and discussions recommended in the then current literature (Romance, et.al., 1986).

In a study to test the “effects on the moral development of children in physical education using educational activities selected from Fair Play for Kids,” Gibbons, et.al. (1995) reported the following:

*“Results supported the main hypothesis that implementation of a specially designed educational program can effect changes in several facets of moral development...These results support theory and empirical research that enhancing moral growth is not an automatic consequence of participation in physical activity, but rather that systematic and organized delivery of theoretically grounded curricula is necessary to make a difference”. (p. 253)*

Gibbons et. al's study, used empirical measures to test before and after responses in the areas of moral judgment, moral reason, moral intention, and prosocial behaviour. These measure were either based on or correlated closely with the stages of moral development model developed by Rest (1986). The researchers note that, “Although the products of this study (i.e., changes in quantitative scores) were highly visible, the processes by which these changes occurred were less discernible” (p. 254).

It is the “less discernible” processes and the pedagogical decision-making that contributes to these processes that have now become the focus for curriculum theory related to ethics and moral education.

Models of moral development still provide a platform for research on isolated aspects of moral judgment, but moral development theory no longer dominates the discussions in moral and ethical education. A profound shift in perspective has taken place, exemplified in the transition within the writing of Lawrence Walker one of Canada's well-known researchers in the field of moral education. In 1994 in an article titled “Whither moral psychology?” Walker writes:

*“...it has become apparent that this pervasive influence [Kohlberg's] has imparted a rather constricted view of moral functioning, which we must now strive to overcome. This constricted view of moral functioning arose from Kohlberg's a priori and consequently restricted notion of morality (following in the Platonic and Kantian traditions in moral philosophy which emphasize justice and individualism) and from his impoverished description of the moral agent (following in the cognitive-developmental tradition in developmental psychology and exemplified by his emphasis on the cognitive abilities used in resolving hypothetical moral dilemmas.” (p. 1).*

In exploring this shift in perspective and its implications for Olympic education, I want to highlight the work of four scholars: Martha Nussbaum (1986) - a philosopher, Carol Gilligan (1982) - a psychologist, and Nel Noddings (1984) and Maxine Greene (1995) both educational philosophers and curriculum theorists. Their work provides a critique of cognitive-based, moral development models –in particular the tendency of these models to simplify complex human interactions, and also to discount groups of people that don't fit the model. Their work also offers helpful direction for curriculum development in ethical/moral education in the new century. Thus their work has profound implications for Olympic educators.

#### **4.1. Martha Nussbaum**

In *The fragility of goodness* (1986), Nussbaum refers to ancient Greek literature as she explores questions such as: In what ways is the good human life dependent on things that human beings do not control? What are the limits of “reason” in the search for the good life? How do human beings deal with the contingent conflict among values in their lives? Nussbaum is clearly uncomfortable with abstract discussions of moral dilemmas, and emphasizes the importance of emotion.

Our Anglo-American philosophical tradition has tended to assume that the ethical text should, in the process of inquiry, converse with the intellect alone; it should not make its appeal to the emotions, feelings, and sensory responses. Plato explicitly argues that ethical learning must proceed by separating the intellect from our other merely human parts... The conversation we have with a work of tragic poetry is not like this. Our cognitive activity, as we explore the ethical conception embodied in the text, centrally involves emotional response. We discover what we think about these events partly by noticing how we feel; our investigation of our emotional geography is a major part of our search for self-knowledge (p. 15-16).

There are two aspects of Nussbaum's work that may have implications for teaching Olympic values. She argues in support of an approach to ethics that focuses on the lived experiences and moral conflicts of real people in real situations, as opposed to intellectual discussions of abstract moral dilemmas. She also emphasizes narrative – drama, poetry, story– as important tools for ethical education.

Our pupil must learn to appreciate the diversity of circumstances in which human beings struggle for flourishing; this means not just learning some facts about classes, races, nationalities, and sexual orientations other than her own, but being drawn into those lives through the imagination, becoming a participant in those struggles” (p. 51).

#### 4.2. Carol Gilligan

In *A Different Voice: Psychological Theory and Women's Development* by Carol Gilligan (1982), a former student of Lawrence Kohlberg, questioned the conclusions that Kohlberg reached about the moral reasoning of women and girls based on his model of the “hierarchical stages of moral reasoning.” She points out that Kohlberg's (and Piaget's) studies, carried out to develop the model and its descriptors, were based on sample populations of boys and men. She also notes that Kohlberg, like Freud and Piaget before him, all observe that somehow girls do not fit their models. When women do not conform to the standards of psychological expectation, she says, the conclusion has generally been that something is wrong with the women (p. 14).

For example, she describes a 1976 study on the organization and structure of the playtime activities of 181 fifth-grade, white middle-class children, aged ten and eleven, which reported sex differences:

*“...boys play out of doors more often than girls do; boys play more often in large and age-heterogeneous groups; they play competitive games more often, and their games last longer than girls' games...Boys' games appeared to last longer not only because they required a higher level of skill and were thus less likely to become boring, but also because, when disputes arose in the course of a game, boys were able to resolve the disputes more effectively than girls...In fact, it seemed that the boys enjoyed the legal debates as much as they did the game itself, and even marginal players of lesser size or skill participated equally in these recurrent squabbles. In contrast, the eruption of disputes among girls tended to end the game.” (p. 10)*

In this study, the researcher's conclusion (Lever, 1976) was the same as Piaget's: that the legal sense, which Piaget considers essential to moral development, is "far less developed in little girls than in boys" (Piaget, 1965, p. 77).

These gender differences that are noted in early childhood with respect to children's games are even more obvious, Gilligan notes, at puberty. According to Piaget, she says, "*children learn the respect for rules necessary for moral development by playing rule-bound games and Lawrence Kohlberg adds that these lessons are most effectively learned through the opportunities for role-taking that arise in the course of resolving disputes*" (p. 10). Gilligan suggests that "*rather than elaborating a system of rules for resolving disputes, girls subordinated the continuation of the game to the continuation of relationships*" (p. 10). Gilligan argues that:

Sensitivity to the needs of others and the assumption of responsibility for taking care lead women to attend to voices other than their own and to include in their judgment other points of view. Women's moral weakness, manifest in an apparent diffusion and confusion of judgment, is thus inseparable from women's moral strength, an overriding concern with relationships and responsibilities (pp. 16-17).

*"The reluctance to judge", she suggests, "may itself be indicative of the care and concern for others that infuse the psychology of women's development and are responsible for what is generally seen as problematic in its nature"* (pp. 16-17).

### 4.3. Nel Noddings

In *Caring: A Feminine Approach to Ethics and Moral Education*, Noddings (1984) proposes an ethics based on caring, and grounded in receptivity, relatedness, and responsiveness. In her book Noddings comments on moral development.

Many of us in education are keenly aware of the distortion that results from undue emphasis on moral judgments and justification. Lawrence Kohlberg's theory, for example is widely held to be a model for moral education, but is actually only a hierarchical description of moral reasoning. It is well known, further, that the description may not be accurate. In particular,



the fact that women seem often to be “stuck” at stage three might call the accuracy of the description into question...

Women, perhaps a majority of women, prefer to discuss moral problems in terms of concrete situations. They approach moral problems not as intellectual problems to be solved by abstract reasoning but as concrete human problems to be lived and to be solved in living...Faced with a hypothetical moral dilemma, women often ask for more information. (p. 96)

Noddings recommends that schools should be “deliberately redesigned to support caring and caring individuals” (p.182). She describes four fundamental strategies for nurturing the ethical ideal: dialogue, practice, confirmation and modeling. Most sport and physical educators would argue that sport played in the spirit of the Olympic ideals offers a context within which all of these strategies can be applied and practiced. With respect to confirmation Noddings highlights the importance of the teacher’s special relationship with a student.

A teacher cannot “talk” this ethic. She must live it, and that implies establishing a relation with the student. Besides talking to him and showing him how one cares, she engages in cooperative practice with him. He is learning not just mathematics or social studies; he is also learning how to be one-caring. By conducting education morally, the teacher hopes to induce an enhanced moral sense in the student...Everything we do, then, as teachers, has moral overtones. Through dialogue, modeling, the provision of practice, and the attribution of best motive, the one-caring as teacher nurtures the ethical ideal.” (p. 179)

“Teachers model caring,” she suggests, “when they steadfastly encourage responsible self-affirmation in their students” (Noddings, 1988, p. 222). Such a statement could be made with equal conviction for a coach’s special relationship with his/her athletes.

Highlighting the critical role of teachers as “one-caring” in their relationships with students and as models of ethical action should be a prominent component of future Olympic educational initiatives. Every teaching/coaching day is filled with hundreds of instant pedagogical moments. In each moment teachers and coaches have to make an appropriate response. It is

in those important instant pedagogical moments, when a teacher or a coach makes a response that inspires, or affirms or encourages or corrects a student or athlete, that they have the opportunity to gently nudge them along the route to fair and ethical living.

The ideas and conclusions of Nussbaum, Gilligan and Noddings point Olympic educators away from learning values through a teaching and learning process based on resolving ethical dilemmas through cognitive and well-reasoned application of universal concepts and principles, and towards a teaching and learning process that is much more complex, that helps young people to explore their emotional as well as their intellectual responses to ethical issues; and that emphasizes care and compassion for others. Olympic educators need to move away from the safety and certainty of teaching rules, penalties and universally applicable principles, and move towards an imaginative, holistic, diverse but inclusive vision for teaching Olympic values.

#### 4.4. Maxine Greene

To try and understand what this “move towards” a new vision for the pedagogy of Olympic education means, I am drawn to the work of Maxine Greene. In *Releasing the Imagination* Greene emphasizes that teaching and learning – in schools as well as in sport - are matters of “breaking through barriers” of expectation, of boredom, of predefinition” (p. 14). “It is imagination,” she says, “that opens our eyes to worlds beyond our experience” enabling us to create, care for others, and envision social change” (book jacket). Imagination has to be part of all good teaching and good coaching. Simply lecturing about basketball will not develop a basketball player. Somehow teachers and coaches communicate ways of doing things that allow learners to put into practice in their own way what they are seeing, hearing and experiencing. “To teach, at least in one dimension, is to provide persons with the knacks and know-how they need in order to teach themselves” (p. 14). This is a form of inventiveness, a use of imagination.

It is imagination - “with its capacity to both make order out of chaos and open experience to the mysterious and the strange” (p. 23) that moves teachers and coaches, students and athletes to journey where they have never been (p. 23). The role of imagination, she says, “is

*not to resolve, not to point the way, not to improve. It is to awaken, to disclose the ordinarily unseen, unheard, and unexpected” (p. 28).*

Greene celebrates the arts in this process. *“Encounters with the arts have a unique power to release imagination. Stories, poems, dance performances, concerts, paintings, films, plays –all have the potential to provide remarkable pleasure for those willing to move out toward them and engage with them.” (p. 27).* I would argue that this “imaginative” journey also takes place in physical and sports education as students link mind and spirit in the development of their physical capabilities and in the “agon” with an opponent.

Maxine Greene suggests that it is through the stimulation of the imagination that children come to see themselves and the possibilities of their world in a different way. She emphasizes the fine arts as the place where children’s imaginations can be best stimulated. Images from the VISA “Olympics of the Imagination” program for the Sydney Olympic Games demonstrate the power of an imaginative and exciting event like an Olympic Games to bring the ideals of sport, peace, friendship and fair play together in artistic representations.

## 5. Conclusions

Pierre de Coubertin seemed to understand the importance of emotion and imagination as pedagogical tools. In his planning for the promotion and staging of Olympic Games he integrated symbols, ceremonies, music, pageantry and culture. And ever since the first of the modern Olympic Games, the world has been inspired every four years with emotional stories of athletic triumph and disappointment. These stories act as models and as confirmation for future generations of potential high achievers. An imaginative approach to the teaching of Olympic values is necessary in order to help all of us break through the barriers of tradition and prejudice that sometimes wrap us up in despair over doping, violence and cheating. Olympic educators need to help their students and their athletes see the world in a different way, see each other in a different way, and change behaviours so that they act in a different way. If we are not part of the solution, we are part of the problem.

Furthermore, as de Coubertin suggests, this stimulation of imagination also takes place in the striving for physical excellence. Engagement of the whole body in the physical domain engages

not only the physical, mental and intellectual domains, but also the emotional and imaginative (e.g., positive visualization), and, according to the traditional teachings of our First Nations people, the spiritual domain as well. Mind, body, spirit (and emotion) come together in a sublime performance of any kind – athletic or artistic. De Coubertin suggests that whether you are climbing a mountain or playing rugby the effect is the same.

I would argue that imagination must be an organizing principle for all future Olympic education educational initiatives. The reason the Olympic Movement brings sport and culture together is because together they stimulate the imagination and motivate all of us to strive for “a better and more peaceful world.” When master teachers are engaged in Olympic education initiatives, this principle is clearly evident in the work that they do with students. They engage their students in art, music, storytelling and role-playing. *Be A Champion in Life* (Binder, 2000) was one example of an international curriculum effort to try and support the work of these teachers by identifying and offering the kinds of imaginative activities that would support and affirm the development of behaviours related to values of the Olympic Movement as described above. Pilot-tested in China, South Africa, Brazil, Australia and England, the activities in this handbook seem to resonate in various cultural contexts. The results of these classroom pilots are being written up for publication.

In Canada, through the work of the Institute for Olympic Education of the University of Alberta, two pilot studies explored ways to support the work of teachers in implementing imaginative and integrated curriculum programs based on the values of Olympism. One of these studies was situated in a rural community with a large Aboriginal and Metis population. The community considered participation by its children in a varied and creative program of sport and physical activity as a way of creating bridges between youth from different cultural traditions. The second project with a similar goal was located in three inner-city urban schools. The research project involved the development of measurement tools to try and assess changes in values and behaviours as a result of the interventions. A great deal was learned about the complexities of implementing Olympic education initiatives into real-life school/community situations. The Institute for Olympic Education research team is currently analyzing the data for publication.

Today, every city bidding for an Olympic Games is required to outline its plans for an Olympic education initiative. The challenge for all who believe that sport and physical activity provide a context for learning about life is how to realize these aims. As de Coubertin himself writes, it is not enough to talk about them; they must be practiced. The legacy of Olympic education, particularly at the elementary and middle school age level could serve as a 'bridge' between the striving for excellence by elite athletes and the reaching for dreams by a young child jumping over a school bench. What greater legacy could there be?

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## Teaching Olympism in schools: Olympic Education as a focus on values education

Fundamental to the understanding of Olympism – as articulated in the fundamental principles of the Olympic Charter – is its call for an emphasis on the educational mandate of the Olympic Games. This is a values education mandate. This lecture explores curriculum and pedagogical theory related to teaching values that seem to be closely related to the concept of Olympism. Since the 1960s curriculum development related to values education has been dominated by the moral development theory of Lawrence Kohlberg (1981).

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